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## THE PROCESS OF DEVELOPING RELIGIOUS MODERATION VALUES IN THE SOCIAL INTERACTION OF THE BALI AND SASAK ETHNICITY IN LOMBOK

**Susilo Edi Purwanto**

Institut Agama Hindu Negeri Gde Pudja Mataram

[edisusilocs@gmail.com](mailto:edisusilocs@gmail.com)

### **Abstract:**

*The Sasak ethnic group is the central community that inhabits the island of Lombok, which is also an essential part of ethnic diversity in Indonesia. The social interaction between Balinese and Sasak ethnic groups gave rise to many interesting facts regarding diversity, culture, and traditions. This research focuses on the process of developing religious moderation values in the social interactions of the Balinese and Sasak ethnic groups, the forms of religious moderation values in the social interactions of the Balinese and Sasak ethnic groups, and the implications of the values of religious moderation in the social interactions of the Balinese and Sasak ethnic groups. This qualitative research uses non-participant observation data collection methods, semi-structured interviews, and documentation. Data were analyzed through the stages of reduction, exposure, and conclusion. The results of this study are as follows, the process of developing the value of religious moderation in the social interactions of the Balinese and Sasak ethnic groups in Lombok is inseparable from the influence of events in the past, social harmonization between Balinese and Sasak ethnic groups in Lombok is well established, although in the field there are still minor conflicts that occur, they can be appropriately resolved by the relevant stakeholders.*

**Keywords:** *Religious Moderation Value, Social Interaction, Balinese and Sasak Ethnicity*

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### **INTRODUCTION**

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The social interaction between the Balinese and Sasak ethnic groups in Lombok has a history that spans centuries. According to various sources, the Balinese, in particular,

began migrating to the island of Lombok during the reign of the Gelgel Kingdom in Bali. However, this migration did not occur on a large scale. It was not until the Gelgel Kingdom in Bali began to weaken and the rise of the Karangasem Kingdom in the eastern part of Bali that a significant expansion to the island of Lombok took place, around the 16th century, during the rule of King Karangasem IV. This kingdom was governed by three brothers: I Gusti Anglurah Wayan Karangasem, I Gusti Anglurah Nengah Karangasem, and I Gusti Anglurah Ketut Karangasem. During this period, the Karangasem Kingdom managed to extend its influence to the western part of the island of Lombok (Danial, 2016); (Danial, 2017); (Sutama, 2020).

The arrival of the Balinese ethnic group in Lombok is a significant part of their interaction with the pre-existing Sasak ethnic community on the island (Suadnya & Paramita, 2018); (Kholidi, 2018). The Sasak ethnic group is the primary community inhabiting the island of Lombok and is an integral part of the ethnic diversity in Indonesia (Jahroni & Darmadi, 2014). The development of these two ethnic groups has spread across various parts of Lombok, including the west, north, south, and east. However, by examining historical evidence and the remnants of pre-Balinese arrival kingdoms such as the Pejanggik and Seleparang Kingdoms, it is estimated that these kingdoms were situated in the eastern and central regions of the island. Therefore, the development of these two ethnic groups appears to have followed a pattern where the majority of the Balinese settled in the west, while the Sasak people inhabited the eastern part during the era of the Nusantara kingdoms.

Over time, the influence of the Karangasem Kingdom continued to grow, eventually becoming a major kingdom that ruled over the entirety of Lombok and even some parts of Bali (Ali, 2019). The establishment of the Karangasem Kingdom's capital city, Cakranegara, played a crucial role in shaping social interactions between the Balinese and Sasak communities in Lombok (Karjaya et al., 2016). With the inclusion of Lombok in the Republic of Indonesia, along with the islands of Bali and Sumbawa, as well as the administrative city of Singaraja in Bali, the Lesser Sunda Islands province was formed, which included Lombok (Suryana, 2012). Lombok has since become a unique region within the West Nusa Tenggara Province and serves as its administrative center, as stipulated in Law Number 64 of 1958, dated August 14, 1958, regarding the establishment of Autonomous Regions at the First Level in Bali, NTB, and NTT. (Source: <https://www.ntbprov.go.id/profil-daerah>)

Social interaction essentially involves three aspects of relationships: the relationship between individuals, the relationship between individuals and groups, and the relationship between groups themselves (Khairul Anwar, 2016). Etnis Bali and Sasak people engage in various social activities when interacting with one another. They encounter each other in social activities such as trading in markets, attending schools, working in companies, and more. The interaction of individuals with groups can occur when an individual interacts with

an existing ethnic group, for example, as a teacher teaching a class. Interactions between different ethnic groups can happen during social activities such as communal work ("gotong royong"), traditional ceremonies, and so on.

The social interaction between the Balinese and Sasak ethnic groups has given rise to many interesting cultural and traditional facts (Amalia, 2017). Cultural acculturation between the two has manifested itself at the levels of ideas, artifacts, and cultural activities. This is evident in their daily activities.

Living together for an extended period of time has created an intriguing subject of study, examining how these relationships were built. It's clear that there are fundamental values that underpin these long-standing interactions. In reality, the two ethnic groups, Bali and Sasak, have different backgrounds. The Balinese ethnic group is mostly Hindu, with its own language, writing system, customs, and culture, while the Sasak ethnic group is primarily Muslim and has a different language, writing system, customs, and culture (HILMAN, 2016). Despite these differences, the two ethnic groups coexist peacefully. While there have been occasional minor tensions in their relationships, they have generally been resolved harmoniously. Data shows that in Lombok, the majority of the population consists of Sasak ethnic group members who are Muslims, while most of the Balinese ethnic group members practice Hinduism.

The long-term relationship in social interaction between these two ethnic groups highlights the existence of shared values as a fundamental basis for the harmonious coexistence of the two communities. Therefore, it is intriguing to analyze the depth of the values that constitute the worldview of both parties, especially in the context of religious moderation. As a result, the researcher aims to conduct a significant investigation regarding the "The Process Of Developing Religious Moderation Values In The Social Interaction Of The Bali And Sasak Ethnicity In Lombok." This research is expected to provide insights into the ideological foundations of thought and action of both ethnic groups in building centuries-old synergy in Lombok. Consequently, these findings could serve as a reference for the values that guide inter-ethnic relations in other places and contribute to fostering religious harmony.

## **RESEARCH METHOD**

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This research employs a qualitative methodology because the subjects and objects under investigation possess unique characteristics that cannot be approached statistically. The aim is to explore and comprehend the meaning of individual and group behaviors and to describe social or humanitarian issues. This study was conducted in Lombok, primarily in areas with a larger population of Balinese and Sasak ethnicities, with a focus on the

interaction between these ethnic groups. The required data consists of qualitative data as the primary data and quantitative data as supporting data. Qualitative data are used to analyze the continuity of the publication of Hindu religious teachings on social media, while quantitative data are used to measure the reach, impressions, interactions, and insights into the content posts under detailed investigation.

Data collection methods include observation, semi-structured interviews, and documentation. Observation is used to observe human behavior patterns in specific situations. Semi-structured interviews are used to gather input and ideas from the interviewed parties. Documentation is used to support the findings of observations and interviews. The data analysis process follows the Miles and Huberman model, involving data collection, data reduction, data presentation, and conclusion/verification. Data analysis can yield conclusions that may change if there is strong evidence supporting additional data collection. This research uses well-structured and planned data collection techniques to ensure that the obtained data provides a clearer and valid picture. The research conclusions can be relied upon if supported by valid and consistent evidence.

## **RESULTS AND DISCUSSION**

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### **A. Social Interaction Among Ethnic Groups in Lombok**

Humans, as social creatures, always engage with others, both individually and collectively. Relationships that involve the exchange of meaning and negotiation of values result in dynamic interactions. Interactions between individuals and groups, marked by the exchange of meaning and negotiation of values, are crucial aspects of social interaction. As explained by Yudha et al., (Yudha et al., 2022), social interaction is defined as the actions, activities, or practices of two or more individuals, each with their own orientation and goals. This means that ethnicity is constructed through social interaction rather than genetically. Communities that have long inhabited a particular area and have been able to develop their own culture will form their identity as an independent ethnic group.

Ethnic identity is gradually constructed over a long period. Genetically, the early inhabitants of Lombok are similar to those in most other regions of Indonesia, belonging to the Malayan-Mongoloid race. They have physical characteristics such as yellow to brown skin, round faces, and large eyes, similar to people in Sumatra, Java, Bali, Kalimantan, and Sulawesi.

Lombok, as a place, has been a dynamic arena of social development over time, from prehistory to the present day. In prehistoric times, Lombok was already inhabited by ancient humans, with archaeological evidence found in various places. An article from

Tempo on November 3, 2003 (<https://nasional.tempco/read/26972/tim-arkeologi-temukan-lintasan-manusia-purba-di-lombok>, accessed on August 27, 2022, at 11:00 Wita) reported the archaeological discovery of ancient human migration routes in Lombok. This indicates the development of civilization in Lombok since prehistoric times.

The dynamism of social development in Lombok can be seen in the historical period of Indonesian kingdoms. Historical manuscripts show the development of life in Lombok during this time. During the era of Indonesian kingdoms, Lombok was also a significant region, as recorded in the Negara Kertagama text written by Mpu Prapanca. Looking at these historical events, Lombok became very dynamic with diverse interactions.

Around the 14th century, Lombok was under the rule of Majapahit, leading to intense interactions with the center of power in Java. Similarly, when the Karanagasem Kingdom ruled Lombok, there was significant cultural acculturation due to their coexistence. This is evident in the influence of Javanese culture, which can be found in the absorption of Javanese and Balinese languages. Based on linguistic analysis, the Sasak language is heavily influenced by borrowed words from other languages. The dominant influences are from Balinese, Javanese, and Indonesian, as published by the Nusa Tenggara Barat Language Office in the Sasak Language Encyclopedia in 2016, which explains that Sasak fine language has permanently borrowed vocabulary from Balinese, Javanese, and Indonesian languages, with the percentages being 50.7%, 41%, and 8.1%, respectively.

In addition to the Balinese ethnic group, other ethnicities such as Chinese, Arab, Bugis, and others have also developed in Lombok. However, besides the Sasak ethnic group, the Balinese ethnic group is the largest to grow.

## **B. Diversity Dynamics in Lombok**

Major world religions began to influence social life in Indonesia from the early centuries AD. It began with the development of Hinduism from India, evidenced by the discovery of seven Yupa stones in Kutai Kertanegara, East Kalimantan. This discovery marked Indonesia's entry into history because the inscriptions contain information about the existence of the Kutai Kingdom. From this point onwards, historical evidence showed the spread of Hinduism and Buddhism in Indonesia, which coincided with the development of Hindu and Buddhist kingdoms on islands like Kalimantan, Sumatra, Java, Bali, and other regions.

Two significant kingdoms with Hindu and Buddhist influences in Indonesia were the Srivijaya Kingdom, centered in Sumatra, which followed Buddhism, and the Majapahit Kingdom, centered in Java, which followed Hinduism. Both had considerable power over what is now Indonesia. Therefore, Hinduism and Buddhism significantly

influenced religious dynamics in Indonesia, including in Lombok. In the past, kingdoms in Lombok primarily followed Hinduism and Buddhism.

Islam began to influence Lombok following the emergence of the Demak Kingdom in Java as a starting point for Islamic kingdoms. This also impacted the religious landscape in Lombok. The influence of Islam in Lombok is believed to have spread through two main routes: one through Java, especially the Demak Kingdom, and the other through Makassar, particularly the Goa Kingdom.

In addition to Hinduism, Buddhism, and Islam, during the Dutch colonial period in Indonesia, there was the development of Protestant and Catholic Christianity. These religions spread throughout Indonesia, including Lombok. Furthermore, Kong Hu Cu religion, which gained recognition during the Gus Dur administration, had previously developed as a belief system among the Chinese ethnic group in Indonesia and Lombok.

Historically, in Lombok, areas inhabited by Chinese ethnic groups have also developed over generations since the time of the Lombok kingdoms. They came as traders, and many of them settled in the Ampenan area, which was a trading center at the time. Consequently, there are numerous Chinese ethnic cemeteries in this region.

As of now, religious data in Lombok by the religions practiced in the districts and cities of West Nusa Tenggara are as follows: Islam 4,599,892, Protestantism 17,577, Catholicism 12,537, Hinduism 138,824, and Buddhism 17,150. The distribution of religious communities in each region can be seen in the following table:

Looking at the religious data above, it is clear that Islam is the majority religion in Lombok, primarily practiced by the Sasak ethnic group. The second-largest religious group is Hinduism, mostly followed by the Balinese ethnic group, who were influential during the reign of the Karangasem Kingdom. Other ethnic groups in Lombok follow various religions, making it important to note the presence of a majority religion followed by the largest ethnic group, which is Islam by most Sasak, and the second majority, which is Hinduism followed by the Balinese ethnic group.

### **C. The Process of Building Religious Moderation Values in the Social Interaction of Balinese and Sasak Ethnic Groups in Lombok**

The process of building religious moderation values in the social interaction of Balinese and Sasak ethnic groups in Lombok is influenced by the dynamics of ethnicity in Lombok and the religious dynamics in Lombok. As explained in the following subsections:

#### **1. Ethnic Dynamics in Lombok**

Ethnicity is a crucial aspect in the field of anthropology. Etymologically, the term "ethnic" is related to social groups within a social or cultural system that have specific meanings or positions due to their descent, customs, religion, language, and

so on. This provides an idea that ethnicity is associated with a social group linked by descent, customs, religion, language, and more.

This framework is appropriate for analyzing the dynamics of ethnic groups in Lombok. As an island, Lombok is a relatively large region with clear geographical boundaries. There is a united community that has inhabited the island of Lombok for a very long time, which is the Sasak ethnic group. The Sasak ethnic group has its own cultural elements as the basis for their ethnic identity. Important elements include language, technology systems, economic systems, social organization, knowledge systems, arts, and religious systems.

In prehistoric times, Lombok was a place where civilization developed in Indonesia. Although there isn't an abundance of evidence, several caves that served as prehistoric dwellings have been found in the southern part of Lombok. Additionally, megalithic complexes have been discovered in Sereneng, Pujut, and Batudendeng, sarcophagi in Sinjangborot, Bayan, North Lombok.

Lombok has had connections with the outside world for centuries. During the golden age of Hindu and Buddhist kingdoms in Indonesia, Lombok was also influenced by the development of Hinduism and Buddhism. The Sriwijaya Kingdom noted Lombok as part of its sphere of influence under the name Niu-lun. This is reinforced by the discovery of bronze Buddhist arches in East Lombok in 1960. Four Buddha statues were found, two of which were known as Tara and Awalokiteswara. Another discovery was a bronze bell in the village of Sesait, Gangga, North Lombok.

The decline of Sriwijaya as a Buddhist kingdom and the rise of Majapahit as a Hindu kingdom continued to influence Lombok (Supriono, 2015). This is mentioned in the ancient Nagarakertagama manuscript from Majapahit, which included the name Selapawis or Lombok in its expansion plans to unite the archipelago under Gajah Mada. The archaeological discovery in 1950 of a Shiva Mahadewa statue in Batu Pandang, Sapit Village, Pringgabaya District, East Lombok, confirms this connection. Pujut also has a tradition that traces its ancestry back to Majapahit.

The fall of the Majapahit kingdom significantly impacted developments in Lombok. Since the 13th century, traders from Java, Palembang, Banten, Gresik, and Sulawesi had been visiting Labuan Lombok. Some of them even settled in Lombok, establishing villages, remnants of which can still be seen today, such as the Bugis village in Labuan Lombok.

The intensity of trade, the decline of Majapahit, and the emergence of Islamic kingdoms in Java affected the lives of the people in Lombok. It is estimated that Islam began to enter Lombok in the early 16th century. The spread of Islam was carried out by missionaries from Java, such as Sunan Prapen, the son of Sunan Giri.

However, Sunan Prapen's name is not the only one associated with the spread of Islam to Lombok. The spread of Islam in Lombok also had implications for the conversion of Islamic kingdoms such as Selaparang and Pejanggik.

The decline of Majapahit throughout the archipelago also had implications for Bali as it gained independence from Majapahit's rule. Gelgel, as the most influential Hindu kingdom in Bali, held sway over regions from East Java to Sumbawa. However, its power gradually waned. The decline of the Gelgel kingdom in Klungkung was well utilized by the Karangasem Kingdom to expand its influence in Lombok.

Lombok, as a region with its own unique appeal in the world of trade during the era of kingdoms, colonization, and after independence, became a meeting place for ethnic groups from various regions of Indonesia and the world. During the kingdom era, Lombok was frequently visited by Javanese ethnic groups who ruled the region, such as the Majapahit kingdom, Balinese ethnic groups who briefly ruled Lombok for a considerable period, and the influence of the Goa kingdom, which brought Bugis ethnic groups to Lombok. During the colonial era, Chinese and Arab traders also came to Lombok. In the post-independence period, Lombok became an open region and the center of government for West Nusa Tenggara, attracting various ethnic groups for various purposes. However, among all the ethnic groups that developed, the Sasak and Balinese ethnic groups are the largest populations in Lombok.

## **2. The Sasak Ethnic Group in Lombok**

The Sasak ethnic group is a social community that has been building its culture on the island of Lombok for centuries. The culture that has developed has given rise to a strong ethnic identity as the Sasak people. It is undeniable that the indigenous population of Lombok is the Sasak ethnic group. The Sasak ethnic group in Lombok has developed in parallel with the development of civilization in Indonesia and is genetically linked to the Mongoloid race, specifically the Malay-Indonesian sub-race, which is distributed in the western parts of Indonesia, such as Sumatra, Java, Bali, Lombok, and Sumbawa.

The Sasak language is classified into three levels based on its usage: Sasak Biase/Jamaq or aok-ape (ya-pa), Sasak Alus or pole enggih (me-ya), and kaji-meran, which is only used by datu-raden or royalty. Like other languages, there are differences in proficiency levels based on age, social status, education, familiarity, conversational context, and the type of conversation.

Based on linguistic analysis, the Sasak language has been significantly influenced by loanwords from other languages. The dominant linguistic influences



come from the Balinese, Javanese, and Indonesian languages. This is evidenced by the Encyclopedia of the Sasak Language published by the West Nusa Tenggara Language Office in 2016, which explains that this can be seen in the vocabulary of the refined Sasak language, which has permanently borrowed from Balinese, Javanese, and Indonesian, with a percentage breakdown of 50.7% from Balinese, 41% from Javanese, and 8.1% from Indonesian.

The knowledge system is a fundamental aspect of the development of any ethnic culture, whether large or small. Emphasizes the essential points of analysis related to the knowledge system. The Sasak ethnic group, in general, is an agrarian society that relies on agriculture and farming for their livelihood, although some individuals work as fishermen.

Marriage is a social pattern in which two men and two women decide to start a family. Marriage can involve endogamy (seeking a partner within the group) or exogamy (seeking a partner outside the group). Among the Sasak people, who are from West Nusa Tenggara, the kinship system is based on a patrilineal system. The core Sasak family is called "sekurenan," which consists of a father, one or more mothers, and children. In addition, there is the term "soroohan" to refer to the extended family, which includes broader kinship relationships, such as with grandparents. In Sasak families, the father is called "Amak," the mother is referred to as "Ina," and the eldest child is called "Tekaka." These terms reflect the hierarchy and relationships within the family. There are also terms that refer to relationships within the extended family, such as "Papu balo" (relatives of the husband and wife in the upper line), "Jari semeton" (relatives of the husband and wife who are aligned sideways), and "Papu bai" (relatives of the husband and wife in the lower line). "Ina Kaka" and "Ama Kaka" are terms for the father's and mother's sisters.

Furthermore, Sasak society has different terms for "Semeton jari" (sideways relatives), including: 1) "Semeton," which is used for younger siblings, both male and female; 2) "Pisa" or "Menasa sekali," which is used for the children of a sibling; 3) "Sempu sekali" or "Menasa Dua," which is used for the children of one's own parents; and 4) "Sempu dua." Sasak people have terms for "Papu Bai" (downline relatives) as follows: 1) "Naken" or "Ruwan" is the name for the children of a sibling, either male or female, or the sons or daughters of "Sempu" or "Menasa"; 2) "Mentoa" is the term for the parents (in-laws), both male and female, of a spouse; 3) "Menantu" is used for the spouse of someone's child, whether male or female; 4) "luran" is the term for someone's in-laws. 5) "Pewaris" is sometimes used to refer to someone's heir from a male ancestor.

## The Process of Developing Religious Moderation Values in the Social Interaction of the Bali and Sasak Ethnicity in Lombok

It is important to note that the terms for seeking relatives on the husband's side (the male's side) are usually referred to as "nurut lekan mama." The wife (female) is referred to as "nurut lekan nina." Because Sasak culture is patriarchal (male-dominated), men typically dominate in seeking relatives ("nurut lekan mama"). This is reflected in customary inheritance laws, where men have a larger share.

Traditional weapons in West Nusa Tenggara Province (NTB) reflect the diverse cultures of the region's ethnic groups. The keris is an important weapon in Lombok, with Lombok keris being large and long. Sumbawa keris are shorter, while Javanese keris are of medium size. The klewang is a distinctive sword of the Lombok royal troops, created around the 18th century. This sword has a unique curved blade, a pointed tip, and contrasting pamor (patterns). The klewang scabbard is usually made of black wood with silver and brass accessories. Minimalist carving motifs are found on the hilt, creating an attractive aesthetic. These weapons reflect the rich cultural diversity of traditional weapons in NTB.

The traditional clothing of West Nusa Tenggara (NTB) Traditional weapons in the West Nusa Tenggara Province (NTB) reflect the diverse cultures of the region. The keris is an important weapon in Lombok, with the Lombok keris being large and long. The Sumbawa keris is shorter, while the Javanese keris is of medium size. The klewang is a typical sword of the Lombok kingdom's special forces, created around the 18th century. This sword has a curved blade with a sharp tip and contrasting pamor. The klewang's scabbard (warangka) is typically made of black wood with silver and brass plate accessories. Minimalist carvings can be found on the hilt, creating an attractive aesthetic. These weapons reflect the rich cultural heritage of traditional weapons in NTB. Traditional attire in West Nusa Tenggara (NTB) has distinctive features that reflect the culture of the Sasak people. The traditional attire for Sasak women, known as "Lambung," consists of a black shirt with a "V" neckline, sleeveless, and adorned with beadwork. They wear a woven cloth with a "ragi genep" motif, made from songket fabric. A long piece of cloth wrapped around the waist is used as the lower part of the attire. Square or triangular embroidery patterns are applied to the edge of the cloth. Sasak women also wear belly bracelets, silver ankle bracelets, round earrings made of palm leaf, and flowers such as cempaka or roses placed in a stylish hair bun. Sasak traditional houses have thatched roofs, bamboo woven walls, and floors made of a mixture of clay and hardened buffalo dung. This tradition has been passed down through generations, using materials from the surrounding environment. These houses serve both sacred and profane purposes and have been influenced by changes in society and external

influences but still maintain traditional concepts and philosophical values. The inner space, known as "bale dalem," contains bamboo furniture, and there are various house construction patterns like Bale Tani, Bale Jajar, etc., which can be adapted to specific functions and locations.

### **3. The Arrival of Balinese Ethnic Group in Lombok**

The development of Hinduism in Lombok began with the downfall of Sriwijaya, a Buddhist kingdom, and the rise of Majapahit as a Hindu kingdom. This is revealed in an ancient manuscript from Majapahit called Nagarakertagama, which mentions the name Selapawis or Lombok as a target for expansion to unite the Nusantara under Gajahmada. An archaeological discovery in 1950 in Batu Pandang, Sapit Village, Pringgabaya District, East Lombok, revealed a statue of Shiva Mahadeva. There is also an oral tradition in Pujut that their ancestors originated from Majapahit.

The arrival of Balinese ethnic groups in Lombok began with the collapse of the influential Majapahit kingdom, which greatly influenced the development of ethnicity and religion in Lombok. The downfall of Majapahit throughout the Nusantara also had an impact on Bali as it became independent from Majapahit's rule. In Bali, there were already developing kingdoms, one of which was the Gelgel Kingdom, the most influential Hindu kingdom in Bali, with a territorial influence from the eastern regions of Java to Sumbawa. However, its power later declined. The decline of the Gelgel kingdom in Klungkung was effectively used by the Karangasem Kingdom to expand its influence in Lombok.

The conquest of the kingdoms on the island of Lombok by the Karangasem Kingdom from eastern Bali marked the beginning of a large-scale migration of Bali's ethnic population, particularly from Karangasem. This event created the dominance of the Balinese ethnic community in the western regions of Lombok, especially in the city of Mataram, West Lombok Regency, and North Lombok Regency. The migration of the Balinese ethnic group to Lombok also brought with it the entire Balinese culture from Karangasem for development in Lombok.

### **4. The Religious Dynamics in Lombok**

The majority of the population of Lombok practices Islam, followed by Hinduism, Buddhism, Protestant Christianity, and Catholicism. The Khong Hu Cu religion has the fewest followers on the island. The history reflects the spread of Islam on the island and the resurgence of Hinduism in connection with the arrival of the Karangasem Kingdom, while the diverse ethnic communities of Lombok have various religious beliefs. According to the Lombok chronicle that brought Islam back to Lombok, Prince Prapen is said to be the son of Sunan Giri, but East Java's history

claims that Sunan Prapen is the grandson of Sunan Giri. The Lombok Kingdom located in Teluk Lombok was the first to be launched. Initially, everyone in the Lombok Kingdom opposed the introduction of Islam, but after battles, the Lombok king accepted Islam as the state religion. Those who refused to embrace Islam fled to the mountains. Islam spread from Lombok to neighboring kingdoms such as Langko, Pejanggik, Parwa, Sarwadadi, Bayan, Sokong, and Sasak.

The arrival of the Karangasem Kingdom was due to the unrest in Lombok between King Pejanggik and Arya Banjar Getas. King Pejanggik sought the assistance of the Karangasem Kingdom to eliminate Arya Banjar Getas. However, the clever Arya Banjar Getas waited for the Karangasem troops in Ampenan to invite them to attack Pejanggik. Eventually, the Karangasem Kingdom and Arya Banjar Getas were able to conquer Pejanggik. As a result of this cooperation, Lombok was divided into two regions, with the western region ruled by Karangasem and the eastern region by Arya Banjar Getas. This is where the resurgence of Hinduism began on the island of Lombok.

In essence, Islam is predominantly followed by the Sasak ethnic group, while the second-largest group practices Hinduism, primarily consisting of the Balinese ethnic group that came during the reign of the Karangasem Kingdom. The rest of the population consists of various ethnic groups with different religious beliefs.

##### **5. The Influence of Hindu Kingdoms in Indonesia**

Indonesian Hindu-Buddhist kingdoms include Kutai, Tarumanagara, Ancient (ancient) Mataram, Srivijaya, Majapahit, and Gelgel. These six kingdoms became the forerunners of the influence of Hinduism in Indonesia. The kingdom that shows the Hindu style in Indonesia after Kutai is Tarumanagara. The Tarumanagara Kingdom was founded in 400-500 AD. The most famous king was Purnawarman. Information that proves the founding of the Tarumanagara Kingdom is contained in the following seven inscriptions. (a) The Ciaruteun, Kebon Kopi, Jambu, Pasir Awi, and Muara Ciaten inscriptions were found in the Bogor area, West Java. Inscription on a monument in Cilincing, Jakarta.

The Munjul inscription was found in Lebak Village, Munjul, South Banten. The Pallava letters and Sanskrit used in the seven inscriptions were commonly used by Indian people as propagators of the Hindu-Buddhist religion. The seven inscriptions are very important. There are two footprints of King Purnawarman on the Ciaruteun Inscription. Purnawarman was a brave king, according to the inscription in Pallava letters and Sanskrit. This is shown by the soles of his feet which resemble the feet of Lord Vishnu. The footprints of an elephant or King Purnawarman's vehicle can be found on the Kebon Kopi inscription.

On the island of Bali there is also a Hindu-style kingdom (Hidayat, 2020). According to the inscriptions found, Bali's historical records begin in the 8th century AD. Among the many written statements left by Balinese kings, including Udayana, Jayapangus, Jayasakti, and Anak Wungsu, is a description of the government structure at that time. The word 'Walidwipa' is used in the Blanjong Inscription (913 AD) during the reign of Sri Kesari Warmadewa to refer to a government area in Bali.

Majapahit appointed King Sri Kresna Kepakisan (1350-1380 AD) as head of government on the island of Bali who lived in Samprangan Village near the city of Gianyar. The center of government was then moved to Gelgel, Klungkung, to the Suwecapura palace. During the Majapahit reign, the Gelgel Kingdom was ruled by kings descended from Sri Kresna Kepakisan. When Majapahit fell, Sri Kresna Kepakisan's descendants controlled the Gelgel Kingdom, which was no longer a colony. Dalem Waturenggong (1460-1550 AD), one of the Gelgel Kings, was famous because the island of Bali experienced a golden age during his reign. Dalem Waturenggong expanded the territory of the Gelgel Kingdom to cover parts of East Java, Lombok and Bali.

During the reign of Dalem Bekung (1550-1580 AD), the eldest son of Dalem Waturenggong, Gelgel's golden age began to fade. Gelgel even lost the areas of Blambangan and Bima (1633 AD) and Lombok (1651 AD) during the reign of Dalem Di Made (1605-1651 AD) (1640 AD). The rebellion led by Gusti Agung Maruti occurred in 1651. Hinduism became the majority religion in Bali during the reign of the Gelgel Kingdom, traditional traditions began to develop, and many temples were built as places of worship for Hindus, as well as the use of typical Balinese architecture to decorate royal buildings (Puri) and Hindu Temples in Bali (pura). Based on a review of the development of the Hindu kingdom in Indonesia, it can be concluded that the development of the Hindu kingdom in Indonesia has had an influence on 1) the Hindu religious system and traditions; 2) Literacy and Language System; 3) Constitutional Law System; and 4) Building Architecture System.

#### **6. The Influence of the Spread of Islam.**

One of the most significant processes in the history of Indonesia is the spread of Islam. Muslim traders seem to have been present in various parts of Indonesia for centuries before Islam became the dominant religion in the local communities. Some scholars debate when, why, and how the conversion of the Indonesian population began. However, definitive conclusions are hard to reach due to the limited and often misleading sources of Islamization. In general, two processes may have occurred in the evolution of Islam in Indonesia. The indigenous population first encountered Islam and then embraced it. Secondly, foreign Asians

(Arabs, Indians, Chinese, and others) who had converted to Islam settled in the Indonesian region, married indigenous people, and adopted local lifestyles, becoming Lawa, Malay, or members of other tribes. These two processes often coexisted. However, if some remaining clues suggest that a Muslim dynasty was established in a region, it is often impossible to determine which process was more dominant.

Islamic inscriptions (mostly gravestones) and various travel records provide the most reliable evidence of the spread of Islam in local Indonesian communities. The oldest surviving Muslim gravestone with a clearly readable date was found in Leran, East Lombok, dating back to 475 H. It was the gravestone of a woman, the daughter of someone named Maimun.

The downfall of the Majapahit Kingdom around the 14th century marked the development of Islam in Java and in the Nusantara in general (Mardiyono, 2021). The Demak Kingdom in Java served as a starting point for Islamic-oriented kingdoms. This also influenced the religious landscape in Lombok. The influence of Islam in Lombok can be traced through two transmission routes: one from Java, especially from the Demak Kingdom, and the other from Sulawesi through Makassar, particularly from the Goa Kingdom.

Based on the literature review conducted regarding the influence of the spread of Islam in Indonesia, several impacts were found, including: 1) A shift in the religious system from Hinduism to Islam; 2) The decline of Hindu and Buddhist-based kingdoms; 3) The emergence of religious leaders such as saints (wali) and Islamic scholars (kyai) as drivers of Islam's spread in Indonesia; 4) A shift in architectural and cultural systems from Hindu to Islamic styles.

## **7. Influence of the Karangasem Kingdom in Lombok**

The early development of Lombok's society and politics was closely related to its ties with Bali. Despite the majority of the island's population being Muslim, Balinese influence was also present. Before coming under Bali's influence in the 17th and 18th centuries, the people of Lombok were familiar with the concept of sovereign power. Titles were used by rulers. According to the Babad Lombok, there were three powerful kingdoms: Datu Seleparang, Datu Pejanggi, and Datu Bayan, with Datu Selaparang being the most powerful of all. The ruler was assisted in exercising his power by a patih, Banjar Getas. At one point, the two engaged in a conflict because the patih was dissatisfied with his lord.

The authority of the Karangasem Kingdom in Lombok began in the 17th century, with the rise of the influence of Karangasem lineage rulers in Lombok. The autonomy of Lombok's kingdoms diminished, pressured by greater powers. During

that period, turmoil and conflicts erupted in Lombok, with disputes between different rulers. In 1691, Patih Banjar Getas rebelled against his ruler in Pejanggik. When Banjar Getas was overwhelmed by the ruler, he sought assistance from the Karangasem Kingdom to confront his opponent. As a result, Pejanggik was subdued due to the combined attack of Banjar Getas and the Karangasem Kingdom. Karangasem gradually gained control of the kingdoms in Lombok. It is mentioned that by 1740, the entire Lombok had come under Karangasem's authority (Lalu Wacana, 1988: 48-49). Van Eck recorded that the Karangasem King had taken power in Lombok in 1691 (R. van Eck, "Schetsen..," 1878: 340). However, it is also mentioned that in 1692, resistance occurred from the leaders of the Sasak people in the western and eastern regions who sought to preserve their autonomy.

Due to the influence and authority of the Karangasem Kingdom in Lombok, there was a blending of political traditions, with the most prominent being the traditions of the Mataram Kingdom, which had strong connections to Balinese aristocracy. The highest royal title, formerly *datu*, was changed to *gusti*, as in Bali. Besides the title *raden*, the *datu* title was only bestowed upon the nobility. The king was the highest ruler of the kingdom and resided in the palace. The king, along with his family, governed the politics and economy of the kingdom. In addition to symbolizing the power of the palace, the king appointed a young king and a crown prince.

Economic *paswara* regulated the trade procedures at the ports of Lombok. *Paswara* governed land issues related to land ownership grants. Land matters were crucial as they affected the king and his subjects. Several *paswara* contained prohibitions, such as hunting in the forests considered the king's rights and property, and the prohibition of disturbing the sanctity of Mount Rinjani and Lake Segara Anaka as sacred areas. The king's *paswara* also instructed his subordinates to issue orders to their subjects to maintain and repair road infrastructure for continued use.

According to the literature review above, the influence of the Karangasem Kingdom's authority in Lombok can be seen in the adoption of the highest royal titles, with the *datu* title being changed to *gusti*, as in Bali. Besides the *raden* title, the *datu* title was only conferred upon the nobility. The king was the highest ruler of the kingdom and resided in the palace. The king, along with his family, then had control over the politics and economy of the kingdom.

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## CONCLUSION

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Several conclusions can be drawn from this research, including; The process of the emergence of religious moderation values in the social interaction between the Bali and Sasak ethnic groups in Lombok is influenced by historical events, starting from the era of kingdoms, colonialism, and continuing through the era of the independence of the Republic of Indonesia. The process of the emergence of religious moderation values began with: 1) The dynamics of ethnicity in Lombok; 2) The dynamics of religious diversity in Lombok; and 3) The emergence of religious moderation values between the Bali and Sasak ethnic groups in Lombok.

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