

UTILIZING ARCHAEOLOGICAL TRACES IN SINGARAJA AS A SOURCE OF MULTICULTURAL EDUCATION IN BALI

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Abstract:

Bali is known as the island of a thousand temples, but is it true that only Hinduism has grown and developed there? In fact, various relics of different religions can be found, especially in North Bali. In the era of the kingdom, North Bali once had a renowned harbor. There was a strong connection between the harbor, various activities, and encounters among people of diverse ethnicities, religions, and nations. This article focuses on the distribution of archaeological remains closely related to religion in Singaraja. Singaraja, the capital of the Kingdom of Buleleng, later became an *afdeling* and eventually the capital of the Sunda Kecil. Implicitly, the writing of this article also obtains results from existing archaeological traces and provides an identity to Singaraja as an multicultural city, that is not only rich in culture but also rich in elements of various religions which can be used as an educational resource.

Keywords: Utilization, singaraja, north bali, archaeological remains, multicultural, identity.

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1. Introduction

Singaraja is the name of a small town on the northern side of Bali Island. Located on the northern coast, Singaraja holds many stories. First, Singaraja was the capital of the Buleleng Kingdom. During the colonial period, it remained the center of government until later, when it was chosen as the capital of the Lesser Sunda Islands. Singaraja serves as the main gateway connecting Buleleng to the outside world through the existence of Buleleng Port, supported by two other ports on the west side: Temukus Port and Sangsit Port on the east side. Temukus and Sangsit serve as additional ports located on the

outskirts of Singaraja, which are equally important in supporting shipping activities, trade, and the flow of foreigners into and out of Bali.

After independence, Singaraja's prestige faded after Denpasar was made the capital of Bali Province. However, traces of a diverse past are more visible in Singaraja than in other cities in Bali. This is what makes this city, now 421 years old, so appealing. The distribution of archaeological remains in Singaraja not only indicates the existence of past religious activities representing a particular religion but also indicates the use of spaces for interaction between adherents of different faiths. This interaction has existed for a long time and is reflected in the tolerance that has developed in Singaraja City. The results of this study can serve as supporting evidence and serve as a model for strengthening ethnic, religious, and racial diversity in the archipelago.

Related literature discussing archaeological remains as evidence of diversity, particularly in Singaraja, is still relatively scarce. While archaeological remains in Buleleng Regency and Singaraja City in particular have been studied, they are rarely linked to strengthening religious diversity. The city is now synonymous with colonialism and education, yet it also clearly illustrates how religions have lived harmoniously and side by side for hundreds of years. This research focuses on gathering data on the distribution of archaeological remains closely related to religion in Singaraja City. Furthermore, how do archaeological remains in Singaraja City indicate religious diversity? Implicatively, this article also seeks to determine the extent to which existing archaeological remains can contribute to Singaraja's identity as a multicultural city.

Although few studies have explored the religious diversity of Singaraja's archaeological remains in depth, several studies have explored Singaraja from other perspectives. For example, the book "A Social History of Bali in Singaraja" (Agung et al., 1984) examines the social interactions that occurred in Singaraja in the past. As a bustling port city during its time, its geographical location attracted foreigners. Foreigners from Eastern Europe and other ethnic groups across the archipelago began to settle and form villages around the port area, fostering intense activity and interaction. The book also includes calculations of the estimated population, classified by ethnicity, from around 1900 to before 1930.

In addition to social history, there are also articles discussing Singaraja from the perspective of urban history during the Dutch colonial period. This perspective of the city is closely linked to the layout and landscape of Singaraja, which is composed of a traditional landscape (representing the kingdom) and a modern landscape (representing additions from the Dutch colonial administration). The creation of this modern landscape was a Dutch strategy to reduce the power of the Buleleng Kingdom. After the kingdom fell to the Dutch in 1849, the following year the Dutch began adding facilities and infrastructure, which led to the kingdom's rapid growth. Then, in 1875, when Singaraja became the capital of the Bali and Lombok residency, urban planning was improved, positioning Singaraja as a transit hub, connecting cities within shipping and trade hubs. (Arta et al., 2021)

There is also an article from an architectural perspective that discusses the typology of colonial buildings in Singaraja (Keling, 2016). Singaraja has a unique

morphology due to two layers of government: the royal and the Dutch. In addition to these two layers, the influence of other ethnic groups has influenced the architectural forms, which have acculturated and are manifested in the buildings inherited to this day. Through these buildings, a clear marriage of cultures is evident, not only between local and Dutch cultures, but also between other ethnic influences.

According to the author's observations, there has been considerable research on archaeological remains in Singaraja, but to date, it has been limited, focusing on architectural aspects such as typology. There has been no research that combines various archaeological data, particularly those related to diversity, and then links them together to strengthen the present generation. Yet, archaeological data is not merely evidence of the past; it can also be used to strengthen harmony among various ethnicities, nations, and religions.

2. Method

This research is located in Singaraja City, Buleleng Regency, focusing on how the interactions and lives of religious communities in the past shaped Singaraja into what it is today, as seen from various archaeological remains that still survive and can be traced to the present day. Specifically for Bali, the author believes that no other place can illustrate the diversity of religious communities and harmony that has existed since ancient times on such a large scale. Of course, other areas of Bali such as Badung, Denpasar, and Kintamani can also show evidence of religious diversity, but not on the scale of what occurred in Singaraja. The time span that the author will use includes the Dutch colonial period in Bali, because at that time Singaraja was the center of the Dutch government for the Bali area.

The method used in this paper is qualitative. The qualitative approach in question is a case study, which is a detailed, in-depth study of a single area over a specific period of time with the aim of obtaining a comprehensive picture of an entity by generating data that is then analyzed to develop a theory. As with qualitative research data collection procedures, case study data can be obtained from observations and archives. (Abdussamad, 2021, p. 90)

It is also combined with historical research methods that study past events or occurrences to attempt to create a systematic and objective reconstruction. According to Gilbert J. Garraghan, the historical method is "a systematic set of principles and rules to assist in collecting historical sources, providing critical assessments, and presenting the results in written form" (Herlina, 2020, p. 1).

Based on the classification of historical sources, this article draws primarily on material sources due to their relevance to archaeology. Several material sources serve as references, including monumental, ornamental, graphic, photographic, and phonographic. Only two are used in this paper:

- a. Monumental: mosques, Chinese temples, and church buildings.
- b. Photographic: ancient portraits.

(Garraghan in Herlina, 2020, p. 8)

3. Results and Discussion

3.1. Singaraja and the Early Contact Between Various Ethnic Groups

During the kingdom era, the northern side of Buleleng was unpopulated. This was due to the Balinese royal concept of dividing territories from sacred to unclean, meaning that side was considered *leteh* or unclean. This understanding left the northern coast deserted, and it only began to become inhabited when Bugis sailors decided to settle there. The good relationship between the two parties led the Buleleng Kingdom to grant permission for Bugis sailors to settle in the northern side and maintain their waters. They were well utilized by the kingdom due to their expertise in navigation and trade. (Martini & Alit, 2020, p. 13)

Singaraja was once known as a trading city in the late 19th and early 20th centuries. Initially, Kuta was envisioned as a port city, but due to the lack of agreements between the Dutch (represented by the *Nederlandsch Handels Maatschappij*) and the kings, particularly in southern Bali, Kuta dwindled. This was understandable, considering that nearly every kingdom in Bali had its own authority, appointing a sub-harbour (*syahbandar*) for trade, shipping, and communications with foreigners. After 1849, trade in Kuta officially moved to North Bali, or what is commonly known as Buleleng Harbor (Pabean). This customs port served as a hub for both local and international trade, making it a bustling hub not only during the spice boom but also during the opium trade. (Purwita, 2023, p. 164)

Furthermore, the subandar was given full authority by the king to carry out various duties, such as collecting port duties, regulating shipping traffic, and acting as a consultant for foreigners operating at the port. The subandar was assisted by a notary who recorded transactions and could call on state officials (the police) to control any disturbances at the port. A subandar was also required to pay taxes to the king. Of course, the subandar could not act as he pleased, as the king also placed spies to monitor the subandar's work. (Agung et al., 1984, p. 18)

Buleleng Port actually has a drawback: its shallow waters prevent large ships from loading and unloading directly at the dock. To address this, small boats are deployed to shuttle cargo from large ships to the dock and vice versa. This situation doesn't make the port deserted; rather, its uniqueness makes it the main gateway to Bali at that time. The colonial government added various supporting facilities to bolster the city's port status, including docks, warehouses, terminals, bridges, and office complexes (Martini & Alit, 2020). Furthermore, the currents in the northern waters are more stable than those on the other side of Bali, which can sometimes experience violent waves, especially those directly bordering the Indian Ocean.

There were another reasons that prompted the Dutch to build and strengthen the port in northern Bali. Besides geography and strategic location, there was another factor called the hinterland. This hinterland meant that the Customs Office was supported by fertile areas. Previously, Buleleng was known for its livestock and cotton, its main commodities, but then new commodities emerged, namely cloves and coffee, which commanded higher prices. These new commodities emerged due to Dutch

influence, who wanted to increase agricultural production throughout the archipelago for the benefit of global trade. (Martini & Alit, 2020)

The immense appeal of Buleleng Harbor made Singaraja, its capital, a bustling city. Many people began to settle around Pabean. While Bugis sailors were mentioned earlier, various other ethnicities also inhabited Bali's northern coast. This is evident in the Dutch colonial government's 1883 Staatsblad (State Gazette) Regulation 267, which declared Pabean Buleleng, Temukus, and Sangsit as Chinese settlements, and Pabean Buleleng as settlements for other Easterners (Kutoyo, 1978, p. 17).

According to the book "History of the Bali Region," it is explained that the Chinese, including Arabs, had a crucial influence on the development of the local population's commercial life. While initially traditional, with limited production and processing methods, after contact with foreign traders, particularly Chinese, production and distribution were significantly improved. Furthermore, in the area of capital, the Chinese introduced the down payment system, which involved borrowing small amounts of capital to start a business. This movement began to turn the economy around, with the local population initially engaged only in agriculture, then shifting to trade. These advances propelled Singaraja into a more developed city and opened up employment opportunities for local residents as dockworkers. Not only Balinese but also Bugis, Javanese, and Madurese came specifically to seek employment. (Kutoyo, 1978)

Drawing on sources from the Balinese Social History of Singaraja City, several villages emerged and developed around Pabean, namely:

1. Chinese Village (Chinatown)
2. Sasak Village
3. Bugis Village
4. Anyar Village
5. Kajanan Village
6. Balinese Village
7. Javanese Village
8. Kaliuntu Village

(Agung et al., 1984, pp. 6–7)

According to the author's observations, to this day, in Singaraja City, there are several villages or banjar (village) that retain their heritage, except for Sasak Village. These include Bugis Village, Kajanan Village, and Kampung Tinggi (Chinatown), which are located side by side with a multi-ethnic and multi-religious population that has lived peacefully for hundreds of years.

The following population figures help us map the population growth in North Bali around the early 1900s, based on ethnicity classification.

Balinese

1. Hindu 166,121
2. Muslim 5,119
3. Christian 120

Total 171,360

Other Ethnic Groups

1. Javanese 844
 2. Madurese 1,036
 3. Sasak 731
 4. Bugis 690
 5. Mandar 460
 6. Manadonese 15
 7. Ambonese 37
- Total 3,813

Foreign Residents

1. European 131
 2. Chinese 2,521
 3. Other Foreign Orientals 497
- Total 3,149
(Agung et al., 1984, pp. 7–8)

3.2. Archaeological Remains of a Religious Nature that Become Evidence

As previously mentioned, the contact between various ethnicities and religions right at the main gateway to and from Bali has made the people of Buleleng, especially Singaraja, heterogeneous. Since ancient times, Balinese society has not been homogeneous, as activities have involved a complex mix of ethnicities, cultures, and religions. One way to understand the influence of religions in North Bali is by examining the distribution of archaeological remains.

Archaeological remains are a crucial element in reconstructing past cultures. Material forms that can be observed today certainly hold a wealth of information. Furthermore, Balinese people often utilize archaeological remains as living monuments. Living monuments are associated with archaeological remains that are still in use by the community. Furthermore, this article will briefly describe the archaeological remains that still exist in Singaraja and its surrounding areas, which are strongly associated with religious elements.

3.2.1. Islamic Archaeological Remains

As explained in the Babad Buleleng, Islam entered Buleleng around 1587, marked by the arrival of three envoys from Java who delivered a gift of elephants from the King of Mataram to I Gusti Ngurah Panji Sakti. Its spread then accelerated thanks to the efforts of The Kwan Lie, also known as Sheikh Abdul Qodir Muhammad. He was a trader who anchored on the west side of Pabean (now near Lovina Beach) and spread Islam in every place he visited. (Syariin & Jamaluddin, 2021)

Over time, several Islamic archaeological remains have been discovered, including the Keramat Ancient Mosque, the Great Jamik Mosque, and the Nur Mosque. All three are located close together, and certainly not far from Pabean.

- Sacred Ancient Mosque of Singaraja

This mosque is located in Kajanan Village, not far from Pabean. According to the Candra Sengkala (the Javanese calendar), the mosque dates back to 1654 AD. Evidence suggests that this mosque is the oldest in Bali. The mosque's existence is certainly connected to Pabean, which is only a few hundred meters away. The existence of Pabean and all its activities necessitated the need for Muslim traders to have a place of worship. To meet this need, a place of worship was built, which became the forerunner of the current location of the Sacred Ancient Mosque. Another version states that this mosque existed before the formation of Pabean, long before the Islamic settlements on the north coast. (Frifana, 2023)

The mosque is currently located in an alley, not far from the main road but tucked away in residential areas. According to a 2017 report from the Bali Cultural Heritage Preservation Center (now the Regional Cultural Preservation Center XV), the mosque is rectangular with three doors. The main building consists of two rooms: a porch and a main prayer room. The interior is dominated by ceramic walls and floors.

- Jamik Grand Mosque

In the past, this mosque existed to meet the need for a prayer space for the growing number of Muslims in Singaraja. This was one of the reasons why the Jamik Grand Mosque was built not far from the Keramat Ancient Mosque. The Jamik Grand Mosque was built in 1846 AD during the reign of A.A. Ngurah Ketut Jelantik Polong. Jelantik Polong provided a plot of land on the current mosque site and handed over the management to his Muslim brothers, A.A. Ngurah Ketut Jelantik Tjelagie and Abdullah Maskati. (Annisa, 2020)

- Nur Mosque

The Nur Mosque is currently located in Kampung Bugis. Historically, this mosque was built by a Yemeni trader named Ma'ruf Salma in 1820. Locals often refer to it as the Arab Mosque. Interestingly, this mosque lacks a dome. This lack of a dome has led to various assumptions. First, Arabs in Singaraja believe this is similar to the mosque first built by the Prophet Muhammad in Medina. Other ethnic groups consider the mosque to resemble a European castle. The final opinion, based on van den Berg's research, is that this dome-less mosque resembles buildings in Hadramaut, the same origin as the mosque's builder. (Wirawan, 2021)

3.2.2. Archaeological Remains of Buddhism, Confucianism and Taoism

The Chinese have actually had a distinct influence since ancient Bali, as evidenced by the legend of the marriage of a Balinese king, Jaya Pangus, to a Chinese princess named Kang Cing We. In Buleleng itself, evidence of their presence is clearly visible in the numerous descendants who inhabit the area around the harbor, and archaeologically, as seen in the two Chinese temples described below. The word "klenteng" originates from the Indonesian language, derived from the sound of the bell during prayers. Temples serve as a medium for worshippers to communicate with God,

ancestors, and spirits through statues of gods and goddesses placed on altars (Kristihartini & Darmawan, 2022, p. 22).

- TITD Ling Gwan Kiong

This temple was built in 1873, within the Pabean area, with an area of 23.5 m x 19 m facing the north sea of Bali. The temple is divided into three areas separated by a gate. Upon entering the temple area, the first area encountered is an octagonal pool, the second area is a bridge, and the third, most sacred area is located in the deepest location. The core of the temple is decorated with murals depicting traditional Chinese stories. The main deity worshipped is Chen Fu Zhen Ren. (Keling, 2016, p. 77)



Figure 1. The front of Ling Gwan Kiong Temple

Source : private documentation

According to information on the official website of the Buleleng Regency Cultural Office (2024), Ling means sacred; Gwan means source; Kiong means palace, etymologically Ling Gwan Kiong means Palace of the Sacred Source. In the past, before the current conditions, the area behind the temple, including Jalan Erlangga, was used as a trading place. To date, the temple has only undergone one major restoration using community funding. The restoration carried out in 1970 did not change the original elements except for the roof which was made higher than before. The author considers this to be normal because the position of the temple has become lower after the paving of the increasingly high highway. In addition, minor restorations were carried out on the replacement of floors in 1993-1994 and most recently in 2002.

- Seng Hong Bio Temple

Seng Hong Bio is a much younger temple than Ling Gwan Kiong, having been built in 1909. Despite its relative age, there is little research on this temple. The temple, dedicated to the god Seng Hong Ya, is located at Jalan Pulau Flores No. 1, Kampung Baru Village, Singaraja. The temple's existence is closely linked to the contributions of a renowned harbormaster at Pabean, Captain Lie Eng Tjie. During his journey to discover new lands and arrive on the north coast of Bali, Lie brought a statue of the god Seng Hong Ya directly from China. Initially, the statue was kept at his home, but many devotees wanted to worship the deity directly, leading to the decision to donate the statue to the Chinese community in Singaraja.

To facilitate public worship, the Seng Hong Bio temple was built to honor the god Seng Hong Ya. The statue remains there to this day and is believed to be the protector of merchants and sailors. The statue and temple play a vital role for Confucians, uniting them to this day. The temple serves not only as a place of worship but also as a venue for various important celebrations, such as Chinese New Year and Chinese New Year (Putra et al., 2025).

3.2.3. Christian Archaeological Remains

- GPIB PNIEL Church

This church, located in the center of Singaraja, features a Gothic style with dominant broken arches. This style is a continuation of the Romanesque style, characterized by tall, towering, pointed arches. This pointedness is evident not only in the tower but throughout the building, especially the upper parts of the columns (Keling, 2016, p. 77). According to a report (Regional Cultural Preservation Center XV, 2025), the church, which was founded on October 7, 1938, remains in good condition and is well-maintained to this day. Although less than 100 years old, the church has undergone three preservation efforts: an expansion in 1955, a restoration in 1982, and a renovation in 2015.

The Dutch success in building this church was certainly due to the cooperation and permission of the Buleleng Kingdom. The church was built on royal land, which was later purchased by the colonial government, following the initiative of Gerardus Fortgens, an engineer who designed the Singaraja-Kintamani road. At that time, there was no dedicated church for the congregation of colonial government employees, especially since the church's presence strengthened Singaraja's position as the capital of the Bali and Lombok division.

Built in a strategic location, on the main road connecting the residential office, the offices, and the Customs Office in the far north in a straight line, the church was deliberately designed for a prime location, adjoining the town square (now a city park) and the residential areas of colonial officials and civil servants.

3.2.4. Hinduism Archaeological Remains

A discussion of Bali's archaeological heritage would certainly be incomplete without mentioning temples. The temple discussed here is a unique one that demonstrates a distinct foreign influence, not just the Hindu influence embodied in the temple itself, but also the depiction of European figures depicted in the reliefs within. The relief depicting a tourist riding a bicycle is an iconic feature found at Pura Meduwe Karang. This temple is located on the eastern side of Singaraja, specifically in Kubutambahan Village.

There are various versions of the origins of this unique relief. However, regardless of the version, its existence demonstrates that Buleleng, as a Hindu kingdom at the time, was very open to outside influences, even incorporating what they discovered into their places of worship. This was, of course, intended as a profane and artistic expression, not as a sacred part of temple rituals and prayers.



Figure 2. Relief of a "bule" cycling at Pura Meduwe Karang

Source: kebudayaan.kemdikbud.go.id/bpcbbali/situs-pura-meduwe-karang/

3.3. Sources of Multicultural Education in Bali

The diversity that emerged in North Bali was fostered by several aspects that served as sources of education in Bali:

a. Multicultural Historical Space

One example is evident when Singaraja became the center of colonial rule not only in Bali but also in the Lesser Sunda Islands. This was supported by the development of the port as a main access point, which made the area bustling with people from various ethnicities and nations. The attitude of the Buleleng Kingdom should also be appreciated, as its kings were quite open to followers of religions other than Hinduism.

b. Numerous houses of worship coexist harmoniously

This is the basis for Singaraja's continued existence as a very comfortable area for people other than Hindus. Singaraja serves as a meeting point for various ethnicities, religions, and races. The local Hindu community considers other faiths as brothers, thus giving rise to the terms *Nyama Selam* (Muslim brothers) and *Nyama Kristen* (Christian brothers). Traces of interfaith harmony in Singaraja can still be felt today. Within a relatively close radius of the city center, stand majestic mosques, temples, churches, and Chinese pagodas, all actively used and never experiencing conflict with one another.

c. Traces of Architecture and Urban Planning

Looking at the archaeological remains described above, there are other elements of integration found besides the foreigner reliefs at Pura Meduwe Karang. One example is the use of the *candra sengkala* (a symbol of the ancient sacred mosque) in the Keramat Ancient Mosque, adapted from Hindu customs to mark the construction year of an important building or site. At the Grand Jamik Mosque, the King of Buleleng not only provided land for the mosque's construction but also provided a palace door to be installed there. This demonstrates the Buleleng Palace's respect for and appreciation of other religious beliefs. To this day, the door remains firmly in place and remains in good condition.

This urban planning pattern emphasizes that plurality is Singaraja's identity, inherited from previous generations. Harmonious religious life, mutual respect, and

solidarity reflect Singaraja's position as not only a center of commerce and education, but also a model of harmonious diversity in Bali.



Figure 3. The door given by the King of Buleleng is still used today at the Great Jamik Mosque.

Source : private documentation

d. Educational Traces and Intellectual Figures

Singaraja is known as the City of Education in Bali. This is evident in the schools established during the pre-independence era, some of which are still in operation today. The first school in Bali, established by the Dutch East Indies government in 1875, was the Tweede Klasse School in Singaraja. Also in Singaraja, the Hollandsch Inlandsche School (HIS) was established in 1913. A national hero, Mr. I Gusti Ketut Poedja, was born in Singaraja. His long career in fighting for Indonesian independence led him to become the only Balinese to participate in the drafting of the Proclamation text at Admiral Maeda's House. (Umar, 1986)

People don't just learn history as a rote, but rather see artifacts as evidence that their ancestors were inclusive and adept at negotiating with "foreigners." Educators can use these sites as "living textbooks," teaching that beautiful aesthetics are born from the blending of diverse identities, not from the refinement of a single culture. If

multicultural education is based solely on theory, it will be fragile. However, if it is grounded in archaeological data—tangible objects that can be touched and seen—then awareness of diversity becomes undeniable. People will understand that being a citizen of Singaraja means being an heir to that diversity. Archaeological data in Singaraja serves as an anchor of identity, proving that multiculturalism is the original DNA of the Buleleng people. By integrating these findings into educational resources, we not only teach history but also build a bulwark against future radicalism and intolerance.

4. Conclusion

Singaraja, in North Bali, has long been known as a port city serving as a gateway for interactions between various nations and cultures. While this relationship developed gradually, it peaked in the 19th century, when trade routes through Buleleng Harbor brought in Chinese, Arab, Bugis, Javanese, and European traders. Other ethnic groups from across the archipelago also began arriving. They not only traded but also settled there, bringing their own religions and traditions. This process led Singaraja to develop as a multicultural city where Hinduism, Islam, Christianity, Catholicism, and Buddhism lived side by side. Archaeological evidence, including temples, mosques, churches, and monasteries, standing close together, testify to the early history of interfaith harmony in this region.

Traces of interfaith harmony in Singaraja can still be felt today. Within a relatively short radius of the city center, majestic mosques, temples, churches, and monasteries stand in active use. This urban planning pattern emphasizes the plurality that is Singaraja's identity, inherited from previous generations. Harmonious religious life, mutual respect, and solidarity reflect Singaraja as not only a center of commerce and education, but also a model of diversity in Bali.

A local Balinese value known as *menyama braya* serves as a solid foundation for interfaith tolerance in Singaraja. Hindus, Muslims, Christians, and Buddhists traditionally support one another during religious holidays. For example, non-Muslims help maintain security and provide support during Eid al-Fitr, while Muslims and Christians help during Galungan, Kuningan, and Christmas. This close social interaction demonstrates that differences in faith do not create barriers but rather enrich the bonds of community.

Utilizing archaeological remains in Singaraja as a resource for multicultural education provides contextual and meaningful learning for the community. Through educational approaches—such as site tours, inclusive interpretation of historical narratives, and community involvement—this cultural heritage can be an effective medium for instilling values of diversity and strengthening character education. With sustainable and collaborative management, Singaraja has the potential to become a living learning space that enriches understanding of multiculturalism in Bali while supporting cultural heritage preservation efforts. The presence of colonial buildings, interfaith religious sites, residential structures, and cultural artifacts is concrete evidence of the encounter of various ethnicities, beliefs, and social interests living side by side in one urban landscape. These remains not only possess historical and archaeological value but also convey messages of tolerance, adaptation, and social harmony. The long-standing harmony between religious communities should not be

easily influenced, especially now with the rise of destructive radical movements. This kind of reinforcement must be conveyed to the younger generation, so that they do not forget their history.

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