



Religious Moderation in the Balinese Diaspora Community on the Island of Lombok

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Abstract

This study aims to explore religious moderation within the Balinese diaspora community in Lombok, influenced by social, cultural, and political interactions between the Hindu Balinese and Muslim Sasak communities. The research method employed is a literature review, analyzing historical sources and academic studies on the relationship between these communities. Despite historical tensions, religious moderation has proven to foster harmony through shared social practices and rituals, such as the Topat War Festival in Lingsar. This study shows that religious moderation not only mitigates conflicts but also strengthens social solidarity amidst religious diversity. This moderation is reflected in daily practices and shared traditions, creating spaces for interfaith dialogue and mutual respect. In conclusion, religious moderation is a crucial element in maintaining social cohesion and harmony in Lombok, serving as a model for multireligious societies in Indonesia.

INTRODUCTION

This article discusses religious moderation on the island of Lombok between the Balinese diaspora community and the Sasak tribe who are the indigenous people of Lombok island. To obtain data related to the theme being studied, I used a literature study. In simple terms, diaspora can be understood as a term that refers to the dispersal or movement of an ethnic group or community from their home region to another place. The term was first popularized by Roben Cohen,¹ a British sociologist. I borrowed this term to understand the spread of the Balinese and their influence on the island of Lombok.

The Balinese are known as a Hindu society, while the Sasak are predominantly Muslim. Hans Hagerdal's research² explains that the Balinese began to enter Lombok through warfare and violent conflicts between the Kingdom of Bali and the Kingdom of Lombok in the late 17th-18th centuries. From these wars, the Islamic kingdoms on Lombok Island were conquered and colonized until the end of the 19th century due to defeat by the Dutch army. During the conquest and colonization by the Balinese Kingdom in Lombok, the Balinese king at that time King Anak Agung Karangasem established several small kingdoms led by the dukes or families of the Balinese Kingdom and migrated their people.³

Based on this explanation, it can be understood that the Balinese diaspora has long taken place on the island of Lombok. Diaspora communities can still be found in several places and traditions such as in Mataram, Narmada, Lingsar, Batulayar and some places in North Lombok and Central Lombok. From this diaspora, it affects the religious and cultural patterns of the Sasak people.⁴ Ecklund said that in some rituals or traditions in the Sasak Muslim community, there are some similarities with Balinese traditions such as traditional clothing. Even in her research Leena Avonius⁵ and Erni Budiwanti⁶ explained that some Sasak Muslim communities still maintain Hindu teachings in their worship practices. And I as a native Sasak community who lives side by side with the Hindu community recognize that.

¹ Robin Cohen, *Global Diasporas: An Introduction* (Routledge, 2022).

² Hans Hägerdal, 'War and Culture: Balinese and Sasak Views on Warfare in Traditional Historiography', *South East Asia Research*, 12.1 (2004), pp. 81-118, doi:10.5367/000000004773487956.

³ Hans Hägerdal, *Hindu Rulers, Muslim Subjects.: Lombok and Bali in the Seventeenth and Eighteenth Centuries* (White Lotus, 2001).

⁴ Southeast Asia and Program Publications, 'Sasak Cultural Change , Ritual Change , and the Use of Ritualized Language Author (s): Judith L . Ecklund Source : Indonesia , Oct ., 1977 , No . 24 (Oct ., 1977) , Pp . 1-25 Published by : Cornell University Press ; Southeast Asia Program Publications', 24.24 (1977), pp. 1-25.

⁵ Leena Marjatta Avonius, *Reforming Wetu Telu: Islam, Adat, and the Promises of Regionalism in Post-New Order Lombok* (Yliopistopaino, 2004).

⁶ Erni Budiwanti, '5 The Purification Movement in Bayan, North Lombok: Orthodox Islam Vis-à-Vis Religious Syncretism', in *Between Harmony and Discrimination: Negotiating Religious Identities within Majority-Minority Relationships in Bali and Lombok* (Brill, 2014), pp. 144-62.

Diaspora is not only limited to bringing together Balinese and Sasak tribes in socio-cultural and economic aspects. But there is also an attitude of interdependence and tolerance in their respective beliefs or what is called religious moderation. David Harnish, for example, mentioned that in the Sasak Wayang performance⁷ and Topat Throwing Festival⁸ in Lingsar West Lombok brings together the religious practices of Sasak Islam and Balinese Hinduism. Not only that, when Hindus celebrate holidays such as Galungan and Kuningan, Sasak Muslims often help in the preparation of the event or are involved in the social activities that surround it. Conversely, during the celebration of Eid al-Fitr or Maulid Nabi, the Balinese community participates in social events and togetherness. This harmonious pattern of interaction shows how religious moderation is applied in practice, where religious differences do not become a barrier to collaboration and social solidarity.⁹

While tensions between Muslim and Hindu communities in Lombok are inevitable, as Ralf Dahrendorf¹⁰ explains that conflict is an inherent phenomenon in every society, these incidents point to the need for a better approach to social cohesion. Jeremy Kingsley¹¹ notes that the conflict in Mataram in 2000 and the incident in Batulayar in 2010, to the rioting between Tohpati and Mas-Mas residents in late 2012, were all triggered by social, economic and historical land ownership issues.

However, from these events, there has been a new awareness among the Sasak Muslim and Hindu communities of the importance of religious moderation as an effective way to defuse conflict. Religious moderation allows for deeper mutual understanding and respect for differences in beliefs and practices between communities. This awareness is an important foundation for sustainable peace in Lombok. Religious moderation is not only a conflict resolution strategy, but also a basic principle in maintaining harmony in a culturally and religiously diverse society. .

METHOD

This study uses a qualitative approach because the subjects and objects being studied have distinct characteristics that cannot be analyzed through

⁷ David Harnish, 'Worlds of Wayang Sasak: Music, Performance, and Negotiations of Religion and Modernity' Author (s): David Harnish Source: Asian Music, Vol. 34, No. 2, An Indonesia Issue (Spring - Summer, 2003), Pp. 91-120 Published by: University of Texas, *Asian Music*, 34.2 (2003), pp. 91-120.

⁸ David Harnish, 'New Lines, Shifting Identities: Interpreting Change at the Lingsar Festival in Lombok, Indonesia', *Ethnomusicology*, 49.1 (2005), pp. 1-24, doi:10.2307/20174351.

⁹ Erni Budiwanti, 'Pawai Ogoh-Ogoh Dan Nyepi Di Pulau Seribu Masjid: Penguatan Identitas Agama Di Ruang Publik', *Harmoni*, 17.2 (2018), pp. 208-27, doi:10.32488/harmoni.v17i2.319.

¹⁰ Ralf Dahrendorf, 'Class and Class Conflict in Industrial Society', in *Social Stratification, Class, Race, and Gender in Sociological Perspective, Second Edition* (Routledge, 2019), pp. 105-11.

¹¹ Jeremy J Kingsley, 'Redrawing Lines of Religious Authority in Lombok, Indonesia' Author (s): Jeremy J. Kingsley Published by: Brill Stable URL: <https://www.jstor.org/stable/43495825> Redrawing Lines of Religious Authority in Lombok, Indonesia', 42.5 (2018), pp. 657-77.

statistical methods. The goal is to explore and understand the meaning behind individual and group behaviors, as well as to describe social or humanitarian issues. The research took place in Lombok, mainly in areas with significant populations of Balinese and Sasak ethnic groups, focusing on their interactions. The data collected includes qualitative data as the main source and quantitative data for additional support. The qualitative data is used to examine the ongoing dissemination of Hindu religious teachings on social media, while the quantitative data helps measure the reach, impressions, interactions, and insights of the content being analyzed.

The methods of data collection employed in this study include observation, semi-structured interviews, and documentation. Observation is utilized to examine human behavior patterns in specific contexts. Semi-structured interviews are conducted to gather perspectives and ideas from the interviewees. Documentation serves to corroborate the findings from both observations and interviews. The data analysis process follows the Miles and Huberman model, which involves stages such as data collection, data reduction, data presentation, and drawing conclusions/verification. The analysis process may lead to revised conclusions if new evidence from further data collection supports it. The study uses well-organized and carefully planned data collection methods to ensure the data provides a clearer and more reliable understanding. The final conclusions can be trusted if they are backed by consistent and valid evidence.

RESULT AND DISCUSSION

History of Religious Life in Lombok

a. Historical Relationship between Sasak Tribe and Balinese Tribe

The history of relations between the Sasak, the indigenous people of Lombok, and the Balinese began in the 17th century when the Balinese Gelgel Kingdom conquered Lombok. This conquest resulted in the Balinese establishing rule on the island and marked the beginning of intense interaction between the Muslim-majority Sasaks and the Hindu-majority Balinese. This process was not simply a political conquest, but also brought about significant cultural changes, where Hinduism was introduced into the lives of the Sasak people. According to Geertz,¹² the interaction between these two tribes creates a complex social dynamic, where religion and culture influence each other.

The presence of Hindu culture in Lombok through Balinese administration brought many changes, especially in the social and political structure of the community. The Sasak people had to adapt to a system of government dominated by Hindu values and traditions. Other literature from Harnish¹³ explains that although the Sasak tribe retains strong Islamic traditions, the influence of Balinese culture is visible in many aspects of daily life, from art, architecture, to ritual practices. This suggests that cultural

¹² Clifford Geertz, *The Religion of Java* (University of Chicago Press, 1976).

¹³ David D Harnish, *Bridges to the Ancestors: Music, Myth, and Cultural Politics at an Indonesian Festival* (University of Hawaii Press, 2006).

acculturation enriches Lombok's cultural diversity, though not without its challenges.

However, the relationship between the Sasak and Balinese is not always harmonious. Tensions often arise due to differences in religious and political identity. This is reinforced by Kingsley's view¹⁴ that these differences often lead to conflicts that shake social stability in Lombok. However, these tensions also encouraged dialog and deeper interaction between the two tribes. This process has become an important part of Lombok's social history, where differences can encourage the formation of a richer and more complex shared identity.

The Sasak, although influenced by Balinese Hindu administration, still hold strong Islamic traditions. In Widana's research¹⁵ it is stated that the Sasak people developed ways to integrate Islamic teachings with local values, creating a distinctive form of Islam in Lombok. Religious practices are often colored with elements of the local culture, reflecting longstanding adaptation. This suggests that the religious identity of the Sasak is not something static, but rather the result of a dynamic interaction with their social and cultural environment.

In this context, cultural acculturation can be seen as a complex process, where both tribes influence each other without losing their respective identities. Cederroth¹⁶ shows that the Sasak people have been able to maintain their core Islamic values while adopting elements from Hindu culture. This process takes place not only at the individual level, but also within the wider community, where religious traditions and practices interact and adapt.

Finally, the relationship between the Sasak and Balinese in Lombok reflects a long narrative of conflict, interaction and adaptation. Therefore, Van Niel¹⁷ concludes that an understanding of the dynamics of religious life in Lombok must look at a broader history, including the impact of colonialism, migration, and ongoing social change. As such, it is not only relevant for understanding the historical past, but also for analyzing the challenges and opportunities facing the people of Lombok in the modern context.

b. The Role of Colonialism and Bali's Political Influence on Lombok

In the late 19th century, Dutch colonialism began to affect Lombok, especially after major conflicts with the Balinese kingdom that controlled the island. Before the Dutch entered, the Balinese Kingdom played a dominant role in controlling Lombok's political and economic affairs. Bali, which has a strong Hindu culture, established its power in Lombok with strict political

¹⁴ Jeremy J Kingsley, 'Peacemakers or Peace-Breakers? Provincial Elections and Religious Leadership in Lombok, Indonesia', *Indonesia*, 93, 2012, pp. 53–82.

¹⁵ I Nyoman Murba Widana, 'CULTURAL ADAPTATION OF BALINESE AND SASAK COMMUNITY IN PRAYA CITY, REGENCY OF CENTRAL LOMBOK', in *Proceeding International Seminar (ICHECY)*, 2019, 1.

¹⁶ Sven Cederroth, *The Spell of the Ancestors and the Power of Mekkah: A Sasak Community on Lombok*, 1981.

¹⁷ Robert Van Niel, *The Emergence of the Modern Indonesian Elite* (Brill, 2023).

authority. As stated by Jhon Stroomberg,¹⁸ While the relationship between Bali and Sasak in Lombok was initially based on political domination, it was also characterized by local resistance. This shows that life in Lombok in that period was characterized by unequal power relations.

After the Dutch defeated the Balinese in the Lombok War in 1894, colonial rule began to dominate political and social affairs on Lombok. The previously influential Balinese kingdom lost control, and the Dutch took over the government. However, as noted by Telle,¹⁹ Although Bali's political dominance weakened, the influence of Balinese Hindu culture and religion persisted among Lombok's Hindu communities. This shows that colonialism, while changing the power structure, did not necessarily erase the cultural and religious imprints that were already firmly entrenched.

The entry of Dutch rule also brought changes in the pattern of religious life of the predominantly Muslim Sasak people. Under Balinese rule, the Sasak were under pressure, but with Dutch intervention, their position became more organized and they had more opportunities to strengthen their Islamic identity. According to Steenbrink,²⁰ Dutch colonial policies often exploited ethnic and religious differences to strengthen their control in colonized territories. This was particularly evident in Lombok, where the Dutch sometimes favored Sasak Muslim groups to reduce the influence of Balinese Hindu communities who were perceived as former rulers.

In addition to political influence, Dutch colonialism also introduced changes in social relations between the Muslim Sasak community and the Balinese Hindu community. As stated by Widyanto²¹ that colonialism weakened old power relations based on religion and created new segmentations in interfaith relations in Lombok. Despite the weakening of Balinese political influence, Balinese Hindus maintained their identity through cultural and religious practices. Meanwhile, the Muslim Sasak community further asserted their identity with support from colonial policies that gave Islam greater space on the island.

Colonialism also had a wider impact on power dynamics in Lombok, with the Dutch successfully introducing a more systematic colonial bureaucracy. According to Van der Kraan²² that through colonialism, the Dutch brought about various structural changes in local governance in Lombok. These changes allowed the Sasak Muslim community to gain a stronger position in local governance, which had previously been dominated

¹⁸ John Stroomberg, *Hindia Belanda 1930* (IRCiSoD, 2018).

¹⁹ Kari Telle, '1 Changing Spiritual Landscapes and Religious Politics on Lombok', in *Between Harmony and Discrimination: Negotiating Religious Identities within Majority-Minority Relationships in Bali and Lombok* (Brill, 2014), pp. 35–60.

²⁰ Karel A Steenbrink, *Dutch Colonialism and Indonesian Islam: Contacts and Conflicts, 1596-1950* (Rodopi, 2006), vii.

²¹ Agus Rachmat Widyanto, 'Interreligious Conflict and Reconciliation in Indonesia', in *Religion, Conflict and Reconciliation* (Brill, 2002), pp. 197–215.

²² Alfons Van der Kraan, *Selaparang Under Balinese and Dutch Rule: A History of Lombok 1870-1940* (The Australian National University (Australia), 1976).

by Balinese elites. However, interreligious relations between Sasak Muslims and Balinese Hindus remained complex, and although no longer under Balinese rule, tensions between the two communities persisted.

Ultimately, Dutch colonialism not only replaced Balinese rule on Lombok but also introduced new social and religious dynamics. In Geertz's²³ view explains that while colonialism is often perceived as a destructive force, in the case of Lombok, it also opened up space for the Sasak Muslim community to strengthen their identity, while the Balinese Hindu community maintained their cultural influence. This suggests that colonialism created a new layer of complexity in the relationship between religion and politics in Lombok, which can still be felt today.

c. The Impact of History on Contemporary Religious Life

The history of Balinese rule and Dutch colonialism in Lombok has had a profound impact on the pattern of religious life on the island. To this day, the traces of this history are reflected in the social and religious dynamics of Lombok, where relations between the Muslim Sasak community and the Balinese Hindu community remain influenced by the legacy of the past. As Krulfeld notes,²⁴ the acculturation of culture and religion during the Balinese and Dutch periods still influences the interaction between these two communities. The Balinese Hindu community, although a minority in Lombok, maintains a significant cultural influence, especially in areas such as Cakranegara and Mataram, which were administrative and economic centers at that time.

The majority of Lombok's population is Muslim, mainly of the Sasak ethnic group, but the Balinese Hindu community still holds a significant position in Lombok's social landscape. The relationship between the two communities has a complex dynamic, influenced by a long historical experience that includes Balinese rule and later Dutch colonialism. According to Cederroth,²⁵ despite the tensions that arise due to religious and ethnic differences, interreligious interactions have produced various forms of adaptation and tolerance that allow for continued coexistence. This shows how the historical process has shaped the patterns of interaction that exist today.

In some areas, such as Cakranegara, the Balinese Hindu community not only maintains their traditions, but also becomes part of the wider social structure in Lombok. As Harnish explains²⁶ mentions that despite the dominance of Sasak Muslims in most of Lombok, Balinese Hindu ceremonies and traditions remain alive in the community, especially in areas that

²³ Geertz.

²⁴ Ruth Krulfeld, 'Fatalism in Indonesia: A Comparison of Socio-Religious Types on Lombok', *Anthropological Quarterly*, 39.3 (1966), pp. 180-90.

²⁵ Cederroth.

²⁶ David Harnish, 'New Lines, Shifting Identities: Interpreting Change at the Lingsar Festival in Lombok, Indonesia'.

historically have had a strong Balinese influence. This shows the existence of a social balance built from long historical interactions.

However, it is undeniable that inter-religious tensions are still a challenge in the relationship between Muslim and Hindu communities in Lombok. The social conflict that occurred in the early 2000s and continued into the 2010s is a clear example of how differences in religion and ethnic identity can trigger tensions. This incident shows that despite efforts to create social cohesion, the legacy of deep differences still needs to be better addressed. In his research, Ridho²⁷ stated that the conflict was not only rooted in religious differences, but was also related to complex local political and economic dynamics, which often exacerbated tensions between communities.

On the other hand, religious moderation efforts in Lombok continue to grow as part of the response to these challenges. The religious moderation movement, supported by local religious leaders and community figures, plays an important role in encouraging interfaith dialogue. According to Kingsley²⁸ that initiatives to strengthen social harmony through interfaith dialogue and cooperation have yielded some success in Lombok, especially in reducing the potential for conflict. In addition, the long interaction between the Sasak Muslim and Balinese Hindu communities created space for collaboration in the economic and social fields, which is the basis for social cohesion today.

Furthermore, religious moderation in Lombok is not only about overcoming tensions, but also an effort to create greater balance in interfaith relations. As conveyed by Erni Budiwanti²⁹ that in this context, Islam and Hinduism in Lombok are often treated not as separate entities, but as part of a wider social life, where cooperation in the fields of economy, education and culture is a major focus. This is the result of a long history of adaptation between the two communities, which despite their religious differences, depend on each other in many aspects of daily life.

Overall, the historical impact of Balinese rule and Dutch colonialism on religious life in Lombok is still clearly visible today. Muslim and Hindu communities continue to interact in a complex context, where a long history of difference and acculturation creates a unique dynamic in Lombok. Efforts at moderation and interfaith dialogue, supported by a long history of interaction between the two communities, are an important foundation for creating better social cohesion in the future.

²⁷ Miftahur Ridho, 'Inter-Religious Relationship between Hindus and Muslims in Lombok', *Harmoni*, 16.1 (2017), pp. 38–56.

²⁸ Kingsley, 'Peacemakers or Peace-Breakers? Provincial Elections and Religious Leadership in Lombok, Indonesia'.

²⁹ Budiwanti, '5 The Purification Movement in Bayan, North Lombok: Orthodox Islam Vis-à-Vis Religious Syncretism'.



Figure 1. Pura Gunung Sari, the most beautiful Balinese temple in Lombok

Religious Moderation in Tradition and Ritual

a. Topat War Festival as a Symbol of Religious Moderation

Religious moderation in Lombok has a unique manifestation in various local traditions and rituals, one of which is the Perang Topat Festival. This festival is a real example of how the Sasak Muslim and Balinese Hindu communities in Lombok are able to maintain harmony through cultural practices that combine elements of both religions. As one of the islands with strong religious pluralism, Lombok has long been a living laboratory for interfaith harmony, where traditions such as Perang Topat are not only ritualistic, but also symbols of moderation that are rooted in local culture.³⁰

The Topat War Festival, held at Pura Lingsar, has a deep spiritual meaning. Pura Lingsar itself is a sacred place revered by Balinese Hindus and Sasak Muslims, signifying a shared sacred space that demonstrates interfaith harmony in Lombok. In the context of this ritual, Hindus and Muslims gather every year to throw ketupat or topat, a symbol of gratitude for the harvest and a prayer for shared prosperity. According to Harnish, the Topat War Festival is not just a symbolic ritual, but also a living symbol of the practice of religious moderation that has existed for centuries, when interactions between the two communities began to form.

Moreover, this ritual shows that religious moderation in Lombok is not only understood as an effort to avoid conflict, but as an active way to build social cohesion through the integration of different religious traditions. The people of Lombok, especially around Lingsar, have long practiced tolerance based on the understanding that religion is not only related to personal rituals, but also has a strong social function. In their research, Ningsih et

³⁰ David Harnish, 'New Lines, Shifting Identities: Interpreting Change at the Lingsar Festival in Lombok, Indonesia'.

al.,³¹ highlights that in the context of the Topat War, religious moderation was manifested in collaboration between Muslims and Hindus who celebrated the spiritual values they shared, albeit with different approaches.

According to Nensia,³² this festival shows how local traditions play a role in creating space for interfaith dialogue, which is very important in this modern era. Perang Topat creates an environment where religious differences are not seen as a source of division, but as a unifying force. In the context of religious moderation, this tradition is a symbol of the ability of local communities to maintain harmony without sacrificing their respective religious identities.

The Topat War Festival is also one of the proofs of how local culture is able to adapt to various social and religious dynamics. As explained by Krulfeld,³³ the tolerance and moderation manifested through this festival indicate that the people of Lombok have succeeded in responding to the challenges of pluralism in creative ways. Although the Muslim Sasak and Hindu Balinese communities have a history of tension, traditions such as the Topat War show that interfaith relations in Lombok are also steeped in a history of collaboration and mutual respect.

In addition, this festival also shows the importance of the role of religious leaders and community leaders in facilitating religious moderation. Suprpto³⁴ noted that in many communities in Lombok, religious leaders from both religions work together to ensure that values of moderation are maintained, especially during important moments such as the Topat War Festival. They act as a bridge connecting people from both religions, creating a peaceful and cooperative atmosphere that allows the festival to proceed without conflict.

Overall, the Topat War Festival is a powerful symbol of religious moderation embodied in cultural practices in Lombok. This tradition not only maintains the sanctity of the ritual, but also serves as an example of harmony between two different religious communities. The long history of interaction between Sasak Muslims and Balinese Hindus through this tradition shows that religious moderation in Lombok is the result of an ongoing process of adaptation and cooperation, making it an important model for multireligious societies in Indonesia and beyond.³⁵

³¹ Dewi Puspita Ningsih and others, 'Perang Topat as a Model of Moderation between Hindus and Muslims in Lingsar, West Lombok Regency, Indonesia', *Migration Letters*, 20.5, pp. 690–700.

³² Nensia Nensia, Subandri Simbolon, and Israpil Israpil, 'THE EXPRESSION OF RELIGIOUS MODERATION IN LOMBOK AS NEGOTIATION STRATEGY IN INTERFAITH ENGAGEMENT THROUGH THE TOPAT WAR', *Al-Qalam*, 30.1 (2024), pp. 176–86.

³³ Krulfeld.

³⁴ Suprpto Suprpto, 'Sasak Muslims and Interreligious Harmony: Ethnographic Study of the Perang Topat Festival in Lombok-Indonesia', *Journal of Indonesian Islam*, 11.1 (2017), pp. 77–98.

³⁵ Erni Budiwanti, 'Balinese Minority versus Sasak Majority: Managing Ethno-Religious Diversity and Disputes in Western Lombok', *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, 3.2 (2014), pp. 233–50.

b. Shared Traditions between the Sasak and Balinese Tribes

In addition to the Topat War Festival, there are other traditions that show how the Sasak and Balinese people in Lombok are able to share spiritual space and engage in religious life together. One important tradition that reflects this is the ritual ceremony at Pura Lingsar, a place of worship that has symbolic meaning for both communities. Pura Lingsar, built in the 18th century by the Balinese kings of Lombok, is a holy place for Balinese Hindus, but uniquely also has a special place called Kemalik which is used by Sasak Muslims, especially those who hold the Wetu Telu belief.³⁶

Wetu Telu is a syncretic Islamic belief system that developed among the Sasak people of Lombok, combining local traditional elements with Islamic teachings. This belief reflects the influence of local Hindu, Islamic and animist cultures, which places Lombok as a region with a complex and diverse religious identity. The use of Kemalik in Pura Lingsar by Sasak Muslims is clear evidence of how these two communities, despite their different religions, are able to share a worship space peacefully and harmoniously. This is a symbol of the practice of religious moderation that has been going on for centuries in Lombok.³⁷

This shared tradition not only indicates tolerance, but also shows how both communities respect each other's way of practicing their religious beliefs. At Pura Lingsar, Balinese Hindus perform prayers with unique rituals, while Sasak Muslims visit Kemalik to pray and make offerings to ancestral spirits, in accordance with the Wetu Telu tradition. This phenomenon is a manifestation of social harmony resulting from a long process of cultural and religious acculturation in Lombok.³⁸

More than just sharing physical space, this tradition also reflects an appreciation for the spiritual values that exist in each community. The people of Lombok have long understood that despite differences in worship, there are universal values that can be shared, such as respect for ancestors, prayers for prosperity, and efforts to maintain balance with nature. This allows both communities to practice their traditions without interfering with each other or questioning the validity of the other's beliefs.

In addition to Pura Lingsar, there are also other traditions in Lombok that involve interfaith interaction, such as several harvest celebrations and traditional ceremonies that are carried out together. According to Krulfeld, the Sasak and Balinese people in Lombok have built patterns of interaction that reflect cultural adaptation, where they not only live side by side but also share in several aspects of religious and cultural rituals. This combination shows that religious moderation does not only occur at the formal level, but also at the level of everyday life.³⁹

³⁶ Avonius.

³⁷ Erni Budiwanti, *Islam Sasak; Wetu Telu versus Waktu Lima* (Lkis pelangi aksara, 2000).

³⁸ Budiwanti, *Islam Sasak; Wetu Telu versus Waktu Lima*.

³⁹ Krulfeld.

This cooperation is also supported by the collective awareness of religious leaders of both communities who actively promote peace and tolerance. For example, in many ceremonies at Pura Lingsar, Hindu religious leaders and Muslim community leaders work together to organize the ritual agenda and maintain order during the ceremony. This ensures that the shared tradition is maintained and becomes a symbol of the harmony that has been built between them. As highlighted by Mutawali,⁴⁰ Religious moderation that is developing in Lombok is an important model for efforts to maintain harmony between religious communities in Indonesia.

Thus, the shared traditions between the Sasak and Balinese in Lombok, such as the rituals at Pura Lingsar, demonstrate how interfaith relations can be peaceful and productive. These traditions are proof that despite religious differences, interaction and collaboration can create a shared space of tolerance and respect for each other's beliefs. Lombok, with its rich historical and cultural heritage, continues to be an example of religious moderation in Indonesia.

c. Religious Practices That Reflect Religious Moderation

Religious moderation in Lombok is not only reflected through grand traditions such as the Topat War Festival, but also through simple yet meaningful daily practices. The lives of the Lombok people, who are mostly made up of the Sasak Muslim community and the Balinese Hindu community, show that religious diversity can be integrated into social life without causing tension. One example of this religious moderation is how the Sasak Muslims and Balinese Hindus respect each other's religious practices. During the Nyepi celebration, a Balinese Hindu holiday that is celebrated with tranquility and reflection, the Sasak Muslims in several areas help maintain the tranquility by refraining from disturbing, showing mutual respect between the two communities.⁴¹

In contrast, Hindus in Lombok also respect the month of Ramadan, during which Muslims fast. During this holy month, Hindus in some areas refrain from carrying out activities that could disrupt Muslim worship, such as holding noisy or festive events. This attitude of mutual respect reflects the values of religious moderation that have been embedded in the local culture of the Lombok community, which sees religious diversity as an integral part of living together. They realize that social harmony can only be achieved if there is a collective awareness to respect the rights and religious practices of each individual.⁴²

⁴⁰ Mutawali Mutawali, 'Moderate Islam in Lombok: The Dialectic between Islam and Local Culture', *Journal of Indonesian Islam*, 10.2 (2016), pp. 309–34.

⁴¹ Dedy Wahyudin Sanusi, 'The Genealogy Of Moderate Islam In The Sasak People's Religious Experience', *Khazanah: Jurnal Studi Islam Dan Humaniora*, 20.2 (2022), pp. 245–62.

⁴² Susilo Edi Purwanto, 'The Process of Developing Religious Moderation Values in the Social Interaction of the Bali and Sasak Ethnicity in Lombok', *Jurnal Syntax Admiration*, 4.11 (2023), pp. 2110–26.



Figure 2. Topat War Tradition, a Symbol of Muslim and Hindu Tolerance in Lombok

This practice of religious moderation is rooted in a long history of interaction between Muslim and Hindu communities in Lombok. Despite various political and social changes over time, the values of moderation are still maintained and guarded by the community. In this context, moderation is not only understood as an attitude of tolerance, but more than that, as an active effort to maintain good relations between religions and ensure that each community can practice their beliefs without hindrance. As expressed by Sanusi, religious moderation in Indonesia, especially in Lombok, is an important part of local identity that allows for the creation of harmony amidst diversity.⁴³ The awareness of mutual respect for religious celebrations is also reflected in the collective efforts of the Lombok community to ensure that religious holidays, both Islamic and Hindu, can take place without disruption. For example, during Idul Fitri, Hindus give greetings and often participate in social events held by the Muslim community, such as eating together or gotong royong. Likewise, Sasak Muslims also celebrate Hindu holidays in appropriate ways, such as participating in social activities or providing logistical support for certain events.⁴⁴

This practice of religious moderation is also supported by religious leaders and community leaders who actively promote interfaith dialogue. This dialogue does not only occur at certain times, but also takes place in everyday life. Religious leaders from both communities often sit together to discuss issues related to religious life and seek joint solutions if there are problems. This shows that religious moderation in Lombok does not only emerge spontaneously, but is also supported by a strong social structure, where Muslim and Hindu communities are actively involved in creating and

⁴³ Sanusi.

⁴⁴ Cederroth.

maintaining peace.⁴⁵ In conclusion, religious moderation in Lombok has become part of the daily culture that is firmly held by its people. Religious practices that reflect this moderation are not just formalities, but are a reflection of the values of togetherness and mutual respect that have taken root in Lombok society. These values allow the people of Lombok, who come from diverse religious backgrounds, to live in harmony and show that religious moderation can be a force for creating a peaceful and united society.⁴⁶

CONCLUSIONS

Religious moderation in the Balinese diaspora community on Lombok Island is the result of a long history of social, political, and cultural interaction between the Muslim Sasak and Hindu Balinese communities. The Balinese diaspora that began in the 17th century has had a significant influence on the lifestyle of the Lombok community. Despite historical tensions between the two communities, religious moderation has succeeded in creating real harmony, especially through shared traditions and rituals such as the Topat War Festival in Lingsar.

Religious moderation in Lombok is not only an effort to reduce conflict, but also serves as a foundation for strengthening social solidarity amidst religious differences. These moderate practices have contributed to the creation of social cohesion that allows both communities to live side by side with mutual respect for each other's beliefs and traditions. Thus, religious moderation is an important key in maintaining peace and harmony in a multireligious society, especially in Lombok, and is a model for other regions in Indonesia in dealing with religious diversity.

⁴⁵ Kingsley, 'Redrawing Lines of Religious Authority in Lombok , Indonesia Author (s): Jeremy J . Kingsley Published by : Brill Stable URL : <https://www.jstor.org/stable/43495825> Redrawing Lines of Religious Authority in Lombok , Indonesia'.

⁴⁶ David D Harnish.

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