

History Behind Diversity: Muslim and Hindu Relations in East Cakranegara Village, West Lombok

Ni Ketut Anggriani^{1*}, Wawan Darmawan²

^{1,2}History Education Study Program, Faculty of Social Sciences Education, Universitas Pendidikan Indonesia, Indonesia

*correspondence email: anggriani15@epu.edu

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Abstrak

Penelitian ini bertujuan untuk mengkaji sejarah keberagaman yang ada di Lombok khususnya di Desa Cakranegara Timur, kemudian menggali lebih dalam terkait relasi yang terjalin antara masyarakat Islam dan Hindu di desa tersebut. Cakranegara merupakan salah satu daerah di Lombok Barat yang memiliki penduduk beragam. Hal ini tidak terlepas dari sejarah kerajaan Karangasem yang pernah memerintah Lombok. Pluralisme agama yang tercermin dalam aktivitas masyarakat di Desa Cakranegara Timur menunjukkan bahwa kerukunan terjalin bukan tanpa alasan melainkan ada sejarah yang melandasinya, sehingga perlu dilakukan penelitian lebih lanjut mengenai bagaimana dinamika masyarakat yang terjalin di tengah perbedaan yang ada, kepercayaan antar umat beragama. Hal tersebut tentu akan berdampak pada pengetahuan masyarakat yang mampu menumbuhkan toleransi, tenggang rasa, dan empati sehingga menjadikan masyarakat hidup rukun di tengah perbedaan. Penelitian ini menggunakan metode penelitian sejarah yang meliputi heuristik/pengumpulan sumber, verifikasi/kritik sumber, interpretasi, dan historiografi. Hasil pembahasan tulisan ini menjelaskan bahwa interaksi antara umat Islam dan umat Hindu terjalin dengan baik, terbukti dari aktivitas yang mereka lakukan bersama-sama pada saat upacara keagamaan masing-masing agama.

Kata kunci: sejarah, keberagaman, relasi.

Abstract

This study aims to examine the history of diversity in Lombok, especially in East Cakranegara Village, then explore more deeply related to the relations that exist between Muslim and Hindu communities in the village. Cakranegara is one of the areas in West Lombok that has a diverse population. This is inseparable from the history of the Karangasem kingdom that once ruled Lombok. Religious pluralism reflected in the activities of the community in East Cakranegara Village shows that harmony is established not without reason but there is an underlying history, so it is necessary to conduct further research on how the dynamics of society are established in the midst of differences in beliefs between religious communities. It will certainly affect the knowledge of the community that is able to foster tolerance, tolerance, and empathy that makes people live in harmony amid differences. This research uses historical research methods that include heuristics/source collection, source verification/critique, interpretation, and historiography. The results of the discussion of this paper explain that the interaction between Muslims and Hindus is well established, as evidenced by the activities they do together during the religious ceremonies of each religion.

Keywords: history, diversity, relationship.

INTRODUCTION

The plurality of society in Indonesia can be seen from the various cultures and

religions that are embraced, including various tribes, such as the Malay Tribe, Batak Tribe, Javanese Tribe, Sundanese

Tribe, Madurese Tribe, Bugis Tribe, Dayak Tribe, and so on. Such conditions can easily lead to conflict. The occurrence of various cases of riots is caused by the absence of sufficient understanding of cultural and religious plurality with a multicultural perspective (Sodli, 2010). Pluralism describes the reality of community life consisting of ethnic, racial, cultural and religious diversity (Titaley, 2013). Pluralism can also be understood as a perspective to appreciate each other in a heterogeneous society, in order to accept and participate in order to develop traditional cultures and interests in a common living environment (Pattiasina et al., 2023).

The diversity of the population on Lombok Island has existed since the 19th century. The relationship with other ethnic groups caused the population of Lombok Island to become diverse, which was previously only Sasak people (Muslim) then Balinese, Bugis, etc (Parimarta, 2014).

In terms of religion, the Sasak people are known as devout Muslims, while almost all Balinese are Hindus. Zollinger at (Parimarta, 2014) presented a data report in 1846 that the population of Lombok amounted to about 380.000 Sasaks, 20.000 Balinese, 5.000 Bugis, and the rest about a dozen Chinese and Europeans. East Cakranegara is one of the villages in Cakranegara Sub-district, Mataram City. The community of East

Cakranegara consists of various beliefs, out of 4.500 inhabitants, 60% are Hindu, 30% are Muslim, and 10% are diverse. The interaction between Muslim and Hindu communities in Cakranegara Village is very good and harmonious, of course this is inseparable from historical factors that occurred in the past.

Relationship is a sociological term that is defined as the relationship that exists between people. Relationships can also be said to be an interaction or series of behavioral steps that occur systematically between two or more people (Arifin, 2022). When the word pluralism is paired with religion, the meaning of pluralism changes into a term called religious pluralism. The term religious pluralism has become a specialized term that has been standardized (technical term). For this reason, pluralism cannot simply be referred to in language dictionaries. Although in the dictionary there is a meaning of pluralism as tolerance or mutual respect for each other's uniqueness, but religious pluralism is an understanding or perspective on religious plurality that this understanding views all religions as the same or equal to other religions (Khaerurrozikin, 2015).

Having a measurable understanding of the concept of multireligion is important in religious life (View of PLURALISME BERAGAMA PADA MASYARAKAT DESA TEGALAN KEDIRI.Pdf,

n.d.). In essence, there are many scholarly factors related to the emergence of pluralism. However, directly related to this discussion are the many modern scientific studies of world religions, or what is often known as comparative religion. Among the important findings and conclusions that have been reached is that the world's religions are merely diverse expressions or manifestations of a single, absolute metaphysical essence, in other words, all religions are the same (Dzakie, n.d.).

Indonesia with its diversity of ethnicity, culture, and religion is prone to horizontal conflict in the community (Azizah et al., 2020). As stated by M. Rasjidi that religion is a matter that cannot be bargained for, let alone changed (Hanik, 2014). Each religion has its own procedures of experience and teachings with full awareness not to justify the religion they adhere to. Because each religion has specific teachings, which distinguish and have characteristics that are not the same as others. The differences between religions in interacting fully, not emphasizing religious identity, and also not activating religious symbols include having respected these differences (Lestari, n.d.). A good understanding of pluralism may help prevent or at least reduce the potential for conflict. The study of harmonious relations between Muslims and Hindus is studied with a focus on the history behind

the good relations between the two communities, and how well-established social relations between Muslims and Hindus in East Cakranegara Village, West Lombok.

METHOD

The method used in this research is the historical research method, while the explanation of the method used is as follows:

1. Heuristics is the stage of collecting sources carried out by the author to complete the research data to be written. The steps taken by the author in collecting information are as follows:
 - a. Interviews are used as a data collection technique to find the problem under study and also if the researcher wants to know things from respondents that are more in-depth. In this case the author conducted an interview with the Head of East Cakranegara Village, to dig deeper into the history and social interactions of the people of East Cakranegara Village.
 - b. Document study is used to recheck data from written sources in the form of books, journals, newspapers, and others. This method is also called library technique which is one of the main ways carried out since the beginning of writing which aims to

deepen the theories used and add to the author's references.

2. Source criticism is a step to collect historical traces that will be the source of writing historical stories, therefore the next step taken is to test and select these historical data in an effort to get sources that are truly authentic, and relevant to the historical story to be compiled.

In this study using internal criticism which is an assessment stage to prove the accuracy of historical sources obtained. At this time the researcher combines all the information obtained during observations, interviews, and document studies which will then be compared with sources that can be believed to be credible.

3. The interpretation stage of interpreting verified historical facts needs to be linked to one another, so as to produce a complete series, so that later it can become the basis of a credible historical story. Then it will be combined into one so that a conclusion will be obtained about the historical traces of the Karangasem kingdom in Lombok which is then connected to diversity and relations between communities in East Cakranegara Village.
4. Historiography is the last step taken in historical research, in this case writing the history of diversity in Lombok.

Pageh 2010 states that what the author needs to do is present the results of the analysis in the form of reconstruction of events in the past, accurately explaining the general picture with the 5W + 1H principle. In this case, 5W + 1H can be presented in the form of what, who, when, where, why, and how (Anggriani, 2023).

RESULTS AND DISCUSSION

History of the Diversity of Lombok's Population

Mataram City has many historical relics of the Balinese King's rule in Lombok. Among them is Mayura Temple in Cakranegara City which is designated as a state-protected historical heritage. In this temple there are statues of Islamic figures and Hindu figures that illustrate that harmony and intimacy in ancient times were once well established between ethnic Sasak and ethnic Balinese (Saloom, 2009).

The people of Lombok are known as the Sasak people as the original inhabitants. Lombok's relationship with other ethnic groups has led to the diversity of the arrival of Balinese, Bugis, and others. When viewed from the proportion of the Sasak and Balinese population, it can be seen that the Balinese are smaller in number than the Sasak people. In the 19th century the number of Balinese was only about 8% of the Sasak people, but the Balinese

(Hindus) emerged as a ruling group in the midst of the Sasak (Muslim) people (Parimarta, 2014).

The Bali-Lombok connection can be seen from two local sources (Lombok, both of which mention the figure Prince Sangupati (Parimarta, 2014). The first can be seen from the manuscript of Pangeran Sangupati, using Javanese Kuna language mixed with Balinese-Sasak language. The second is the PustakaJatiswara manuscript, which contains a depiction of Prince Sangupati as a scholar who teaches the holy religion (Islam). When talking about Balinese people who adhere to Hindu beliefs and are considered infidels, he explained that the people (local Lombok) do not need to worry because the Balinese are adherents of the "Majapahit" religion. So the community feels psychologically close because Lombok was once under Majapahit rule.

According to rosada exposure (Rosada, Hariski, 2016) In 1723 when Singasari came under attack from Sumbawa led by Amasa Samawa, the Balinese at that time crossed the Lombok Strait in large numbers. After the war the Balinese in their territory established several villages as small kingdoms. Singasari (Karangasem) with its king A.A Ngurah Made Karangasem in 1720. Mataram with its king A.A Bagus Jelantik. Pagesangan with its king named A.A Nyoman Karang. Pagutan Kingdom with its

king A.A Wayan Sidemen, then the last one Sengkongo with its king A.A Ketut Rai.

The kingdoms of Karangasem, Mataram and Pagesangan were connected by kinship. So to strengthen the sense of brotherhood between the kingdoms in 1744 was established Pura Meru. Among the small kingdoms Singasari was appointed as the representative of Karangasem. Singasari was centered in Cakranegara which means Cakra means wheel and Nagara means Government. Then the village began to form in the Cakranegara area. Cakranegara area underwent changes when Singasari Kingdom fell to Mataram Kingdom in 1840 led by two brothers I Gusti Ngurah Ketut Karangasem and I Gusti Gde Karangasem.

After determining the center of the kingdom I Gusti Ngurah Ketut Karangasem ordered the construction of a spatial pattern of the palace area using Asta Bumi like Hindu society in general. At the center of the circle was built a castle (royal palace) which was used as a residence for the nobles. While in the next circle housing was built. Until 2015 the Cakranegara area was a Hindu area. Not only that, there are also Muslims, Buddhists, Christians, etc.

In addition to the concept of Asta Bumi, the Cakranegara area was formed based on the concept of tri hita karana. The concept of tri hita karana, namely the three main temples (puseh temple, village temple, and dalem temple) as

parahyangan/soul; territorial area (pakraman village) as pawongan/physical; and residents as palemahan/energy. The Cakranegara area has three main temples as the soul/parahyangan element (Pura Meru, Taman Mayura, Pura Dalem Karang Jangkong); residents who occupy the area between the three temples as the energy/pawongan element; and the boundary of the area as the body/palemahan. Settlements and public facilities are placed between the three main temples (Harisanti, 2013).

Cakranegara continued to develop after the royal era until the Dutch colonial era. The arrival of foreign traders influenced the Cakranegara area, as the majority of traders were of Chinese ethnicity. Around the 1990s, new places of worship began to be built, namely churches for Christians, monasteries for Buddhists, and several new mosques for Muslims.

The Cakranegara area, especially the East Cakranegara and Mayura urban villages, is the city's service center. These two villages are served by the main roads, Jalan Selaparang and Jalan Pejanggik, which have led to rapid development on both main roads. In early 2000, Mataram Mall was established in what was previously a horse racing field east of Pura Dalem Karang Jangkong. A city hospital, schools and offices were also established.

Relationship between Muslims and Hindus in East Cakranegara Village

The values of harmony are widely taught in religious teachings, because as social creatures humans cannot live alone (Sari, 2019) explaining in the teachings of Islam, it is emphasized about the value of brotherhood (ukhuwah), this value can take the form of a sense of unity and unity between fellow human beings. This value can be implemented in interfaith life by respecting and respecting each other, or in other words creating interfaith harmony, because diversity in Indonesia is a necessity that cannot be avoided. The main goal expected by the existence of harmony is to create unity of views and attitudes in order to create unity of action which is a shared responsibility. Inter-religious harmony is an essential necessity, which is based on the teachings and values of each religion. Based on data from the Sentra Institute, Mataram is one of the cities included in the list of cities with a low level of intolerance at 3.78. However, this contradicts the results of previous research with the theme *Pura Di Antara Seribu Masjid: A Study of Harmony Between Ethnic Balinese and Sasak in Karang Tapen Village, Cakranegara, West Lombok*, which states that ethnic Balinese and Sasak can coexist harmoniously in the differences in religions practiced, namely Hinduism and Islam (Sari, 2019).

According to Mr. Agung, who is the head of East Cakranegara Village, the

interaction between Muslims and Hindus in Cakranegara is well established. The tolerance that has been built between the two communities has shown high tolerance. This is evidenced by the attitude of mutual support between people if one of them has a religious event, namely:

1. When Muslims hold Eid prayers, Pecalang, a traditional police officer who usually guards Hindu activities in Bali, also participates in maintaining security when Muslim brothers are doing their worship. Vice versa, during Hindu ceremonies the security forces also provide security. According to the people in the Cakranegara area, every 210 days in the Hindu calendar count in East Cakranegara performs an odalan ceremony, in the implementation of odalan in each residential block is not carried out simultaneously, because each residential block has a different Balinese calendar count (Mulyadi, 2011).



Picture 1. Pecalang and Babinsa are in charge of maintaining the security of the event
Sources: Archives District, 18 April 2024

2. When the Hindu nyepi holiday, the Muslim community respects by limiting their activities so as not to disturb the solemnity of nyepi. In addition, many Muslim communities follow the excitement of the ogoh-ogoh parade the day before nyepi. On this day Hindus also conduct a gathering commonly called simakrama. The goal is to express gratitude and forgive each other, with the belief that it will start a clean new year. This Simakrama means that humans created by God should live in harmony and peace and love one another, as well as forgive all mistakes or mistakes that may have been made before (Jalil, 2018).



Picture 2. Hindus and Muslims take part in an ogoh-ogoh parade
Sources: Google, 1 May 2024

3. During the odalan or ceremony commemorating the founding of the Hindu temple. Friends who are Muslims participate in cleaning activities in the temple environment, and decorating the meru temple.



Picture 3. Hindu and Muslim communities work together at Meru Temple
Sources: Archives District, 18 April 2024

4. When there are Muslims who hold recitations or thanksgiving events, some invited Hindus will come to enliven.



Picture 4. Some Hindus attend a Muslim event
Sources: Archives District, 18 April 2023

5. When a family is in mourning, both Hindus and Muslims will visit each other to mourn.



Picture 5. Mourning at the funeral home
Sources: Archives District, 18 April 2023

The activities above are a form of good relations between Hindus and Muslims in East Cakranegara Village. This certainly cannot happen if there is no leader who can protect and serve fairly. Multiculturalism in the East Cakranegara area is a reflection of diversity in Indonesia. As a country with a large population, Indonesia is one of the most multicultural countries in the world, which has ethnic groups with diverse cultures and languages, beliefs, socio-economic conditions, religious and gender diversity.

The existence of this pluralistic situation, makes us need to develop an attitude of tolerance for elementary school students who are new to the diversity and different social situations. Respectful behavior can be formed and grown among diversity, therefore it can create peace, comfort in the order of community life. So then the growth of tolerance in students can support the achievement of a multicultural society that is harmonious and harmonious. (Latifah, 2021).

Globalization may give birth to a process of homogenization of human culture. Without realizing it, cultural homogenization will increasingly shift the identities of each nation that are unique and distinctive. The fading of the national identity that is our identity is starting to be threatened (Amboro, 2015).

With high tolerance, inter-religious harmony will be realized. Nationalism has

been the golden bridge for the heroes to proclaim this independence. If there is no development of Nationalism towards the younger generation, we are worried that this nation will fall into a new colonialism influenced by the increasingly advanced era. Various external influences that enter caused by globalization will certainly pose a new challenge in the life order of the nation and state. In connection with the phenomenon of the influence of globalization which is very troubling to the community, especially to the younger generation, the government issued a policy on education, by instilling character values, especially in history subjects, which has a strategic meaning for the formation of the character and civilization of a nation with dignity and a sense of nationality and love for the country (Latifah, 2021).

CONCLUSION

Diversity in Indonesia is a necessity that we should be grateful for, therefore we must maintain good relations between people and between ethnicities. Multiculturalism is important for the development of human life, because if we look back humans are not born with the same character, physical, and habits, as well as the same beliefs as other humans (Agustina, L. & Bidaya, 2018).

Cakranegara is one of the areas in West Lombok that has a diverse population. This is inseparable from the

history of the Karangasem kingdom that once ruled Lombok. In this research the author focuses on the relationships that exist between Muslims and Hindus in East Cakranegara Village. In daily social interactions, the Muslim and Hindu communities in East Cakranegara run well, besides that there are also agendas for major events that are carried out together, be it gotong rorong and the big holidays of each community.

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