

## Portrait Of Tolerance and Religious Harmony of Muslims and Hindus in Ngejot Tradition in Golong Village, West Lombok Regency

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### Abstract:

This study aims to reveal the portrait of tolerance and religious harmony practiced by the Golong village community between Muslims and Hindus through the *Ngejot* tradition. The study departs from Indonesia's many religious conflicts, especially on the island of Lombok. The clashes occurred because of the lack of religious tolerance of the Sasak people. Amid many disputes that arise, the Golong village community has its way of maintaining religious harmony, namely through the *Ngejot* tradition. The research is included in the type of field research (field research) because the data is collected through explanations or answers from informants. Data sources the data in this study were obtained from religious leaders, humanists, and people who have a broad understanding of the tradition of *Ngejot*. The data collection is done by interview, observation, and documentation methods. The results of this study indicate that the *Ngejot* tradition carried out by two religions, namely Islam and Hinduism, aims to strengthen the bonds of brotherhood and kinship that have long been built by their ancestors who have noble ideals to create a harmonious life. This tradition is not just about giving or delivering food to each other on religious holidays but goes beyond the meaning of tolerance itself. Islamic and Hindu religious communities not only respect each other and respect each other's rights but are also actively involved in realizing a tolerant and harmonious attitude to life. This is evidenced by mutual assistance to secure each other's religious activities on significant days such as Eid al-Fitr, Adha, *takebiran* marches, *Kuningan*, *Odalan*, and other religious social activities. They help each other without having to be hindered by religious barriers. Because for them, both Muslims and Hindus are *basemen* (brothers). Free For Article Collaboration With 2 Countries.

**Keywords:** *Tolerance, Harmony, Islam-Hinduism, Tradition Ngejot*

### Introduction

Just as it is *sunnatullah* that every human being is placed from him the potential of reason and the desire for truth, Allah also bestows plurality as a potential in human life. Thus, this plurality of God intends to make people aware that the spaces of human life will lead to understanding, behavior, way of life, and the way of life of each. Even in the body of Muslims, although the Qur'an and Hadith are a source of the same teaching,<sup>1</sup> they are natural if there is a diversity of understanding, interpretation, and even application in the reality of life.<sup>2</sup> Even when it comes to other religions, none of them teaches hatred and hatred.

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<sup>1</sup> Asep A. Aziz, et al. "Applying the *ibrah mauizah* method in learning qur'an hadith at the *tsanawiyah* level". *Edukasi Islami: Jurnal Pendidikan Islam*, vol. 11, no. 02, 2022. <https://doi.org/10.30868/ei.v11i02.2467>; Rohita, et al. "Strategy and evaluation of the implementation of moral values at Islamic universities". *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam*, vol. 17, no. 1, 2020, p. 93. <https://doi.org/10.19105/nuansa.v17i1.2993>.

<sup>2</sup> Fauziah Nurdin. (2021). Moderasi Beragama menurut Al-Qur'an dan Hadist, *JURNAL ILMIAH AL MU'ASHIRAH: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif*, Vol. 18 No. 1, 60.



The genuine plurality of being a vibrant capital eventually becomes such a great catastrophe when it is attacked by "ideologization" and "dogmatization" as above. "dogmatization" and "ideologization" give rise to the correct self-claim and understanding that not following their knowledge is considered misinterpreting and digesting the content in the Qur'an and Hadith. Truth claims on the performance and interpretation of the Qur'an and Hadith often appear as "misdirection." What misdirection means here is to accuse other groups of being misguided. Even in different connotations, it is often called "kafir," apostasy, "hypocrisy, "polytheism, and the like.<sup>3</sup> Even such an attitude is called "extremism."

The diversity of races, tribes, religions, cultures, and values of life often ends in prolonged conflict. Conflicts in the middle of society often occur sadistically almost throughout the country. This illustrates that the warmth of religion built in the nation and state is very vulnerable to conflict. This is how low the attitude of mutual respect and understanding between faiths and groups. In Indonesia, conflicts that lead to violence often become humanitarian disasters that continue to spread, both variants and perpetrators. This is one of the factors that cause the handling of conflicts to be very long and cause tremendous economic, political, and social losses.<sup>4</sup>

Therefore, one of the panting arguments for the need for religious tolerance, especially in Indonesia, is because this country is famous for its pluralism and multiculturalism. The Indonesian nation lives and develops various religions, cultures, tribes, tastes, ethnicities, and even languages. Indonesia is famous for being the most plural country besides America and India. It is seen in the socio-political-cultural and geographical areas so broadly.<sup>5</sup> Therefore, this diversity is also a dangerous threat to the Indonesian nation if it is not fostered and used as social capital to create warmth in the state.<sup>6</sup> Everyone should accept and respect differences in a pluralistic society. If the principles of religious tolerance are violated, this will lead to diseases in social life. Intelligence is a significant contributor to social conflict and violence. Tolerance becomes essential in everyday life, just as the body needs to eat and sleep.<sup>7</sup>

Although the Indonesian nation is famous for a culture of courtesy, mutual help, mutual respect, and appreciation, that does not mean the Indonesian government is entirely independent of the *SARA* conflict. Several religious conflicts have colored this nation, such as the prolonged conflict between Muslims and Christians in Poso.<sup>8</sup> Then, the battle of Meulaboh-Aceh, Makassar, June 9, 1996, in Surabaya,<sup>9</sup> and many other competitions. Similarly, the island of Lombok, although known as the island of a Thousand Mosques, does not mean the island is accessible from religious and social conflicts. Some disputes occurred, such as the conflict between Muslims and Christians in the city of Mataram that occurred on January 17, 2002, caused by provocateurs

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<sup>3</sup> Fahrudin Faiz, "Fenomena Penyesatan Antar Aliran Dalam Islam: Sebuah Catatan Kritis." dalam Kalam: Mewacanakan Akidah Meningkatkan Keimanan, Iskandar Zulkarnain et.al, (Yogyakarta: FA Press, 2018), 248.

<sup>4</sup> Agus Akhmadi. (2019). "Moderasi Beragama Dalam Keragaman Indonesia". *Jurnal Diklat Keagamaan*, Vol. 13. No. 2, 46.

<sup>5</sup> Abdul Rouf. (2020). "Penguatan Landasan Teologis: Pola Mewujudkan Moderasi Kehidupan Beragama". *Jurnal Bimas Islam*, Vol. 13 No. 1, 106.

<sup>6</sup> Nurfaika Ishaka da Romalina Ranaivo Mikea. (2022). "Constitutional Religious Tolerance in Realizing the Protection of Human Rights in Indonesia". *Manitra Journal of Human Rights, Culture and Legal System*, Vol. 2, No. 1, 34.

<sup>7</sup> Sulaiman Mappiasse dan Hayadin. (2022). "STUDENTS' RELIGIOUS TOLERANCE: Comparing Muslim Students at Public Schools and Pesantren", *JOURNAL OF INDONESIAN ISLAM*, Volume. 16, Number. 02, 330.

<sup>8</sup> Igneus Alganih. (2016). "KONFLIK POSO (Kajian Historis Tahun 1998-2001)", *JURNAL CRIKSETRA*, Vol. 5 No. 10, 167.

<sup>9</sup> Rahman Mantu. (2018). "LEMBAGA INTERFAITH DI INDONESIA (Studi Kritis Pendekatan Formalistik Negara Terhadap Kerukunan Antarumat Beragama)", *AQLAM: Journal of Islam and Plurality*, Vol. No. 1, 55.

who tried to provoke Muslims in the aftermath of the massacre of Muslims in Ambon.<sup>10</sup> Then, the latest is a conflict between Muslims and Buddhists in the village of *Mareja* West Lombok regency on the eve of *Eid al-Fitr*.<sup>11</sup>

Despite the various factors behind it, we must admit that the conflicts are due to a lack of tolerance between religious communities. Therefore, there is a need for religious tolerance in Indonesia, especially on the island of Lombok; in addition to the conflict that occurred on the island of Lombok, many practices of religious tolerance were carried out by the *Sasak* people (Lombok). Therefore, this paper would like to reveal the rules of tolerance and religious harmony on the island of Lombok, inhabited by various religions, ethnicities, traditions, and cultures in the frame of *Ngejot* tradition. This tradition is practiced by two religions, namely Islam and Hinduism, in the village of Golong to bond their relationship.

Studies on the tradition of *Ngejot* are familiar, especially in Bali, an area with a religious majority. For example, the *Ngejot* tradition is seen from the side of social theology as an effort to maintain social solidarity during the COVID-19 pandemic.<sup>12</sup> Then, the tradition of *Ngejot* was an effort to form the character of the Muslim community in Bali from the perspective of Behavioristic education.<sup>13</sup> In addition, the tradition of *Ngejot* can be seen from the meaning and financial side. This means that many consider the tradition of *Ngejot* as a gift with the expectation of return or similar to the system of debts. In addition, in the tradition of this *Ngejot*, a lot of funds are to be spent.<sup>14</sup> Therefore, the public must be careful in managing finances. The above studies are similar to the authors, especially on the object of study, the tradition of *Ngejot*. The difference is that the study that the researchers did photograph the practice of tolerance and religious harmony in the tradition of *Ngejot* in the *Golong* village community of West Lombok regency and how the origins of this tradition began to be practiced so that this is the point of distinction with previous studies.

## Research Methods

Based on the focus of this study, the field research conducted scientifically by focusing on the *Sasak* people of *Kebon Nyiuh* and *Tibupiling* as the majority religion of Islam and performing *Ngejot* traditions, as well as the review Hamlet as a Hindu minority religion located in *Golong* Village. Therefore, qualitative research is considered relevant to dissecting this study. This method emphasizes social activities that examine the subjects' thinking, acting, and feeling by conducting observation and observation interviews. Therefore, the presence of researchers in the field be-

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<sup>10</sup> Lutfatul Azizah. (2021). "Pengelolaan Konflik Sosial Keagamaan di Pulau Lombok". *NIZHAM: Jurnal Studi Agama*, Vol. 9 No. 02, 41.

<sup>11</sup> Penyelesaian konflik antar umat beragama di mareje Lombok Barat akan mengedepankan dialog. <https://www.lombokinsider.com/polhukam/pr-1553342070/penyelesaian-konflik-antar-umat-beragama-di-mareje-lombok-barat-akan-mengedepankan-dialog>. Diakses pada tanggal 12 Februari 2023 pukul 20:15 WIT. Konflik-konflik yang terjadi di Provinsi Nusa Tenggara Barat dapat dilihat dalam tulisan Abdullah Fuadi. (2019). "Monisme Identitas Etnik dan Religi di Mataram Lombok Nusa Tenggara Barat", *Hanifiya: Jurnal Studi Agama-Agama*, Volume 2 Nomor 1, 16-27. Lihat juga: Akmal Salim Ruhana. (2014). "Memadamkan Api, Mengikat Aspirasi: Penanganan Konflik Keagamaan di Kota Mataram", *Jurnal Multikultural & Multireligius* Vol. 13 No. 2, 87-103.

<sup>12</sup> I Wayan Sumampun Putra. (2021). "REALISASI AJARAN TEOLOGI SOSIAL MELALUI TRADISI NGEJOT DI MASA PANDEMI COVID-19", *SPHATIKA: Jurnal Teologi* Vol. 12 No. 2, 59.

<sup>13</sup> Saihu & Agus Maulana. (2019). "Teori Pendidikan Behavioristik Pembentukan Karakter Masyarakat Muslim Dalam Tradisi Ngejot di Bali", *Ta'dibuna: Jurnal Pendidikan Islam*, Vol. 8, No. 2, 163.

<sup>14</sup> Nadira Hujabturrohmah Al Khanza & Maretha Ika Prajanati. (2022). "Tradisi Ngejot: Makna Dan Perilaku Keuangan (Studi pada Masyarakat Kampung Jawa Wanasari)", *Jurnal Manajemen STIE Muhammadiyah Palopo*, Vol 8 No 1, 49.

comes an absolute thing.<sup>15</sup> To obtain the data needed in this study, the researchers interviewed people with extensive knowledge about this *Ngejot* tradition, such as a humanist named Drs. Sanusi, a religious figure on behalf of Buya Tgh. Subki Sasaki of the Islamic religion and I Made Wadistiya represent Hinduism. The data analysis in the study uses Miles and Huberman models, namely data reduction, data display, and the last stage is the conclusion or verification.<sup>16</sup>

## Results And Discussion

### A. Lombok island: religious, cultural and ethnic diversity

Before discussing tolerance and religious harmony in the *Ngejot* tradition, it is necessary to describe the existence of religion, culture, and tradition on the island of Lombok. The Sasak people understand religion and culture as principles in people's lives. Religion and culture fused into a unified whole, be it in psychology, sociology, or even for the Sasak tribe both become a philosophy of life (way of life). Psychologically, religion and culture become the basic foundation and spirit to give birth to positive actions in the area that prevails amid society and as a means of becoming a religious society. Then, sociologically, religion and culture become important actors because they become rules or norms in people's lives. While as a philosophy of life, both are firmly integrated in running the wheel of the socio-cultural life of society.<sup>17</sup>

Furthermore, in his view, Amin Abdullah said that religion and culture should not be faced, both are inseparable parts, where religious teachings have a relationship that cannot be separated (integration-interconnection). Apart from these two things, various values will be born because each has a basic foundation.<sup>18</sup> In addition, although religion and culture are not the same, both need each other in order to create human creativity in everyday life because the fact is that humans always need religion and culture to perfect themselves as beings who are godly, socialized, and cultured beings.<sup>19</sup>

Regarding religion and belief, not a few Sasak people adhere to "*Islam Wetu Telu*,"<sup>20</sup> which is Islam that is still mixed with the teachings of Hinduism, animism, and dynamism. This is due to the not-yet-massive spread and development of Islamic education at that time and the Hindu persecution of Lombok which for quite a long time was the cause of Islam being contaminated so as to form "*Islam Wetu Telu*". In addition, the ethical-political content of the struggle created

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<sup>15</sup> Patricia Leavy, *Research Design: Quantitative, Qualitative, Mixed Methods, Arts-Based, and Community Based Participatory Research Approaches*. Guilford Press, 2017, 45.

<sup>16</sup> Samsu, *METODE PENELITIAN: (Teori dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, serta Research & Development)*, (Jambi: Pusaka, 2017), 105.

<sup>17</sup> Lestari. (2019). "Islam Nusantara Corak Spiritualitas Pribumi", *Elkatarie: Jurnal Ilmu Pendidikan dan Sosial*, Vol. 1 No. 2, 33.

<sup>18</sup> M. Amin Abdullah, *Studi Agama: Normativitas atau Historisitas*, (Yogyakarta: Pustaka Pelajar, 2012), 106-107.

<sup>19</sup> Muhammad Yuslih & Bahroni Zainuri Yulien. (2021). "Nilai-Nilai Sosial-Spiritual dalam Tradisi "Mamaq" Masyarakat Suku Sasak Pulau Lombok di NTB". *Potret Pemikiran*, Vol. 26 No. 2, 182.

<sup>20</sup> Islam Wetu Telu merupakan salah satu komunitas yang ada dalam masyarakat suku Sasak yang dipandang memiliki pemahaman sinkretis karena masih menyembah roh para leluhurnya. Penganut Islam Wetu Telu saat ini hanya terdapat pulau Lombok bagian Utara, tepatnya di kabupaten Lombok Utara. Penjelasan lebih lengkap mengenai aliran Islam Wetu Telu lihat Erni Budiwanti, *Islam Sasak: Wetu Telu versus Waktu Lima*, (Yogyakarta: Lkis, 2000). Lihat juga: Ahmad Fathan Aniq. (2011). "Lombok Islam In The Eyes Of Anthropologists: A Literature Review On Islam Wetuteluand Waktulima", *AL-QALAM*, Vol. 28 No. 2, 197-216. Lihat Juga: I Wayan Watra. (2020). "Adaptation between Hindu and Islam Wetu Telu on Pura Lingsar Area in West Lombok", *Talent Development & Excellence*, Vol.12, No.2, 746-767. Lihat juga: Muliadi and Didin Komarudin. (2020). "THE ISLAMIC CULTURE OF "WETU TELU ISLAM" AFFECTING SOCIAL RELIGION IN LOMBOK", *el Harakah*, Vol. 22 No. 1, 97-115.



by the Netherlands by making "*Islam Waktu Lima*" vis a vis "*Islam Wetu Telu*" perpetuates its power.<sup>21</sup>

The community of "*Islam Wetu Telu*" appears to imprint the influence of indigenous religions and Hinduism, with the maintenance of worship facilities as a place of worship called *Pedewaq*.<sup>22</sup> There is no difference between the two verses of the Qur'an and the sunnah of the Prophet (peace be upon him). But the distinguishing point is in the activities of daily worship, where Islamic Shari'ah, such as prayer and fasting, are handed over to clerics and leaders. At the same time, the other pilgrims are not charged. Worship activities of pilgrims "*Islam Wetu Telu*" are diverse; some perform prayers only once (*Dhuhr*) on Friday. In addition, there is also an implementation that is only carried out on Thursday afternoons and two major holidays. Therefore, worship in the mosque of the adherents of "*Islam Wetu Telu*" was carried out only on my two big days of *Eid al-Fitr* and *Eid al-Adha*. Then the implementation of worship in *Ramadan* is done at the beginning, middle, and end.<sup>23</sup>

But the original belief of the *Sasak* people long before the arrival of foreigners to Lombok is called *Boda*. Then, the *Sasak* people who adhere to this belief are called *Sasak-Boda*. It should be underlined that the *Boda* referred to in the *Sasak* tribal community is not the same as not even believing in the teachings of Buddhism brought by a figure named Sidarta Gautama or the Buddhist enlightener as the central figure in worship. Solid animist beliefs and pantheism in the adherents of the *Boda* religion characterize it. In the *Boda* religion, the primary focus is performing rituals and worshipping the spirits of their predecessors, as well as various other local deities.<sup>24</sup>

Interestingly, the so-called *Boda* religion was the first religion of the *Sasak* people officially recorded by the government as Buddhism and became part of the religion recognized by the Indonesian government. They believe that when there was a war on This Island, The *Majapahit* kingdom fled, even though they sometimes consider themselves as *Majapahit* religious adherents. The adherents of Buddhism today live on the slopes of the mountains in the Lombok region such as in North Lombok Regency located in *Gangga* district, and *Tanjung*, West Lombok Regency in *Sekotong* district.<sup>25</sup>

The mention of Lombok as the "island of a Thousand Mosques" has two meanings. First, physically indeed in every corner and village, there is a mosque building, not including a mosque in it. Second, *Islam* is a religion that is respected and appreciated on this island, besides that the majority of the inhabitants of this island adhere to Islam. Even in the 2021 data as a whole, the population of West Nusa Tenggara (NTB) is 96% Muslim (NTB population Data 2021). There is no denying that there are various forms of religion and other beliefs.

With the diversity of ethnic identities that exist, the population on the island of Lombok is predominantly Muslim. In detail, statistical data shows that Muslims account for 96.78% of the total population. The rest were Christian 0.26%, Catholic 0.19%, Hindu 2.45%, Buddhist 0.32%,

<sup>21</sup> Adi Fadli, *Pemikiran Islam Lokal TGH. Saleh Hambali*, (Lombok: Penerbit Pustaka Lombok, 2016), 43.

<sup>22</sup> *Pedewaq* merupakan benda yang berbentuk bebatuan yang berfungsi sebagai media pemujaan oleh komunitas *Islam Wetu Telu* etnis *Sasak*, maupun kelompok etnis Hindu Bali yang ada di pulau Lombok. Lihat: I Wayan Sumertha. (2020). "Pura Lingsar Dalam Pendekatan Teologi Hindu", *Widya Sandhi*, Vol. 9 No. 2, 1802-1818. Lihat juga: M. Suastika, T. G. T. Nindhia, N. P. S. Budhawati. (2018). "On The Stone Worshipping Medium *Pedewaq* Performed By Hindu Worshipers And *Wetu Telu* Muslims In Lingsar District, West Lombok Regency, Indonesia", *Journal Of Fundamental and Applied Sciences*, Vol. 10 No. 5, 603-611.

<sup>23</sup> Fath Zakaria, *Mozaiik Budaya Orang Mataram*, (Mataram: Yayasan Sumurmas Al-Hamidy, 1998), 138-139.

<sup>24</sup> Erni Budiwanti, *ISLAM SASAK: Wetu Telu vs Waktu Lima*, (Yogyakarta: LKIS, 2000), 8.

<sup>25</sup> John Ryan Bartolomew, *Alif Lam Mim Kaerifan Masyarakat Sasak*. Yogyakarta: Tiara Wacana, 2001), 93-94.

and Confucian 0.01%. Islam is predominantly practiced by the *Sasak*, *Samawa*, *Mbojo*, and Arab tribes. While Hinduism is the Balinese and Christianity, Catholicism, and Confucianism are widely adopted by the Chinese. Each religion has its characteristics, whether related to implementing rituals of worship or culture or solving various problems faced in a society. The arrival of religious leaders to the corners of the archipelago, especially the island of Lombok has given its own color to the form of belief and practice of worship of his people.<sup>26</sup>

As the majority religion, the entry of Islam to the island of Lombok is still a long debate, but there are at least three theories. First, the arrival of traders from various countries, such as Gujarat to Perlak Samudra Pasai, was estimated in the 13th century. In addition, from the Arab land came a preacher named Sheikh Nurul Rashid, who married a woman named Dende Bulan, currently known as Dewi Anjani. From their marriage, a child was born who was named Zulkarnain and became the beginning of the establishment of the *Selaparang* Kingdom. Meanwhile, in a place called Batu Layar, a tomb was found named Sayyid Duhri Haddad al-Hadrami, who came from Arabia and developed Islamic teachings during the *Selaparang* Kingdom. On the island of Lombok, the *Selaparang* Kingdom has been known since the 11th century.

Second, it mentions that in 1548-1605, someone from Java named Sunan Prapen brought the teachings of Islam. He was the son of Sunan Giri, more popularly known as Sunan Ratu Giri the Fourth, who arrived in the 16th century through the North (now North Lombok Regency) and landed at *Carik* port along with Prince *Sangapati*. The discovery of the dialectic of Javanese culture, the local Javanese, in *Bayan*, North Lombok regency, *Ampel Duri*, and *Ampel Gading*, is evidence of this. *Ketut Agung* had another opinion that Islam came from the East of Lombok Island and spread to several kingdoms such as *Langko*, *Pejanggik*, *Bayan*, and *Sasak*.

Third, mention that in the same century, that is 16, Islam came from the East brought by traders and fishermen from Makassar. During the Lombok War, the *Selaparang* Kingdom, initially located in *Labuahan Haji*, East Lombok, was moved to the capital of the *Selaparang* Kingdom. The latter opinion is in line with the history of the arrival of Islam from the East, precisely from Bima, namely Makassar, and continued to spread to the island of Lombok.<sup>27</sup>

In addition to *Sunan Prapen*, who came from Java, other sources mentioned that Islam came from the North (*Bayan*), estimated in the 16th century brought by one of the disciples of *Sunan Kalijaga* named *Sunan Pengging*, who came from Central Java. *Sunan Pengging* came to Lombok to spread Sufi teachings. Amid his preaching, he married the Princess of Parwa, a princess who would be married to the Royal Court of Goa; this disappointed the king of *Goa*. As a result, the king of *Goa* controlled almost part of Lombok, so *Sunan Pengging* was forced to move to *Bayan* and preach *Sufi* Islam there. After an extended stay in *Bayan Sunan Pengging*, better known as Prince *Mangkubumi*.<sup>28</sup>

The description above shows the entry of Islam on the island of Lombok has yet to be known for certain the truth. Apart from the long debate about the entry of Islam on the island of Lombok, it can be concluded that the entry of Islam on the island of a Thousand Mosques (Lombok) was brought by traders, fishermen, and missionaries who came from various regions in

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<sup>26</sup> Safrudin. (2016). "Sosialisasi Dan Adaptasi Masyarakat Mayoritas Budha Di Dusun Lenek Desa Bentek Kecamatan Ganga Kabupaten Lombok Utara", *Jurnal Ilmiah Mandala Education*, Vol. 2 No. 2, 146.

<sup>27</sup> Basarudin. (2019). "Sejarah Perkembangan Islam di Pulau Lombok pada Abad Ke-17", *SANGKEP: Jurnal Kajian Sosial Keagamaan*, Vol. 2 No. 1, 34.

<sup>28</sup> Lalu Ahmad Riadi, *Haji Sasak: Sebuah Potret Dialektika Haji dan Kebudayaan Lokal*, (Ciputat: IMPRESSA Publishing, 2013), 69.

Indonesia, especially Java, Makassar, Sulawesi, in the 16th or 17th century. Each of the opinions above is based on the discovery of different pieces of evidence. In addition, both Islam that came from the East and the West have no difference; the vision they brought by the preachers is to spread Islam and the process of strengthening the teachings of earlier Islam.<sup>29</sup>

Although Islam is the majority religion on the island of Lombok, it does not prevent other religions and ethnicities from performing rituals of worship and cultural expressions that have been inherent and become distinctive for their respective adherents. The lives of people from religious and cultural backgrounds show that the island is rich in culture. In addition, the emergence of religion and culture in public space increasingly indicates that religion and culture become a symbol of peace in society.

Various ethnic groups inhabit the island of Lombok, including Bugis (Makassar), who generally prefer to live on the beach, namely in *Labuban Haji*, *Labuban Lombok*, and *Tanjung Luar*, and most work as fishermen. Compared to the indigenous people of Lombok, the Bugis people are economically more advanced because they are diligent fishermen and enterprising; they are wealthy merchants, so they can buy the catch of local fishermen. In addition, there are also ethnic groups who come from the Middle East and also become fish traders.<sup>30</sup>

While many ethnic Arabs on the island of Lombok live in the capital of NTB province (Mataram) precisely in the city of *Ampenan*, it is also known as kampung Arab. The Arab community is estimated to have come to Lombok in the 13th century, their arrival to seek sustenance and try their luck by trading. Most of them are traders and business people who are rich and have large ships, so this is what makes them so accepted by the Sasak people and in general. In addition,<sup>31</sup> there are also ethnic Chinese who control many economic sectors identified by the Sasak people with Christianity, trade more, and hold almost all gold stores in the city of Mataram, especially the *Ampenan* area.<sup>32</sup> For more detail, here is a table of the population by faith in the province of West Nusa Tenggara.

## **B. Portrait Of Tolerance and Religious Harmony In The Frame Of *Ngejot* Tradition In *Golong* Village, West Lombok Regency.**

### **1. Geographical Location of *Golong* Village**

In 2011 the West Lombok regency government carried out a large-scale village expansion, one of which was *Presak* village which gave birth to *Golong* village. The population of *Golong* village is 6140 people which are divided into five hamlets, including *Bangket Punik* hamlet with the largest population of 1514, followed by *Peninjauan* hamlet with a population of 1303. Then followed by *Golong* Hamlet numbered 1281, *Kebon Nyiuh* Hamlet 1214, and *Tibupiling* Hamlet with the most distended population of 765. *Golong* village itself is inhabited by two religions, namely Islam as the majority religion and Hinduism as a minority religion, and is only located in *Peninjauan* Hamlet. As for the number of houses of worship including mosques amounting to 6 (six)

<sup>29</sup> Jamaluddin, *Sejarah Sosial Islam Di Lombok Tahun 1740-1935: Studi Kasus Terhadap Tuan Guru*, (Jakarta: PUSLITBANG LEKTUR DAN KHAZANAH KEAGAMAAN BADAN LITBANG DAN DIKLAT KEMENTERIAN AGAMA RI, 2011), 28

<sup>30</sup> Atri Dewi Azis. (2020). "BUGIS LANGUAGE MAINTENANCE STRATEGY IN LOMBOK", *SeBaSa: Jurnal Pendidikan Babasa dan Sastra Indonesia*, vol. 3 no. 2, 204.

<sup>31</sup> Ilmiawan et.al. (2021). "MASYARAKAT ARAB DAN AKULTURASI BUDAYA SASAK DI KOTA MATARAM (TINJAUAN HISTORIS)", *HISTORIS: Jurnal Kajian, Penelitian & Pengembangan Pendidikan Sejarah*, Vol. 6 No. 1, 43.

<sup>32</sup> Muhammad Yasin Isa Al- Gazali. (2023). "Jurnal Ilmiah Global Education Interaksi Sosial Masyarakat Berbeda Agama Dalam Perspektif Komunikasi Antar Budaya Di Kota Tua Ampenan Mataram", *JURNAL ILMIAH GLOBAL EDUCATION*, vol. 4 no. 1, 468.

mosques *Nurul Yaqin*, *Nurul Hikmah*, *Nurul Iman*, *Nurul Hijri*, and *Riyadussalihin*. While pure houses are 3 (three), namely *Pure Maksimal Daye*, and *Pure Maksimal Lauk*, and the largest is *Pure Dalem*, which is in the process of development. In *Golong* village, each religious activity runs well and safely.<sup>33</sup>

## 2. Tradition in the village of Golong

Ngejot tradition is a social activity that internally strengthens kinship and friendship between Hindus and Muslims. The purpose of this Ngejot is to support the friendship built by their ancestors. The form of this *Ngejot* activity is to give each other food (*saling tanjak*) give each food (*saling beng*) and that time on the big days of the Hindus such as *Odalan*, *Kuningan*, *Galungan*, and Islam, two holidays, namely *Eid al-Fitr* and *Eid al-Adha*, *Mawlid*, and so on. As for the food given when Ngejot, it should not be represented to deliver it, meaning that either Muslims or Hindus must provide the food used in the tradition of *Ngejot*, meaning it should not be entrusted or represented. So, Hindus and Muslims will give each other or deliver the food he has cooked on their holidays, on the condition that Hindus are not allowed to provide food that Muslims are not allowed to eat. Historically, Hindus have never cooked food such as opor eggs (*telor opor*) on their big days. Still, because of the tradition of this *Ngejot*, they cook specifically for *Ngejot* activities or at least boiled eggs. Also, Muslims deliver food cooked on the big days, and it is done when the big days are implemented.<sup>34</sup>

There are several reasons why this tradition was born or implemented. First, the number of *Golong* village people who perform interfaith marriages such as Islam married to Hinduism or vice versa. Therefore, this tradition was made to take care of this family relationship so as not to be interrupted. Secondly, the Muslims and Hindus in *Golong* village are very close, both in distance and emotionally. Even so close to this relationship, it is said that in the past, their predecessors (ancestors, *Papuk Balok*) used to ask each other for treasures; for example, Hindus asked for cows, Muslims asked for bicycles, etc. In addition, many Hindus ask Muslims to work in their rice fields or the Hindu language (*subak*).<sup>35</sup>

Meanwhile, one of The Hindu religious figures I Made Wadistiya Hamlet review reveals the basis of this tradition, Ngejot, that in Hinduism, there is a concept of what is called the concept of *Tri Hita Karane*, namely the pattern of relationships between humans and humans called (*pawongan*), human relations with nature (*mahan*), and human relations with God (*pringgan/prayangan*). So that this Ngejot tradition is included in the concept of the third Tri Hita Karane. In addition to the teachings of *Tri Hita Karane*, there is another concept called *Yad Nye* (sacred offering), and there are five kinds. First is the offering to God Almighty (*Dewe Yad Nye*). Second, the NYE (*manusie Yad Nye*) offered to man (*Manusie Yad Nye*). Third, the offering to the invisible, supernatural beings (*Bute Yad Nye*). Fourth, the sacred offerings to the ancestors who died first (*Pitre Yad Nye*). Fifth, offerings to the *sulinggih*, namely those who have been purified, such as the *Rishi*, *mangku*, *pedande*, and *empu* (*Rishi Yad Nye*) and further explained that among one of the Ramayana messages to his followers "*Mare Hentane Dharme Gumeh Ramang Sana*." This message means that during this life, prioritize the good of fellow human beings. Therefore, the message conveyed by Ramayana is to whip the spirit to do good without looking at the religious background, family, group, or class.<sup>36</sup>

<sup>33</sup> Data Penduduk Desa Golong Tahun 2020. <http://golong.desa.id/sejarah-desa>. Diakses pada tanggal 13 Februari 2022.

<sup>34</sup> Sanusi, Budayawan Pulau Lombok, *Wawancara*, 13 September 2021.

<sup>35</sup> Tuan Guru Subki Sasaki, Ketua Forum Komunikasi Umat Beragama (FKUB) Kabupaten Lombok Barat, *Wawancara*, 10 September 2021.

<sup>36</sup> I Made Wadistiya, Tokoh Agama Hindu Dusun Peninjaun, Desa Golong, *Wawancara*, 15 September 2021



In Islam, the command to do good is contained in the Qur'an surah Al-Mumtahanah verse 8, which means:

*"Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair."*

Allah does not forbid Muslims to do good to those who do not fight the religion or expel them from their homes. May Allah have mercy on them and grant them peace or love one another. God wants them to be righteous. This verse clarifies how Islam regulates dealing with neighbors with non-Muslim brothers.<sup>37</sup>

If we notice the relationship between these two religions, even the author himself, who has long been neighbors with Hindus, so close is the relationship between these two religions when the celebration of Nyepi Day in the hamlet of our review showed mutual respect and tolerance. When *Hari Raya Nyepi* primary road access in and out of the Muslims are closed until the celebration of Nyepi is complete, as well as when Muslims are doing Islamic holidays, especially two days of *Eid al-Fitr* and *Eid al-Adha*. They patrolled the various Muslim villages, securing the celebration of Hari Raya. Even in the *takbiran* Parade organized by the *Golong* village government on the eve of Eid al-Fitr, the *pecalang*<sup>38</sup> appear to secure it.

### 3. Tolerance and religious harmony in the Ngejot tradition

The Ngejot tradition in *Golong* village, by the community, is not only interpreted as delivering food alone but has penetrated everyday life. It seems to be seen when people, both Muslims and Hindus, care for each other when there is a disaster. For example, when a Muslim neighbor dies, some Hindu relatives come to the funeral home to mourn (*belangar*).<sup>39</sup> Likewise, when a Hindu neighbor died, some Muslim brothers came to mourn. Because for them, this is how their ancestors taught them.

What the *Golong* village community does is in line with the concept of tolerance put forward by Alwi Shihab, which is not merely negating the existence of diversity in religion but taking an active role in supporting that diversity. A person can be said to have an attitude of tolerance if, in a pluralistic life, he can communicate well and recognize the right of the existence of other religions, which will create harmony in diversity.<sup>40</sup> Tolerance is accepting opinions, cultures, customs, and beliefs contradicting him.<sup>41</sup>

This attitude of tolerance, in the end, will slowly create harmony among religious people. But the ultimate goal of peace is the emergence of a sense of comfort and security. Such condi-

<sup>37</sup> Akhmad Zaeni. (2019). "Interaksi Antara Muslim Dengan Non Muslim Dalam Perspektif Islam", *Jurnal Auladuna*, Vol. 01 No. 02, 25.

<sup>38</sup> *Pecalang* merupakan kelompok keamanan yang dibentuk dengan tujuan untuk menjaga keamanan dan ketertiban desa adat Bali. Untuk penjelasan lebih jelas. Lihat: Erni Budiwanti. (2021). "Religion and Public Sphere: Revisiting Balinese Religious Tradition in the Island of Thousand Mosques". *RCS: Religion, Culture and State Journal*, Vol. 1 (1). Lihat juga: I Wayan Arka. (2019). *SINERGITAS PECALANG DAN POLISI DALAM SISTEM KEAMANAN Regional*. Seminar Nasional INOBALI 2019 Inovasi Baru dalam Penelitian Sains, Teknologi dan Humaniora. Lihat juga: Carolina Augi Widya Putri. (2021). "Pecalang Covid-19: Satuan Tugas Keamana Tradisional dalam Pencegahan Virus Corona", *Jurnal Ilmiah Sosial*, Volume 7, Number 2, Desember 2021, pp. 201-211.

<sup>39</sup> *Belangar* merupakan salah satu tradisi yang masi dilstarikan oleh masyarakat pulau Lombok. *Belangar* dalam bahasa indonesia disebut dengan melayat. *Belangar* dalam konteks masyarakat merupakan bagian dari kepedulian sosial kepada masyarakat yang sedang mendapatkan musibah kematian. Lihat: Muh. Maburr Haslan & Dahlan. (2020). "Membangun Nilai-Nilai Solidaritas Antara Masyarkatpendatang Dengan Masyarakat Lokaldalammemperkuat Integrasi Nasional (Studi Pada Masyarakat di Desa Rumak Kecamatan Kediri Kabupaten Lombok Barat)", *Jurnal Sosial Pendidikan Kebersamaan*, Vol. 7, No. 1, 13-26

<sup>40</sup> Alwi Shihab, *Islam Inklusif*, (Bandung: Mizan, 1999), 41.

<sup>41</sup> Wimmy Haliim. (2018). "Harmony and Tolerance as a *Tengger* Identity: Reflections for Indonesian Identity and Unity Degradation", *International Journal of Social Sciences*, Vol. 1 No. 1, 6.

tions are indispensable in creating a higher life in society. Awareness of harmony and brotherhood among the followers of each religion is the most fundamental ideal and teaching of every religion.<sup>42</sup>

Being tolerant means respecting them, respecting their origins and background, and allowing them to be themselves. Tolerance means dialogue and communication about this recognition. This is the abstraction of the meaning of solid tolerance. In essence, tolerance is the maintenance of good values, especially those related to religious pluralism. It has a noble goal to achieve harmony both within and between religions.<sup>43</sup> Especially in a country as diverse as Indonesia, tolerance can mean that people of all faiths live together in the same region and country of origin with sincere thoughts and intentions without coercion and pressure.<sup>44</sup>

Furthermore, the meaning of religious tolerance is a form of accommodation of interaction in social spaces. Socially, man in religion cannot deny himself not to associate with groups or beliefs that are different from his. Every religious person should strive to create a tolerant attitude in faith to maintain social stability so that ideological and physical clashes between religious people can be avoided.<sup>45</sup> Tolerance, in a broader sense, as expressed by Habermas, religious tolerance should be mutually beneficial for freedom in carrying out spiritual teachings, not tolerance limited by certain parties, in this case, the ruler or authority of a particular religion.<sup>46</sup>

In essence, interreligious tolerance is part of the social mechanism practiced by human beings as an attitude in the face of religious diversity and plurality. Therefore, to realize tolerance among religious people, good communication and social relations are needed to create dynamic social interaction. Every society must have values that can be believed, adhered to, and carried out to create a harmonious life in religion. Of course, for the people of *Golong* village (Islam-Hinduism), the value is found in the tradition of *Ngejot*. The weights are commonly referred to as local wisdom in the form of knowledge or understanding, as well as customs or morals that can guide humans to have harmonious relationships with fellow humans. So local wisdom educates people about the peace of fellow human beings and their environment.<sup>47</sup>

In essence, what the *Golong* village community practices in the *Ngejot* tradition is part of one of the ways to maintain family and kinship relationships that their predecessors have long built. However, it must be admitted that this tradition has begun to fade and eroded by the increasingly massive globalization so that the younger generation and society, in general, have started to shift and leave what has been inherited by their ancestors. What the people of *Golong* village do during their religious holidays is an example of tolerance that must be maintained. The attitude shown by the *Golong* village community above is more comprehensive than recognizing and

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<sup>42</sup> Adeng Muchtar Ghazali. (2016). "Toleransi Beragama Dan Kerukunan dalam Perspektif Islam", *Religious: Jurnal Agama dan Lintas Budaya*, Vol. 1 No. 1, 34.

<sup>43</sup> Zulham et.al. (2023). "Implementasi Moderasi Beragama Dalam Bingkai Toleransi di Desa Denai Sarang Burung Kabupaten Deli Serdang", *MODELING: Jurnal Program Studi PGMI*, Vol. 10 No. 1, 24.

<sup>44</sup> Ismoil Saifnazarov, et.al. (2020). "Religious Tolerance, Unity of Knowledge and Faith Issues Highlighting in Imam Bukhari Hadiths", *International Journal of Advanced Science and Technology*, Vol. 29 No. 5, 1847.

<sup>45</sup> Casram. (2016). "Membangun Sikap Toleransi Beragama dalam Masyarakat Plural", *Jurnal Ilmiah Agama dan Sosial Budaya*, Vol. 1 No. 2, 188.

<sup>46</sup> Jurgen Habermas. (2004). "Religious Tolerance: The Pacemaker for Cultural Rights", *Philosophy*, Volume. 79 Issue. 1, 6.

<sup>47</sup> Shofiah Fitriani. (2020). "Keberagaman dan Toleransi Antar Umat Beragama", *Analisis: Jurnal Studi Keislaman*, Vol. 20 No. 2, 186-187.

appreciating differences. Still, it actively creates a tolerant and harmonious attitude in interfaith relations.

Community involvement in realizing tolerance is significant. In addition, the State is responsible for ensuring the fair and impartial implementation of various religions and beliefs. The presence of the State plays a role in helping maintain the National Order of tolerance and religious harmony in a democratic society, especially between groups with opposing beliefs.<sup>48</sup>

## Conclusion

When religion experiences stagnation in creating an attitude of tolerance and religious harmony, culture or tradition often appears to create a harmonious community life. This does not mean religion does not play a role in creating religious harmony. One way can be done to form a tolerant and cooperative attitude to life is through tradition. This is done by the *Golong* village community, Muslims and Hindus. They use the tradition of *Ngejot* to maintain and care for kinship relationships that their ancestors have long built. This tradition can create a tolerant and harmonious community life, leading to pleasant living conditions between these two religions. The practice of tolerant life carried out by Islam and Hinduism in *Golong* village is not limited to respecting each other's rights. Still, it is actively involved in every social-religious activity, as evidenced by helping to secure each other's religious activities on significant holidays. Even these two religions come to each other to mourn if one gets the misfortune of death. This is not because they are so close but because of the tradition of *Ngejot*.

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<sup>48</sup> Jaclyn L. Neo. (2019). "Dimensions of Religious Harmony as Constitutional Practice: Beyond State Control", *German Law Journal*, Vol. 20, 966.

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