

Adaptation between Hindu and Islam Wetu Telu on Pura Lingsar Area in West Lombok

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ABSTRACT

This article aimed at tracing harmony in Pura Lingsar area living alongside Hindu with Islam Wetu Telu relatively long time. Religion originating in the 1945 Constitution was expected to be able to create tolerant adaptations. Considering the Indonesian people were once famous for being friendly, polite, and living in harmony amid diversity. The midst of the decline in the harmony intensity in Indonesia lately, precisely in Pura Lingsar area West Lombok takes place a good tolerance adaptation in religion. The question is why in Pura Lingsar area West Lombok can a harmonious life of Hindu and Islam Wetu Telu take place?. The data collected showed that the harmonious life between Hindu and Islam Wetu Telu has survived to present. Due to the adaptation of tolerance between Hindu and Islam Wetu Telu in Pura Lingsar, West Lombok through the adaptation process has occurred for centuries on maintaining a purified spring as a harmony source.

Keywords: *Hindu, Islam, Pura Lingsar, Wetu Telu, adaptation, harmony.*

1 Introduction

The religion foundation in Indonesia is based on the 1945 Constitution. It hopes to create a tolerant living space. It respects each other religious communities in the context of the Unitary Republic of Indonesia. The Indonesian nation is pluralism. It means in the life of Indonesian society there are a variety of ethnicities, religions, ethnic groups, customs live mingled and united in one unit, namely the Unitary State of the Republic of Indonesia. Indonesia existence is as a pluralistic nation in terms of ethnicity, religion, customs, and culture is a reality. It cannot be denied. Against this phenomenon, US sociologist Geertz (1971), firmly stated that in Indonesia there are more than 300 ethnic groups. It differs from their respective cultural identities and more than 250 regional languages are used between them. Geertz (1992), developed an understanding the pluralism concept originated from the Furnival concept in the sense of a plurality concept. It is understood as community groups that stand alone without any political unity.

The congruent understanding of the Furnival concept was also developed by another social scientist from Indonesia, namely Nasikun (1995). He divides the Indonesian people's diversity into vertical and horizontal pluralism. Having seen the many religions that have developed in Indonesia with their respective historical backgrounds. It should make anyone able to live together with a high tolerance, and mutual respect for each other.

Although, a different religion with their respective beliefs, in reality, they worship a power outside themselves called God Almighty. Every religion exclusively claims only its truest religion is from God. Whereas, other religions are only human constructs based on common sense. The special strategies are needed to build tolerance for adaptation in the lives of multi-ethnic and multicultural Indonesians. Considering the Indonesian people were once famous as friendly, polite in association, and able to live in harmony in the diversity midst, ethnicity, religion, culture, and customs, but now there is harmony between religions, and between ethnic groups. It seems to be disturbing and even tends to bring this nation to the collapse brink (bin Ibrahim, 2013).

The reality lately the religious life harmony in Indonesia seems to be disrupted even almost bringing this nation to the division brink. There have been riots series which have been around recently, such as Temanggung and Jepara cases around April 1997. The Banjarmasin case in May 1997, the Sampit case in 1999, and the case most strongly related to the SARA issue was the Shiite attack on Sampang Madura, August 2012, which was clear evidence that the religious life harmony in Indonesia has begun to be disturbed.

On the different conditions in *Pura Lingsar (Lingsar Temple)* area of West Lombok. It was living side by side and in harmony between Hindu and Islam Wetu Telu relatively long time period. The midst of the decline in the harmony intensity between religions and between ethnic groups in Indonesia in recent years. There is a very good tolerance of religious adaptation, between Hindu and Islam Wetu Telu. Although state regulations have explicitly regulated interfaith separation in Indonesia. A different thing has happened in the religious life practice in Pura Lingsar, West Lombok between Hindu and Islam, especially Islam Wetu Telu. The temple as a sacred place for Hindu is shared by Islam. The togetherness was wrapped up through a system of religious ceremonies developed in Pura Lingsar which involved two different ethnic and religious communities (Budiwanti, 2000).

The interesting thing is the ritual implementation. It is accompanied by a ceremony series. It is a medium for the meeting of Hindu with Islam Wetu Telu in one area and in one ritual activity. Another interesting thing is two different ethnic and religious communities. They can actually give the same meaning to religious symbols, namely how many rituals 'using purified springs' are interpreted or are believed to be able to provide blessings or fertility for the rice plants. They planted in their respective fields. This belief was found to be shared by two different people, namely Hindu and Islam Wetu Telu who live in the vicinity of Pura Lingsar.

This ceremony is held annually. It is attended by residents from all over Lombok, especially Hindu and Sasak Wetu Telu. The ritual's existence involving Hindu and Islam Wetu Telu is suspected to be the factor causing the inter-religious harmony. It occurs in Pura Lingsar area of West Lombok. Thus, the occurrence of religious adaptation tolerance in Pura Lingsar between Hindu and Islam Wetu Telu is very good to be studied. It can be used as a model for the development of religious adaptation tolerance in other places in Indonesia. It lately tends to experience an intensity of decreased tolerance among religious communities (Durkheim, 2011).

The research aims to elaborate on why in Pura Lingsar area West Lombok is a tolerance of harmonious adaptation between Hindu and Muslim Wetu Telu? To answer this question, we must go through the process of collecting primary and gender data then to be analyzed. The purpose of this study was to address the problem of adaptation tolerance, find out, and analyze the factors causing the harmonization between Hindu and Islam Wetu Telu in Pura Lingsar area West Lombok. Theoretically, this research is expected to be able to expand and add to the knowledge treasury in the factors that cause harmony between ethnic Hindu and Balinese Islam.

Practically, the study results are expected to be beneficial for practitioners, academics, and religious leaders in creating harmony in religious life in Indonesia generally and Lombok particularly. The practical benefits are expected from the study results can be used as thought contributions for religious leaders, community leaders, and policyholders related to religious life. They can take the positive values found in this research as a basis for creating unity and national unity. They can realize peace of life for religious people in accordance with the mandate of the 1945 Constitution. The study results are expected to be used as a reference in the framework of decision making in order to realize tolerance in religious life in Indonesia.

2 Literature Review

The tolerance study in religious life has actually been widely carried out by previous researchers. [Watra \(2017\)](#), emphasized that Puja Mandala is indeed needed by the Government as a spiritual service facility for guests (tourists) from all religions who stay overnight at the Nusa Dua Hotel. At the same time, increasing the income of the Republic of Indonesia is used by national and local people as migrants working in Nusa Dua. To do Worship, because it is located near the workplace. [Wirata \(2013\)](#), also examined that there was a sense of injustice in the implementation of Islam Wetu Telu and Islam Wetu Lima which was manifested in the rejection form of figures Wetu Telu civil servants to become participants in the training of religious counselors and Jemaah Tabliq and the establishment of Islamic Boarding Schools which were established in the Wetu Telu area. They were considered to give orthodox lessons and were considered contrary to the Islam Waktu Lima.

The government here cooperates with Islam Waktu Lima to do power politics. It becomes disharmony. In his study, [Wirata \(2013\)](#), suggested that Wetu Telu would not fight against Islam Waktu Lima and the Government. For this reason, the government is expected to provide parallels between the people of Wetu Telu and Wetu Lima. The government defended the marginalized (minority) Wetu Telu community and always respect the traditional religion and culture. If this continues, it will damage the stability, harmony, unity, and diversity of the people under the government of the Republic of Indonesia.

Regarding the conclusions expressed by [Watra \(2017; 2013; 2015\)](#), can be used as a reference in the research area in Pura Lingsar is the government in cooperation with Islam *Waktu Lima* (*praying three times a day*) with *Islam Wetu Lima* (*Islam who pray five times a day*). It is to prove tolerance among religious believers. There is a sense of injustice between Wetu Telu and Waktu Lima because Wetu Telu is considered not Islamic. Therefore, their rights are denied in the territory of the Republic of Indonesia. Whereas, in the 1945 Constitution article 29, it is explicitly stated that religious people are free to carry out their worship in accordance with their respective beliefs. Thus, It seeks tolerance in the internal inter-religion of Islam. This study examines tolerance between religious communities in Pura Lingsar area West Lombok, namely between ethnic Balinese Hindu, and Islam Wetu Telu ([Suryasa, 2019](#)).

They did not discuss how the temple can act as an arena of adaptation in realizing religious tolerance in Indonesia at Pura Lingsar. It can be used as a reference because both discuss tolerance in religious life. It can also be used as a foothold to determine the originality of this research idea.

3 Concept

The concept is part of a research process that is useful to uncover the phenomenon's importance. The concept is useful to isolate the phenomenon that will be studied from interaction with other phenomena at any given moment. In order for each study to be systematically reviewed, the abstract concept must be explained in an operational variable. It does not cause misinterpretation of what is used, especially in the research.

Researchers need to explain some concepts used in the study title in interpreting and giving direction to the study conducted not out of context. As for some terms and concepts that need to be explained. The term tolerance for religious life is a phrase consisting of three words, namely tolerance, life, and religion. Each has its own meaning, but structurally has a special meaning, even a unity of meaning. [KBBI \(1995\)](#), *tolerance* means two groups of different cultures but are interconnected and respect each other. Another source stated that *tolerance* is mutual attitude respect and respect between groups or between individuals in society or in other spheres. Tolerance prevents discrimination even though there are many different groups in a community group.

Tolerance occurs because of adjustment, generally, Eastern philosophy uses three concepts to tolerate. The first is the completeness of the intellectual nature. The second is a good effort to understand different religions. The third is the will. This is needed for people who want to understand other people's religions ([Watra, 2006](#)). Specifically, Bali is to use three concepts for tolerance. Especially, Bali has been adjustments to orthodox beliefs in Bali called sects, with new beliefs from Shiva and Buddhism ([Watra, 2016](#)). The concept of religious life can be equated with the concept of religions derived from the word religion which means teachings, systems that govern the system of faith (belief) and worship of God Almighty, as well as rules related to human relations and the environment ([Tim, 2002](#)). [Koentjaraningrat \(1975\)](#), asserted that the word religion can be equated with the word *relegi*, which is a system consisting of concepts in which there is an absolute conviction of someone over the ceremony

implementation and the leaders who carry it out. In other languages, it can be stated that religious emotion is a phenomenon experienced by every human being. It defines religious emotions encourage every human being to perform religious actions or religious actions. In short, it is this religious emotion that drives a person to carry out religious activities.

Based on the description above, what is meant on the tolerance in religious life. It is an attitude of mutual respect between religious believers. The case is the Balinese ethnic Hindu and Islam Wetu Telu in Pura Lingsar area West Lombok. The attitude of mutual respect between Balinese Hindu believers and Islam Wetu Telu in Pura Lingsar area is manifested through various activities, and the most obvious is through ritual activities, namely *topat war* ceremonies, *mekemit*, *megat kemaliq*, and *melukat*. Religious activities are not only built through coercive structures, but also through actor awareness. This is done based on the rational choice of two people on the different religions namely Hindu and Islam Wetu Telu.

KBBI (1995), the word *umat* means followers, adherents, followers of a religion; prophet; human beings. While the word *Hindu* in the same source is interpreted as an ancestor religion whose sacred book is the Vedas; culture based on Hinduism. Hindu in this study is Hindu who has lived for a long time in West Lombok, especially, in Lingsar Village. It originally came from the Balinese then moved to Lombok for a very long time period (Suryasa *et al.*, 2019).

KBBI (1995), Islam is the religion taught by Nabi Muhammad SAW, based on the Holy Qur'an was revealed to the world through the revelation of Allah (Tim, 2002). A slightly different view was conveyed Islam is surrendering fully to God by impressing and carrying out Shari'ah in full obedience and breaking away from the shirk and the perpetrators. Sasak people are meant to be a native of Lombok according to Parimatha (2002), who can be grouped into types of Malay families. However, there is still a small group of Sasak residents called Bodha people. They live more isolated in the villages of the north and south and claim to follow Buddhism. Bodha people also call themselves natives of Lombok.

Having seen the cultural perspective, there are signs that the Sasak people, like the Balinese, were under the influence of the Majapahit kingdom in the 14th century. Then, in subsequent developments, the influence of Makassar culture entered around the 17th century. There was a very strong influence of the Islamic religion. An interesting thing that needs to be stated in this description is the contact with Makassar. It turns out that Lombok's relationship with Sumbawa has become closer through political and marriage ties. Even though, the influence of Islam due to a relationship with Makassar is very strong. Due to the influence of the Sasak people tradition is also very strong, the Sasak people in understanding the Islam teachings split into two groups. They are recognized as Islam Wetu Telu and Islam Waktu Lima.

Islam Wetu Telu in this study is a group of Sasak people who are Muslim, but in carrying out their religious teachings they still adhere to their ancestral traditions. They are often referred to as adherents of syncretic teachings. They believe in the Nabi Muhammad as their prophet, but they also worship the gods and make the sacred spring a medium for communication with God inherited from their ancestors, and make a place of worship called *langgar*.

4 Theoretical Framework

Althusser (2010), described that there are actually eight points in the bureaucracy. Among them is a bureaucracy. It is a formally organized social structure, covering an activity with clear boundaries. The activities related to organizational goals. Positions in the organization are integrated into the bureaucratic structure. The composition bureaucracy is hierarchical in nature. It was accompanied a variety of obligations and rights. The bureaucracy is limited to the detailed rules. The authority is attached to the office, not to individuals. The relationship between individuals is formally limited based on job evaluation and job description. The details can be noted in the quote below.

- 1) Bureaucracy is a social structure that is organized rationally and formally;
- 2) It covers the activity pattern that has clear boundaries;
- 3) The activities are ideally connected with organizational goals;
- 4) Position within the organization are integrated into the entire bureaucratic structure;

- 5) Status in the bureaucracy is arranged in a hierarchical structure;
- 6) Various obligations and rights in the bureaucracy are limited the detailed rules;
- 7) Authority in the office is not people,
- 8) Relationships between people are formally restricted.

The theory is more widely used in government circles. It was opposed by Dahrendorf (1967), who explained that functional structural actually can give birth to conflict. The conflict theory should aim to overcome the arbitrary nature of historical events. It cannot be explained on paying attention to the events of the elements social. To explain the structural-functional conflict over the behavior of the position holder outside the job. It often occurs. Thus, the conflicts between workers and employers cannot be avoided. It does require a detailed explanation. In this case, what is more important is to show evidence that the occurred conflicts are caused by structural-functional arrangements. It is originated from standardized structural arrangements. Dahrendorf (1967), stressed that this was the task of the sociologist, having seen the conflicted relationship on particular social structure rather than assuming it was related to the variables of *negro people* entry into the United States.

Raho (2013), structural functionalism theory is a theory that is very important in this century in the social sciences. Many people believe that structural functionalism is the dominant sociological theory. Turner & Maryanski (2015), stated that the theory of structural functionalism is a very important theory of this century in the social sciences. Rocher *et al.*, (1974), elaborated that function is defined as an activity directed to meet the needs or system requirements. Parson, (1989), believed that there are four absolute requirements that must be in place for the community to function, namely:

- 1) Adaptation: In order to survive they must be able to adapt themselves to the environment and adjust the environment to their self;
- 2) Goal attainment: A system must be able to determine its goals and try to achieve the goals that have been formulated it;
- 3) Integration: Society must regulate the relationship between its components so that it can function optimally;
- 4) Latency or selection of existing patterns: Every society must maintain, improve, and update both the motivation of individuals and patterns a culture that creates and maintains those motivations. (Raho, 2013).

The theory was perfected by his student Talcot Parson, who was named Merton (1976), adding intermediate stage theory, and functional analysis theory, (dysfunction, visible & invisible functions, and role play). Intermediate theories are theories that start with assumptions. The assumptions, hypotheses were drawn which were then empirically tested. The mid-level theory is a special theory with a number of data and is general in nature. The functional analysis theory discussed, in this case, is the visible (manifest function) and the invisible function (latent function). Functional analysis begins with dysfunction, then continues with visible functions and functions that are not visible. Next, it ends with a role-set.

It can provide a temporary answer that the Government of the Republic of Indonesia, tries to build tolerance through religious elements. However, the reality tolerance in religious life lately in Indonesia has decreased in intensity. It is characterized on the occurrence of friction between religious communities and between ethnic groups in recent decades. However, on the surface, it seems that life between Hindu and Islam Wetu Telu in Pura Lingsar area seems to be harmonious. To prove how the real conditions that occur there. The researcher wants to examine more deeply about the conditions bases itself on four main things known as AGIL. This theory will later be used to analyze field data.

5 Method

The data type is needed in analyzing this study is qualitative data as primary data (primary is supported by some quantitative data as supporting data (secondary)). Data type on qualitative is description of the harmony causes among religious communities, Pura Lingsar area, West Lombok, how the process happened, the efforts taken by the two devotees are different, to build harmony between them, while the quantitative data collected in this study is in

the form of the number of people who *mengempon* for the temple, both from Hindu, and Islam Wetu Telu, the number of residents in the Lingsar village, and the data in the form of figures that are relevant to this study.

There are also two kinds, namely primary data sources in the form of people, hereinafter referred to as informants. They are appointed using the *snowball technique* begins with the appointment of key informants who act as the earliest informants. Each informant was asked again to appoint the next informant. The number of informants is longer are greater. The number of informants is not absolutely limited because all depends on the saturation level and validity on extracted data. Then secondary data sources are taken from written sources, such as notes, documents, magazines, and others are related to this research. The selection of secondary data sources was carried out on considering several things including; the expertise level of the referenced source, its relevance to the theme studied, and the appropriateness of the referenced sources.

The research instrument is intended as a tool used to collect, examine, investigate, process, analyze, and present data systematically and objectively, with the aim of solving a problem comprehensively. In the data collection context for the analysis purposes, researchers used several types of instruments including writing instruments, recording devices, digital cameras, interview guides, and others which in nature could facilitate researchers in collecting data.

The interview guide contains a number of questions in it, in the form of main questions to explore data related to the formulation of the proposed research problem. This question was asked to be answered verbally by the informant. The number of questions compiled in the interview guidelines is a few. Due to the questions can develop according to the field situation. Researchers in formulating interview guidelines are temporary. Due to the field situation can change according to the situation, and the analysis needs in the data processing.

The observation method is interpreted as an observation effort, to obtain data. Thus, an understanding is obtained to check and re-check in proving the information obtained previously. The observation method can be interpreted as observing and recording phenomena that are systematically investigated. It is expected the observation technique of data obtained can be guaranteed for its validity and reliability.

The in-depth interview method is a systematic data collection conducted on informants, on the first providing a list of questions. The communication form is two people, with the position wants to obtain information, and the other giving information based on the purpose of this study. In this study, unstructured interview techniques, namely informal conversations. It is very flexible. The questions composition can be changed according to the situation at the time the interview was conducted.

Interviews are used to find out people's opinions, perceptions, feelings, knowledge, experiences, and senses (Mulyana, 2004; Moleong, 2007). Interview guidelines preparation contain the main thoughts related to the problem examined. In this way, the interview can take place more directed. Likewise, the information extracted is not only rested on what they say, but it is also accompanied an in-depth exploration of their meaning of speech or behavior displayed.

The document study method is meant in this research is to study various literature, documents, or notes related to the harmony and harmony of life between religious communities in Pura Lingsar, West Lombok, namely between Balinese ethnic Hindu and Islam, especially, Wetu Telu. All research types require document studies, both field research and special research on literature. Infield research, this technique is used as a first step to preparing a research framework for obtaining similar research information, deepening theoretical studies, or deepening methods other than as a source for obtaining research data.

It can be stated that this technique can be used to deepen and enrich the data, for analytical purposes or as a legitimate power of the validity of the data extracted. Data analysis is carried out on synthesizing several opinions such as Moleong (2007), defined data analysis as the process of organizing and sorting data into basic patterns, categories and units of description. Therefore, the themes of work hypotheses can be formulated, recommended data, the collected data is then analyzed based on qualitative and interpretive descriptive analysis techniques, namely systematically compiling the data obtained then general conclusions are drawn.

5.1 Research Location Overview

Lingsar Village like the area of West Lombok Regency is a tropical region with an average temperature of 23.91 °C to 31.94 °C. The tropical climate is divided into two seasons, namely the dry season between April and August, and the rainy season between September and March. The average rainfall of 220 mm with the highest rainfall occurred in September, about 489 mm. The lowest rainfall occurred in March, about 77 mm. However, the season's change does not have too much influence on the community's farming system. Lingsar Village has a spring that never dries throughout the season, namely Sarasuta, Saraswili, Lingsar, and Manggong (Paramartha, 2014).

Pura Lingsar including West Lombok Regency is one of the 10 Regencies/Cities in West Nusa Tenggara Province. Administratively, West Lombok Regency is divided into 10 districts, namely: Sekotong District, Lembar District, Gerung District, Labuapi District, Kediri District, Kuripan District, Narmada District, Lingsar District, Gunungsari District, and Batulayar District. Gerung District is the capital of the Regency as well as the center of the Government. It has an area of + 62.30 Km².

Having seen its geographical situation, West Lombok Regency is divided into mountainous regions, namely mountain ranges stretching from Lingsar District to Narmada District. This mountain range is a source of river water flows into the central region and empties into the west coast. The hilly areas, which are in the southern part include the Sekotong and Leeembar Districts in the south, and the lowlands region. It is in the middle which runs from the eastern end to the western end. As shown in Figure 1.



Figure 1. Map of West Lombok Regency is taken from Statistics BPS data West Lombok Regency

The recorded manual data reached in Lingsar Village Office show that Lingsar district is one of the districts in the West Lombok Regency consisting of ten villages, including Lingsar Village which is the research location, as shown in Figure 2.

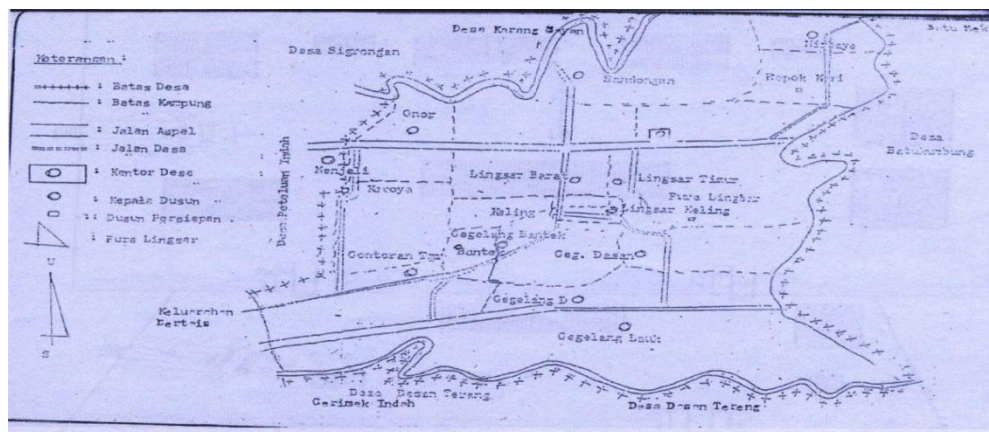


Figure 2. The recorded manual data found in Lingsar Village Office

5.2 Rituals in Pura Lingsar

KBBI (2011), ritual is interpreted as matters relating to rites; rite matters; or ceremonial acts. Rite regarding religious diversity can be interpreted as a procedure in religious ceremonies. The system of religious ceremonies, in particular, contains four aspects, namely (1) where religious ceremonies are performed, (2) when religious ceremonies are carried out; (3) ceremonial objects and instruments, and (4) people who perform and lead ceremonies. Based on the Pura Lingsar ceremony site, it is the location used by two religious communities, namely Hindu and Islam. Based on those who perform the ritual, there are three rituals carried out at Pura Lingsar, namely rituals by Hindu, rituals by Islam, and joint rituals Hindu with Islam.

5.3 Hindu Rituals

Ritual is an implementation of the teachings of Hinduism, both carried out daily (*nitya krama*) and at a certain time (*naimitika krama*). Ritual is routine or daily, among others (1) offer *yadnya sesa* after cooking; (2) *maturan* or offer rules in the form of *canang sari* and other ceremonial *upakara* at *pelangkiran*, *palinggih*, and special places, such as rice, cooking, and water containers; and (3) and carry out *Tri Sandya* worship, namely in the morning, afternoon, and evening.

Rituals or religious ceremonies performed by Hindu in Pura Lingsar basically refer to the conceptions outlined in the *panca yadnya* above. Rituals or ceremonies in Pura Lingsar according to the objectives to be achieved belong to the type of *dewa yadnya* ceremony, although the procession of *dewa yadnya* ritual is inseparable from the other types of *panca yadnya* because it is an inseparable unity. Hindu deities performed by Hindu at Pura Lingsar include (1) ceremonies on Hindu religious holidays and (2) ceremonies related to holy sites.

Ceremonies related to Hindu religious days, both based on *sasih* and *pawukon* calculations are often performed at Pura Lingsar are (1) *full moon* and *tilem* ceremonies, (2) Hindu religious holidays, and (3) Hindu religious festivals or holy days. *Full moon* and *tilem* ceremonies are performed by Hindu in Pura Lingsar by offering prayers, both individually and in groups. *Full moon* is done when the moon is full, while *tilem* is held at the time of the dead moon. Therefore, the prayer is held every fifteen days.

The Hindu holy day ceremony is carried out according to the situation of *sasih* and *pawukon*. There are six major Hindu religious holidays, namely (1) Nyepi, (2) Siwaratri based on *sasih* calculation, (3) Saraswati, (4) Pagerwesi; (5) Galungan, (6) Kuningan, and on *Tumpek Andang* or *Tupek Uye*. On that day, there were not many people praying only a few people, which were delivered by Jero Mangku as shown in Figure 3. Jero Mangku Gede Putra who was giving an explanation (August 19, 2018).



Figure 3. Jero Mangku Komang Saputra was giving an explanation in Pura Lingsar

On the *rerainan* or Hindu holy days, prayers are also held. However, there are other days that are used specifically by Hindu for special rituals too, such as asking for sustenance, begging for offspring, asking for health and seeking treatment for healing from illness. For the sustenance and healing obtained, not infrequently some people do *mesesangi*. *Mesesangi* or paying vows is done if someone has promised to pay for the success they get on performing an agreement on the promise made. Basically, the rituals performed at Pura Lingsar are individual. It

means that the rituals carried out on individual consciousness are not coordinated by Pura Lingsar. The Hindu consciousness is built on the belief in religious teachings.

5.4 Islam Rituals

The ritual performed by Islam in Pura Lingsar is not much different from Hindus, which is performed during Islamic religious holidays and other special days related to the traditional rituals of the Sasak people generally. On Islamic holidays, Islam usually performs rituals at Pura Lingsar as a form of *pilgrimage*. The ritual takes place specifically in the back. Just as Hinduism presents offerings or ceremonies according to its ability, after offering to proceed with *nunas tirta*. *Tirta* uses water-based materials, which is water that flows in front of the temple backward, is taken using *centong* by *juru sapuh* or stakeholder assistants who usually prepare the commander before the ceremony begins. There is also offered *upakara* by the vowed people, a little different from the offered *upakara* by Hindu in the Pura Lingsar Gaduh, as stated by Sap Inap (90 years old) as informant below.

“There are also those who offer prayers at Pura Kelamiq Lingsar, because they are ‘*berkaul/vows*’. Appeals for healing because the disease they suffered does not go away. How many doctors visited was still not cured. After the prayer is answered and healthy as before, then they will pay their vows“. Sap Inap is a *pemangku* according to Kamaliq Lingsar, looks like Figure 4.



Figure 4. Sap Inap (90 years old) is *pemangku* in Kamaliq Lingsar, making *canang*, interviewed on August 19th, 2018

It is clear that there are differences in ceremonies carried out in Pura Lingsar Gaduh and Pura Kemaliq for people who carry out offerings in accordance with *adat* in Kamliq, flowering, and added with *kembang rampae*, but the essence remains the same, namely begging for *tirta* (purified water) as the end of praying. It looks like Figure 5. *Juru sapuh* taking water for *tirta* in front of Pura Kemaliq below.



Figure 5. Asisten (80 years old) *pemangku* Sap Inap is giving an explanation in Kemaliq Lingsar

The rituals carried out in connection with Islamic holidays, Islam also carry out rituals related to the life cycle, such as a haircut ceremony for toddlers, circumcision ceremonies, *upacara pegat kemalik*, or a celebration. Usually, on these days the taking of holy water that is in the back as one of the rituals means. In fact, according to Sap Inap (interviewed, August 19th, 2018), Islam who is doing vows at Pura Lingsar, Islam around Pura Lingsar still do many rituals to ask for health and healing, asking for sustenance. In addition, some people who want to make the

pilgrimage also perform safety rituals by taking and bringing holy water to the Temple of Mecca as an *ajimat* (miracle).

5.5 Hindu Rituals and Islam Wetu Telu

Ritual carried out jointly by Hindu and Islam in Pura Lingsar are *pujawali/piodalan* are celebrated every year according to *sasih* calculation, precisely at *pujnama sasih kaenem*. The *piodalan* ceremony which is accompanied by the war tradition using *ketupat* is often referred to as the *topat war ceremony*.

The word *piodalan* or *pujawali* can be viewed etymologically from the Old Javanese language. The word *piodalan* comes from the word *wédal*. In the Old Javanese Dictionary (Zoetmulder, 2006) the word *wédal* means out; *médal* means to come out, appear, or arise. On the other hand, the word *pujawali*, comes from the word *wali*. In the Old Javanese Dictionary (Zoetmulder, 2006) the word *wali* means again or once again. So, *piodalan* or *pujawali* is a form of ceremony carried out as a form of commemoration of the sanctification of a sacred building. Therefore, the ceremony is usually done every time the calendar calculation, both *sasih* and *pawukon*. In the teachings of Hinduism, both *piodalan* and *pujawali* are one form of *dewa yadnya* ceremony intended to maintain the sanctity of a sacred building.

The initial stage of the ceremony was preceded by mutual cooperation carried out by Hindu and Islam to clean the entire temple area and clean the tools used as ceremonial facilities. After the entire temple area is cleaned up, the activity is to put up *abab-abab*, it is to decorate the temple area by putting clothes on all *pelinggih*, *penjor*, decorating *banten* place, *umbul-umbul*, *payung*, and other decorations. *Nyuciang* is intended as an activity to prepare ceremonial facilities in the form of *bebantenan*. *Tabuh Rah* ceremony is carried out as a form of *bhuta yadnya* ceremony to purify the temple environment in a *niskala* way on doing cockfighting. *Mendak Bhatara* ceremony is a form of holy water taking ceremony at three nearby springs, namely at the sources of Sarasuta, Saraswili, and Manggong springs.

The core stage of the ceremony at Pura Lingsar is carried out right at *pujnama sasih kaenem*. The event began with (1) *nampah kaoq*, which is to slaughter a buffalo in the morning. Then the buffalo head slaughtered is hung on the Nagasari tree which is in *kemaliq* yard. (2) *Miak pesaji*, which is to prepare and arrange *sesaji/banten* which will be used at the peak of the event. (3) *Nyerahan topat*, which is preparing and collecting diamonds that will be used in *perang topat* ceremonies. (4) *Mendaji pesaji*, picks up the *pesaji* is stored in the storage bale to be brought back. (5) *ngeturang pesaji*, which is to offer offerings in the form of *banten kebon odek* in the past which is led by *pemangku*. (6) *Perang topat*, which is a war ceremony using the diamond as the medium. Between Hindu and Islam face each other to throw a diamond. This procession lasts about one hour. (7) *Nyejer*, the ceremony is held for three days after the peak of the event because the invited gods and ancestors are believed to be still at their respective *pelinggih*.

The final stage is the *beteteh* ceremony. A ceremony that closes the entire series of ceremonies in Pura Lingsar. The ceremony was conducted by both religious communities, namely Hindu and Islam. Hindu is concentrated in the rowdy, while Islam is concentrated in the *kemaliq*.

6 Discussion

Edi Susilo viewed that the ideological struggle in the diversity of Hindu and Islam in Pura Lingsar is a social phenomenon. It can be known through direct observation even though the ideology. It is at an ideational level. On the raising some opinions of experts such as, Kaplan and Menners who stated that ideology must be inferred from the form of behavior, namely from what people say or observations of people who interact in various social systems. It is a direct observation of the diversity of Hindu and Islam in Pura Lingsar. Observations were made on the interaction of Hindu and Islam in their diversity in Pura Lingsar, such as worship ceremonies, *melukat*, and obtaining healing (Edi Susilo, 2013).

Whereas in this study the approach to the adaptation of religious tolerance is related to culture. The elements of universal culture analyze a culture as stated by Kluckhohn from various frameworks which state that, 'By taking the essence from within of the various frameworks of cultural elements that can be expressed in all the nations of the world, there are seven, which can be called the main contents of each culture are: 1) language, 2) knowledge system, 3) social organization, 4) live equipment and technology systems, 5) living livelihood system, 6) religious system, and 7. art (Koentjaraningrat, 1967). Regarding the seven elements of culture, this discussion focuses on the religious system, one of which is Talcot Parson's theory.

6.1 Adaptation Process Based on Belief

The theory used in this discussion is Talcot Parson's theory, namely, there are four absolute requirements must be met. The function can run as expected, namely 1) Adaptation: In order to survive he must be able to adapt himself to the environment and adjust the environment to himself, 2) Goal attainment: A system must be able to determine its goals and try to achieve the goals that have been formulated it, 3) Integration: Society must regulate the relationship between its components so that it can function optimally, 4) Latency or selection of existing patterns: Every society must maintain, improve, and update both individual motivations and cultural patterns that create and maintain those motivations (Watra, 2015). Adaptation as an effort to be able to survive side by side must be able to adapt to the environment and adjust the environment to yourself. Adaptation of tolerance as stated by Emperor Romawi Suci Joseph II (Abdurrahman Wahid) needs to be used as a guide, that.

"The history of superior tolerance that breathes religion and culture in your country is a legacy for mankind. The Emperor Romawi Suci Joseph II known as the Emperor of Austrian Enlightenment has stated that 'It is precisely this tolerance which is an important requirement that must be present for people who settle in one place and manifest many things according to each dogmatic understanding and tolerance that tends to oppress followers of other religions will make the state power destroy the population and create poverty, and bring chaos to the people.'"

Austria under Emperor Frans Joseph I with Article 19 of the constitution that came into force in 1857 stipulates that all ethnic groups in the country have equal rights and positions. Each of these ethnic groups is determined to have the full protection and growth of their ethnic characteristics and language. The great doctrine put forward by Emperor Franz Joseph I is to work with all ethnic groups. Twelve ethnicities in Austria are looking for methods to coordinate with one another and unite forces together. Although history has proven this effort is very difficult to implement. Your country, located in the eastern world, has more than 300 tribes that live side by side peacefully and declares the motto '*Bhineka Tunggal Ika/Unity in Diversity*'. The policies and practices of nobility can be a guide for religious people. Pluralism which states all religions are the same. We all realize that every religion has a different teaching. However, the differences are not a reason to spread conflict and division, always to weave harmony and tolerance (Wahid *et al.*, 2007).

Indonesian President Abdurrahman Wahid explained that the parameter to be able to maintain diversity is to manage tolerance ability. Respected citizens as fellow human beings and citizens. We must open a new paradigm on breaking through old walls of thought. It is currently the time to break the cruel, dark and intolerant past. So, what was stated by the former President of the Republic of Indonesia, the Emperor Suci Joseph II and Abdurrahman Wahid, can be used as a guide to change intolerance into tolerance, such as various things that happened in Pura Lingsar, West Lombok. Every society must maintain traditions, improve, and renew both individual motivations and cultural patterns that create tolerance.

According to the theory Talcot Parson adaptation, in order to survive he must be able to adapt himself to the environment and adjust the environment to himself. In accordance with the description of KBBI, and theory of Talcot Parson, as well as the informant Dewa Gede Sudiarna (42 years old) in Pura Lingsar who was interviewed on September 9th, 2018, explained that on the beginning in Lingsar there were indigenous people called the Sasak Tribe, by having a belief in monotheism, and polytheism. They believe in the great power of 'God Almighty'

through the emergence of two springs in Pura Lingsar Ulon, and in Pura Lingsar Kemaliq. Because of the swiftness of the spring filled with rocks, and threw with coins. If the place is excavated, it will be able to get money. People who come from various groups such as Javanese, Makassar, and Balinese people.

The Balinese are made up of two groups, namely the Karangasem Kingdom and those from Singaraja, who have the belief of Shiva Buddhism, or a mixture of the teachings of Shiva and Buddhism. Therefore, traditional beliefs are monotheistic and polytheistic merge into one. It is to believe in the existence of one God, and believe in the many gods worshiped in the form of 'Taulan'. Figure 6. Below is as symbolic for many gods who give grace to adherents.



Figure 6. The photo 'Taulan' is believed to give the gift of prosperity and peace of the people

It is clear what happened in Pura Lingsar, in accordance with the informant Jero Mangku Komang Saputra. The process of tolerance adaptation in the adjustment in Pura Lingsar, as a religious institution was given a mandate by both people on holding to tolerance. Indonesia has more than 300 tribes who live side by side with the motto '*Bhineka Tunggal Ika*'. The policies and practices of nobleness of the state based on Pancasila which applied through the constitution based on the Godhead.

According to Van der Kran, having seen the King Lombok, Anak Agung Gede Ngurah, who came from Karangasem Bali. To prevent this independence, the Dutch Colonial used 'politics of fighting sheep'. On the beginning, there was no Islam Wetu Telu and Islam Lima. However, the Dutch Colonial made the Balinese Hindu Ethnites and the Sasak Islam Ethnites, as if there was a conflict. On the using case, 'Balinese Hindu Ethnites suppressed Sasak Islam Ethnic in land ownership' during the reign of the Balinese King, resulted in the breakdown of Sasak peasant laws. They became hostile to each other, then the Sasak Islam Ethnites split into two, namely Islam Wetu Telu with Islam Lima Waktu. Islam Wetu Telu is Islam community that maintains the traditions of the ancestors of the people of Lombok who joined in supporting King Bali. While Islam Lima, is a Islam who supports the Colonial to fight against King Bali. After the war was won by King Bali, the lands were divided equally between Islam Wetu Telu and Islam Lima. To maintain harmony among fellow Muslims (Parimarta, 2013).

Mangku Gede Putra (78 years old) stated that adaptation that occurs can be seen from the ongoing prayers for Hindu to Pelinggih Kemaliq, by asking for salvation so that they can live safely and prosperously. Not only on Piodalan Day, but on Siwaratri festival day, Saraswati, and Tumpek Bubuh, Tumpek Adang and others.

Mangku Gede Putra statement actually has been done an adaptation of tolerance between Hindu and Islam Wete Telu especially for young people as the next generation of the nation. Especially the Hindu community with Islam Wete Telu on making prayers with the family on the holy day of Tumpek Bubuh or Tumpek Wariga. They gave services as their ancestors had done since ancient times, a grandfather who had been 82 years old with his grandchildren was followed by a servant with a solemn prayer in the Pelinggih Ratu Bagus Kemalika where Islam prayed. In this prayer, Islam Etnit Wete Telu seriously served Hindu when they prayed. Like finding water in front of Pelinggih Ratu Bagus in Kemalika, as a means to make Tirtha. For more details, you can see a group of families who are offering prayers, shown in Figure 7 below.



Figure 7. The family of Hindu who makes worship in Pura Kemaliq

Likewise, the community of Islam *Wetu Telu* serves it seriously in finding water in the flow of Springs that originates from the *Wali Datuk Miling*. The prayer was held on Saturday, Tumpek Kandang with family.

6.2 Efforts to Goal Attainment

The theory of Talcot Parson for goal attainment is a system must be able to determine its goals and try to achieve the goals that have been formulated. The main objective, established in Pura Lingsar. It is to preserve the sanctity of the Springs found in Pura Lingsar Ulon and Pura Lingsar Kemaliq. As it is stated by the informant, Assistant Jero Kemaliq Sap Inap, (99 years old) was interviewed, September 9th, 2018) outlining:

“Daily prayers are held in their homes in accordance with the beliefs of Islamics, Buddhists, and other people. After that continued with a joint prayer at Pura Lingsar Kemaliq, using *canang*, *fruit*, *base*, and *rampe* facilities. I help praying when Mangku Kemalik is back. Make prayers in accordance with the request, and his prayer to each of the people who come from all over Lombok. Then, it was ended with the *nunas tirtha*, which I had prayed first to ask for safety and prosperity. The *tirtha water* flows in front of the temple which is in the corner of Pura Kemaliq in the East. The ultimate goal is to invoke safety and well-being”

So, the existence of a sacred place in Pura Lingsar, the rules are not too strict the same as the temples in Bali in general, because the Pura Lingsar is intended for the general public. Including tourism both domestic and foreign countries, so that, when entering the holy place step by step from Kamaliq Lingsar, Pura Gadung, and Pura Ulon, simply use the waist belt, ‘*senteng*’. Furthermore, informant Jero Magku Gede Putra (78 years old) explained that.

“In Pura Lingsar there is a local tourism association, every guest who comes they will be guided by the local guide, to explain the history of the temple, the location of the temple, the place of worship, which is called *kamaliq*, and the place to paint called *Pancoran 4* for women and *Pancoran 5* for men. First, the guests who come, first enter Pura Lingsar Gaduh with the aim to place the means of *upakara* that will be offered. Next, they do physical cleansing, by asking for safety, prosperity, and peace. After that, they returned to pray at Pura Lingsar Gaduh, Pura Kamaliq, and Pura Ulon. This is a unity in the effort of the people to obtain prosperity”.

So, the expected goal on the founder of Pura Lingsar, King Ratu Agung Gede Agung Ngurah Karangsem who for generations aims to create tolerance, prosperity, and peace between Hindus, Buddhists, and Islam Watu Telu. They always live in harmony in the environment of Pura Lingsar. Even though, they were hostile between Islam Waktu Lima and Islam Wetu Telu over the politics of fighting the Dutch as the invaders. As it is explained by informant Jero Mangku Gede Saputra (78 years old) as follows.

“The purpose of establishing Pura Lingsar, King Ratu Agung Geda Agung Ngurah Karangsem is to maintain the sanctity of the springer in Pura Lingsar Ulon and in Pura Lingsar Kemaliq. They aim must respect each other of the indigenous Sasak people to create tolerance, prosperity, and peace between Hindus, Buddhists, and Islamic Wetu Telu, so that they always live in harmony in the environment of Pura Lingsar. Even though, they were hostile between Islam Watu Lima and Islam Waktu Telu on the politics of fighting the Dutch as the invaders”.

As leaders of the religious community, Hinduism, Buddhism, Islam Watu Telu, so that they always live in harmony in the environment of Pura Lingsar. No problem even though they had been hostile between Islam Watu Lima, because the hostility that occurred was normal. At the discretion of King Ratu Agung Gede Agung Ngurah Karangsem, so that tolerance and dredging in Pura Lingsar are maintained.

In order to maintain tolerance and continue to live and walk with the respect of fellow believers in Pura Lingsar, then King Ratu Agung Gede Agung Ngurah Karangsem distributed ‘*catu*’, which is part of the land for each family in accordance with their achievements and position in defending the kingdom as described by Jero Mangku Komang Saputra (44 years old), as a stakeholder in Pura Lingsar Gaduh who came from the Banjar Tragtag as follows.

“Tolerance continues to keep with the respect of fellow believers in Pura Lingsar, at the discretion of King Ratu Agung Gede Agung Ngurah Karangsem distributing “*catu*”, namely parts of land for each family in accordance with their achievements and position in defending the kingdom. All devotees have a share, like land to be done. Besides that, it was also given addition to work on Laba Pura Lingsar which numbered 14 hectares”. Then the results of the cultivators as submitted to the temple management to finance *piodalan* activities that take place once a year, namely to Sasih Kepitu in December.

Jero Mangku Komang Saputra statement made is in accordance with Jamahur Hakim (52 years old) informant who stated as follows.

“The people who came there were from Hindus, Buddhists, Christians, Muslims, and others; with different ethnicities and cultures, for example there are ethnic Balinese; Chinese, some from Java, Sulawesi, and other places in Indonesia. *Pesaji* offered by Islam in kamaliq in the form of *ramapai*, flowers, fruits, *base leaves* and others. In 1878, A. A. Karangsem made a temple that could accommodate two religious groups, namely the Hindu Bhuda community called Pura Gaduh, and for the Islamic Sufi community called Kamaliq. In Kamaliq, there is no dominant structure, but anyone who comes to the place to pray according to their beliefs is allowed. Every year at this place a *pujawali/piodalan* ceremony is held, which is on *pujnama keenem* in December. The implementation of the *pujawali* is a symbol of thanksgiving to God, but at the request of God Almighty finally the land of Lombok became fertile and prosperous.”

It is clear what is expected by Talcot Parson’s theory for goal attainment is a system must be able to determine its goals and try to achieve the goals that have been formulated. The main objective, established by Pura Lingsar is to keep the springs so holy as a place of worship for all people regardless of their religious background. Is Hinduism, Buddhism, Islam Watu Telu, Islam Watu Lima, Christianity, and other religions. For the welfare of all religious people.

6.3 Integration System

Integration referred to by Talcot Parson that the community must regulate the relationships between its components in order to function optimally. How do religious people who are in Pura Lingsar between people with one another. Religious people in Pura Lingsar are able to tolerate harmony. As it is explained by informant Jero Mangku Komang

Saputra (44 years old) stated that our relationship between religions, especially in Pura Lingsar is very good, this is evident when there is a ceremony to hold a meeting of religious leaders embracing Hindu and Islam. After the meeting was held at Pura Lingsar, all funds were taken from Pelaba Pura, and funds from the people. Hindu and Islam work together, in putting up *abah-abah*, *tedung*, *umbul-umbul*, *wastra*, *penjor*, and so forth. Praying together and blend into one.



Figure 8. The *tedung* and *umbul-umbul* have been installed in Pura Kemaliq

It was disclosed by Jero Mangku Komang Saputra was indeed the case, when carrying out the *piodalan ngayah* ceremony together. Mainly in large *piodalan* occurred in December. For worship on ordinary days, such as Purnama, Tilem, Kajang Kliwon, Tumpek Bubuh, Tumpek Kandang and other holy days are done independently. Figure 8 shows the *pujawali* of Suci Tilem Ketiga, September 9th, 2018. Hindu worship, Islam Watu Telu, pray in Pura Lingsar Kamaliq as shown in Figure 1 and Figure 2 on the holy day Tumpek Kandang, namely respect for health and pets. Fatty pets, if they sold, will benefit according to expectations. They can pray safely and in an orderly manner.

The religious leaders seem to have agreed to support the achievement of the main goal of establishing the place of Pura Lingsar with its expansion into the Gadung Lingsar and Kemaliq Temples. It starts with a good relationship between and among religions, especially in Pura Lingsar. As evidenced by the meetings of the religious leaders before the ceremony. It is to achieve the goal, and always coordinate with various parties. It is clear that the reality of the existence of a place, in Pura Lingsar, is in accordance with the theory of integration, put forward by Talcot Parson that society must regulate the relationship between its social components so that it can function optimally.

6.4 Invisible Latent Function

Latent function that is not visible or the selection of existing patterns. Every society must maintain, improve, and update both individual motivations and cultural patterns that create and maintain those motivations. As it is explained by the informant (Putu Adi Putra Tenaya, 27) interviewed on August 18th, 2018) that:

“The management is Pura Lingsar, the governing body formed by various Hindu and Islam religious figures Wetu Telu. They have the same right to express their opinions. On sticking to the instructions from the ancestors of Hindu namely messages from King Anak Agung Gede Ngurah Karangsem. Then, according to the Islam Watu Telu, they have their own mythology about the existence of Pura Kemaliq, so that each of them holds and preserves a sacred place that has been handed down from generation to generation”.

The informant of Putu Adi Tenaya stated that the mythology of springs in Pura Lingsar Kamaliq originated from two brothers who came from Java. His brother is called Wali Allah Datuk Miling and his younger brother is called Wali Allah Datuk Piling, then Wali Allah Datuk Miling goes to wander unknown to his younger sibling somewhere. Because of the longing of the Wali Allah Datuk Piling with his brother, he sought his brother to the east. Wali Allah Datuk Miling wandered up to Pura Lingsar Kamaliq, at that time in the dry season so that the land became arid. If

the situation is parched, Wali Datuk Miling prays while taking a handful of soil and a stick of city stick stuck in that place, accompanied by the prayer of Irohman-Irohim plus prayer five times, then water comes out. Upon the emergence of this water fertility and prosperity occur. The spring that appears in Pura Lingsar Kamaliq looks like Figure 9.



Figure 9. Spring in Pura Kamaliq Lingsar

It seems that there are differences of opinion between the figures of Hindu and Islam towards the adoption *tirtha*, as stated by Jero Mangku Remo as follows.

“In Nista Mandala, there are two *tirtha pengelukatan* on the right for men and the left for women, with four and five showers. *Pancoraan 4* is as a *pengelukatan* (confession) sourced from the Gods; Iswara, Brahma, Mahadewa, and Vishnu are called Panca Brahma (in the middle of Shiva). The western part of the *pengelukatan* comes from the Gods; Maheswara, Rudra, Sangkara, Sambhu, and Lord Shiva, who are often referred to as Panca Brahma and Panca Vishnu.”

The differences in perspectives between Hindu figures and Islam Wete Telu figures towards the existence of the Spring are common. But this spring is a social-religious tolerance. It is able to preserve the physical and spiritual preservation of Pura Lingsar. Hindu and Islam people mingle to make mercy after finishing painting then proceed with prayers appearing *tirta pengelukatan* in Figure 10.



Figure 10. *Pancoran 4* and *Pancoran 5* facilities for *pengelukatan* then continued with prayers

Hindu and Islam have been very good tolerance according to Samuhur Hakim (informant) statement. In the ‘topat’ war conception, they do not mean war. However, they fought to say thanks to God, because the harvest has been abundant. From the results of paddy fields in the form of rice, from coconut trees in the form of

mushrooms as *covered topat*. Before the 'topat' war was carried out, worship was first performed and prayed that the harvest was always abundant. It could create prosperity for all people. The means of *upakara* in the form of a *topat*, which is being prayed for. It is shown in Figure 11.



Figure 11. The *upakara* in the form of *topat* which is being prayed for

It is clear, in this case, that latency can function as existing patterns that can be maintained by Hindu and Islam Wetu Telu on the way they differ from one another. The difference does not mean the enemy, but the difference actually can create peace, harmony, and prosperity. It is not only Hindu and Islam but also all the people in Mataram city.

6.5 Action on Social System

The continuity of actions in the social system in Pura Lingsar is intended to maintain an attitude of tolerance in order to remain harmonious. John Scott in his book entitled *The Social Theory of Main Problems in Sociology*, elaborated that 'A different line of theoretical development was inspired by the philosophy of phenomenology. This approach to understanding everyday knowledge is used to broaden Talcot Parsons's ideas about the social context of interaction (John Scott, 2012).

Based on daily life in Pura Lingsar always guided by the Javanese calendar or the Balinese calendar in conducting ceremonies and events that are carried out together. Furthermore, related to the continuity of social actions in everyday life, as stated by Berger & Luckman (1966).

"The world of life includes symbolic representations that shape and organize the realities of life are experienced directly by humans. It is a reality or tradition of religious culture and technical knowledge, literary, and artistic ideas, delusions, and dreams, that is, daily experiences are internalized as mental representations. The world of life is made up of symbolic elements that precede each individual. It is modified by the actions of individuals in groups and passed on to the next generation. The starting point of each individual is an external reality has been determined before and experienced as a social fact."

The life of Hindu and Islam in Pura Lingsar is based on traditions that have been recorded by history. They experience ups and downs, sometimes experiencing very tolerant friendships. If there are other parties who pitted sheep, then they experience hostility. Due to they were divided, there were those who supported the Kingdom and some who supported the colonialists. However, if they woke up, and if they experienced a very severe illness. It was not able to be cured by any hospital. Finally, they begged for salvation and asked for forgiveness for the mistake of passing away the Sasak Tradition. Thus, they could be cured on painting with *nunas tirtha* in Pura Lingsar. As an informant statement, Jero Mangku Remo (60 years old).

"Hindu ethnics and Islamic ethnics wherever they are, they will come to Pura Lingsar, when they realize that they are actually 'wit' from Sasak. Likewise, other people will come to Pura Lingsar when they are seriously ill and in fact, they are scientifically incapable. But, after praying and begging for prayer in *Pancoran 4* and *Pancoran 5*, the pain can be cured without being treated."

For those who will come to be healed as a result of their illness, they will be grateful, and offer ceremonies and gifts according to their 'vows', at the time of John's recovery. These Pancoran must be kept clean and clean, so that, they can survive the entire time humans are born. Pancoran 4 and Pancoran 5, the place to recover healing and ask everything as you wish. Further explained by informant Jero Mangku Remo (60 years old), it related to Islam who came from East Lombok by using a turban, that.

"Regarding Islam Wetu Telu who have converted to Islam Watu Lima, they realize that they are from Pura Lingsar. Finally, they made a prayer using a turban, when asked to Jero Mangku Remo, why they came to Pura Lingsar to pray with a turban. He came to Pura Lingsar because my mother came from Sasak (Pura Lingsar tradition) which still retains its ancient traditions, namely by worshiping the 'taulan' called the Wali Allah."

The presence of Hindu Ethnic people in Lombok or in Bali cannot be streamlined anymore because they are bound by Pelinggih Gunung Agung, the symbol of Stana Ida Sang Hyang Widhi (God), and Pelinggih Gunung Rinjani as a symbol of Ida Sang Hyang Widhi in Lombok, which is in Lombok. They must purify. Likewise, Islam Wate Telu, although they tried to do the renewal on changing the prayer Islam Wetu Telu into five times, at home individually that matter was not a problem. It is certain that they will return to Pura Lingsar, because their daily life still adheres to *pelaba pura* land. As it is a statement expressed by informant Mangku Remo (60 years old), as follows.

"Islam Wetu Telu, even though they made updates to Islam Watu Lima which carried out five pillars of Islam, which were carried out in their respective homes. Surely, they could not be separated from the bond of brotherhood with the Hindu community. It was in the Lingsar Temple. Due to the strongest ties to housing and rice fields they produce are from the Pelaba Pura Lingsar."

The efforts to create new conflicts in secret do exist, especially, hard work for Islam Waktu Lima to invite Islam Watu Telu to make reforms on changing the prayer three times (which is similar to *Tri Sandya*) into the five-time prayers. The methods carried out undermine the procession of the 'topat' war ceremony on throwing rotten eggs. But Hindu and Islam Watu Telu continued to do so and they ignored it, and the 'topat' war continued. Like the informant statement, Jero Mangku Remo (60 years old) as follows.

"There is indeed a great effort for Islam Waktu Lima to invite Islam Watu Telu to renew on doing the five-time prayer. The methods used to damage the 'topat' war procession on throwing rotten eggs. It is well known by the Hindu Etnics and Islam Watu Telu Etnics, such behavior is Islam Watu Lima. But they ignored that and the *topat* war continued. If it is known then who throws rotten eggs is handled by the authorities."

The tolerance that occurred in Pura Lingsar initially proceeded in harmony between Sasak tribe and Balinese during the royal era. Then, regarding the presence of the Dutch as the invaders, there emerged politics of sheep, as there is in the history of the emergence of Kemaliq Lingsar building, which stated that, 'So religious tolerance in this place is very good.' Then, the presence of the Dutch government who participated in buying and selling ceremonial facilities and taking strategic places. There were Sasak tribes who followed Dutch orders and some followed the King's instructions, as the following quote, "Then, the Dutch government as the regulator of materials the cost of the ceremony on taking the results of the Kemaliq heirlooms through the auction system, so that, the term auction garden arises wherein the auction site is held. So, Pesaren village (auction place) was borrowed by the Dutch for the auction place because of its strategic location. After the Dutch were defeated by the Freedom Indonesian Japan, Lombok Sasak Tribe re-established harmony with King Karangasem, together with the Balinese who have lived in harmony to present.

Based on the above description related to the approach in understanding everyday experiences used to broaden Talcot Parsons's ideas about social contexts in interacting. It was extended by Berger & Luckman (1966), in accordance with the existence of tolerant Hinduism and Islam in Pura Lingsar will remain alive for all time. Because life includes symbolic representation through 'consciousness', 'bonding', 'healing from non-medical diseases'. Likewise, their daily income comes from Pelaba Pura. This is the reality of life experienced directly by humanity. In general, Hindu and Islam especially in Pura Lingsar. This is the reality of cultural traditions in religion that can run continuously throughout the centuries.

6.6 Effort to Goal Attainment

Talcot Parson's theory in achieving goal attainment is a system must be able to determine its goals and try to achieve the goals that have been formulated. The main objective, established by Pura Lingsar is to preserve the sanctity of the Springs found in Pura Lingsar Ulon (Springs in Pura Lingsar Ulon (upstream), as shown in Figure 12.



Figure 12. The springs in Pura Lingsar Ulon (upstream)

Likewise in Pura Lingsar Kemaliq, there are also springs. As it is stated by the informant, Assistant Jero Kemaliq Sap Inap, (99 years old) was interviewed on September 9th, 2018) that.

“Daily prayers are held in their homes in accordance with the beliefs of Islam, Buddhists, and other people. After that, it is continued with a joint prayer at Pura Lingsar Kemaliq using *canang*, *fruit*, *base*, and *rampe* facilities. I help praying when Mangku Kemalik is back. Make prayers in accordance with the request and his prayer to each people who come from all over Lombok. Then, it ended with *nunas tirtha*, which I had prayed for asking to safety and prosperity. The *tirtha water* flows in front of the temple which is in the corner of Pura Kemaliq in the East. The ultimate goal is to invoke safety and well-being.”

So, the existence of a sacred place in Pura Lingsar, the rules are not too strict the same as the temples in Bali in general, because Pura Lingsar is intended for the general public. Including tourism both domestic and foreign countries. So that, when entering the holy place step by step from Kamaliq Lingsar, Pura Gaduh, and Pura Ulon simply use the waist belt, '*senteng*'. Furthermore, an informant is Jero Magku Gede Putra (78 years old) explained that.

“In Pura Lingsar, there is a local tourism association. It is every guest who comes they will be guided by local guide, to explain the history of the temple, the location of the Temple, the place of worship, which is called *kemaliq* and the place to paint called Pancoran 4 for women and Pancoran 5 for men. First, the guests who come, first enter Pura Lingsar Gaduh with the aim to place the means of *upakara* that will be offered. Next, they do physical cleansing on asking for safety, prosperity, and peace. After that, they returned to pray at Pura Lingsar Gaduh, Pura Kemaliq, and Pura Ulon. This is a unity in the effort of the people to obtain prosperity.”

The goal expected by the founder of Pura Lingsar, King Ratu Agung Gede Agung Ngurah Karangsem who hereditary aims to create tolerance, prosperity, and peace between Hindus, Buddhists, and Islam Watu Telu, so that, they always live in harmony in Pura Lingsar environment. Even though, they were hostile between Islam Watu Lima and Islam Waktu Lima over the politics of fighting the Dutch as the invaders. As it is explained by informant Jero Mangku Gede Saputra (78 years old) as follows.

“The purpose of establishing Pura Lingsar, King Ratu Agung Geda Agung Ngurah Karangsem is to maintain the sanctity of the Springer in Pura Lingsar Ulon and Pura Lingsar Kemaliq. Regarding the aim, they must respect each other of the indigenous Sasak people to create tolerance, prosperity, and peace between Hindus, Buddhists, and Islam Watu Telu, so that, they always live in harmony in the environment of Pura Lingsar. Even though, they were hostile between Islam Watu Lima and Islam Waktu Lima on the politics of fighting the Dutch as the invaders.”

As it is a leader of the religious community, Hinduism, Buddhism, Islam Watu Telu, so that, they always live in harmony in the environment of Pura Lingsar. No problem, even though, they had been hostile between Islam Watu Lima. Because the hostility that occurred was normal. At the discretion of King Ratu Agung Gede Agung Ngurah Karangsem, so that, tolerance and harmony in Pura Lingsar are maintained.

In order to maintain tolerance and continue to live and walk with the respect of fellow believers in Pura Lingsar. Then, King Ratu Agung Gede Agung Ngurah Karangsem distributed ‘*catu*’. It is part of the land for each family in accordance with their achievements and position in defending the kingdom as described by Jero Mangku (informant). Komang Saputra (44 years old), as a stakeholder in Pura Lingsar Gaduh who came from the Banjar Tragtag as follows.

“Tolerance continues on the respect of fellow believers in Pura Lingsar, at the discretion of King Ratu Agung Gede Agung Ngurah Karangsem distributing ‘*catu*’, namely parts of land for each family in accordance with their achievements and position in defending the kingdom. All devotees have a share, like land to be done. Besides that, it was also given addition to working on Laba Pura Lingsar about 14 hectares. Then, the results of the cultivation work will be submitted to the temple administrator to finance the *piodalan* activities which take place once a year, namely to *Sasih Kepitu* in December.”

The statement is stated by Jero Mangku Komang Saputra is in accordance with Jamahur Hakim (52 years old), informant who stated as follows.

“The people who came there were from Hindus, Buddhists, Christians, Muslims, and others with different ethnicities and cultures, for example, there are Balinese ethnic; Chinese ethnic, some from Java, Sulawesi, and other places in Indonesia. *Pesaji* offered by Islam in *kemaliq* in the form of *ramapai*, *flowers*, *fruits*, *betel leaves*, and others. In 1878, A. A. Karangasem made a temple that could accommodate two religious groups, namely Hindu Bhuda community called Pura Gaduh, and for *Islam Sufi* community called *Kemaliq*. In *Kemaliq*, there is no dominant structure, but anyone who comes to the place to pray according to their beliefs is allowed. Every year at this place a *pujawali/piodalan* ceremony is held which is on *pujurnama keenem* or in December. The implementation of the *pujawali* is a symbol of thanksgiving to Allah SWT (God), but at the request of Wali Allah, before Allah SWT (God Almighty), finally the land of Lombok became fertile and prosperous.”

It is clear what is expected by Talcot Parson’s theory for achieving goal attainment is a system must be able to determine its goals and try to achieve the goals that have been formulated. The main objective, established in Pura

Lingsar Temple is to keep the Springs so holy as a place of worship for all people regardless of their religious background. They are Hinduism, Buddhism, Islam Watu Telu, Islam Watu Lima, Christianity, and other religions. For the welfare of all religious people.

7 Conclusion

Based on the description above, it can be concluded. The tolerance adaptation between Balinese Hindu and Islam Wetu Telu in Pura Lingsar area, West Lombok has survived to present. Due to the adaptation factor, the harmony of life between ethnic Balinese Hindu and Islam Wetu was a reality that was formed long ago, since centuries ago. It was evident from the existence of mutual respect for each other based on the ability of each party to adjust or adapt to each other. The ability factor is to goal attainment, harmony between ethnic due to the two different believers, indeed have the same importance to the existence of Pura Lingsar. It was a place to ask for prosperity. This was believed by the two people on different religions and ethnicities. It was proven that the water source in the temple can survive in the rice fields throughout the year.

Suggestion

Based on the conclusions and research findings above, some suggestions could be recommended. To the government, both the central government, provincial government, and district/city government should always provide guidance to religious life for all Indonesian people. Therefore, the people in religious life can respect each other, remembering a very existence Indonesian people is multicultural, multi-ethnic, and multi-religious.

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