

# Local Wisdom of Sasak Islamic to Enhance Unity and Togetherness Among Communities on the Lombok Island

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**Abstract:** The Islamic society of Sasak Lombok as part of the Muslims archipelago has had a tradition that is maintained by the community. The cultural tradition is a recorder of social solidity in improving the integrity of the nation to increase the sense of brotherhood and kinship as part of human moral and character. The strength of the local culture is a culture of the nation's power. Besides, the cultural forces have the potential to destroy the existence of violence, radicalism, and terrorism. This can be achieved by increasing the solidity and harmony, to create comfort and safety which emphasises the values of brotherhood and togetherness. Violence, terrorism, and radicalism have been worrying and causing fear, anxiety, and disrupt the stability of comfort. Violence and terrorism in the name of religion as part of the nature of arrogance and radicalism lead to social tensions that could disrupt public order and public convenience Lombok to be a safe community, peace, harmony, and peace. Thus it is necessary to anticipate the collective culture disharmony and instability of Lombok. The local knowledge from Lombok Sasak Muslims that can enhance human values, pluralism, and togetherness involves: 1) The celebration together *mauludan*; 2) local cultural performances; 3) The meeting between religious leaders and community leaders; and 4) implementation of mutual assistance; and 5) Attend and witness traditional ceremonies.

## 1. Introduction

In a free nation, local knowledge is a capital of unity and togetherness which creates peace among religious groups in Indonesia. Thus, simultaneous and coordinated efforts are required by the various components (i.e. race, ethnicity, and nation) to achieve religious, harmonious, and peaceful society. The government of Indonesia has established an agency to maintain the conducive conditions through the National Counter Terrorism Agency (BNPT). The organisation mediates dialogues across components of society. It prevents the idea of separatism including radicalism, terrorism, and nonviolence to be happening in the community. The example is a dialogue called: "Community Involvement in Terrorism Prevention Through the Perspective of Social Culture" with the intention of creating a sense of religious, harmonious, and peaceful community. In the context of community empowerment especially in Lombok, cultural power maintains the harmony among the society. It has created integrative understanding, tolerance, harmony, and peace within society.



On the other hand, the power of local wisdom of Sasak Islamic society has a high potential to block violence, radicalism, and terrorism by increasing the solidity and harmony through the emphasize of fraternity, solidarity, and religious values. Violence, terrorism, and radicalism have been worrying and causing fear, anxiety, and disrupt the stability of the society. Violence and terrorism, especially in the name of religion, might lead to disharmonies for the communities in Lombok. With local wisdom, Lombok community appears to have had internal tolerance and inter-religious harmony necessary to facilitate unity and brotherhood among Muslims in Lombok.

The Islamic tradition of Lombok has been part of local wisdom combined with ancestral traditions. The local wisdom is on the basis of mutual respect, family values and a sense of brotherhood in the Islamic civilisation of Sasak Lombok. These values are upheld by not eliminating the traditional value of brotherhood (*pasemetonan*). It indicates that the Islamic community of Sasak Lombok has had intensive and conducive communication media to the creation of the nuances of prosperous, harmonious, and peaceful Islamic society.

## **2. Findings and Discussion**

The local knowledge of Sasak Islamic in enhancing unity and togetherness among the people on the island of Lombok is as the following:

### **2.1 Joint Celebration *Mauludan***

Increasing the brotherhood and kinship among the Sasak Islamic community of Lombok is done through a joint celebration called mauludan ceremony. The ceremony improves the solidity and unity among the local Islamic community in Lombok. It becomes the media for social gathering and communication for Muslims with the family and other communities in society. It facilitates respect between the Islamic family and their relatives as they built join *mauludan* celebration together. This event is conducted by the family to increase a sense of family and brotherhood. This is similar to the explanation of Koentjaraningrat that activities pattern social system and structure [1]. Besides, social interaction occurs for mutual appreciation and respect among people praying together in the rituals. The pray is addressed to create a balance and awareness of the universe and the environment. Beside seeking guidance and directions from *Allah* (God Almighty) and direction to his people so that, there is a balance outwardly and inwardly. Sanderson explains that the social structure always refers to the actual patterns of behaviour in the domain of hierarchical social structure [2]. Eating together is conducted after finishing the prayer together with family and friends along with other invitees. This is done jointly to get closer to family, so as to create the sense of belonging and respect, in addition to the exchange of experiences and exchange of information about the condition of the family, in addition to the development and advancement of the family.

### **2.2 Performance of Local Culture**

Sasak Islamic Society of Lombok has established interaction with various components in both the internal and external environment on the island of Lombok. With right and continues communicationd, a sense of family and togetherness are created on the island of Lombok, describing in the ceremony of War *Topat* (*Perang Topat*) and Pujawali Pura Lingsar (*Lingsar Ceremony*). During the ceremony, the Islamic community of Sasak (Islam) performs the ritual together to establish kindship and brotherhood among the people on Lombok island. The event is an ancestral cultural heritage which needs to be preserved to create a sense of togetherness and brotherhood among the people on the island of Lombok. It grows a sense of belonging, respect, and mutual respect among ethnics and religious communities. Local Government also supports the event to improve adhesiveness and favourable spiritual climate in the territory of the Lombok island.

### 2.3 Meetings between Religious Leaders and Community Leaders

Religious and community leaders are public figures to provide role models and examples of the social values and religion in society Lombok. Religious and community leaders are respected in the culture of Lombok. As for the various religious and community meeting has been carried out by Muslims and the surrounding communities, especially communities Sasak (Islam) to create unity and togetherness on the island of Lombok. Efforts undertaken in mediating the integrity and brotherhood in the region of the island of Lombok in the meeting is mutually to convey social conditions of the issues and their actual phenomenon. This is done to look for strategic measures for the realisation of Lombok advanced society, religious, and cultural. The same thing is confirmed by Mulyana who explains that through conversations with others, we understand the messages and ourselves better [3]. Edkins and Williams describe that everyone can understand each other through a process of dialogue [4]. During the meeting sought the synergy of understanding and views on the importance of fraternity to create a sense of tolerance as well as the anticipation of violence and radicalism that leads to divisions and social tensions Lombok Island. Thus, it results harmonious, serene, and peaceful society.

### 2.4 Implementation of the Mutual Cooperation

Cooperation is the most critical part of Muslims, especially for Muslims Sasak of Lombok. This attitude as part alleviate, in addition to helping provide power for activities carried out can be organised and carried out well. Kembarawan explains that attitude is part of the sub-culture learned through the process of socialization [5]. Cooperation reflects mutual affection, mutual trust, and mutual understanding between the people of Lombok. This is in line with the statement of May who explains that attitude cannot stand alone but always related to something or object; or in other words no attitude without the object [6]. Attitudes have a significant influence in determining the behavior of a person or group of people. In addition, it was confirmed by Sarnoff that the attitude as willingness to react positively or negatively to certain objects [7]. Attitude has never happened in vain, but formed in social interaction and is associated with specific objects. With the attitude of cooperation creates unity and togetherness with high cohesiveness towards harmonious, peaceful, and prosperous Islamic society.

### 2.5 Attending and Witness Ceremony

A religious ceremony is a ritual process undertaken by community religious community adherents. The Islamic community in improving the fraternity and concern for other people is by inviting other people to visit (relationship) in large-scale activities such as ceremonies Lebaran (Eid Haji) and other ceremonies. This is in line with the statement Carey who explains that in a ritual activity does everyone and fellowship come together [8]. Ritual activities happen to respect religious values that have been embedded from ancestors. For example, when fasting ceremony *Eid al-Adha*, the Hindus man (*Pecalang*) may join and help to create conducive climate between religious communities in the island of Lombok. With the cooperation conducive integrative way to create more harmonious feeling of familiarity among religions in the island of Lombok. Also, during the ceremony of Eid, and *mauludan* Islamic society helped create temporary gazebo (*tetaring /terob*) to increase the sense of awareness and tolerance among the religious communities in the island of Lombok. It is maintained in order to increase the sense of brotherhood and emotional cohesion as a reflection of culture harmonious, safe, serene, and peaceful. Couldry explains that the ritual associated with the patterned behaviour voluntarily by the community through hereditary (by habit) concerning the behaviour pattern [9].

## 3. Conclusion

The Sasak Islamic Society of Lombok as part of the Muslims archipelago has had a particular tradition maintained by the community. It is to preserve social solidarity to improve the integrity of the nation and to increase the sense of brotherhood and kinship as part of human moral and character. The local wisdom of Lombok appears to enhance human values, pluralism and community togetherness Lombok through: 1) The celebration together *mauludan*, 2) Performing the local culture, 3) The meeting between religious leaders and community leaders, 4) Implementation of mutual assistance, and 5) Attend and witness traditional ceremonies.

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