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Islamic Society Diaspora of Bugis Descent in Bali I Putu Gede Suwitra I Abstract Diaspora Islamic Society of Bugis descent in Bali has long played a role, especially in the political and economic fields. Their presence has historically never to be an issue, due to political entity that became a patron. Besides that, the role of the diaspora in various activities has been made inter-ethnic relations and more collaborative than competitive. This study was wanted to explore how the diaspora was formed in Bali Island of Hindu society. Similarly, the development of Islam Bugis and how relationship between diaspora Bugis. The results of this study that showed in addition to Bugis diaspora, if many roles also in their diasporic make them adjustments and establish a new identity. The identity was a diaspora community needs. Public spaces has been built and part of a multicultural society and even blow values up the Ballinese people, recently, the Bali community in state of marginalized (subaltern). Solkvik (1972) stated that seems subaltern minority can not follow the dynamics of changing, especially, in the world of tourism in Bali, Keynoters: diaspora, identity, subaltern, marginality, multicultural. 1 Udayana University Denpasar, Bali - Indonesia (dmasiya_ki27@yahoo.co.id) Article history: received January 19, 2016; revised February 25, 2016; approved March 24, 2016 Bi-Monthly Double-Blind Peer Reviewed Refereed Open Access International E-Journal - Included in the International Serial Directories. I. Introduction The new concept of writing a social history (local history) was stated by Tufik Abdullah, there was history description that has social cultural nuance. This history seems showed non political figure, but the ruler and not a warlord who conquered each other, however, the figures have been termed as "Broker Culture", that is a scholar, merchants, religious figure, architecture, so that is displayed on the historical stage is an ethnic groups unity, within their high self-identity, cultural contact each other, each member and receiving elements of each culture. In term of this developed as part of processing and a dynamic that closes each other, together in life that is transnational This history reflected the cultural pluralistic networks relationship (Tufik Abdullah, 1996: 13-14). II. Material and Method Diaspora in this article was taken from the Greek language that means to spread. The concept of diaspora was as a synonym of the places wherein people live scattered from their area (Martin Shema, 2005: 2). In diaspora society always occur the interaction i.e. the interaction within the local society, interaction towards diaspora community itself and the interaction with the origin region. Besides the diasporas, the diaspora communities was known by comparison method i.e. regional comparison, temporal and macro. Regional comparison focused on the variation that exist regions among. Temporal comparison is the historical development of the variations that caused by history variations. Macro comparison related with a phenomenon of global flows, such as the natural ecology, economy, integration at the local level. III. Discussion 3.1 The History of Diaspora Since, Bugis is already in Bali, there is no definite source. However, Bali become network archipelago has long been visited by the merchants of Bugis, Denys Lombard (2008) is French historian divides the archipelago into 6 zones commerce. One of them that includes in territorial Bali, Lombok, and Biak Nias (Biak East). 3 Bugis or Bugis Melaka is the name of the dominant tribe of South Sulawesi. They move to diaspora since the 17th century to the entire archipelago to Southeast Asia. In diaspora to Bali they hold a dominant role, especially in the fields of politics and economics. Bi-Monthly Double-Blind Peer Reviewed Refereed Open Access International E-Journal - Included in the International Serial Directories. The relationship networking of commerce in Bali and Lombok archipelago have been known by strangers are the local sources is called wonong, wonong, wonong, wonong, wonong. They were classified as sunia included Bugis, Chinese, and Arab. Bugis people are the most suni in Bali. In term of this we referred to with Sabab Dalem description that was published by Wirawan and Putra Agung (1979). Two historians published a group of people of Muslim envoys of "Mecca" if "Mecca" was Darmak, it is still in question. Even earlier in the reign by Ketut Nandir when visiting Majapahit, after returning to Bali to bring followers of "Javanese" whom still a lives in Geipel until now. Suwitra research results (1981, 1985), after and before the 19th centuries Majapahit that was never found groups of Javanese people in Bali. Anthropologically, as well known that Java is one of the races in the archipelago is