



## Local Wisdom As Social Cohesion Of “Kebhinekaan” The Study Of Hindu-Islamic Relations In Eastern Indonesia

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### Abstract

Local wisdom has to serve as a cultural identity, intellectual property and religion if the integrity and diversity of the Indonesian people is to remain. This research analyzes local wisdom as social cohesion of “kebhinekaan” the study of hindu-islamic relations in Lingsar Village West Lombok, Eastern Indonesia. The Perang Topat tradition carried out by Sasak Moslems and Balinese Hindus is the analytical unit in this qualitative research. After conducting field research through observations, in-depth interviews and documentation, the data gathered was validated by comparing it with multiple sources of evidence. Furthermore, it was analyzed using the ‘Parsons’ social integration theory’. The results showed that the Sasak Muslims and Balinese Hindu in Lingsar Village and West Lombok, socially integrated in the form of social practices through the traditions of the Perang Topat. Furthermore, they co-exist peacefully and maintain similar religious communities and cultures. As at the time of this research, the Perang Topat tradition still exists as a local wisdom and symbol of social cohesion of national diversity.

**Keywords: Balinese Hindu and Moslem Sasak; Social Cohesion; Local Wisdom; Diversity**

### Abstrak

*Kearifan lokal harus berfungsi sebagai identitas budaya, kekayaan intelektual dan agama jika integritas dan keragaman rakyat Indonesia harus tetap ada. Penelitian ini menganalisis kearifan lokal sebagai kohesi sosial Kebhinekaan studi hubungan Hindu-Islam di Desa Lingsar Lombok Barat Indonesia Timur. Tradisi Perang Topat yang dilakukan oleh Muslim etnis Sasak dan Hindu Bali adalah unit analisis dalam penelitian kualitatif ini. Setelah melakukan penelitian lapangan melalui pengamatan, wawancara mendalam dan dokumentasi, data yang dikumpulkan divalidasi dengan membandingkannya dengan berbagai sumber bukti. Selanjutnya, dianalisis menggunakan teori integrasi sosial ‘Parsons’. Hasil penelitian menunjukkan bahwa Muslim Sasak dan Hindu Bali di Desa Lingsar dan Lombok Barat, terintegrasi secara sosial dalam bentuk praktik sosial melalui tradisi Perang Topat. Selain itu, mereka hidup damai dan mempertahankan komunitas dan budaya agama yang serupa. Seperti pada saat penelitian ini, tradisi Perang Topat masih ada sebagai kearifan lokal dan simbol kohesi sosial atas keragaman nasional.*

**Kata Kunci : Hindu Etnis Bali dan Muslim Sasak; Kohesi Sosial; Kearifan Lokal; Keragaman**

### Introduction

Indonesia has two unique features in the diversity of its society. It is considered ‘horizontal’ as it is characterized by the existence of social relations over ethnic, customary and religious differences, as well as vertical contrast between upper and lower classes. This illustrates the Bhinneka Tunggal Ika principle, which integrates societies in a single unit through local wisdom (Azra, 2006). Besides diversity of tribes and local languages, it can

also be in the form of beliefs and religions such as Islam, Christian, Catholic, Hindu and Buddhist. They are all integrated in one national unity through the five basic precepts of the state called Pancasila (Bazzi et al, 2017; Makin, 2018).

Values and norms in local wisdom, which is also called local genius, is a form of cultural identity. It is the identity of a nation's cultural personality which is able to accept and process different cultures, according to its own character and abilities (Abu-Rayya, et al 2016). The principle of multiculturalism is gradually becoming the norm in Indonesia. However, conflicts between different religious groups still occur, and it threatens the harmony, stability and national integration of the country (Chatterjee, 2006; Anggriyani & Dartanto, 2019).

The plurality of the community is reflected in various cultural traditions, religious ceremonies, and ethnic groups, such as; Javanese, Balinese, Sasak, Mbojo, Samawa, Malay, Batak, Sundanese, Madura, Bugis, Dayak, and so on. This condition is prone to religious conflict as it is characterised by lack of understanding and tolerance for the plurality of cultural traditions and religious ceremonies that exist in its multicultural society (Wahid, et al. 2015). It tends to bring up cultural and religious claims that trigger inter-religious conflict (Coppel, 2005). In terms of ethics, integrity may be defined as the consistency or determination in upholding ancestral values and beliefs, or the consistency between actions, values and principles. Furthermore, it is interpreted as honesty and the truth of one's actions (Jayadi, & Rahmawati, 2020). Diversity is seen as a form of threat to disharmony, intolerance and others. Conversely, it can be useful as a form of togetherness in the framework of kebhinekaan over ethnic, cultural, and religious diversity. Unity can prevent disharmony and intolerance.

Local cultural diversity practised by each community as a form of plural society can minimize religious and cultural violence through local wisdom such as in Ambon Pela Gandong, Poso Sintuwu Maroso, Hibua Lamo in North Halmahera and Satu Tungku, Tiga Batu in Tolikara Papua. Each of these religious communities build norms and values as social cultural practices through traditions in order to create a balanced society (Aspinall, 2008). The local wisdom of the community helps to maintain the integrity and diversity of the socio-cultural and religious groups (Cangara, 2012). In Lombok Island, the majority (90%) of Sasak Muslims are indigenous, while other ethnic groups such as the Balinese, Sumbawa, Javanese, Arabic and Chinese are migrants. Furthermore, about 3% of the total population of Lombok are Balinese Hindu. The growth of the island began when the Balinese Hindu community from Karangasem annexed it in the 17th century.

The Sasak people in Lombok initially practiced only Hindu-Buddhist religion and tradition (Hultkrantz, 2010). But over time, Islam slowly integrated into the community and synchronized with the local tradition. Meanwhile, Hinduism that came from India had created a very complex culture in various fields of social sciences, and experienced significant development not only in India, but also in other countries including Indonesia (De, 2016).

Sasak Muslims believe in the local traditions that are manifested in three stages, namely menganak (born), urip (life) and mate (death) (Sila, 2014). Each stage, is always accompanied by compulsory traditional and religious ceremonial activities which aims to strengthens the belief in the existence of the spirit world. Thus, Sasak Moslems practice Hindus and the Perang Topat tradition as a local wisdom (Suprpto, 2017).

On the other hand, Balinese Hindus are a minority in the Lingsar and West Lombok village. They do not claim a religious founder, do not worship one god, do not adhere to one dogma, do not believe in only one philosophy, and do not practice any religious rituals. Balinese Hindu communities have a goal of maintaining harmonious relations by practising the Perang Topat tradition in Lingsar Village (Parsons, 2010).

Social systems can be formed due to the function of various activities or a collection of activities aimed at meeting the needs of a system. The structural functionalism theory was formulated to explain the imperative functions needed. All systems can survive if there are four important functions needed in a social systems. They are: the existence of adaptation between groups, the existence of the same goals, a close relationship and the desire to maintain the relationship.

Kearifan Lokal (local wisdom) was formed from two words: Kearifan which refers to wisdom and lokal which means local, therefore local wisdom can be defined as local ideas. Local wisdom is a view of life as well as various life strategies in the form of activities carried out by local communities (Jayadi et al, 2018). Furthermore, it promotes both the traditions and values of a community. It is worthy of being continuously explored, developed and preserved as antithesis or socio-cultural changes and modernization (Şahin, 2012). In the discipline of anthropology, Local wisdom is also known as local genius. It is both a cultural and national personality identity that gives a nation the ability to absorb and process foreign cultures according to its own character and abilities.

Local wisdom refers to a variety of known, trusted, and recognized cultural wealth which grows and develops into elements that are capable of strengthening social cohesion in communities. Furthermore, it aims to better the welfare and create peace in a society. It is extracted from cultural products like value system, beliefs and religion, work ethic, and even dynamics that concern the life and the community.

Local wisdom has the following significance and functions: 1) It serves as an identity marker, 2) it functions as a unifying element (cohesive aspects) between citizens, religions, and beliefs, 3) cultural elements that exist and live in the community (bottom up), 4) it builds the feeling of togetherness that exist between two communities, 5) it changes the mindset and reciprocal relationships between individuals and groups by placing them on a common ground or culture, 6) it encourages the development of togetherness, appreciation, and a mechanism to ward off various possibilities that hinder and even destroy the communal solidarity, which is believed to grow in an integrated community (Saloom, 2009). Integrity has to do with values and code of ethics such as: being responsible, honest, reliable and loyal. It is a quality which promotes principles, noble values and beliefs (Kersten, 2017). Furthermore, it is a practice that shows a unified whole so that it has the potential and ability to exude authority and honesty when realizing the integrity of moral principles and ethics in national life (Landecker, 1951).

Diversity is the heterogeneity of ethnic, cultural and religious life, that brings about unity in the nation. National unity can prevent disintegration and threats from communal conflicts (Bosswick, & Heckmann, 2006; Bakri, 2015). According to Bhineka Tunggal Ika, the motto of pluralism requires the recognition, appreciation, and attitude of mutual support between ethnic, religious, class, and certain cultures in a modern society, in order to willingly acknowledge and respect the equality of different groups, both individually and culturally (Kumra, Parthasarathy, & Anis 2016).

Kebhinekaan of the Indonesian nation is a reality that cannot be denied if peace is to reign in the nation and state. Diversity is a condition in a society where there are differences in various fields, especially in ethnicity, race, religion, ideology and culture (plural society). Identification of Indonesian diversity includes regional food, race, class, language, ethnicity, religion, culture, customs, arts and traditional houses (Froshee, 2006).

Social systems consist of groups of individuals that interact with each other, have environmental aspects, and tend to be motivated to optimize the satisfaction associated with group situations that are mediated in culturally structured systems (Parsons, 1985). It also contains groups of individuals that are linked by different cultural practices.

According to Parson's functionalism theory, the social system is a set of activities that meet the needs of a system, while a functional imperative helps a system survive by performing certain functions. Adaptation is the characteristics of an environment that adjusts to meet its needs, Goal attainment occurs when a society meets its goals and achieve its main objectives. Integration occurs so that social systems can function effectively as one unit and show a level of solidarity among the individuals working together to build it. Furthermore, it plays a role in managing the relationships of the other three functions in the Adaptation, Goal attainment, Integration, Latency (AGIL) skela (Parsons, 2010). Latent Pattern Maintenance must fully maintain and renew individual motivation and cultural patterns.

According to Parsons, a group should be able to adapt, and integrate with the goals and relationship patterns of other groups. Furthermore, they should relate warmly with each other in the social system. Up until this day, this form of local wisdom is practised by the Sasak Moslems and Balinese Hindus when carrying out the Perang Topat tradition in Temple Gaduh, Kemaliq Lingsar and West Lombok village. This can be used as an icon of religious moderation between ethnic Balinese Hindu communities and Sasak Muslims. Perang Topat Tradition is a representation of the values of tolerance, harmony and peace among religious communities.

## **Methods**

This research was carried out on the Balinese Hindu and Sasak Muslims living in the Lingsar Village, Lombok, West Nusa Tenggara Barat. Qualitative data collection was done using a case study approach through informants consisting of Pedande IW, Jeromangku IK, Stakeholder Pura Gaduh Lingsar IG and Stakeholder Kemaliq Lingsar Muslim SD and HS as key informants while, IM, IM, GW, IP, KD, KM, HM, MS, AK, and KL as the main informant and IL, GS, KN, AL, AB and MU supporting informants ethnic Balinese Hindus and Sasak Moslems. The data collection techniques used are observation Directly to the field met with ethnic Balinese Hindu community groups and Sasak Muslims at the time of the Perang Topat tradition. Then conduct in-depth interviews with predefined informants to get accurate and in-depth data. Finally, the excavation of documentation data related to the Tradition of the Peragn Topat that has been published in books and journals. (Creswell, 2016).

The validity of the data was tested using the multisource method of evidence. After the data is obtained and collected through data collection techniques, it is then analyzed interactive models namely, data collection, data reduction, data presentation, and conclusion withdrawal (Miles & Huberman, 2018). The first time data or fact collection is used for research materials. Then do data reduction that is to do data selection, selected before the data is analyzed in depth, classifying, directing and organizing the last can be drawn final conclusions. The data was then categorized and interpreted to obtain the desired results. Furthermore, patterns were formed in order to look for correspondence and naturalistic generalists conclusions were made.

## **Result and Discussion**

Lingsar Village is both the oldest village and capital of Lingsar District. There are two major religious groups in the community: Sasak Islam which constitutes the majority, and Balinese Hindu which are the minority. Based on the religious perspective, there were 5,442 Sasak Moslems, 259 Balinese Hindus and 2 Buddhist living in Lingsar Village as at 2019. The data above shows that more than 99% of Lingsar Village residents are Muslim while the rest are either Hindus and Buddhists. Worship facilities such as mosques and temples face each other despite being in a Muslim-majority environment. The largest of the

religious centre in the community is a temple where worship, ritual ceremonies, and cultural traditions take place. Gaduh Lingsar Temple is the center of both Hindu religious activities and Sasak Islam. Inside the temple there are santren or musholla, which in Muslim Sasak terms is called Kemaliq Lingsar. It is a place of religious rituals, Perang Topat tradition, circumcision, and worship. Generally the temple is meant for Hinduism, but in the Sasak Islamic community in Lingsar Village, it serves a different purpose.

Gaduh Temple and Kemaliq Lingsar are places of cultural and religious gatherings between Sasak Muslims and Balinese Hindus. There are some traditional practices that still occur up to this day and they include: Bateq Baris Lingsar, Gendang Beleq Lingsar, Presean Lingsar, Bali Gong Drama and Perang Topat. Lingsar Bateq is a type of dance where each dancer wears a neat green army uniform and holds an inactive weapon or rifle, while the commander wields a drawn sword. This dance is only performed during Perang Topat traditional events (Jayadi et al., 2019).

Gendang beleq lingsar is an old Lombok tradition performed to welcome and entertain kings and their guests after returning from the battlefield. But of recent, it has been performed during marriage ceremonies, circumcisions and commemoration of traditional events. Presean Lingsar is a form of dance performed under the melody of traditional music by two people called pepadu, who carry ende (made of cow or goat skin) and penyalin (rattan) In the previous context, men prove themselves and rain is called down (Harnish & Rasmussen, 2011). Drama Gong Bali is a traditional Balinese drama which is usually performed in Balinese Hindu art galleries in West Lombok.

In terms of terminology, the Perang Topat tradition constitutes violence and battles between groups in the Lingsar village. The implementation of the tradition is related to a legend between Sasak Moslems and Balinese Hindus in Lombok. Sasak Moslems believe the ceremonial activity celebrates Puja Wali (the birthday of) a guardian named Sheikh Kiyai Haji Abdul Malik, which occurs in the seventh month of the Sasak calendar. It is taken as the core part of the Perang Topat tradition. According to the beliefs of the Hindu community, the ceremony is performed to honor the Bhataras Gede of Temple Lingsar in the full moon of the sixth month of the Hindu calendar. It is done to obey the will of the Anak Agung Balagurah of Karangasem Bali and to make offerings to Sanghyang Widhi (God).

In carrying out the activities of the Perang Topat tradition, the Sasak Moslems and Balinese Hindus believe that the blessing of the ketupat can be used as fertilizer to fertilize crops such as rice in the fields and fruits in the garden. Furthermore, they believe it can help increase sales for business men and women who attend the ceremony. This once a year ancient Perang Topat tradition is carried out by people of different religious and ethnic backgrounds, therefore, it is able to build a sense of togetherness through the values and norms contained in ritual ceremonies. Perang Topat is a local wisdom based on mutual awareness to preserve traditional activities for generations (Jayadi et al, 2018).

Perang Topat tradition activities as a symbol of religious and cultural harmony between the two Ethnic Balinese Hindus and Sasak Islam in Lingsar Village. The religious ritual activities can unite interfaith relations, as well as different ethnicities able to unite through regional (local) cultural activities. Perang Topat tradition is a religious ceremony and cultural tradition in sasak tribal people held every year in Lingsar Village. This activity becomes unique when both adherents of different religions and ethnicities between Balinese Hindu ethnicity and Sasak Islam can do it in the same place, namely in Pura Gaduh and Kemaliq Lingsar.

The above phenomenon is not only a form of celebration of a tradition, but becomes important in local traditions as an instrument for unity between Hindus and Islam and Ethnic Balinese and Sasak. Both adherents of the religion have the same understanding and view in interpreting a ceremony contained in every series of activities of the Perang Topat

tradition. Cultural integration is the existence of relations between the two different ethnicities namely Balinese and Sasak ethnic in Lingsar Village through the tradition of the Perang Topat. With the activities of the tradition is to meet the common needs in achieving a goal that is done together so that there is a close relationship through the tradition of the Perang Topat (Jayadi et al, 2018).

Social integration occurs between ethnic Balinese and Sasak well-established runs consistently in the activities of both Hindus and Sasak Islam in the tradition of the Perang Topat. Normative integration still occurs against Hindus and Sasak Islam due to the norms and values that are still strong in Lingsar Village making as a level of social behavior between the two adherents mutual respect, respect and integration in the value of the Perang Topat tradition found in life between Balinese Hindus and Sasak Islam.

This behavior shows the awareness of tolerance through adaptation of the environment to meet both spiritual and social needs, while being able to adapt to other social groups. In social community life, the achievement of shared goals and main goals, called Goal Attainment, becomes very important. Temple and Kemaliq becomes local wisdom of religious plurality that mutually adapt, understand, and tolerate each other in order to build a harmonious relationships, that meet their mutual needs and goals (Parsons, 2010).

The functional structural theory of the Parsons model views the society as a system of interconnected parts that cannot function without a relationship with one another, therefore, for any alteration in a part, there will be a consequent change in the others. The development of functionalism is based on the organizational system development model obtained in biology which assumes that all elements have to function before the society can run smoothly. The relationship between Sasak Moslem and Hindu Muslims is a form of functionalism that has been built through the well-understood concept of values and local cultural norms. The social system in a community is needed to maintain the stability of social relations between communities (Parsons, 2010).

The diversity of the Lingsar village is evidenced by the existence of different religious groups, temples, sacred Kemaliq buildings and the practice of Perang Topat tradition. On the other hand, several temples are established without any discrimination or religious provocation, meaning that there is harmony between different communities and a sense of mutual respect for differences. This phenomenon creates a safe and peaceful society. Local wisdom is still able to adapt and develop as a characteristic of every region in Indonesia.

There is a good relationship between Balinese Hindus and Sasak Muslims who respect, adapt, and adjust to each other's spiritual needs. They have the same goal in carrying out religious ceremonies, establishing social solidarity and maintaining the cultural patterns of the Perang Topat tradition as the integrity of interfaith religious diversity. This serves as a symbol of unity, peace and harmony among the religious people of the Lingsar village, making it safe, peaceful and prosperous.

## **Conclusion**

The results of this study shows that there is social integration among the Sasak Muslims and Balinese Hindus who practice Perang Topat tradition. Furthermore, it proves that they adapt to each other in order to achieve common goals in interfaith relations. Sasak Moslem and Balinese [Hindus] maintain these patterns of cultural traditions and togetherness to the present. They have also implemented the Perang Topat traditions in Gaduh Temple and Kemaliq Lingsar as a form of integrity of diversity between religious communities.

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