



Religious Tolerance Base on Local Wisdom in Indonesia

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Abstract

Tolerance is an effort made by religious people to respect and respect each other's beliefs. The people of Lombok with a multicultural religion prioritize the principle of tolerance through existing local wisdom. The approach used in this research is a qualitative approach with descriptive analysis method. The results of this study reveal that local-based tolerance is practiced by religious communities in Lombok as shown in community religious activities that involve adherents of other religions to participate in their religious practices. Such as Christmas, 'Eid al-Fitr, Vesak celebrations, and other religious practices. Lombok's Muslim community does not hesitate to invite non-Muslim neighbors to join in enlivening the halal bi halal event, the Prophet's birthday and other celebrations, Hindus also invite their neighbors to join in enlivening the ogoh-ogoh event which is their routine religious event, Christians also share and invited his neighbors to join in celebrating their Christmas event. So that tolerance in the local wisdom of the Lombok people is based on three aspects, namely Solidarity, mutual cooperation, and deliberation. These three things are the local culture of the community which has been practiced for generations, in order to achieve a harmonious and orderly life.

Keywords: Religious Diversity, Tolerance, Local Wisdom.

Introduction

Lombok is an island in West Nusa Tenggara Province, which is known as the island of a thousand mosques. Lombok is also an island that is rich in culture and beliefs, even though the majority of its people are Muslims. In this diversity, thus making the people of Lombok have several religious beliefs. In June 2021, the population of NTB was recorded at 5.41 million people. Of these, 5.23 Muslims or (96.83%) were Muslims, 130.72 thousand Hindus or (2.42%), 16.91 thousand Buddhists or (0.31%) and Christians 13.55 thousand people or (0.25%). Also adherents of the Catholic religion as many as 9.93 thousand people or (0.18%), as well as Confucianism as many as 40 residents, and adherents of religious beliefs as many as

58 souls. The data shows that Islam is the majority religion embraced by the people of Lombok. (Subchi et al., 2022)

Even with a variety of religions and beliefs, the people of Lombok as part of the State of Indonesia still uphold the principle of social harmony. Every major religion in Indonesia is protected by applicable laws and these religions have the same right to live and develop. Every religious person has the right to broadcast their religion and build a house of worship, based on the 1945 law article 28 E, paragraphs 1 and 2. This rule acts as a mediator and affirms that an attitude of tolerance is a must that must always be applied and upheld by every person of a religion. (Sadat & Andika, 2022)

The principle of tolerance in the life of the people of Lombok is not something that is shaped by external aspects such as tolerance in general. Based on the history of the life of the people of Lombok, that long before the current major religions were introduced by their religious preachers such as Islam who entered the Sasak lands around the 15th century AD. The people of Lombok, in this case the Sasak tribe, have embraced the Buda religion, as the original religion of the Sasak people, and is the official religion of Sasak. However, the people of Lombok are thick with a friendly attitude and mutual respect, as a principle of civilized society. So that after other major religions enter the Lombok region, people do not need to learn to understand each other, because mutual understanding is inherent in the life of the Lombok people. (Ida et al., 2022)

Literatur review

Tolerance between religious communities is a social mechanism that is carried out by humans in responding to religious diversity and tolerance. Tolerance in religion carried out by the people of Lombok in achieving this religious harmony, there have been several studies including, by Ahmad Tohri, et al, regarding the Index of Inter-Religious Tolerance in East Lombok Regency, with the results of the research namely tolerance being carried out is a dynamic thing in social reality, tolerance practiced by religious people is the result of the influence of the times and social development, which does not have an emic dimension but also has an ethical dimension. (Learson, 2019)

Gazi Saloom, on the dynamics of relations between Muslims and Hindus on the island of Lombok, with the results of his research namely the relationship between Muslims and Hindus on the island of Lombok, especially in the city of Mataram, is full of dynamics and experiences ups and downs from time to time. Both in the dynamics of inter-religious conflict as well as regarding social inequality carried out by law enforcement. Nafilah Abdullah, entitled Learning Religious Tolerance on the Menoreh Slopes of Magelang Regency, with the results of the research that each adherent of a religion must respect each other, help each other, without mutual suspicion and discrimination. In practice, they also coexist in full harmony. On the other hand, their attitude of tolerance is also based on an a priori attitude towards their respective religions, or a belief in a religion that is not very strong. (Wijana et al., 2022)

The attitude of tolerance that is presented regardless of religion, it is also because they are not too consistent with the teachings of their religion. As well as tolerance in families consisting of adherents of different religions; tolerance in everyday social life. Whereas in this article, the author is more concerned with showing the tolerance of the people of Lombok based on

local principles, which are based on the cultural values that exist in the people of Lombok which are thick with the principle of solidarity that has been attached for a long time and has been practiced for generations in the people of Lombok.

Research Method

Study uses a qualitative approach using descriptive analysis method. The data needed is descriptive data and a description of the daily life of the people of Lombok, so the most suitable approach is a qualitative approach. Qualitative is an approach with research procedures that produce qualitative descriptive data in the form of written or spoken words from the people and actors observed.

The location of this research is on the island of Lombok, West Nusa Tenggara. The choice of location for this research is due to the majority Muslim community and local traditions that are still applied by people with a majority religion and people with minority religions. Which researchers will look for tolerance like what is done by religious people in Lombok so that local traditions are still applied today?

Result

Portrait of Lombok Community Life

Lombok Island is located east of Bali Island and west of Sumbawa Island. In the western part lies the Lombok Strait, and in the eastern part there is the Alas Strait, to the north of Lombok there is the Java Sea and to the south there is the Indonesian sea. The culture and religion of the people of Lombok are divided into several groups. Each ethnicity speaks their own language. The Sasak, Bugis, Bima, Sumbawa and Arab people adhere to Islam, the Balinese generally adhere to Hinduism, and the Chinese adhere to Christianity, Buddhism or Confucianism.

The people of Lombok Island are predominantly Muslim. Understanding and applying Islamic teachings in people's lives cannot always be applied to Muslims. Islam is essentially a religion that has universal values, so it can be applied to any society. So by being tolerant of people of other religions, the Islamic community which is the majority in Lombok in general, indirectly the community can apply the teachings of Islam. (Savenije et al., 2022)

Tolerance between religious communities is indispensable in maintaining social harmony, with different religious backgrounds and different social forms in a society. Tolerance is carried out in the form of local wisdom by the people of Lombok who have various religious backgrounds. The point is the attitude and behavior carried out by religious people in the form of local wisdom so that religious people still cooperate in a belief held by each religion.

Religion in a sociological perspective, has multiple roles and functions, can be constructive and can also be destructive. Structurally, religious ties often exceed ties of blood and lineage or descent. So because of religion, a community or society can live firmly united, harmonious, and peaceful. Conversely, destructively religion also has the power to destroy unity and can even break the bonds of blood brotherhood. So that a conflict with a religious background is difficult to predict the outcome. With religion people can also divide each other,

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and with religion it can also make people live in harmony, so to make people live in harmony in an environment that is diverse in religion, it can be handled with tolerance itself. By taking care of each other socially and the beliefs of each religion, in these religious beliefs so that people can maintain their traditions until now. ("Religion from Sociological Perspectives: An Overview," 2022)

The term tolerance comes from the Latin, "tolerare" which means to be patient with something. So tolerance is an attitude or human behavior that follows the rules, where one can respect, 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 classes in a society, such as tolerance in religion, where the majority religious group in a society, provides a place for other religious groups to live in. environment. The act of tolerance cannot be separated from the normative beliefs and teachings that underlie a person, because in essence tolerance cannot stand alone. Forts mentions it as a normatively dependent concept, meaning that it relies on certain normative principles that may be a community different from one another, besides there is the possibility of establishing shared norms.

Muslim community, always provide open space for the religious activities of the minority community, and fully support the beliefs of the minority community. Because, actually the condition of nature and people and their customs will not last forever and in one fixed concept, but it will change with the changing days and times. Although, he wants a comfortable life, he wants to interact and communicate comfortably, naturally, without any barriers, be it culture, social status, and beliefs. So the majority of Lombok people provide space for minorities in accordance with the Constitution that has been stipulated by the Indonesian government, which has an impact on mutual respect for one another, and makes religious communities harmonious in social matters and religious beliefs. As well as remaining in mutual need of one another as social beings who cannot be separated from other people.

Tolerance Based on Local Wisdom

Wisdom comes from the word "arif", which means to know or know. Wisdom can mean wisdom, ingenuity, or cleverness that represents one's knowledge of the nature of life. While local means an area or a place that has its own characteristics as a wealth or mosaic which becomes social capital for the community. So, local wisdom is in the form of ideas, values, and actions that become the culture of an area with its extraordinary uniqueness and characteristics. In other words, every tradition or belief that exists in an area, including part of local wisdom that is unique and attractive to the community.

Religious tolerance carried out by the people of Lombok in local wisdom is to provide space for each other's beliefs with the aim that society can live in harmony amidst diverse people. With tolerance based on local wisdom carried out by the community as seen at Christmas, Muslim residents are invited to light candles in the church. Meanwhile, during Eid al-Fitr, Muslim residents also invite their neighbors who are mostly Christians to do halal bi halal.

Local wisdom comes from ancestral culture which is believed by the local community as noble values that are wise or wise, so this should be preserved so that future generations can

feel it. The role of local wisdom in stemming the negative impact of globalization on environmental issues, especially regarding religion, is very significant in a pluralistic society in Indonesia. Therefore, as the younger generation, they must become agents in maintaining local wisdom as a national culture in triggering the growth of inter-religious tolerance so that conflicts caused by differences in religion can be minimized and even resolved. (Suprpto et al., 2021)

As well as tolerance carried out in local wisdom carried out by the people of Lombok, by helping each other, such as Muslims giving open space to non-Muslims when in a religious activity carried out by Muslims, in which non-Muslims can help and participate in the success of a religious event carried out by Muslims. And conversely also non-Muslims provide open space for Muslims when in a religious activity or tradition that is carried out.

The tolerant attitude that is formed in the individual is likely to develop into three levels, namely (1) trying to be tolerant; (2) philanthropic tolerant and (3) heroes of tolerance. The first level, the individual has not become fully tolerant but is trying to be tolerant, and does not want to be intolerant; individual philanthropic level tolerates, even supports and develops tolerant attitudes; while at the highest level, individuals become heroes in terms of tolerance between groups and fight wholeheartedly to build conditions of strong tolerance in society. Individuals at the highest level do not hesitate to exert all their efforts in terms of energy, time and even money to achieve conditions of tolerance between groups in society, so that they can be called tolerance fighters. (Rosadi, 2019)

In the previous section, it was explained about the meaning of harmony as a reflection of a peaceful and calm life without any conflict involving two parties attacking each other. Equally important is the meaning of local wisdom, which is a fundamental force for each region in maintaining cultural traditions that have been passed down from generation to generation. By understanding the meaning of local wisdom, we can digest more deeply about the uniqueness of the culture of an area that is able to care for life wisely in accordance with the traditions and beliefs of the local community. Local wisdom consists of two words, namely wisdom and local.

Tolerance in religion is very important in advancing an area both in the social sector and other sectors. It is impossible for development to succeed without harmony throughout society, including harmony between religious communities, internal harmony among religious communities themselves, and harmony between religious communities and the government. The progress of an area is also very dependent on people's sense of tolerance in religion and to complement each other, and continue to maintain solidarity in their respective beliefs.

Tolerance practiced by the people of Lombok in the form of local wisdom. Local wisdom with a load of local values is one of the forms of inter-religious tolerance that is carried out so that people can establish a harmonious life. The contents of local wisdom values identified in establishing inter-religious tolerance carried out by the people of Lombok are:

Solidarity

The people of Lombok (sasak) have a lot of cultural wealth. With the existing cultural wealth, it indirectly forms the character of a society that upholds the values of solidarity among one another. This is shown in some of the daily cultural practices of the Lombok people, such

as midang, belangar , jot each other, look at each other, pesilaq each other, let each other go, jangoq each other, wales each other, tembung each other, stir each other, grind each other. This cultural practice is then still strong in the life of the people of Lombok until now. The formation of a set of socio-religious norms to carry out tolerance in religion cannot be separated from the existence of ideal values that must be maintained from generation to generation. With a sense of solidarity that has existed, then formed the character and principles of life that are in harmony among the people of Lombok. This is an important aspect that will lead the life of the people of Lombok to remain aware of social institutions that need one another.

The application of traditional institutions certainly has transcendent values so that traditions will be maintained as values that have an important role for the community. As in the Hindu tradition, ogoh-ogoh is a typical celebration of the Hindu community in Lombok. In the process of celebrating this tradition, non-Hindu people also enlivened the event, this participation was shown by maintaining security and order in the event being held, as was done by the people of Cakra sub-district, Mataram City and the Tanjung community, North Lombok Regency.(Widia Laksmi, 2021)

So with the solidarity that exists in Lombok society, without distinguishing different aspects of religion, it will form a strong society in all walks of life. This condition presents an orderly and progressive social order in terms of harmony, economy, social, to tourism which is being echoed by the people of Lombok today. By practicing tolerance between religious communities, it will grow the island of Lombok to become well-known both nationally and internationally. However, as the local wisdom of the people of Lombok, of course there has been a transformation in its application which allows this tradition to still exist as a tradition in the people of Lombok.

Mutual cooperation

Gotong royong is one of human nature that is naturally present in life. The people of Lombok, as part of Indonesia, uphold the principle of gotong royong, which is one of the pillars in maintaining the unity and sovereignty of the country. The people of Lombok have a variety of beliefs, religions and traditions that foster inter-religious tolerance in achieving harmonious religious communities. In tolerance based on local wisdom, this is the first reference carried out by the community in interfaith tolerance, such as in the form of mutual cooperation. Gotong royong is one of the nation's cultures that has made Indonesia praised by other nations because of its unique and tolerant culture among human beings.(de Lange et al., 2016)

The culture of gotong royong which is applied by the people of Lombok, is reflected in several daily activities such as participating in cleaning areas of places of worship of other religions. 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. The activity is comprehensive in both individual and social aspects.

As a society that is thick with culture, the people of Lombok are a society that upholds the values of togetherness by not caring about differences. This principle is firmly held in order to maintain the culture that has been inherent in the life of the people of Lombok since the time of their ancestors. The mutual cooperation process carried out by the people of Lombok aims

to maintain the social integrity of the community, and also as an effort to maintain togetherness and the continuity of a peaceful life in order to achieve a harmonious life without causing concern in society.

Discussion

In resolving conflicts in the community, deliberations are one of the wise steps taken by the people of Lombok in solving community problems. The people of Lombok culturally do not want a win-lose decision, but must lead to peace which is resolved by deliberation for consensus.

The attitude of deliberation carried out by the people of Lombok has become a tradition that they have lived from the past until now, both by the majority and minority religious groups. With this deliberation, religious communities can understand each other, and can find solutions to any problems they face.

Deliberations among the people of Lombok have become a strong local wisdom. This was done in order to continue to establish good relations between communities, groups and religious adherents in order to achieve a condition of harmony and peace among the people. In addition, deliberations among the people of Lombok are part of an effort to build tolerance among the community so as not to cause offense between communities and adherents of different religions. (Wirawan & Widana, 2020)

Conclusion

Lombok is a diverse community with culture, tradition and religion. Religious diversity is one of the characteristics of the people of Lombok. In their daily activities, the people of Lombok uphold the attitude of religious tolerance while still prioritizing the principles of local culture. The attitude of tolerance built by the people of Lombok specifically provides space for adherents of each religion to participate in the religious agendas of adherents of other religions, on matters of principle. This is shown by the community through several religious activities such as participating in enlivening the ogoh-ogoh event in the traditions of the Hindu community, participating in cleaning the courtyards of places of worship of other religions as was done by the people of North Lombok in the Kuripan area, and so on. This tolerance is based on the attitudes and principles of the Lombok people who uphold local cultural values that have been passed down from generation to generation. This is shown by the choices of actions displayed by the people of Lombok such as the attitude of community solidarity indiscriminately, mutual cooperation, and the choice of deliberation as a step to solving problems, both between people who have the same belief and those who have different beliefs. The choice of attitude is made with the aim of creating an atmosphere of harmonious life among people by not presenting a feeling of worry, fear and threats in daily activities.

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