

# Local Wisdom as the Representation of Social Integration between Religions in Lombok Indonesia

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**Abstract**—Social Integration in Indonesia is often disturbed by religious conflict occurring in many areas. This research aimed to analyze local wisdom as the representation of social integration between religions in Lombok Indonesia. Bali ethnic Hindu and Sasak Ethnic adherents in Lombok were the unit of analysis in this qualitative research with case study approach. Data was collected through observation, in-depth interview, and documentation, and then was processed and analyzed using Parsons' social integration theory. The result of research showed that Perang Topat was defined as the symbol of peace and *Nampah Kaaq*, fraternity and unity. They maintained social integration through such tradition as sign and cultural pattern representing social integration. This local wisdom realized harmony between religious communities.

**Keywords**— local wisdom; representation; social integration; hindu; islamsasak

## I. INTRODUCTION

Society plurality in Indonesia is reflected on various cultural traditions and religious ceremonies including diverse ethnics including Javanese, Balinese, Sasak, Mbojo, Samawa, Malayan, Batak, Sundanese, Madura, Bugis, Dayak, and etc. such the condition is vulnerable to conflict [1,2]. The religious conflict cases occur due to poor understanding on and low tolerance to cultural traditional plurality and multicultural society-perspective religious ceremonies. It tends to generate cultural and religious claims thereby triggering conflict between religions, and not giving space to the adherents of different religions [3].

Disharmony and violent conflict develop widely in many areas in Indonesia such as Syiah case in Situbondo and Sampang, in which there was well-established Islam group's declination against the existence of Front Pembela Islam (Islam Defenders Front) in Kudus and Central Kalimantan and Ahmadiyah conflict in Kuningan and Lombok [4,5].

In Lombok majority (90%) Islam adherents are Sasak ethnics as native people, while other ethnics such as Balinese, Sumbawa, Javanese, Arab, and Chinese are newcomers. Bali ethnic Hindu adherents account for about 3% of total Lombok population. It departed from Bali ethnic Hindu adherent

community annexing Lombok in the 17 century, the descent of conquerors coming from Karangasem [6,7].

Sasak ethnic community in Lombok was replete with Hindu-Buddha religious and cultural traditions. Islam came into it gradually through local cultural approach so that at surface level, religious rite became syncretism of religious tenet and local culture. Meanwhile, Hindu religion born in India area had brought a very complex culture in a variety of social sciences, and developed significantly through its transmission not only in India but also in other countries including Indonesia [8,9].

Social relation in society refers to the principles established well with each other in social system. Social integration is a cohesion existing in group to create unity and diversity making the group functioning well in plural society in a state [10,11].

Functional imperative becomes the characteristics of entire system in order to keep maintaining the social relation. To adapt to each other group in social system, both groups should have common objective, there should be a relation between them, and the relation pattern should be maintained forever. All of them are interrelated and interlinked in social system [12].

Social system consists of individuals in social group interacting with each other in physical environment, in which actor tend to be motivated to optimize the satisfaction related to their situation, defined and mediated in a structured symbolic system culturally. Thus, the two groups can be connected reciprocally through structural action and structural symbol existing in the society's social system [12].

Social relation between Bali ethnic Hindu and Sasak ethnic Islam adherents is often disturbed by religious conflict. However, both adherents build and create social harmony successfully through religious tradition and rite (Perang Topat) built on cultural norm, value, and morality [13-16]. PerangTopat tradition in Bali Ethnic Hindu and Islam adherent is a local wisdom of Sasak ethnic community by means of organizing religious rite and cultural tradition together at the same time and place. This research explains the local wisdom

as the representation of religious social integration in Sasak ethnic, Lombok Indonesia.

## II. METHODS

This qualitative research with case study was conducted on Bali ethnic Hindu and Sasak Ethnic Islam adherents in Lingsar Village, West Lombok, West Nusa Tenggara, Indonesia. The informants of research consisted of tribal chief, *pemangku pura* (the one responsible for safeguarding *pura* or temple) and Hindu and Sasak Islam adherent communities as the unit of analysis. Techniques of collecting data used were observation, in-depth interview, and documentation. Data validation was conducted using multisource evident rather than single source. Data analysis was carried out by means of collecting data based on category to find the meaning appearing, interpreting directly the finding, creating pattern to find correspondence, and drawing a conclusion in naturalistic generalist manner [17,18].

## III. RESULT AND DISCUSSION

Considering the profile of Lingsar Village of West Lombok, West Nusa Tenggara, this village's population consists of 4,602 people: 2,266 males and 2,336 females, 159 of which are Bali ethnic Hindu adherents and 4,442 are Sasak ethnic Islam adherents.

Hindu religion was born from two different cultures melting into one, namely Aryans and Dravidians conquered thereby resulting in cultural acculturation between native Dravidians and Aryans as newcomers and then resulting in Hindu religion. Nevertheless, both cultures are very harmonious based on an ancient holy manuscript. Bali ethnic Hindu religion in Lombok has been developing very rapidly since its dissemination during Karangasem Bali kingdom period until today. They are all the descents of the kingdom's ancestor as minority ethnic in Lombok Island [19,20].

Sasak ethnic is Islam religion adherent majority in Lombok. The religion came through nine *walis* (guardians) in Java to disseminate Islam tenets with local traditional approach that can provide synergy in Islam religion distribution. Sasak Islam and Bali Hindu adherents live adjacently in Lombok in organizing a tradition, *PerangTopat*, through religious rite and cultural tradition together at the same time and place.

Viewed from religious aspects, there are two religion groups developing and to which Lingsar Village people adhere, Hindu religion embraced by Bali ethnic and Islam religion embraced by Sasak ethnic. Both adherents can affect social system and social structure in the society due to the important role played by religion leader, tribal leader, and *pemangku* in any activities including both religious and cultural, and social arenas [12].

Social cultural and diversity condition of Lingsar village people is well established, as indicated among others with the

cultural tradition activity and religious rite in Perang Topat tradition sacred by both adherents.

Perang Topat is a series of *pujawali* rite to celebrate or to memorize Syekh K.H. Abdul Malik, one of Islam religion proselytizers in Lombok Island. This tradition is organized together by Bali ethnic Hindu and Sasak ethnic Islam adherents in Pura and Kemaliq. Both of them hold cultural tradition and religious rite as the form of reconciliation without discrimination and domination between those religion adherent groups.

*Nampah kaoq* activity is the slaughtering of buffalo, used as a meal in Perang Topat tradition that is cooked collectively by Bali ethnic Hindu and Sasak ethnic Islam adherents. Only buffalo is allowed to be used, but others (cow or pig) are not, because the use of two animals (cow and pig) will hurt one of religion adherents. This buffalo meat is distributed to Bali ethnic Hindu and Sasak ethnic Islam adherents according to their own capacity and eaten together. It is here that the commonness in upholding unity and integrity values can be seen.

The relationship between Hindu and Islam adherents includes respecting each other, adapting to environment, and adjusting with spiritual need. They have shared objective in organizing religious rite thereby establishing social tradition, and maintaining cultural pattern of Perang Topat tradition as the representation of social integration. In *nampah kaoq* activity and Perang Topat tradition as the symbol of local wisdom, there are unity-in-diversity (*kebhinekatunggalikaan*) principles and values that can unite based on difference, reconciliation, and harmony in religion and nation, making Lingsar Village a safe and peaceful village.

## IV. CONCLUSION

Local wisdom as the representation of social integration between Bali ethnic Hindu and Sasak ethnic Islam adherents is still existing and conducted in Lombok. Functionally, it reinforces the social relationship between two religion adherents through Perang Topat tradition interpreted as the symbol of reconciliation between the two religion adherents and *Nampah Kaoq* can bind fraternity and unity. Social cohesion between Hindu and Islam adherents including humanity, commonness, fraternity, and role modeling values can strengthen the concord between religious communities.

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