

THE IMPLEMENTATION OF RITUAL COMMUNICATION IN THE PERSPECTIVE OF RELIGIOUS TOLERANCE AT THE SARASUTA HOLY PLACE IN WEST LOMBOK

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Keywords:	Abstract
ritual communication, traditional customs, religious culture, tolerance, Sarasuta.	<i>This article aims to explain the implementation of ritual communication carried out by the Balinese-Hindu and Sasak-Islamic people at the Sarasuta holy place, Lingsar Subsubdistrict, West Lombok Regency from the perspective of religious tolerance. The method used in producing this study is interpretive qualitative using a case study model. Based on the research results found three findings. First, ritual communication presented by followers of two different religions, namely Sasak-Islam and Balinese-Hindu as the implementation of a belief system to improve the quality of life. Second, the Muslim-Sasak community carries out ritual communication as the implementation of the customary traditions inherited by their predecessors, while the Balinese-Hindu community implements ritual communication as the continuation of Hindu religious culture. Third, the ritual communication of people of different religions in the Sarasuta holy place in the social dimension tends to strengthen religious tolerance.</i>

Kata kunci:	Abstrak
komunikasi ritual, adat istiadat, budaya religius, toleransi, Sarasuta,	Penelitian ini bertujuan untuk menjelaskan pelaksanaan komunikasi ritual yang dilakukan oleh masyarakat Bali-Hindu dan Sasak-Islam di tempat suci Sarasuta, Kecamatan Lingsar, Kabupaten Lombok Barat dalam perspektif toleransi beragama. Metode yang digunakan dalam menghasilkan penelitian ini adalah kualitatif interpretatif dengan menggunakan model studi kasus. Berdasarkan hasil penelitian ditemukan tiga temuan. Pertama, komunikasi ritual yang dihadirkan oleh pemeluk dua agama yang berbeda, yaitu Islam-Sasak dan Hindu-Bali sebagai implementasi dari sistem kepercayaan untuk meningkatkan kualitas hidup. Kedua, masyarakat Islam-Sasak melakukan komunikasi ritual sebagai implementasi dari tradisi adat yang

		diwariskan oleh para pendahulunya, sedangkan masyarakat Bali-Hindu melakukan komunikasi ritual sebagai kelanjutan dari budaya agama Hindu. Ketiga, komunikasi ritual umat berbeda agama di tempat suci Sarasuta dalam dimensi sosial cenderung memperkuat toleransi beragama.
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I. INTRODUCTION

Plurality in social and religious life in Indonesia often creates social problems without proper management. This phenomenon is indicated by the emergence of a number of conflicts that are suspected to be rooted in religious differences. This condition is the opposite of the expectation as contained in the teachings of each religion that religious practice aims to build social harmony, both internally among religious adherents and externally among religious adherents different. This is in line with Durkheim's expression (in Ishomuddin, 2002) who argues that religion plays an important role, namely as an integrator of society.

Referring to Yewangoe, (2001) that religion is a system of interpretation of the world that provides an articulation of self-understanding and the place and duties of human beings in society in the universe. Religion in the functional definition as the core of society that is constitutive of society. Amran (2015) reveals that religion contains human belief in supernatural powers that seem to accompany humans in a broad scope of life. Religion in relation to this has values for life individually as well as in relation to social life which has an impact on everyday human life.

In interaction with other individuals in society, religion helps humans determine their roles and responsibilities as members of the human family. One of the main things that religions offer to humans is peace. Peace with oneself, peace with others, peace in society, peace in this world, even peace in the hereafter (Gunadha, 2001). In this regard, in a smaller scope, namely in humans, at the most personal level, religious teachings help humans to humanize themselves. At this level, the embodiment of religious teachings can be used as a guide for his life and for formulating his goals in life, both in the physical aspect and in the spiritual aspect. By having a steady form of belief they are able to form optimism in maintaining their vitality. In line with that, Tim Penyusun (2006) argued that the teachings, especially in the teachings of Hinduism have alignment goals with national development, namely to balance inner and outer life.

On the other hand, when pluralism in religious social life is not managed properly it tends to create conflicts based on religious practices. This phenomenon is the other side of religion as expressed by Marx as a disintegrator in a society. If you think about cases that arise

like this, it cannot be separated from the large role of the interpretation of the people towards the teachings of the religion they adhere to. In responding to the emergence of various behaviors in the midst of religious life, the basis is the interpretation of the text used as a source of behavior guidelines.

In looking at social conflicts, especially those in the realm of religion in Indonesia, according to Soetrisno(2003) that religion as a vehicle that is very effective in mobilizing the masses. But, the effectiveness of religion as a cause of conflict depends on the conditions experienced by a society. Religion will easily become mobilized to achieve negative goals, such as causing conflict, if people experience high economic and political powerlessness.

On the contrary, in social life according to the views of sociologists of religion, a religious symbol that is accepted and believed as a point of similarity in faith or beliefs of all members of a religion gives an important influence on the establishment of cohesive relationships between its adherents. On the other hand, the gradation of religious group self-assessment runs parallel to the beliefs of its members in a symbol that is believed to be a concrete statement from the highest reality positive group (God) to carry out His work. In the realm of religious social life, a symbol of brotherhood which is not in the form of an institution but a person who has contributed to his people, turns out to promote a sense of community cohesion to the highest level (Hendropuspito,1983). In synergy with that, the ritual practices carried out by the Sasak-Islamic community and the Bali-Hindu community in Sarasuta holy place represent awareness to build social cohesion. They use the sacred place of Sarasuta in the dimension of faith to implement their belief system with specific goals in their life and in the social dimension they realize social relations.

A harmonious relationship between adherents of different religions is a must. This can be done by bringing people of different religions closer and communicating so they can understand each other. Such communication can occur in the form of ritual communication. This phenomenon is similar to that carried out by followers of Islam and Hindus in the sacred area of Sarasuta, Lingsar subsubdistrict, West Lombok Regency. In that place, two adherents of different religions carry out religious ritual activities together, namely between Hindus and Muslims. This has happened since historical times, namely during the reign of the Karangasem Bali Kingdom in Lombok. Adherents of Hindus carry out religious activities according to the procedures practiced by Hindus, while the Sasak-Islam community carry out rituals of traditional customs passed down by their predecessors. The ritual communication of the multi-religious community embodies tolerance as the basis for building social harmony.

II. METHODS

This article is the result of research designed in a qualitative, interpretive type with a case study model to examine the implementation of ritual communication carried out by two groups of followers of different religions, namely Sasak-Islam and Bali-Hindu at the Sarasuta holy place, Lingsar subsubdistrict, West Lombok Regency. Referring to Yin (2004) that case studies provide opportunities to maintain holistic characteristics and events in real life. The data needed in this research is to collect events that have occurred related to the ritual communication of two adherents of different religions in a holy place in Sarasuta. Referring to Nazir (2009) that data collection which is carried out after all events have occurred is an ex post facto model.

This research requires qualitative data types. The data is in the form of words, expressions, ideas, and opinions from data sources in accordance with the established data collection techniques. Data sources are categorized into two, namely primary and secondary sources. Primary data sources were obtained directly from observations and interviews conducted with a number of informants. The informant determination technique is based on purposive techniques. This technique is carried out by determining a number of informants based on the desired objectives of this research. This study uses descriptive interpretive analysis through the process of organizing and sorting data into patterns, categories and units so that it is easier to draw conclusions. The process of analyzing descriptive data in this study was carried out in three stages, namely classification, reduction, and data interpretation. Classification of data in this study was carried out by grouping data consisting of: (1) data obtained from observations, (2) data obtained from interviews, and (3) data obtained from the results of documentation. This treatment is very important to facilitate checking and subsequent analysis. Researchers perform data reduction simultaneously during data mining in the field. Data reduction in this study was through a process of selecting, focusing attention, and simplifying raw data taken from the author's notes while collecting data in the field. Interpretation was carried out during the research process starting from data collection which aims to obtain meaning, especially those related to symbolic activities related to ritual practices carried out by Hindus and Muslims in the sacred area of Sarasuta, Lingsar Subdistrict, Lombok Regency.

III. RESULTS AND DISCUSSION

3.1 Ritual Communication as a Representation of Interfaith Community Belief Systems

The implementation of ritual communication between Muslims and Hindus at the Sarasuta holy place, Lingsar subdistrict, West Lombok Regency is indicated by the ritual implementation of two groups of followers of different religions in a way that is in accordance with their beliefs. *First*, ritual communication between the adherents of the two different religions, namely between the Balinese who embraced Hinduism and the Sasak ethnic who embraced Islam since historical times when the early arrivals of the Balinese to Lingsar were well received by the Sasak people. They live side by side and show a harmonious life because each other understands each other's activities. Balinese people who embrace Hinduism carry out religious activities as they do in their place of origin, namely on the island of Bali. In carrying out the teachings of Hinduism in Lombok, especially around the Lingsar area, they realize the implementation of this religion by applying the Balinese cultural system. Even though they carry out the teachings of Hinduism and Balinese culture, in practice it is not nearly the same as what is done in their place of origin, namely Bali. There are a number of differences in the cultural system applied by the Bali-Hindu community in Lombok. The dissimilarity is caused by the place where the Balinese are located. The place of the new settlement, namely in Lombok, had a significant influence on the implementation of the religion and cultural practices carried out. Bali's relationship with Lombok became closer after Dutch colonization. In this regard, Sendra (2016) stated that politically, Bali and Lombok are made into the Bali-Lombok residency, which includes the Lombok afdeeling whose position is in Mataram city.

Second, communication that occurs between Bali-Hindu and Sasak-Islam does not only occur verbally but also in nonverbal aspects. Verbal communication is done using utterances that are usually done when communicating verbally. Verbal communication is carried out using language understood by each party. There are two languages used as a means of communication between Bali-Hindu and Sasak-Islam, namely Bali language and Sasak language. Bali language is the language used in conducting conversations among Balinese people. Likewise, the Sasak language is the native language used to carry out conversations with fellow Sasak people. Because the relationship between the Balinese and the Sasak people in Lingsar Village is very close, they learn from each other the languages spoken by different ethnicities. In this case, the Balinese who already have Balinese as their daily language of conversation also learn Sasak so they can communicate with the Sasak people.

The non-verbal language used in the communication process between Bali-Hindu and Sasak-Islam do not use conversational language. Non-verbal language used such as codes, signs, or symbols, or other forms of sign language that they have agreed upon. They use non-verbal language in certain activities and not necessarily in everyday life. This non-verbal language is widely practiced in activities that have a cultural nuance, both those carried out by the Balinese and the Sasak people in relation to preserving ancestral traditions. In this regard, Wirawan (2019) suggests that a number of cultural events, especially in the arts, are carried out by Balinese and Sasak people in Lombok using local languages that are easy for the two ethnicities to understand. This can be seen in the art activities involving Balinese and Sasak artists.

Third, the livelihood system that was worked on by the Bali-Hindu and also by the Sasak people who were Muslim at the beginning of the Balinese residing in Lombok, especially in Lingsar Village was almost similar. The similarity lies in the livelihoods that they are mostly engaged in as farmers. Based on this, they live side by side and at the same time help each other when they encounter problems related to carrying out the profession as farmers. The similarity in carrying out these professions has been the glue in realizing good relations between the Bali-Hindu and the Sasak people who are Muslim since historical times. They communicate in solving problems in everyday life, especially in agriculture. Referring to Maretha (2015) that the social relations between the Balinese and the Sasak people are very close, one of which is because they have a loan shark kinship system. This is shown by the people in the Pemenang area in Lombok. In line with that, Suprpto (2015) also revealed that Sasak-Islam and Bali-Hindu communities have “quotidian bonds” (unofficial ties) that are implemented to build social cohesiveness in everyday life.

Fourth, based on the results of observations in the field it was found that the cultural system instilled by the Bali-Hindu community in Lombok has similarities with the cultural system applied by the Sasak-Islam people. The similarity of these cultural aspects can be seen from various aspects, such as in customary dress procedures, ways of realizing ancestral traditions, in ritual practices, in socializing procedures, in maintaining ethics, in respecting ancestral traditions, and what there are similarities in these cultural aspects apparently in the past there was an exchange of several cultural aspects so that there was an element of resemblance. One of the similarities in the cultural aspects of dress can be seen to date, that the traditional clothes of the Sasak ethnic and the traditional clothes of the Balinese ethnic do not seem much different. In cultural activities such as weddings, traditional activities and others,

the Sasak people display clothing that is similar to the traditional clothes worn by the Balinese people. This shows that in terms of the cultural aspect, the Balinese, who are Hindus, and the Sasak people, who are Muslims, have established a communication so that similarities in the aspects of dress can occur and can still be maintained today.

There are a number of factors that indicate a close relationship between Bali-Hindu and Sasak Muslims, especially in the cultural aspect which is closely related to efforts to create togetherness and strengthen unity. Based on this, the following describes the form of ritual communication between Bali-Hindu and Sasak-Islam at the Sarasuta holy place, Lingsar Subdistrict, West Lombok Regency.

The ritual communication implemented in the belief system carried out by Bali-Hindu and Sasak-Islam in the sacred area of Sarasuta, Lingsar subdistrict, West Lombok involves ritual practices according to their respective beliefs. Ritual practices carried out by the Hindu community at the Sarasuta holy place as a form of devotion to Supernatural and all of His manifestations that reside in that place. The place used to perform rituals in the uppermost area is called *jeroan*. The *jeroan* area is also called *uttama mandala* (the area with the highest level of purity) consisting of several sacred buildings which in Hindu society are called *pelelinggih*. The *pelelinggih* are a symbol of Supernatural's palace and a manifestation of Him who is believed to reside in that place. The peak of the ceremony performed by Hindus is called *odalan* or *pujawali* which comes once a year. The *pujawali* ceremony in the *jeroan* (temples) area falls on the *purnama sasih kedasa* (during the full moon of the tenth month of the Bali-Hindu calendar). The *pujawali* ceremony was attended by Bali-Hindu who live around Lingsar Village and those who come from outside Lingsar Village. As for the means brought by the Balinese in carrying out the *pujawali* ceremony or other ritual activities, they are brought directly from their place of origin which is then used as a means of carrying out the ceremony. This is as expressed by Inaq Icah (an informant) that Balinese people also come to this place (Sarasuta sacred area) to perform ritual activities. Balinese people who come here carry rituals with the aim of praying in the temple area which is located at the top. Balinese people who come here to perform rituals by bringing offerings in the form of offerings, then they are due.

Based on the statement conveyed by the informant above, it was revealed that the Balinese who came to carry out religious activities in the sacred area of Sarasuta brought directly the required ritual equipment. If the person who is going to carry out the prayer they bring prayer tools in the form of simple ritual forms. Meanwhile, when there is a *pujawali*

ceremony, the type of ritual means that is brought is different from the type of ritual when they come to just pray.

In the other hand to the case when the Sasak people came to the Sarasuta sacred area they performed ritual activities in a place at the bottom of the Sarasuta holy place. This is as stated by the informant Inaq Icah (an informant) that while the Sasak people who come here to carry out ritual activities are located at *Kemaliq* which is located at the bottom. In the past there were also Sasak Muslim people who came to this place to carry out ritual activities such as circumcision ceremonies.

Based on the statement conveyed by the informant above, it is known that apart from Balinese Hindus who come to the Sarasuta sacred area to carry out ritual activities, there are also Sasak people who come to that place. Even though they come to the same place, the Sasak people who come to perform the ritual are not in the temple section but they do it in the lower part, which is in the *kemaliq*. The Sasak people who came to this place in the past generally performed ritual activities, such as *sunatan* (circumcision ceremonies). This shows that the Balinese and Sasak people in carrying out religious activities in that place already have their respective places so that they do not mix in carrying out ritual activities.

Rituals related to *manusa yadnya* (ceremonies to improve human status according to Bali-Hindu) which are performed in the sacred area of Sarasuta, such as ceremonies given to babies. Based on the data obtained in the field, the *manusa yadnya* ceremony which was carried out at that place was *otonan*. This is as stated by Inaq Icah (an informant) that some time ago there were Balinese people who came here with the aim of performing “ceremonies on babies” according to their traditions.

Based on the results of the interview above, it is known that the Balinese who are Hindu in carrying out ritual activities are part of the traditions passed down by their ancestors since the past. This tradition is related to the ceremony given to their baby. In the practice of Balinese religious life, the ceremony given to the baby is part of the *manusa yadnya* ceremony. The ceremony is a way to purify the baby from the impurities that have been brought from birth. Through the *manusa yadnya* ceremony the aim is to purify the baby from the impurities inherent in him abstractly. The ceremony aims to improve the spiritual quality of the child so that it is hoped that he will become a *suputra* children (children showing noble character). The Suputra children are children who want to follow the teachings taught by Hinduism and stay away from mandated prohibitions so that these children will be useful in the future.

Some of the rituals carried out by the Sasak people who are Muslim in the past were also related to ceremonies for babies. The ceremony is a *sunatan* (circumcision ritual). It can be concluded that Balinese people who are Hindus and Sasak people who are Muslims have a very good relationship. The relationship between the Balinese and the Sasak people is very close, especially regarding the rituals of each of these ethnicities. This was stated by the informant Mahrahman stated that between the people of Bali and the people of Sasak here are like brothers. The Balinese and Sasak people who have come here to perform rituals have always shown harmony. Until now, there have been no serious problems between the Balinese and the Sasak people. Even though they have different ethnic groups and different religions, they can still show harmony.

Based on the interviews above, it can be seen that the Balinese and the Sasak people, especially in Lingsar Village, West Lombok Regency, have such closeness that they seem like brothers. They no longer consider ethnic differences to be a barrier in establishing brotherly relations. Likewise, the difference in religion that they profess is also not a gap to create brotherhood. Through the implementation of rituals in accordance with their respective traditions, both the Hindu Balinese and the Muslim Sasak people are able to show attitudes of harmony. This also shows that there have never been serious problems between the Balinese who are Hindus and the Sasak people who are Muslims. It seems that the differences are limited to the colors that knit the beauty of life between them.

Based on the explanation above, there is a very important point to point out related to the communication that occurs between Balinese Hindus and Sasak Muslims in relation to the implementation of a belief system indicating harmonious communication. The harmony has two dimensions, namely concerning vertical and horizontal aspects. The vertical aspect that occurs in the process of communication between Balinese Hindus and Sasak Muslims is related to supernatural forces. These supernatural powers are believed to give grace in accordance with the wishes of the people through the implementation of religious rituals. In this regard, there is a process of communication between the people, both the Balinese who are Hindus and the Sasak people who are Muslims with forces that are above the real world. The communication that occurs is through ritual symbols that are offered in accordance with their respective traditions. The tradition carried out by the Sasak people who embrace Islam and the Balinese who embrace Hindu as an implementation of the belief system also occurs at the topat war ceremony in Lingsar. Referring to Sumada (2011) that the traditional ritual rituals of the Topat war carried out in Kemaliq Lingsar which involve the Sasak people who embrace Islam who

are also accompanied by the Balinese who are Hindus have the potential to always maintain harmony.

3.2 Ritual Communication as Cultural Representation of Interfaith Communities

Ritual communication in the cultural system that occurs between the Balinese who are Hindu and the Sasak ethnic who are Muslim occurs in cultural practices that are actualized by each ethnic. The Balinese people practice Balinese culture which is based on the teachings of Hinduism. They practiced this culture in Lombok since the early days of the arrival of the Balinese around the 16th century. According to Agung (1992) that the arrival of Balinese people to Lombok in large numbers occurred when the Karangasem kingdom expanded its territorial authority to Lombok. The arrival of the Balinese people as followers of King Karangasem based on historical data after conquering the Pejanggi Kingdom. After conquering the Pejanggi Kingdom, the Karangasem Kingdom built a center of power in Lombok, namely around the present Mataram city.

Balinese people who come and live in Lombok live in groups with other Balinese people. In the life of this group, the Balinese embody the cultural system as practiced in their place of origin in Bali. Even though this cultural system is implemented by Balinese people who are in Lombok, in practice not all Balinese culture is embodied in Lombok. There are several aspects of Balinese culture that have adapted to their new place in Lombok. Apart from being caused by the natural environment which is not exactly the same as in Bali, this adaptation is also due to the cultural influence of the Sasak people. Based on this, there are some differences in practice between Balinese culture practiced in Bali and Balinese culture practiced in Lombok.

The Balinese cultural system which has been influenced by the Sasak culture has characteristics that are not the same as those in Bali. These characteristics are like the mutual cooperation system of the Balinese people in Lombok who know the *sidhikara* system. While the Balinese who practice Balinese culture in Bali, the mutual cooperation system is accommodated by the *banjar* system and *pakraman* Village. The *sidhikara* system seems to be a priority in accommodating religious activities that involve large numbers of people. Some *sidhikara* systems are formed based on clan ties and some are formed based on kinship ties. The *sidhikara* social system in Hindu society in Lombok has been used since historical times as a vehicle to accommodate socio-cultural and religious activities, especially among Balinese Hindus. According to Kembarawan (2018) that the *sidhikara* social system owned by the

Balinese people in Lombok has been built since historical times. The *sidhikara* social system is used as a medium for building social bonds among Balinese people in the implementation of Hinduism.

On the other hand, the Sasak people also have a cultural system that they inherited from their ancestors from the past. The cultural system applied by the Sasak people is in some ways similar to the cultural system applied by the Balinese people. There are several cultural elements that have similarities so that this strengthens the assumption that the people of Bali and Lombok have exchanged cultures with each other. One of the most frequently found examples relates to similarities in these cultures, such as traditional dress patterns, language patterns, patterns in the art system, and so on. With regard to communication, Chandra (2020) examines the existence of dynamics in social communication between the Balinese and the Sasak people. The dynamics of social communication bring positive and negative impacts.

In relation to the cultural practices implemented by the Balinese who are Hindus and the Sasak ethnic who are Muslims in Lingsar village, West Lombok, according to the results of field observations and also the results of interviews show similarities. These similarities are actualized in cultural practices that are carried out together. This can be seen in the sacred area of Sarasuta where the Balinese and the Sasak people each practice a cultural system that is owned by each ethnic so that there are similarities. Cultural practices implemented jointly in the sacred area of Sarasuta, such as in the tradition of purifying newborns. Balinese people who believe in traditions passed down from their ancestors practice quarterly rituals, *otonan*, or other activities inherited from their ancestors. Likewise, the Sasak people also perform rituals, such as circumcision and hair cutting ceremonies in the sacred area of Sarasuta. This is as stated by Mahrahman (an informant) stated that the past, the Sasak people often came here to carry out activities related to their ancestral traditions, such as carrying out hair-shaving ceremonies and holding *slametan* ceremonies. But lately the Sasak people have begun to rarely come here to carry out activities related to their ancestral traditions.

Based on the expressions conveyed by the informant above, it was revealed that in the past the sacred area of Sarasuta was not only used by Hindus to carry out activities related to cultural practices and the implementation of the Hindu religion, but also used by the Islamic community to carry out traditional activities related to continuation of ancestral traditions. Even though the Sasak people are Muslim, they also have a belief in rituals as part of transmitting the cultural values of their ancestral heritage. There are several forms of ritual practiced in the area as stated by the informant above, such as the *slametan* ceremony and the hair-shaving

ceremony. This also implies that the Sasak people also practice ancestral traditions just as the Balinese practice their culture.

The relationship between the Balinese people who are Hindus and the Sasak ethnic who are Muslims from the past until now for the Lingsar area and its surroundings can still be maintained. In implementing cultural aspects between the two ethnicities of different religions, they create a mutual understanding of one another. This is as expressed by Mahrahman (an informant) that the relationship between the Balinese and the Sasak people has always been very good. Recently, this good relationship can still be maintained. There are no urgent issues that have caused polemics between the Hindu community and the Islamic community in the Lingsar village area and its surroundings.

The expression conveyed by the informant above implies that between the Balinese and the Sasak people a harmonious relationship has been built since historical times to the present. In this connection also can not be separated from the communication that occurs between the two ethnic groups of different religions. This phenomenon is based on the logic that in forming social relations the aspect of communication plays a very important role. The communication that occurs between the two ethnic groups of different religions involves both verbal and non-verbal communication.

Verbal communication that occurs between the Balinese who are Hindus and the Sasak ethnic who are Muslims occurs through oral utterances. The communication generally uses the medium of spoken language. In this regard, the Balinese living in the Lingsar sub-subdistrict and its surroundings understand Balinese and Sasak well. When they communicate with Balinese people they use Balinese as the language of instruction. Likewise, when the Balinese communicate with the Sasak people, they tend to use the Sasak language as the language of instruction. The same thing also happened to the Sasak people who know two languages, namely Sasak and Balinese. When the Sasak people communicate with the Sasak people they use the Sasak language as the language of instruction. If the Sasak people communicate with the Balinese there are two possibilities. *First*, if there are more Balinese people they use Bali language as the language of instruction. *Second*, if there are more Sasak people they use Sasak language as the language of instruction.

Non-verbal communication that occurs between Balinese Hindus and Sasak people who are Muslim is realized in various domains, such as the cultural realm, the artistic realm, and other domains. In the realm of communication culture, it is embodied in the cultural symbols used by the Balinese and the Sasak people. These symbols were created by each ethnic to enrich

their cultural treasures. The cultural symbols used as a means of communication are numerous and of many types. Through these symbols they communicate that the meaning of the message conveyed through the symbols used as a means of communication can be understood.

Non-verbal communication in the realm of art is manifested in art created by the Sasak people and also art created by the Balinese people. Based on the results of field observations it was found that there is a closeness between the art forms owned by the Sasak people and the Balinese. To demonstrate this truth, many Sasak people have joined art galleries owned by Balinese people to express their artistic creativity. Likewise, the Sasak people also have art galleries and many Balinese people are interested in studying them. This implies that art is also a vehicle for creating horizontal communication between the Balinese who are Hindu and the Sasak people who are Muslim.

3.3 Ritual Communication in the Perspective of Religious Tolerance

The ritual communication that occurs between Balinese Hindus and Sasak ethnicities who are Muslim in the sacred area of Sarasuta is communication related to activities that involve the participation of many people. There are a number of activities carried out by the Hindu Balinese and the Sasak ethnic who are Muslim around the sacred area of Sarasuta, such as mutual cooperation activities, activities for building facilities and infrastructure, activities related to the agricultural system, and other activities that involve the participation of many people. Activities related to *gotong royong* (work together in completing the work) carried out by the two ethnic groups of different religions in historical times were carried out together both when they worked within the internal environment of their fellow ethnicitiesmen and which involved inter-ethnic activities. These attitudes of togetherness have been well maintained so that good communication is established among them, both internally among the same ethnic and externally between different ethnicities. These cooperative qualities build a closeness between them so that they consider themselves as brothers. This is in line with Wirawan (2022) that the people of Lombok since historical times have shown inter-religious and cross-ethnic social interaction. There are many activities that involve the active role of cross-ethnic and multi-religious communities, such as the customary tradition of *memarek* in North Lombok.

The nature of mutual cooperation between Balinese and Sasak ethnic groups creates solidarity so that they can be united in carrying out social activities. Mutual cooperation activities carried out jointly between the two ethnicities of different religions contain communicative aspects, both verbally and non-verbally. Communication that occurs verbally

is of course related to the delivery of messages, both those carried out by the Sasak people and the Balinese people. The verbal message delivery system is often carried out in activities that they carry out together. In reality they communicate using languages that are mutually understandable to those involved in the communication process. The verbal language is horizontally used in the communication process internally among the same ethnic group as well as externally with different ethnicities.

The same thing also happens when carrying out activities in infrastructure development that they use together. Starting from the planning process will make an activity both building and repairing infrastructure has already occurred a communication process. The communication is done verbally.

In analogy with the above, ritual communication is also carried out in activities related to the agricultural system carried out by the Hindu Balinese and the Sasak ethnic who are Muslim, which involves conveying messages in the realm of livelihood they are engaged in as farmers. Observing the historical background, the Balinese people who came to Lombok, especially to Lingsar after the Karangasem Kingdom succeeded in expanding to Lombok, were predominantly farmers by profession. In doing farming, the Balinese people seem to have an advantage in terms of skills. Because of that the Sasak people try to follow the patterns actualized by the Balinese people. In this case there is also verbal communication between the Balinese and the Sasak people in an effort to improve agricultural output in a better direction.

Ritual communication within the realm of the agricultural system is also inseparable from the ritual traditions carried out by Balinese Hindus. This tradition is implemented in making rituals that are presented in connection with efforts to improve the quality of agriculture. In line with this, the Sasak ethnic community also tries to follow the ways practiced by the Balinese people. This is where the uniqueness lies in that the ritual communication that occurs which involves many people cannot be separated from the religious practices carried out by the Balinese people.

The ritual communication in relation to the realm of the profession as a farmer also involves aspects of supernatural power which are believed to have an influence on the agricultural products they produce. This is based on the idea that these supernatural powers control the universe so they need to be given respect. In addition, they pay respects by using ritual means. This shows that the existence of ritual communication in the realm of the livelihood system is a reality that concerns the relationship between humans together with power entities in the universe.

The ritual communication in the horizontal dimension, between the Balinese who are Hindus and the Sasak people who are Muslim can be seen from the relations between the two ethnic groups who are of different religions. They both came to the place with the aim of carrying out ritual activities, behind which communication also took place, especially verbal communication between the two ethnic groups. The communication process created closeness between the two ethnic groups. In line with that they at the same time melt the barriers that limit the differences between them. The two points of communication, both vertical and horizontal communication that occur in the realm of belief systems practiced in the sacred area of Sarasuta, Lingsar Subdistrict, West Lombok Regency, have a positive dimension to build harmony between the two different ethnicities and the belief systems they adhere to are also different. In line with that, Jayadi (2019) reveals that the traditions carried out by the Sasak and Balinese people in Lombok are a vehicle for realizing harmony. This can be seen in the topat war tradition carried out in Lingsar which shows the values of tolerance.

IV. Conclusion

Based on the results of this study, three findings were found as conclusions in response to the focus of the problems posed. *First*, ritual communication presented by followers of two different religions, namely Sasak-Islam and Balinese-Hindu as the implementation of a belief system to improve the quality of life. Each religious group, namely Muslims and Hindus, has the belief that performing rituals at the Sarasuta holy place is the best way to improve their quality of life. *Second*, the Sasak-Islamic community carries out ritual communication as an implementation of the customary traditions passed down by their predecessors. The Sasak indigenous people are very obedient in continuing the traditions handed down by their predecessors since historical times. The Balinese-Hindu community implements ritual communication as a continuation of religious cultural traditions related to Hindu religious practices. Ritual communication carried out by Balinese people shows the existence of procedures for implementing Hinduism with Balinese cultural traditions. *Third*, the ritual communication of people of different religions in the Sarasuta holy place in the social dimension tends to strengthen religious tolerance. Two groups of followers of different religions, namely Muslims and Hindus, realize the importance of maintaining social relations in carrying out rituals that tend to create social harmony.

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