

RELIGIOUS TOLERANCE BASED ON LOCAL WISDOM: SOCIAL PERSPECTIVE OF LOMBOK COMMUNITY

**Abdurrazak¹, Sukron Azhari², Putra Wanda³,
Lalu Suparman Ambakti⁴, and Humamurrizqi⁵**

^{1,2,5}Sunan Kalijaga State Islamic University Yogyakarta, Indonesia

³Harbin University of Science & Technology, China

⁴Ahmad Dahlan Institute of Technology and Business Jakarta, Indonesia

Corresponding e-mail: sukronazhari84@gmail.com

DOI: 10.31291/jlka.v20.i2.1027

Accepted: 9 February 2022; Revised: 23 June 2022;

Published: 6 September 2022

ABSTRACT

This article examines religious tolerance based on local wisdom of the Lombok people with various beliefs, cultures, traditions, ethnicities, and religions. The people of Lombok are known to highly uphold religious tolerance through the principles of existing local wisdom. This is done in order to build a harmonious society and avoid conflicts between communities. By employing descriptive qualitative design, this study collects primary data in the form of observations of people's daily lives, especially in the aspect of tolerance practice based on local wisdom by the community. Secondary data is obtained from articles, newspapers, and websites related to the practice of religious tolerance in Lombok. The study finds that religious tolerance in Lombok is presented in the celebration of religious holidays, where people of other religions are included in the celebration, for example: Eid al-Fitr, Vesak, and others. The Muslim community of Lombok invite their non-Muslim neighbors to join the celebration of the halal bihalal event, the Hindus also invite their neighbors to participate in the ogoh-ogoh parade which is part of the celebration of their holiday, Christians also invite their neighbors to join in the celebration of Christmas. Analysis of the data concludes that religious tolerance based on local wisdom of the Lombok people is constructed on three aspects, namely solidarity, mutual cooperation and deliberation.

Keywords: Religious Diversity, Tolerance, Local Wisdom.

ABSTRAK

Artikel ini mengkaji toleransi beragama berbasis kearifan lokal masyarakat Lombok dengan ragam kepercayaan, budaya, tradisi, suku, dan agama. Masyarakat Lombok dikenal sangat menjunjung tinggi toleransi beragama melalui prinsip kearifan lokal yang ada. Hal ini dilakukan dalam rangka membentuk masyarakat yang harmonis dan menghindari konflik antar masyarakat. Dengan menggunakan metode kualitatif deskriptif, penelitian ini menggunakan data primer berupa pengamatan kehidupan masyarakat sehari-hari, terutama pada aspek praktik toleransi berbasis kearifan lokal itu diterapkan oleh masyarakat. Data sekunder diperoleh dari artikel, koran, web, dan lainnya yang terkait dengan praktik toleransi beragama di Lombok. Hasil penelitian mengungkapkan bahwa toleransi beragama di Lombok dapat disaksikan pada perayaan hari besar keagamaan, dimana umat agama lain diikutsertakan dalam perayaannya, missal: Idul Fitri, Waisak, dan lainnya. Masyarakat Muslim Lombok tidak segan mengundang tetangganya yang non-muslim untuk ikut memeriahkan acara halal bihalalnya, umat Hindu juga mengundang tetangganya untuk ikut memeriahkan pawai ogoh-ogoh yang menjadi bagian perayaan hari besarnya, umat Kristen juga mengundang tetangganya untuk ikut memeriahkan acara natalan mereka. Berdasarkan pada paparan tersebut, toleransi beragama berbasis kearifan lokal masyarakat Lombok dibentuk berdasarkan tiga aspek, yakni solidaritas, gotong royong dan musyawarah.

Kata Kunci: Keragaman Keagamaan, Toleransi, Kearifan Lokal.

INTRODUCTION

The people of Lombok who live on the island and in the province of West Nusa Tenggara, known as the island of a thousand mosques, have a variety of religious, cultural and other beliefs. Lombok is also an island rich in culture and beliefs, although the majority of the people are Muslim.¹ The population of Lombok is recorded at 5,410,000 people, with a composition of 5,230,000 Muslims (96.83%), 130,720 Hindus (2.42%), 16,910 Buddhists (0.31%), 13,550 Christians (0, 25%), 9,930

¹<https://firstlomboktour.com/wisata-pantai/pulau-seribu-masjid> accessed on 23 April, 2022 at 20:40 WIB.

Catholics (0.18%), and 40 Confucianism, and adherents of other beliefs as many as 58 people.²

Despite various religious beliefs and beliefs, the people of Lombok uphold the principle of social harmony in their religious social activities. This principle is in line with the UUD 1945 Article 28 E, paragraphs 1 and 2. The presence of this regulation is a form of the government's serious effort in maintaining social harmony, in particular to create religious tolerance among Indonesian people, and especially the people of Lombok.

In the life of Lombok people, the principle of tolerance is not shaped by external factors as in tolerance in general. In its history, long before major religions including Islam entered Lombok in the 15th century AD,³ Lombok people especially Sasak tribe had already Boda as their indigenous religion⁴ and was known for their hospitality and mutual respect as the social norms. Therefore, after other major religions entered Lombok, the community did not have to learn the principles of tolerance, since tolerance had already been a part of Lombok community for a long time.

The existence of tolerance alone was not adequate to create the harmony among Lombok people with the diversities they have.⁵ There were still some disputes among religious community, both resulted in physical and verbal disharmonies. It is needed another aspect that is rooted from the local wisdom to create harmony among Lombok people. Local wisdom serves as

²Population survey of West Nusa Tenggara on the religion and belief followers June 2021 <https://databoks.katadata.co.id/datapublish/2021/09/21/lebih-dari-96-penduduk-nusa-tenggara-barat-beragama-islam>. accessed on 15 April 2022, 23:45 WIB.

³ Basarudin Basarudin, 'Sejarah Perkembangan Islam di Pulau Lombok pada Abad Ke-17', *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 2.1 (2019), 31–44 (p. 33) <<https://doi.org/10.20414/sangkep.v2i1.933>>.

⁴ Asnawi Asnawi, 'Respons Kultural Masyarakat Sasak terhadap Islam', *Ulumuna*, 9.1 (2005), 1–19 (p. 2) <<https://doi.org/10.20414/ujis.v9i1.440>>.

⁵ Rini Fidiyani, 'Kerukunan Umat Beragama di Indonesia: Belajar Keharmonisan dan Toleransi Umat Beragama di Desa Cikakak, Kec. Wangon, Kab. Banyumas', *Jurnal Dinamika Hukum*, 13.3 (2013), 468–82 (470).

a medium for Lombok people for mediating any dispute in terms of religion and social issues. It also helps creating tolerance for social harmony, increasing people awareness about the diversity among themselves and helping them to become wiser in dealing with religion-related issues. Local wisdom also contains civic skills, in ways that it nurtures the characters of moral responsibilities, discipline, tolerance, law obedience, critical thinking and so on⁶. Lombok people as Indonesian citizens need also to have these civic skills in practicing their rights and uphold their responsibilities.

Indonesian people are so proud of their diversities, especially the diversity of ethnicities, culture, language and religions. These diversities are both assets and challenges in the creation of peaceful, harmonious, safe and developed society in the The Unitary State of the Republic of Indonesia (NKRI). To achieve this goal, local wisdom can be used to promote tolerance amid the society, including in the Lombok community.

Local wisdom enables people to look into their locality to understand each other and to build solidarity. By understanding each other, including the differences of social, religious and other aspects of life, Lombok people could nurture tolerance among religious believers⁷. The presence of local wisdom in promoting religious tolerance has also been discussed in the previous studies.

One of studies on local wisdom and religious tolerance was conducted by Erman Sepniagus Saragih who investigated the presence of local wisdom as a medium for the interreligious tolerance to achieve social harmony which is manifested in the attitudes and behaviors in responding to differences of knowledge, intelligence and symbols. This study argues that the the sense of awareness by the people of similar ethnicity promotes humanism

⁶ Muhamad Japar, Syifa Syarifah, Dini Nur Fadhillah. Pendidikan Toleransi Berbasis Kearifan Lokal. Surabaya: CV Jakad Media Publishing, 2020, p.7.

⁷ Yunus Yunus and Mukhlisin, 'Sosial-budaya: Harmonisasi Agama dan Budaya dalam Pendidikan Toleransi. *Kalam: Jurnal Agama Dan Sosial Humaniora*, 8.2 (2020), 1–26 (5).

better than religious ideology⁸. The study concludes that local wisdom creates a mutually respectful society and avoids religious conflicts. Therefore, local wisdom is crucial to be explored for local people are not contaminated by the incoming ideologies that could threaten their harmony.

Another study was carried out by Abdul Karim et.al, focusing on the religious tolerance. In their study, local wisdom, such as Bobahasaan in Bolaang Mongondow community is being used as a medium for social reconciliation whenever problems occur, including religious conflicts. This study argues that local wisdom increases religious tolerance in the society⁹.

I Made Purna also conduct a study on local wisdom on Desa Mbawa community. Tolerance in this community was shown in the celebration of Raju ceremony, where people build social and emotional awareness about the beliefs that are inherited by their ancestors to be respected and tolerated by society today. Another manifestation of tolerance is also shown in *Ume Lame* as a symbol of tolerance. This study argues that local community peruse local wisdom from their ancestors to reach tolerance and harmony amid the society.¹⁰

Departing from these studies, this research attempts to portray the local wisdom in Lombok community with its diversities of cultures, religions, languages and ethnicities. Lombok community has local practices and wisdom that are practiced till today, which can be used as a medium to promote tolerance. The focus of this study is on the local values or practices that have been practiced for generations and how they are related to the nurturing of social tolerance and harmony.

⁸ Erman Sepniagus Saragih, 'Moderasi Beragama Berbasis Kearifan Lokal Suku Pakpak-Aceh Singkil', *Jurnal Teologi Berita Hidup*, 4.2 (2022), 309–23.

⁹ Abd Karim and others, 'Moderasi Beragama dalam Praktik Bobahasaan Mongondow: Teks dan Makna Kearifan Lokal Berbagai Sikap Kebahasaan Dan Lirik Lagu'. *Jurnal Lektur Keagamaan*, 19.1 (2021), 103–40.

¹⁰ I Made Purna, 'Kearifna Lokal Masyarakat Desa Mbawa dalam Mewujudkan Toleransi Beragama', *Jurnal Pendidikan dan Kebudayaan*, 1 (2016), 17.

Tolerance based on local wisdom shows the behavior of a pluralistic society. The existence of local culture forms a strong community in solidarity. The values that exist in culture become a rule of society in interacting with each other in seeing the differences they have¹¹. In Van Peursen's view, local (regional) culture must consciously exist and contribute in the crystallization process of national culture and nation-building in general, and harmonious life with tolerance for cultural and religious pluralism in particular¹².

Meanwhile, according to the Research and Development Center for Religious Life, the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, as quoted by M. Nur Ghufron, tolerance is a basic element needed to develop an attitude of mutual understanding and respect for existing differences, as well as being an entry point for creating an atmosphere of dialogue and interreligious harmony in the society¹³. This definition will be a reference in this paper to see how far the role of tolerance based on local wisdom in the Lombok community in maintaining balance and harmony between other religious communities.

A harmonious and peaceful social life will be realized when the attitude of tolerance in religion is applied by everyone. By applying an attitude of tolerance, every difference will be seen positively as an advantage and a living asset. This will foster a conducive atmosphere away from riots, anxiety and fear of threats from followers of other religions. People will think that a difference is not intimidation for the group who has the same overall and will think that difference is the color of life.

Religious harmony is the goal of religious tolerance. To avoid conflicts between adherents of one religion to another, mutual respect, mutual recognition and collective work are needed and do not give importance to each other's groups. The ulti-

¹¹ Saragih, 316.

¹² Purna, 264.

¹³ M Nur Ghufron, 'PERAN KECERDASAN EMOSI DALAM MENINGKATKAN TOLERANSI BERAGAMA', *FIKRAH*, 4.1 (2016), 138 (p. 140) <<https://doi.org/10.21043/fikrah.v4i1.1664>>.

mate goal of this tolerance is harmony in society. A harmonious society is a solid society, so that it is resilient in dealing with various kinds of situations.

Mutual respect and appreciation among fellow members of the local community will foster tolerance for various differences. Utilization of local culture will bring up attitudes in policy-making pluralism. Differences will be strengthened on the basis of the understanding of a multicultural society. When the tolerance that comes from local wisdom is well understood, then inclusive-oriented policies can be formulated.

This study employs a qualitative design¹⁴ with phenomenological approach aiming to explore the essence of local wisdom as the basis for religious tolerance and explore the function of local wisdom that exists in the Lombok Sasak community as a forum for religious tolerance. The study collects primary data in the form of interviews and field observations, and supported by secondary data in the form of writings discussing religious tolerance and local wisdom.

The research data was then analyzed using a descriptive analysis model¹⁵ by combining primary data and secondary data and then drawing global themes that emerged from the data. The data is coded, then made a big theme, and presented with an explanation.

RESULTS AND DISCUSSION

The portrait of Lombok Community

Lombok is inhabited by the majority of the Sasak tribe, while the other tribes are incomer communities. This causes a rich plurality, both in terms of culture, religion, and others. Each ethnic group in Lombok speaks their own language. The Sasak, Bugis, Bima, Sumbawa, and Arab tribes adhere to Islam, the Balinese generally adhere to Hinduism, and the ethnic Chinese

¹⁴ Adi Praswoto, *Metode Penelitian Kualitatif Dalam Perpektif Rancangan Penelitian*, Cet. III (Yogyakarta: Ar-Ruz Media), 22.

¹⁵ Harrdani Nur, DKK, *Metode Penelitian Kualitatif & Kuantitatif* (Group Yogyakarta: CV. Pustaka Ilmu, 2020), 54.

adhere to Christianity, Buddhism or Confucianism¹⁶. Lombok is located to the east of Bali island and to the west of Sumbawa island. In the west lies the Lombok Strait, and in the east there is the Alas Strait. To the north of Lombok is the Java Sea and to the south.

The people of Lombok are the majority of the Sasak tribe who are Muslim. In history, the Sasak tribe is thick with a history of colonialism, hegemony and domination. The Sasak people call their homeland with the term *gumi paer*, in Javanese *kawi* language, *gumi* means earth, while *pahyaran panggenan* means a place to live. As a place of residence, the partner is not only an address with a certain number, but also includes the place of birth, place with family, hometown and community, and implicitly involves customs and traditions.is the Indonesian Ocean¹⁷.

The existence of the majority Sasak tribe until now has never been an oppression of the minority. This is because the Sasak people always instill a sense of tolerance for people of other religions. The tolerance applied by the people of Lombok is inseparable from their local wisdom. Understanding tolerance in pluralism means giving official recognition to plurality and difference; considering that different cultures, languages and experiences are irreducible and incomparable; and see the world as a garden of followers with a number of colors and scents¹⁸.

To maintain harmony between people who have various religious, cultural, and other differences, awareness is needed in instilling tolerance between communities, especially by applying local wisdom that values tolerance. The tolerance carried out by the Lombok people is currently seen as a form of local wisdom they have. for example, a Muslim used to help the Christian. In

¹⁶ Gazi Saloom, 'Dinamika Hubungan Kaum Muslim dan Umat Hindu di Pulau Lombok', 2009, 72.

¹⁷ Dedy Wahyudin, 'Identitas Orang Sasak: Studi Epistemologis Terhadap Mekanisme Produksi Pengetahuan Masyarakat Suku Sasak', *JURNAL PENELITIAN KEISLAMAN*, 14.1 (2018), 52–63 (pp. 53–54) <<https://doi.org/10.20414/jpk.v14i1.493>>.

¹⁸ Surūsh, A. Al-K., Mobasser, N., & Jahanbakhsh, F. *The Expansion Of Prophetic Experience: Essays On Historicity, Contingency And Plurality In Religion*. Leiden; Boston: Brill, (2009).

this way, it is hoped that a cooperative relationship between religious adherents can be established.

By enforcing tolerance whose goal is clear, namely for unity among fellow human beings and citizens, the Indonesian people should not have problems with differences in ethnicity, race, religion and intergroup backgrounds. Unity on the basis of good and right tolerance is a manifestation of unity itself, such as the motto of the Unitary State of the Republic of Indonesia, namely, "Bhineka Tunggal Ika" although they are different, they are still one. This motto continues to be instilled by the people of Lombok in general to maintain harmony among the people.

Religion in a sociological perspective has a dual role and function that can be constructive and can also be destructive. Constructively, religious ties often exceed blood ties and kinship or lineage relationships. Because of religion, a community or society can live steadfastly in unity, harmony, and peace. On the other hand, destructively, religion also has the power to destroy unity and can even break the bonds of blood brotherhood¹⁹. Because of religion, conflicts between siblings or between ethnic groups can occur. With religion, society can also be divided. But with religion, people can live in harmony. Therefore, to make people live in harmony in a diverse religious environment, it can be handled with tolerance itself. By maintaining the social integrity and beliefs of each religion, the community can maintain its traditions until now.

The term tolerance comes from the Latin, "tolerare" which means patient with something. Thus, tolerance is an attitude or human behavior that follows the rules, where one can respect and respect the behavior of others. The term tolerance in the socio-cultural and religious context means attitudes and actions that prohibit discrimination against different groups or groups. For example, religious tolerance occurs when, for example, the majority religious group provides a place for other religious

¹⁹ Joachim Wach, *The Comparative Study Of Religions* (New York: Columbia University Press, 1958), 128.

groups to live in their neighborhood.²⁰ The act of tolerance cannot be separated from the beliefs and normative teachings that underlie a person, because essentially tolerance cannot stand alone. Forts calls it a normatively dependent concept, meaning that it relies on certain normative principles that may differ from one community to another, although there is also the possibility of realizing a common norm²¹.

From the explanation above, it can be concluded that tolerance must be applied by the community and become a form of obedience to the state, religion, culture, and others. The rules on how the community tolerates fellow citizens cannot be separated from the customary rules that have been in effect from the past until now. Tolerance between religious communities is a form of community culture that is implied from local wisdom. The embeddedness of religious tolerance in local wisdom owned by the community has become a phenomenon that has been carried out from the past until now.

Tolerance based on Local Wisdom

The tolerance by the Lombok people utilizes local culture that has been passed down from generation to generation by their ancestors. Local wisdom is a form of community culture that has existed for a long time and has always been applied until now²². With this understanding of local wisdom, it can be said that the local wisdom of the Lombok people today is the result of hereditary inheritance. The validity of local wisdom in the modern era as it is today shows that the values in the wisdom of the Lombok people are still relevant in contemporary situations.

²⁰ Abu Bakar, 'KONSEP TOLERANSI DAN KEBEBASAN BER-AGAMA', *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama*, 7.2 (2016), 123–31 (125) <<https://doi.org/10.24014/trs.v7i2.1426>>.

²¹ Muhamad Nur Probowo Setyabudi Dkk, *Harmoni Dalam Keragaman: Jejak Budaya Toleransi Di Manado, Bali, Dan Bekasi* (Jakarta: Yayasan Pustaka Obor Indonesia, 2021), 110.

²² Mohammad Takdir, 'Model-Model Kerukunan Umat Beragama berbasis Local Wisdom', *Tapis : Jurnal Penelitian Ilmiah*, 1.01 (2017), 61 (p. 67) <<https://doi.org/10.32332/tapis.v1i01.728>>.

Local wisdom is not only limited to cultural norms and values, but also includes elements of ideas, including those that have implications for technology, health care and aesthetics. Thus, local wisdom can also be meaningful as the ability of a region to absorb, select and actively manage the influence of foreign or foreign cultures, so as to achieve new forms of creation that are not found in other regions.

Not every local wisdom values are progressive. It takes a critical and selective attitude to leave traditional (static) culture such as mental models that hinder development. Therefore, it is necessary to develop a revolution mental, progressive and competitive social restoration which is characterized by forward orientation, hard and creative work, saving on investment, education as the key, upholding the principle of utilization, mutual trust across family boundaries, ethical and just religion and spreading authority.²³

The concept of tolerance leads to an open attitude and willing to acknowledge the existence of various kinds of differences, both in terms of ethnicity, skin color, language, customs, culture, language, and religion. Religious people can follow God's instructions in dealing with these differences, because God always reminds us of the diversity of humans, both in terms of religion, ethnicity, skin color, and so on. Religious tolerance does not mean freedom to adhere to a certain religion and change to another religion at will. However, tolerance must be understood as a form of our recognition of the existence of other religions besides our own. These other religions also have their own systems and procedures for worship, and good citizens must give them the freedom to practice their own religious beliefs.²⁴

The tolerance of religious communities carried out by the Lombok people in local wisdom can be seen in people who give each other space for the beliefs of other religious communities so that they can live harmoniously in the midst of religious commu-

²³ Ule, P.S.V.D. *Wahana Harmonisasi Masyarakat melalui Pembangunan dan Kesejahteraan Buku Industri Budaya-Budaya Industri*. Jakarta: Kementerian Kebudayaan Dan Pariwisata, 2010.

²⁴ Devi, Dwi Ananta. *Toleransi Beragama*. Alprin, 2020.

nities. The harmonious life of the Lombok people who apply the value of local wisdom can be seen from the enthusiasm of the community in helping each other. The existence of a form of community assistance makes people live side by side in a harmonious continent.²⁵

This inclusive understanding has an impact on the pattern of accepting differences in society. Frequently holding cross-religious joint activities, over time it makes people understand the differences in other people's beliefs and finally accept those differences²⁶. Finally, this exposure can reduce and even eliminate confrontation with other faiths. Interfaith joint activities provide opportunities for participants to have informal dialogues in understanding differences and solving problems and developing common goals to be achieved by residents. Dialogue is also a vehicle for opening up to each other, opening up positive views, and reducing religious fundamentalism²⁷.

The culture inherited by the ancestors has been used by the people of Lombok to achieve religious harmony, despite the differences among them. This is seen from the value of local wisdom that forms the community to understand each other in religious, social, and other differences. Local wisdom applied by the people of Lombok today is a form of cultural preservation, which has the value of tolerance among other communities.

In the pluralistic social context of Indonesia, the integrity of the country has its ups and downs. Various problems always come, such as conflicts originating from primordialism, especially religious issues. Conflicts after the Soeharto regime in 1998-2003, have the potential to lurk in the future if no prevention efforts are made. However, historically, Indonesian people are

²⁵ sista, 'Belajar Toleransi Agama Dari Lombok', *Ditjen Kebudayaan*, 2019 <<https://kebudayaan.kemdikbud.go.id/belajar-toleransi-agama-dari-lombok/>> [accessed 12 May 2022]. Accessed on 6:20 WIB.

²⁶ Basinger, D. Religious Diversity (Pluralism). In E. N. Zalta (Ed.), *The Stanford Encyclopedia Of Philosophy* (Spring). Metaphysics Research Lab, Stanford University.(2018).

²⁷ Azizah, Imroatul, Nur Kholis, and Nurul Huda. "Model Pluralisme Agama Berbasis Kearifan Lokal "Desa Pancasila" di Lamongan." *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan* 8.2 (2020): 290.

known for their manners. This tradition was passed down by predecessors who had been carried out for centuries. Therefore, it is not surprising that the term gotong royong is a reflection of the life of Indonesian society.

Tolerance can be undermined by individuals who have certain interests. The dimensions of politics, social, economy and external factors have colored the erosion of the value of tolerance. As a result, the form of harmony that has been built will gradually corrode and end up being destroyed. The need for maintenance from various parties to continue to protect the harmony of the community without any intention to bring this diversity into the interests of a particular group.

One example of tolerance with the nuances of local wisdom in the Lombok community, namely in a situation where Muslims provide open space for non-Muslims to participate in religious events carried out by Muslims. Non-Muslims can help and make an event a success, such as helping with cleaning and maintaining security. Likewise, non-Muslims provide open space for Muslims to celebrate their religious holidays. Local practices like this reflect an attitude of religious tolerance²⁸, and this makes the people of Lombok more conducive to understanding their differences. The final impact is the growth of a sense of harmony between communities in achieving the welfare of their social life.

Tolerance in religion is very important in advancing a society, both at the social and other levels. Regional development will be successful if the community has instilled a sense of tolerance in achieving religious harmony. The existence of religious harmony will form community solidarity; and strong solidarity will support the progress of regional development²⁹. The progress of an area depends on the tolerance of the community in religion to complement each other and maintain solidarity in their respective beliefs.

²⁸ Budi Susetyo dan Mochamad Widjanarko, *Revitalisasi Toleransi Beragama Berbasis Kearifan Lokal*. (Semarang: Penerbitan Universitas Katolik Soegijapranata, 2017), 81.

²⁹ Mohammad Rifai, *Perbandingan Beragama*. (Jakarta: Wicaksana Semarang, 1984), 165.

From the explanation above, it can be seen that the tolerance carried out by the Sasak people in Lombok is very visible in their local wisdom. Religious tolerance with the content of local values is one of the forms of local wisdom of the Lombok people in achieving religious harmony and social harmony. The contents of local wisdom values carried out by the Lombok people are:

➤ **Solidarity**

The people of Lombok (Sasak) have a lot of cultural wealth which then forms the character of a society that upholds the values of solidarity. This is shown in some of the daily cultural practices of the Lombok people, such as, *midang*, *belangar*, *saling jot*, *saling lilik*, *saling pesilaq*, *saling ayoin*, *saling jangoq*, *saling wales*, *saling tembung*, *saling aduk*, *saling ilingan*³⁰. These cultural practices are still maintained in the life of the people of Lombok until now.

The formation of a set of socio-religious norms to practice tolerance in religion which cannot be separated from the existence of local cultural values in it must be maintained from generation to generation. With a sense of solidarity that already exists, people can form characters and principles of life that are in harmony. This is an important aspect that will lead the Lombok people who are aware of social institutions that need each other. Awareness of the need for one another between communities strengthens the attitude of solidarity which then fosters a sense of brotherhood among members of the community.

The enactment of customary institutions certainly has transcendent values so that tradition will be maintained as a value that has an important role for the community³¹. As in the Hindu tradition, *ogoh-ogoh* is a special celebration that has its own spiritual meaning for those who celebrate it. In the process of

³⁰ Lestari Lestari, 'ISLAM TRADISIONAL MASYARAKAT KOPANG. Doc', *Jurnal Penelitian Tarbawi: Pendidikan Islam Dan Isu-Isu Sosial*, 2.1 (2017), 12–19 (p. 14) <<https://doi.org/10.37216/tarbawi.v2i1.137>>.

³¹ Harlan Dan Mukminah, *Local Wisdom Tradisi Merarik Suku Sasak Islam Waktu Lima* (Mataram: Pustaka Bangsa, 2019), 168.

celebrating this tradition, non-Hindu people also participate in the celebration. This participation is shown by maintaining security and order during the event, as was done by the people of the Cakra sub-district, Mataram City and the Tanjung community, North Lombok Regency.

The solidarity in Lombok society which does not distinguish aspects of different religions will form a strong society in all aspects of life. This condition presents an orderly and progressive society in terms of harmony, economy, social, and tourism which is being echoed by the Lombok government at this time. With this solidarity, it will create a strength in holding back issues that will arise later, and will strengthen the basis of tolerance based on local wisdom.³²

With tolerance, a city or village can be said to be on par with other cities in the world. However, in terms of local wisdom, there are elements of tradition that are only owned by the people of Lombok. The presence of globalization that exists in the midst of Lombok society today, does not reduce the spirit of community solidarity both in social, religious and other aspects. The presence of globalization today can lead to two possibilities among the people. The first possibility, will form a strong community and easy to socialize and interact with each other. The second possibility is that there will be a society that is negligent of their beliefs and customs, and may lead to divisions between tribes/religions/races.

Solidarity is one way for the people of Lombok to maintain social interaction from the past until now. People's freedom of expression, such as religious rituals, social culture, and others, can be seen in the existence of this solidarity. Solid solidarity forms a community that knows each other better and will establish close brotherhood with different people.

Solidarity becomes the glue for people to unite, and becomes a bulwark for attacks rooted in differences. With an understanding of local wisdom such as this solidarity, it will be

³² I. Gusti Komang Kembarawan, 'Construction Of Social Solidarity Between Hindus And Muslims At Ogoh-Ogoh Parade In Tanjung, North Lombok', *Kamaya: Jurnal Ilmu Agama*, 3.3 (2020), 273–97 (282).

easier for the community to achieve social harmony, and so on. The people of Lombok are seen to be able to achieve social harmony by maintaining solidarity between their citizens, from the past until now.

➤ **Gotong Royong (mutual cooperation)**

Gotong royong is a tradition that is naturally present in the life of Indonesian people. The people of Lombok, as part of Indonesia, adhere to the principle of *gotong royong*. The cultural existence of mutual cooperation strengthens the ties of solidarity between citizens³³. The people of Lombok who have various beliefs, religions and traditions, need to foster tolerance between religious communities in achieving harmonious religious communities. *Gotong royong* as one of the local wisdoms can be used to achieve this goal of tolerance³⁴.

In a sense, *gotong royong* is an activity that is carried out together aiming for common goals can run smoothly, lightly and easily. Various forms of *gotong royong* are carried out by the people of Lombok to achieve harmony between communities. *Gotong royong* requires people who work together in events that are held. *Gotong royong* has been carried out from generation to generation by the ancestors of the Lombok people from the past until now.

The culture of *gotong royong* (mutual cooperation) applied by the people of Lombok is reflected in daily activities such as participation in cleaning areas of religious worship and others. This attitude is carried out as a form of tolerance in order to build religious harmony in the people of Lombok. *Gotong royong* is an element that has been inherent in the life of the people of Lombok since the beginning. These activities are comprehensive

³³ Ibnu Rusydi and Siti Zolehah, 'Makna Kerukunan antar Umat Beragama dalam Konteks Keislaman dan Keindonesiaan', *Al-Afkar, Journal For Islamic Studies*, 1.1, January (2018), 170–81 (176) <https://doi.org/10.31943/afkar_journal.v1i1.13>.

³⁴https://www.kompasiana.com/ozi/5703237823b0bd76048b456d/menumbuhkan-budaya-gotong-royong-suku-sasak#google_vignette

in both individual and social aspects³⁵. The presence of *gotong royong* in people's lives forms the strengthening of brotherly ties between other communities.

As a society rich with culture, the people of Lombok are people who uphold the values of togetherness by ignoring differences. These principles are held firmly in order to maintain the culture that has been inherent in the life of the Lombok people since the time of their ancestors. The mutual cooperation process carried out by the Lombok people aims to maintain the social integrity of the community, and also as an effort to maintain togetherness and peaceful survival in order to achieve a harmonious life without causing concern in the community³⁶. With such a goal, harmony between communities and away from negative things such as religious, social, and other conflicts can be fostered.

By means of this mutual cooperation, the community will unconsciously uphold their solidarity as the people of Lombok. The growing sense of solidarity of the people of Lombok has a good impact on daily life, thus making the people of Lombok more tolerant among other religious communities. Solidarity that is grown by a sense of mutual cooperation becomes a forum for the community to achieve harmony, both in terms of social, religious, and other aspects. This is what makes *gotong royong* a form of local wisdom of the Lombok people in practicing religious tolerance.

➤ **Musyawah (deliberation)**

Musyawah (deliberation) is one of ways to resolve social issues among the Lombok community. Culturally, Lombok people prioritize peace over winning, thus any dispute can be

³⁵ Meri Yuliani, I Wayan Mudana, and I Made Pageh, 'Pura Di Antara Seribu Masjid: Studi Kerukunan Antaretnis Bali Dan Sasak Di Desa Karang Tapen, Cakranegara, Lombok Barat', *Widya Winayata: Jurnal Pendidikan Sejarah*, 6.3 (2018), 9 <<https://doi.org/10.23887/jjps.v6i3.8710>>.

³⁶ I Ketut Sumada, 'Toleransi Beragama dalam Rangka Mewujudkan Keharmonisan di Tengah Pluralitas Kehidupan Masyarakat Lombok melalui Kesadaran Budaya', *Widya Sandhi: Jurnal Kajian Agama, Sosial Dan Budaya*, 10.2 (2019), 2136–48 (10).

resolved through *musyawarah untuk mufakat* (deliberation to reach consensus)³⁷. *Musyawarah* has been existed since the ancestor's era of Lombok community. The presence of *musyawarah* shapes religious tolerance through local wisdom.

Musyawarah is conducted to reach consensus or agreement. Basically, the principle of *musyawarah* is part of democracy of Pancasila. In this type of democracy, *musyawarah* is performed when there is any disagreement, dispute or conflicts. In this case, when *musyawarah* did not reach any consensus, voting is conducted. With this method, *musyawarah* is a system of decision making that involves many parties to accommodate one agreed decision to be applied and practiced by everyone who participated in the *musyawarah*.

The method of *musyawarah* represents tolerance amid the multicultural Lombok community. The diversities of cultures, languages, ethnicities demand tolerant attitudes to achieve social harmony. Differences among groups are normal, but unmanaged differences could potentially initiate conflicts. Therefore, local wisdom is needed to nurture tolerance amid the society.

Lombok community have been practicing *musyawarah* since long time ago, both by majority or minority groups. Through *musyawarah*, Lombok people could better understand the issues around them and also strengthen their solidarity. For another purpose, *musyawarah* is also used to discuss another matter, such as a celebration of religious holidays.

Musyawarah in Lombok community has been a well-rooted tradition, especially when there are many religions and different beliefs in Lombok. Harmony and peace are the priority of Lombok people, therefore inconvenience and offense to other religious believers are minimized as little as possible.

The resolution of social conflicts through *musyawarah* follows the principle of Pancasila particularly the fourth percept

³⁷ Muhammad Harfin Zuhdi, 'Kearifan Lokal Suku Sasak sebagai Model Pengelolaan Konflik di Masyarakat Lombok', *Mabasan*, 12.1 (2018), 287904 (82) <<https://doi.org/10.26499/mab.v12i1.34>>.

which is ‘Democracy Led by Wisdom of Wisdom in Deliberation and Representatives’³⁸

Lombok community practice *musyawarah* by incorporating local wisdom from their ancestors. With this local wisdom, local people get to know each other better, either intra-religion community and inter-religion community. And that also serves as the guidance for Lombok community in discussing the *musyawarah*.

The local wisdom of the community as described above is used as a form of tolerance in religion, social, and others. The application of local wisdom is one of the supports for the community in carrying out religious tolerance with the aim of harmony in the Lombok people. The existence of the principle of harmony carried out by the people of Lombok, be it different religions, ethnicities, and cultures, makes the community stronger in carrying out community activities to advance Lombok.

The social cohesion of Lombok community is inseparable from the local wisdom being enacted through their cultural values, tradition and so on. The harmony amid Lombok community contributes positively to the social life and can be observed in the upholding of traditional values by its people. These cultural values are what hold people together and live peacefully side by side with differences in them.

The application of local culture as a symbol of tolerance can be seen in the Sasak community. Local wisdom in Lombok community is a specific characteristic of this society in solving and tolerating among other religious believers. This application of local wisdom is proven to be able to create unity and harmony despite differences among the society.

Religion is an integral part of Lombok community. While religion is transcendental in some ways, it also involves the dimension of humanity. In one dimension, religion is about worshipping God; in another dimension, religion is and must be reflected in the realities of daily life. Religion is therefore a credo

³⁸ Yesi Eka Pratiwi and Sunarso Sunarso, ‘Peranan Musyawarah Mufakat (*bubalah*) dalam Membentuk Iklim Akademik Positif di Prodi PPKN FKIP UNILA’, *Sosiohumaniora*, 20.3 (2018), 199–206 (200) <<https://doi.org/10.24198/sosiohumaniora.v20i3.16254>>.

(system of belief) about the presence of the Most Absolute and about the norms that rule human relationships with others and environments, based on their own system of belief and worship³⁹.

Tolerance requires the presence of acceptance and appreciation towards opinions, beliefs, values and practices of other people or groups who are different to ourselves. On the contrary, intolerance is the inability or unwillingness to tolerate. It comes out from the inability or unwillingness to accept and appreciate differences. Intolerance could be found on the interpersonal level, such as relationship between siblings, parents and children, husband and wife, between friends, and intergroups.

Some conflicting arguments are found in the tolerance sphere, especially related to whether tolerance in terms of beliefs (*aqidah*), *muamalah*, and socio-political aspect is allowed. These arguments indicate that tolerance has not been fully achieved by the society. Here is when the presence of local wisdom is essential in order to increase people awareness about mutual respect and understanding of other members of community.

In the old definition, tolerance was understood around the elements of ethnicities, races, religions, culture and so on. Meanwhile, when looked closer, this definition of tolerance could be manipulated from the perspectives of differences that create segregation. This kind of tolerance could be categorized as beginner tolerance⁴⁰.

Religious tolerance based on local wisdom practiced by Lombok community is evident in almost every aspects of social life, including public sphere. Public space is an arena approachable by every citizen, a discursive space for everyone where current issues and situations are mediated. Therefore, public space cannot be exclusive to particular groups only, it has to be open for everyone. By this means, communication, interaction and mutual understanding among local citizens can be achieved.

³⁹ Ghufron, M. N., and R Risnawita. *Teori-teori Psikologi*. Yogyakarta: AR-RUZ Media, 2010. p.167.

⁴⁰ Rosyad, Rifki, Et Al. "Toleransi Beragama Dan Harmonisasi Sosial." (Bandung, LEKKAS April 2021). 9.

Included in this public space are religious believers who have rights to express their faith and opinion in public, as religions serve as moral values in the community.

Local wisdom manifests differently based on local beliefs passed on by the ancestors. Given the importance of local wisdom in creating harmony, it is hoped that the local community have more pride of their locality as it serves as an asset for social cohesion. Preserving local wisdom is therefore contributing to positive outlook of multicultural society.

Multicultural community such as Lombok community need to explore their local wisdom which are relevant to the common goals of harmony. This local wisdom is rich of values and can be implemented for many dimensions of social life, such as: economy, interreligious and safety. By exploring their own local wisdom, tolerance can be built more strongly as their own values, not something that is imposed by external actors.

Mutual respect and appreciation are keys to build harmony and unity in social structure. This can only be done by self-awareness of each community member who are willing to prioritize common interests over their own. Accepting difference and allowing difference to coexist with them are crucial for nurturing tolerance. The final goal is harmonious society amid multicultural diversities.

CONCLUSION

With the diversities of beliefs, religions, cultures and languages, Lombok community is able to promote harmony among its people. This harmony is seen in the daily life of Lombok people who uphold the religious tolerance by utilizing their locality. With this tolerance, each and every religious believer in Lombok is given their rights and space to practice their own religion while also participate in others' religious celebrations. It can be seen from the participations of other believers in the parade of *ogoh-ogoh* in Hindu's celebration, and the participation of other believers to help cleaning the houses of worships as in Kahuripan, North Lombok.

Religious tolerance in Lombok is inseparable from the attitudes and principles of Lombok people who uphold their local

wisdom. The locality of Lombok people can be seen in their equal treatment to different religions, collaboration, and deliberation to reach consensus. With these attitudes, social and inter-religious harmony can be reached where worry, fear and threat are inexistence.

REFERENCES

Books

- Budiwanti, Erni. *Islam Sasak: Wetu Telu versus Waktu Lima*. Yogyakarta: LKiS, 2000.
- Harlan and Mukminah. *Local Wisdom Tradisi Merarik Suku Sasak Islam Waktu Lima*. Mataram: Pustaka Bangsa, 2019.
- Harrdani., dkk. *Metode Penelitian Kualitatif dan Kuantitatif*. Yogyakarta: CV. Pustaka Ilmu, 2020.
- Setyabudi, Nur Prabowo., dkk. *Harmoni Dalam Keragaman: Jejak Budaya Toleransi Di Manado, Bali, dan Bekasi*. Jakarta: Yayasan Pustaka Obor Indonesia, 2021.
- Praswoto, Adi. *Metode Penelitian Kualitatif Dalam Perpektif Rancangan Penelitian*, Cet.III. Yogyakarta: Ar-Ruz Media, 2016.
- Rifai, Mohammad. *Perbandingan Beragama*. Jakarta: Wicaksana Semarang, 1984.
- Susetyo, Dp Budi, and Mochamad Widjanarko. *Revitalisasi Toleransi Beragama Berbasis Kearifan Lokal*. Semarang: Penerbitan Universitas Katolik Soegijapranata, 2017.
- Wach, Joachim. *The Comparative Study Of Religions*. New York: Columbia University Press, 1958.

Journal Articles

- Asnawi, Asnawi. 'Respons Kultural Masyarakat Sasak Terhadap Islam', doi.org *Ulumuna*, 9.1 (2005), 1–19 <<https://doi.org/10.20414/ujis.v9i1.440>>
- Bakar, Abu. 'Konsep Toleransi dan Kebebasan Beragama'. *TOLE-RANSI: Media Ilmiah Komunikasi Umat Beragama*, 7.2 (2016), 123–31 <<https://doi.org/10.24014/trs.v7i2.1426>>

- Basarudin, Basarudin. 'Sejarah Perkembangan Islam Di Pulau Lombok Pada Abad Ke-17', *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 2.1 (2019), 31–44 <<https://doi.org/10.20414/sangkep.v2i1.933>>
- Fidiyani, Rini. 'Kerukunan Umat Beragama di Indonesia: Belajar Keharomonisan Dan Toleransi Umat Beragama Di Desa Cikakak, Kec. Wangon, Kab. Banyumas', *Jurnal Dinamika Hukum*, 13.3 (2013), 468–82 <<https://doi.org/10.20884/1.jdh.2013.13.3.256>>
- Ghufron, M Nur. 'Peran Kecerdasan Emosi dalam Meningkatkan Toleransi Beragama'. *FIKRAH*, 4.1 (2016), 138 <<https://doi.org/10.21043/fikrah.v4i1.1664>>
- Karim, Abdul, Nensia., AM Saifullah Aldeia, St Aflahah, and Abu Muslim. 'Moderasi Beragama dalam Praktik Bobahasaan Mongondow (Teks dan Makna Kearifan Lokal Berbagai Sikap Kebahasaan dan Lirik Lagu)', *Jurnal Lektur Keagamaan*, 19.1 (2021), 103–40 <<https://doi.org/10.31291/jlka.v19i1.905>>
- Kembarawan, I Gusti Komang. 'Construction of Social Solidarity between Hindus and Muslims at Ogoh-Ogoh Parade in Tanjung, North Lombok', *Kamaya: Jurnal Ilmu Agama*, 3.3 (2020), 273–97
- Lestari, Lestari. 'Islam Tradisional Masyarakat Kopang' , *Jurnal Penelitian Tarbawi: Pendidikan Islam Dan Isu-Isu Sosial*, 2.1 (2017), 12–19 <https://doi.org/10.37216/tarbawi.v2i1.137>
- Pratiwi, Yesi Eka and Sunarso Sunarso, 'Peranan Musyawarah Mufakat (Bubalah) dalam Membentuk Iklim Akademik di Prodi PPKN FKIP UNILA', *Sosiohumaniora*, 20.3 (2018), 199–206 <https://doi.org/10.24198/sosiohumaniora.v20i3.16254>
- Purna, I Made. 'Kearifan Lokal Masyarakat Desa Mbawa dalam Mwujudkan Toleransi Beragama', *Jurnal Pendidikan dan Kebudayaan*, 1 (2016), 17.
- Rusydi, Ibnu and Siti Zolehah, 'MAKNA KERUKUNAN ANTAR UMAT BERAGAMA DALAM KONTEKS KEISLAMAN DAN KEINDONESIAN', *Al-Afkar, Journal For Islamic Studies*, 1.1, January (2018), 170–81 <https://doi.org/10.31943/afkarjournal.v1i1.13>

- Saloom, Gazi, 'Dinamika Hubungan Kaum Muslim dan Umat Hindu di Pulau Lombok', *Harmoni Jurnal Multikultural & Multireligius* Vol. VIII (2009), 70-79
- Saragih, Erman Sepniagus. 'Moderasi Beragama Berbasis Kearifan Lokal Suku Pakpak-Aceh Singkil', *Jurnal Teologi Berita Hidup*, 4.2 (2022), 309–23 <https://doi.org/10.38189/jtbb.v4i2.253>
- Sumada, I Ketut. 'Toleransi Beragama dalam Rangka Mewujudkan Keharmonisan di tengah Pluralitas Kehidupan Masyarakat Lombok melalui Kesadaran Budaya' *Widya Sandhi: Jurnal Kajian Agama, Sosial Dan Budaya*, 10.2 (2019), 2136–48
- Takdir, Mohammad. 'Model-Model Kerukunan Umat Beragama berbasis Local Wisdom', *Tapis: Jurnal Penelitian Ilmiah*, 1.01 (2017), 61 <https://doi.org/10.32332/tapis.v1i01.728>
- Wahyudin, Dedy. 'Identitas Orang Sasak: Studi Epistemologis Terhadap Mekanisme Produksi Pengetahuan Masyarakat Suku Sasak', *Jurnal Penelitian Keislaman*, 14.1 (2018), 52–63 <<https://doi.org/10.20414/jpk.v14i1.493>>
- Yuliani, Meri., I Wayan Mudana and I Made Pageh, 'Pura Di Antara Seribu Masjid: Studi Kerukunan Antaretnis Bali Dan Sasak Di Desa Karang Tapan, Cakranegara, Lombok Barat', *Widya Winayata: Jurnal Pendidikan Sejarah*, 6.3 (2018) <<https://doi.org/10.23887/jjps.v6i3.8710>>
- Yunus, Yunus, and Mukhlisin, 'SOSIAL-BUDAYA: HARMONISASI AGAMA DAN BUDAYA DALAM PENDIDIKAN TOLERANSI', *Kalam: Jurnal Agama Dan Sosial Humaniora*, 8.2 (2020), 1–26 <<https://doi.org/10.47574/kalam.v8i2.78>>
- Zuhdi, Muhammad Harfin. 'Kearifan Lokal Suku Sasak sebagai Model Pengelolaan Konflik di Masyarakat Lombok', *Mabasan*, 12.1 (2018), 287904 <<https://doi.org/10.26499/mab.v12i1.34>>

Websites

- 'Belajar Toleransi Agama Dari Lombok', *Ditjen Kebudayaan*, 2019 <<https://kebudayaan.kemdikbud.go.id/belajar-toleransi-agama-dari-lombok/>> [accessed 12 May 2022]