

# Hindu – Islam Harmonization in Bali

## Case Study on the Graves of Raden Amangkuningrat and Ratu Ayu Agung Rai

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### Abstract

Bali is so well-known as international tourism destination. Many people know about Bali but less of them know about Indonesia. It is common for one to ask whether Indonesia is located close to Bali. This situation implies that Bali no longer belongs to Indonesia but to the world instead. Bali is closely referred to cultural tourism destination, especially those intact with Balinese Hindu culture. Lately, Bali attracts more than just to those related or interested in Balinese Hindu. There is pilgrimage destination for the Moslem known as “Wali Pitu”. Historically, the term “Wali” is used to those spreading Islam in Indonesia who is also known as “Wali Sanga”. This specific term is commonly known in Java and other areas in Indonesia. “Wali Pitu” refers to seven pilgrimage sites which are located in Bali. There are 2 (two) which attract more attention. Those are the grave of Raden Amangkuningrat at Seseh Beach, Mengwi, Badung and the second is the grave of Ratu Ayu Anak Agung Rai or Siti Khotijah at Jalan Batu Karu, Monang Maning, Denpasar. Aside from only being the grave of the initiator of Islam in Bali, the two sites are also functioned as *Pura* or temple for the Hindu. Bali as tourist destination progressively develops every sector and its local potential to ensure its establishment as tourist destination. The development of Religious Tourism for the Moslem goes well which undoubtedly implies harmonious interaction between the Hindus who are the majority in Bali and the Moslems who are the minority in Bali.

**Keywords:** Harmonization, Social Interaction, Religious Tourism

### Introduction

Bali is so well known and commonly people will relate it to tourist destination. The island is also known as The Island of one thousand Temples and The Island of God. The beauty of Bali is not only related to its existence as tourist destination but also for those who are searching for meaning of life as it is seen in Elizabeth Gilbert’s *Eat, Pray and Love* both in book and movie. These all are possible because of the religious ambience depicted within the people and their daily activities which tightly bound with their belief and tradition. The religious ambience is quite obvious as soon as one step on the island. Religious constructions can be seen in various places from the side of the street, under trees, houses, and even in the heart of a village. Commonly the constructions are known as *Pura* or Hindu temple, whereas specifically each religious construction has its own name related to its function and where it is built.

Bali is associated with Hindu because the majority of people living in Bali are Hindu. It is common that foreign tourists know Bali more than Indonesia. Aside from the uniqueness of Bali, there are plenty of Moslems who reside in Bali either because they earn for living in Bali or because they have been living in Bali from generation to generation and they even consider themselves as Balinese. They even use Balinese typical first name (I Wayan, Nyoman, Ketut, etc.), their everyday language is Balinese, and even their religious activity somehow collide with Balinese culture. This diversity is a natural matter which is given and accepted as the representation of God’s greatness. Diversity complemented with harmonious life becomes a unique attraction for those visiting Bali. In order to develop tourism in Bali, the people always try to explore the potential of Bali more, including the religious diversity in Bali.

In the history of the development of Islam in Java, there is “*Wali Sanga*” or nine “*Wali*”. The nine *Wali* are 1) Sunan Maulana Malik Ibrahim, (2) Sunan Ampel, (3) Sunan Bonang, (4) Sunan Giri, (5) Sunan Drajat, (6) Sunan Kalijaga, (7) Sunan Kudus, (8) Sunan Muria, and (9) Sunan Gunung Jati (Salam, 1960:11-23). The role of *Wali/ Sunan* is crucial for they utilizing and preserving the local cultural media, such as *wayang* (puppet show), Javanese *gending*, etc. (Lombard, 2005: 340-341). Among them is Sunan Kali Jaga who accommodated local value and culture (Geertz, 2011:352-353) as it is explained further below:

“..... as a young man, Kali Jaga was quite concerned with the condition of religion during that time until he met a mystical moslem (*wali*) who brought diamonds. He was thinking to steal the diamonds, but the *wali* only laugh at his greed. The *wali* later then transformed *enau* (Latin: arenga pinnata) tree around him into gold and its fruits into diamonds. Kali Jaga was amazed by this miracle that made him wants to be a moslem...”

In Bali there is “*Wali Pitu*”. These sites are pilgrimage destinations which are spread in five places

which are in Denpasar (Monang Maning), Klungkung (Kusamba village, Dawan district), Karangasem (Bungaya Kangin village, Bebanden district), Tabanan (Seseh Beach in Mengwi and Bukit Bedugul), and Singaraja regency (Temukus village, Labuan Aji). Among the seven sites, there are two which are used as the object of this research; they are the grave of Raden Amangkuningrat in Seseh beach, Mengwi, Badung district and Ratu Ayu Anak Agung Rai or Siti Khotijah at Jalan Batu Karu Monang Maning, Denpasar. Aside from only being the grave of the initiator of Islam in Bali, the two sites are also functioned as *Pura* or temple for the Hindu.

Indonesia as a diverse nation is vulnerable toward issues which may lead to the nation's disintegration in which the trigger is religious conflict. Every religion, either Islam, Christian, Hindu, or Buddhism, basically do not teach any harm toward others. However, religion which teaches peacefulness oftenly is used to legitimize bullying, hostile action, or even extermination toward the other believers. Thankfully, this never happen in Bali, eventhough people were provoked by Bali Blast on 2002 and 2005.

According to McGuire ([www.iloveblue.com](http://www.iloveblue.com), retrieved on March 22, 2009) the potential of religious conflict in Indoensia is not merely between Islam and Christian, the Hindu community also holds quite a potential. Post Bali Blast 2002, which destroyed economic growth in Bali, there was alarming movement over religious life which is known as *Pecalang*. This group at first is known as traditional police whose role is to securely protect the traditional/religious ceremony; however, in extent the group also conducts sweeping to those coming to Bali without ID or other legitimate identification card. It is clear that the newcomers in Bali are mostly those from Java who in majority are Moslem. This situation may trigger religious conflict between the Moslems and the Hindus.

Violence in the name of religion brings shade of colors in Indonesia. This may occur due to intolerance between one religious group with another or it is intentionally created to support certain group interest. If we observe it even more, conflicts between religions mostly are caused by financial and political factors. In addition, this may happen intentionally so one or specific group can maintain or get into better social status. To anticipate and handle conflict which is cause by religious differences or intentional conflict created in the name of God, one effective way is by creating harmonious relationship and tolerance among religious groups and believers. Hence, if religious conflict is considered as minor issue, Indonesia will have to deal with massive issue that is disintegration and the broken apart nation.

The current religious tourism in Bali is "*Ziarah Wali Pitu*" which is created by the people and local government as innovation in tourism and at the same time to anticipate racial, religious, and social conflict. The development of religious tourism in Bali is also supported by the law. One of which is regional regulation No. 2/2012 on Tourism on Balinese Culture specifically on Chapter IV article 8 which stated that the developed tourism field includes:

- (a) tourist attraction; (b) tourism sites; (c) transportation; (d) travel services; (e) culinary services; (f) accommodation; (g) entertainment and recreation; (h) meeting, incentive travel, conference, and exhibition services; (i) tourism information services; (j) tourism consultant services; (k) tour guides; (l) water attraction; m) **religious/spiritual tourism**; and (n) spa.

Bali needs to continuously creating innovation in tourism so it will remain as tourist destination. The religious/spiritual tourism mentioned in the regulation stated above is not only intended for the Hindus but also for the Moslems as there is religious tourism of "*Wali Pitu*". This site indeed attracts both foreign or domestic tourists, especially the Moslems who would like to preserve the heritage of Islam in Bali as the implication of harmonious relation among different religious believers. This is also strengthened by Indonesian Law No. 10/2009 on Tourism on chapter IV which stated that:

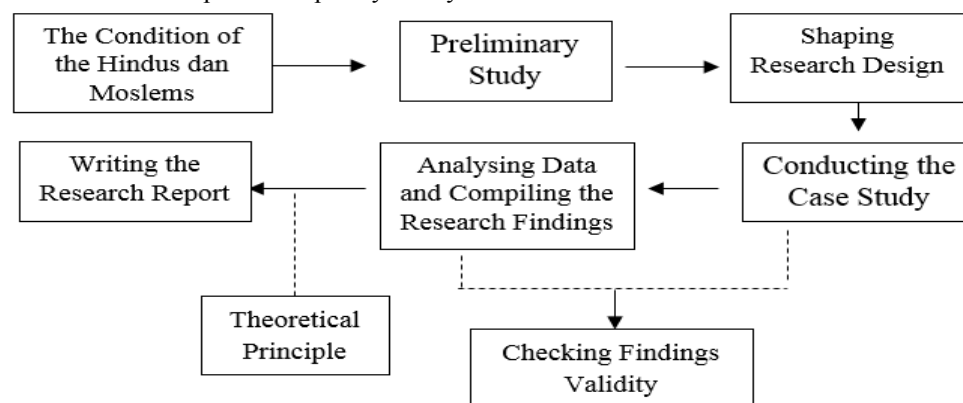
- “the strategic areas of tourism are determined by considering some aspects below: (1) potential natural and cultural tourism resources, (2) it is developed for the sake of the establishment of the unity of the unitary state of Republic of Indonesia and also to increase people's welfare, (3) it must consider cultural, social, and **religious aspects of the locals**.

## Research Method

This research is applying qualitative approach in case study design. Case study design is used to develop certain theory which is taken from the research background (Bogdan & Biklen, 1998). This design is expected to generate a more generalized theory and application for the case of relation harmonization among different religious believers.

The subjects of the research are the religious leaders from both Hindu and Islam and also the figures who are knowledgeable with religious tourism, especially the sites of the grave of Raden Amangkuningrat at Pantai Seseh, Mengwi, Badung and Ratu Ayu Anak Agung Rai or Siti Khotijah at Jalan Batu Karu Monang Maning, Denpasar. Information in forms of statement, setting, activities, and documents related to research focus are collected to support the research. The statement taken from the religious leaders is collected through unstructured interview. Observation toward the condition of both Hindu and Islam community is also conducted. The information gathering method conducted in this matter is snowball technique.

In this case study, observational and multi sites case study designs are applied. In these designs, the researchers go to both sites mentioned earlier. Later, data sampling is done for several times and analysis over the result is conducted to shape the temporary theory. Here below is the scheme of the research method:



## Result

As it is mentioned earlier, religious tourism of “Wali Pitu” is vastly developed in Bali. This tourism object is spread around in five regions which are Denpasar (Monang Maning), Klungkung (Kusamba village, Dawan district), Karangasem (Bungaya Kangin village, Bebanden district), Tabanan (Seseh Beach in Mengwi and Bukit Bedugul), and Singaraja regency (Temukus village, Labuan Aji). The pilgrims who come to the sites mostly come from Java, Madura, and even Kalimantan (Borneo). The main intention of the pilgrimage activity is to pay visit to the sites and also to conduct tour around Bali to know more about Bali. According to MacIntos (as cited in Yoeti, 1996:85-86), the reason for one to go on a tour is related to some factors, which are: 1) *Physical Motivations*; the reason is related to the intention to reshape physical condition, to rest and relax, to exercise, or to stay healthy to boost working efforts and energy, 2) *Cultural Motivations*; it is closely related to personal intention to know more about different country and its different culture, people, way of living, and tradition, 3) *Interpersonal Motivations*; it is related to one’s willingness to visit friends and family, to avoid working spaces, or to meet new people. In short, this motivation is related to the effort to escape from the routines, and 4) *Status and Prestige Motivations*; it is clear that the motivation it to show off his/her existence, position in society, and to boost both personal and emotional prestige.

From the seven religious destinations, there are two which are quite interesting in their relation to harmonious life between the Hindus and the Moslems. Those are the grave of Raden Amangkuningrat at Seseh Beach, Mengwi, Badung and the second is the grave of Ratu Ayu Anak Agung Rai or Siti Khotijah at Jalan Batu Karu, Monang Maning, Denpasar. Aside from only being the grave of the initiator of Islam in Bali, the two sites are also functioned as *Pura* or temple for the Hindu. This is the form of awareness, intention, and commitment to unite to live together side by side with different religious believers to build and create the true nationalism (Soekarno, 1965:3-4).

In Bali, *Pura* is known as sanctum. The terms derives from Sanskrit which means city or fort or a place surrounded by wall which specifically made to contact and communicate with the holy spirit or the mighty God (Sang Hyang Widhi Wase). It is hard to define precisely when the term existed. It is predicted to be around the tenth century. *Pura* can be classified based on its characteristics and function which is known as *Pura Teritorial* (Territorial *Pura*); in which are *Pura Desa* or *Tri Khayangan*. This *Pura* can be classified to be *Pura Puseh* (Visnu), *Pura Desa* or *Bale Agung* (Brahma), and *Pura Dalem* (Shiva), (<http://www.babadbali.com/pura/pura-kahyangan-tiga-1.htm>, retrieved March 23, 2015). The sites of Raden Amangkuningrat and Ratu Ayu Anak Agung Rai or Siti Khotijah function as *Pura Dalem* in which are used to worship Shiva. These sites are related to rituals for the dead for they are located close to the graves.

Here are more explanation based on the history of Raden Amangkuningrat (<http://www.panoramio.com/user/6637186>, retrieved March 25, 2015)

“Pangeran Mas Sepuh is given title His real name is Raden Amangkuningrat, and he is also known as Keramat Pantai Seseh. He is the son of Putra Raja Mengwi I who is Hindu and a moslem mother from Blambangan (Banyuwangi, East Java). He lived separately from his father since he was young and he was raised by his mother in Blambangan. As he grew older, he asked his mother about his father. After he found out who he really was, he asked his mother permission to let him found his father and he wanted to devote his life to his father. At first, his mother hesitated to let him go; but finally she let him go with some guards to assist him and *keris* inherited from his father, the king of Mengwi.

However, after meeting his father, there was misunderstanding within the royal family triggered by jealousy toward Pangeran Mas Sepuh. It made him decided to return to Blambangan to

inform his mother what had happened to him. Unfortunately, on his way home at Pantai Seseh, he was attacked by unknown armed people. An unavoidable fight happened there. Many lose life from both sides in the fight. Pangeran Mas Sepuh took out his *keris* and hold it up. A bright light sprang out from the tip of the *keris*. The attacker suddenly unable to attack again and they fell on their knees and kept silence. The attacker obviously are those related with the royal family as it was seen from their outfit. Pangeran Mas Sepuh also recognized it spiritually. Pangeran Mas Sepuh put his *keris* back on its place and he continued his journey.

One of grace given by Allah to Pangeran Mas Sepuh is that he can walk on water. This divine power triggers jealousy among other descendants of the King of Mengwi. One day, Pangeran Mas Sepuh was told to go to Taman Ayun in Mengwi which is getaway site of the royals. Taman Ayun has buildings which are surrounded by lakes and beautiful gardens. Unexpectedly, Pangeran Mas Sepuh walked on the lake and sat cross-legged on a lotus. The guard witnessed this and it created ruckus in the palace. Another grace that Pangeran Mas Sepuh has is that he can heal different kinds of illness. Plenty of shamans asked him to teach them the healing knowledge. Even so, his ability to walk on water stunned people more. The troops of Mengwi witnessed Pangeran Mas Sepuh to walk from Blambangan to Bali on the sea. He calmly walked in between the swash and waves of the sea.”



Figure 1 the front view of the grave of Mas Sepuh or Raden Amangkuningrat

Source: Private Collection, 2015 and retrieved from <http://www.sarkub.com/2012/wali-pitu/>, January 8, 2014.

Here below are more details on Siti Khotijah (<http://www.sarkub.com/2012/wali-pitu/>, retrieved January 8, 2014):

“..... is her name after converted to Islam. Her real name is Ratu Ayu Anak Agung Rai and she is also known as Gusti Ayu Made Rai. She is a younger sister of the King of Pemecutan, Cokorda III, whose title is Batara Sakti (1653). Her husband is Cakraningrat IV from Madura who is a Moslem. She was given to be the wife of Cakraningrat IV by her brother for his favor to the king over a battle”. Furthermore by Assegaf, 2013:64

“.....Cakraningrat IV at first sailed from Java to Ampenan, Mataram but then his sail was slammed by the wave and sank. He and his troupe landed in Tuban, Kuta region, Badung district (nearby the current Ngurah Rai airport). At the moment, there was a battle between Raja Pemecutan and a king from different region. Cakraningrat IV was caught but he managed to escape along with his 11 people in the troupe. However, he lose his entire troupe due to the harsh wave in the sea during their escape.

Cakraningrat IV was caught again. Raja Pemecutan asked Cakraningrat IV to help him in the battle. In return, the king promised his sister to be Cakraningrat IV’s wife if they can win the battle. They won the battle and the promise was fully filled. The marriage between Cakraningrat IV and Ratu Ayu Anak Agung Rai converted Ratu Ayu Anak Agung Rai into Islam and her name is changed into Siti Khotijah. It is common in Bali is patrilineal that a woman has to follow her husband even in belief.

Siti Khotijah’s end of life is tragic. It is told that one night she was praying in a room. Usually, she had the door closed so no one can see what she did inside but that night somehow the door was open possibly because of the wind. During her *sholat* ritual she wore white praying clothes and she lifted her hands up to do *Takbirotul Ihrom/ tabir*. At that time, a guard passed by and heard her saying Allah Akbar. However, what the guard heard was *mekeber* which in Balinese means to fly or flying. The guard later noticed the movements within *sholat* which are standing and *ruku’*. He recognized the movements as if one is about to transform into *leak*. There is a belief in Bali that those practicing this forbidden black magic have to be exterminated for it disturbs and harmful for the society.

The guards reported this to the king and the king bought the information without even confirming it first. The king ordered the guard to kill Siti Khotijah. While Siti Khotijah was praying, she was attacked by the guards by stabbing her back using spear and *keris*. Blood gushed out from the wound along with bluish light which went through wall and roof around the Pemecutan palace and its surroundings. The light brought the bright of day to that night. People were alarmed as well as the king.

He then found out that it was not someone evil or *leak* which was terminated but a good person. However, the wound was so bad, it was impossible to save her life. Her body remained in face-down gesture and the spear finally could not be taken. Still with the spear attached, she was buried by the help of the Moslems who resided around the palace which today is known as Kampung Kepaon. It is believed that the spear today becomes the tree which can be found in the site.”



Figure 2: The front view of the grave and tombstone of Siti Khotijah

Source: Private collection, 2015

Harmonious interaction occurs because people appreciate each other's religion and tradition. Tradition is related to local wisdom which is *Tri Hitakarana* which includes 1) *parahyangan* activity, 2) *pawongan* activity, and 3) *pelemahan* activity. Further in this research is the explanation on how harmonious life is supported by these three activities. These socio-cultural solidarity values puts forward kinship among people. Moreover, Hindu teaching of *Hukum Karma Phala* make people live securely and in peace (<http://adnyana-pebantenan.blogspot.com/2012/01>, retrieved January 12, 2012).

### 1. Parahyangan Activity

This activity means to create life balance through activities closely tied to religious matter in order to stay close to God. *Pura* is used as holy place for the Hindus to pray, but it also used as religious tourism site of “*Wali Pitu*” by the Moslems as there is the grave of Siti Khotijah (<http://www.panoramio.com/user/6637186>, retrieved March 25, 2015).

From the perspective of *Parahyangan* activity, the sites are sacred place for both the Hindus and the Moslems. There is harmonious interaction between the two religions in the sites. This is why these sites remain until today and survive as religious tourism destination. The maturity as believers is very important as it is mentioned by Asghar that the road to heaven depends on how one acts and treats others (TEMPO, August 19, 2008)

Jalal al-Din Rumi's perception (as cited in Budhy Munawar-Rachman, <http://media.isnet.org>, retrieved March 19, 2009) could also be used as consideration in depicting pluralism perspective:

"There are different kinds of religion, but the aim is the same. Do you know that all roads lead to ka'bah? ... For that reason, if you only consider which path to take, you have more than handful to choose. What you need to consider is the final destination. All will head to the same place."

### 2. Pawongan Activity

This activity is meant to create interaction with other human being. Generally, the relationship between believers (Hindu-Islam) in “*Wali Pitu*” sites is harmonious. As it is explained by one of leaders in the grave at Pantai Seseh, there is nothing wrong about having the pilgrims at the *Pura* for everyone respects each other and cooperatively takes care of the holiness of the sites. Coleman and Rosberg's perception (as cited in Sjamsuddin, 1996: 5) is applicable to define harmonious relation among people:

“..... vertical (elite-mass) and horizontal (territorial) dimension relationship. Vertical integration covers issues in vertical sphere which aims to bridge the difference gap which might happen between political elite and the people in order to develop integrated political process and participated political mass. Horizontal integration happens within the people of certain nation in order to reduce discontinuity and regional tension, also their religion to create homogeneous political society.”

Another example is, at the grave of Siti Khotijah there is a *pemangku* (a Hindu leader) who communicate well with the Moslem pilgrims. The researchers found that the pilgrims pay attention and respect the *pemangku* despite they have different belief and wear different attire. The *Pemangku* wears typical Hindu attire while the Moslems wear their typical attire as well. All of these are preserved to avoid negative perception and understanding and also to strengthen the national integration. Maswadi Rauf (1996:77-78) affirms that what is needed in in social life is positive relationship. Every member of the society needs to establish positive social relationship for the benefit will goes to the themselves and the society they live within.

According to Sarwono Kusumaatmaja (1996:50-52), interactions below are crucial to create the

integration:

- a. Working partnership strategy between the Bureaucrats and apparatus with public especially those related to the operation of the state sectors toward national integration.
- b. Economic and political pragmatics need to be prevented from the interaction between diversity within the society.
- c. The Bureaucrats and apparatus as the holder of the constitution mandate has to administer the state administration reasonably toward people's progression.
- d. The recognition of diverse socio-cultural background is important but it is unnecessary to be followed with excessive distinguished perspective.
- e. Strategic and elite layers in the society needs to actively communicate politicaly, both between each other and also with the government..
- f. Pioneering ties among national resources needs to be enhanced massively to more strategic fields.
- g. There should be an understanding that the development of national insight within the national integration frame is not exclusively refer to bureaucrats and apparatus. Everyone or every diversity element within the society also has the same chance to show the national commitment their own way.

Aristotle also says that man is rational animal (*animal rationale*), cultured, and possesses logic which should be used appropriately and also responsible to anything he does in social interaction in building harmonious relationship with anything.

### 3. *Palemahan Activity*

This activity is intended to create life balance through inter-human interaction with the nature. People in majority in both sides are Hindu so that there is not much *palemahan* activity between the Hindu and Moslem. Even so, based on the history, the grave and temple are located on indigenous land and the land belongs to the king. The land of grave of Pangeran Mas Sepuh alias Raden Amangkuningrat in Mengwi (Denpasar) belongs to the king of Mengwi and the one of Siti Khotijah in Monang Maning (Denpasar) is located on the land belongs to Raja Pemecutan in Badung. This is also confirmed by a source:

“.....after she passed away (Siti Khotijah), the followers who are form Madura are given some lands in which they stay in until today and the place is known as Kampung Jawa .....”

### Conclusion

The grave of Raden Amangkuningrat at Pantai Seseh, Mengwi, Badung and Ratu Ayu Anak Agung Rai or Siti Khotijah at Jalan Batu Karu Monang Maning, Denpasar until today function both as *Pura* for the Hindus and pilgrimage sites for the Moslems. The Hindus support the existence of the two sites and they accept that the Moslems considered these places as their pilgrimage destinations. Harmonious concept of life in Hindu community is used as guideline to life in diversity. This concept also implies the social-cultural solidarity of *manyama-braya*, *paras-paros sarpanaya*, *salunglung sabayantaka*, and *Tat Twam Asi* which mean to stay together both in happiness or sadness, to appreciate and respect regardless it is good or bad, and knowhow to put ourselves within place and time.

What both Moslems and Hindus leaders have been done in “*Wali Pitu*” sites in Bali in creating harmonious life is based on local genius *Tri Hitakarana* which covers *parahyangan*, *pawongan* and *palemahan*. This concept allows conducive condition in the sites of grave of Raden Amangkuningrat at Pantai Seseh, Mengwi, Badung and Ratu Ayu Anak Agung Rai or Siti Khotijah at Jalan Batu Karu Monang Maning, Denpasar.

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