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ACTUALIZATION OF QURANIC VALUES IN THE ISLAMIC TRADITION MAULID AND TAKBIRAN PARADE TO PREVENT COMMUNITY CONFLICT IN LOMBOK WEST NUSA TENGGARA INDONESIA

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Abstract

Indonesia is a country known for religious harmony, differences in ethnicity, race, mindset and character of each person as well as differences in beliefs, make it vulnerable to conflict in the community, such as religious conflicts that occur between Muslims and Buddhists in Bentek West Lombok, religious marriage conflicts in North Lombok, conflicts of land destruction of Ahmadiyah congregations in East Lombok. Social conflicts will turn into religious conflicts and even political conflicts can potentially become religious conflicts if there is a lack of dialogs and cooperation in the midst of society, therefore interfaith dialog is very necessary. The research method used in this research is a qualitative method with a descriptive analysis approach. The results of this study indicate that, the way to avoid conflict is to return to clinging to the truth of each religion and holy book and make traditions and culture as a medium to glue relationships in society, one form of culture in society that can be a medium for interfaith dialog is the tradition of Takbiran and Maulid Prophet Muhammad. Takbiran culture and Maulid culture can be a place to strengthen the brotherhood of religious people, residents who are far away become close, can make residents who are close as brothers because in fact hostility does not exist, there are only brothers who have different opinions. Culture can be a dialog to strengthen brotherhood between religions in Indonesia.

Keywords: Interfaith Dialogue, Islamic Tradision, Maulid and Takbiran parade, Qur'anic values

1. INTRODUCTION

Indonesian people believe that religion is important in life because everything in this life is closely related to religious teachings. Even the first principle in Pancasila reads God Almighty, which means that Indonesian people highly uphold the values and teachings of religion. (Ali Kastolani. 2019)

Indonesia is a country known for religious harmony; even Indonesia is the most religious country in the Asia-Pacific region, which teaches religious values in life. Religion not only teaches theories in the life of humankind, religion also guides humanity to practice what is taught by the religion, there is not a single religious teaching in this world that teaches its adherents to do negative things let alone teach them to hate other religions and assume that the religion they believe is the most correct, considering themselves the most correct person is a wrong thing and this assumption can be the root of conflict in a society. (Research and Development Agency, Ministry of Religion of the Republic of Indonesia, Jakarta, 2019)

Religious harmony in Indonesia is a form of harmony that exists between people who adhere to one religion and between people who adhere to different religions. Religious harmony is very important to maintain harmony and peace in society. Religious harmony in Indonesia is based on the concept of

Tri Religious Harmony, namely internal religious harmony, harmony between religious communities, and harmony between religious communities and the government. This is an effort to eliminate inter-religious conflict in society. Religious conflict is a form of social conflict that occurs between groups of different beliefs or religions. Religious conflicts can have negative effects such as damage, violence, death, trauma, and national division. (Ahmadi, 2019)

Indonesia has a diversity that includes a wide range of ethnicities, languages, religions, cultures, and social statuses. This diversity can be a strength in society, but it can also cause clashes between cultures, races, ethnicities, religions, and values. Cultural diversity is a natural event due to the meeting of various cultures, and interacting with various individuals and groups by bringing cultural behavior, which has a different and specific way of life. The diversity in question is such as the diversity of cultures, family backgrounds, religions, and ethnicities that interact with each other in an Indonesian community. In Indonesia, in an era of open democracy, differences in views and interests among the very diverse citizens are well managed, so that all aspirations can be channeled properly. Likewise, in religion, our constitution guarantees the freedom of religious people to embrace and practice religious teachings following the beliefs and beliefs of each human being. (M.Ali khairul Fatih, 2019)

Lombok Island is one of the islands in West Nusa Tenggara. The West Nusa Tenggara region includes two large islands, namely Lombok and Sumbawa. Lombok Island itself has a city, namely the city of Mataram. The city of Mataram is also the capital of West Nusa Tenggara Province (NTB), and 4 districts, namely West Lombok, Central Lombok, East Lombok, and North Lombok. The majority of the population of Lombok Island, especially the Sasak tribe, is Muslim. The second largest religion practiced on the island of Lombok is Hinduism, which is embraced by residents of Balinese descent, and the rest are Christians, Buddhists, and Confucianists. Lombok Island is also one of the popular tourist destinations for its beauty, such as Senggigi Beach in West Lombok, Gili Trawangan Beach, Gili Air Beach, and Gili Meno Beach in North Lombok, apart from its beautiful tourism, the authenticity of its traditions and culture is quite interesting and is still preserved today. In addition, Lombok Island is famous as the Island of a thousand mosques and an island rich in tradition and culture. (Sari et al., 2019) The diversity of ethnicity, race, religion, language differences, and life values that occur in Indonesia is often a cause of various conflicts. Conflicts in society that originate in inter-group violence that explode sporadically in various regions in Indonesia show how vulnerable the sense of togetherness that is built is. (Islami et al., 2022)

Coexisting with different religions is often the cause of religious conflict, especially in Indonesia, which is a multicultural country. Conflict is a natural conflict that is always present in social life with various forms and characteristics. The examples of inter-religious conflicts that have occurred in West Lombok are first, the conflict case of burning houses and motorbikes belonging to Buddhist residents in the Ganjar hamlet of Mareje Village, West Lombok. The burning was the aftermath of a misunderstanding between the youth of the Bangket Lauk hamlet and residents of Pelan hamlet in Mareje village due to the sound of firecrackers on Takbiran night. This is a thorn in the side of tolerance. Therefore, the Mataram city police tightened security in several Buddhist places of worship. This is in anticipation of a clash between residents of the South Bangket hamlet and Ganjar hamlet in Mareje village, Lembar sub-district, West Lombok. (<https://lombokbaratkab.go.id/>, n.d.)

The second conflict, namely the conflict of inter-religious marriage in Bentek Village, is caused by couples who want to get married but have different beliefs so that one of the couples converts or changes religion, causing problems or conflicts between the two parties because one of the families does not approve of it as well as the North Lombok Regency, Gangga District, especially in Bentek

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Village, there has never been a conflict between religions and if there is a marriage between religions or what is often referred to as *salingbait* (taking each other), Bentek community never disputes because the people there consider them brothers of different beliefs, that is the importance of fostering religious teachings about religious harmony is very important to continue to be fostered, the community needs to be given awareness about the importance of religious harmony and interfaith dialogue. (Ayuniwati et al., 2020)

As expressed by Frans Wijzen in his writing about There are radical Muslims and normal Muslims': an analysis of the discourse on Islamic extremism, he said, The analysis of the linguistic practice, or the formal properties of the text. According to socio-cognitive discourse analysts, the relationship between language use and social reality is not direct, but is established through discursive practice. Consequently, the second method is the analysis of discursive practice; this is the production, distribution, and consumption of texts. (Frans Wijzen, 2013)

Based on the elaboration of the above problems, it can be said that harmonious life in Indonesia can be realized if there are good relations and dialogue between religious communities, living side by side, carry out general norms in society, and participating in advancing each other's culture. This harmonious relationship will be damaged if the community is driven by individuals who encourage conflict in the community, where religion takes the form of an aggressive attitude and results in the destruction of harmonious relationships. From the results of the researcher's observations, the researcher obtained data that the thing that triggered the cracking of inter-religious relations in Lombok was the lack of dialogue and cooperation between religious communities in Lombok so that when there was friction in the community, conflicts arose that caused discomfort during society, the impact of the conflict was the loss of security and comfort, the economy was disrupted, children who received education and learning became discouraged, mutual suspicion between residents and the emergence of proponents who made the atmosphere worse and worse. (Observation, 2022).

2. METHODOLOGY

The method used in this research is a qualitative research method with a descriptive analysis approach by applying a systematic, directed, and accountable way of working so that it does not lose its scientific nature. The reason researchers use qualitative research methods is that qualitative research has the principle of examining, explaining, and describing critically, or describing a phenomenon, an event, or an event of social interaction in society to seek and find meaning in the real context (natural setting). (Rukajat, 2020) In addition, this research uses a phenomenological approach, namely looking for or finding the meaning of the essential or basic things from life experience. The results of the study are expected to increase readers' understanding of appreciation and life, especially for people in special situations. In this case, humans have problems with their environment. So that it can provide solutions to the problems faced in the surrounding environment. (Meleong, 2022)

The data that researchers get is accurate and authentic data because researchers meet directly and face to face with informants so that they can directly interview and dialogue with them. As for obtaining the data needed, the researcher used the following steps:

1. Making observations at the research site.
2. Conducting face-to-face interviews with the parties concerned.
3. Taking notes (documentation) on all the data needed. (Meleong, 2022).

The parties interviewed in this study were several people and community leaders and religious leaders and government figures in Lombok because they were related to the circumstances and conditions. In this case, researchers can get accurate and authentic data because researchers meet directly or face-to-face with informants.

3. RESULT

a) The Religious Condition of the Lombok People

The word Lombok means straight, Sasak means Lombok people, and Mirah means jewel. And the word adi means glory. So the overall meaning of Lombok Sasak Mirah Adi is that the people of Lombok have a straight heart to be a gem of glory. (Ayuniwati, Tri Yatno, 2020)

The origin of the Sasak tribe has various versions, some argue. Sasak comes from the process of the early arrival of humans, who became the forerunners of the Sasak Tribe with a raft or boat called Saksak. Some argue that Sasak is a description of the state of the island of Lombok, which at that time was a wilderness, especially bamboo which was very dense and crowded. (Diskominfontb, 2022)

The Directorate General of Population and Civil Registration of the Ministry of Home Affairs noted that the population of West Nusa Tenggara (NTB) was 5.43 million at the end of 2021. Of this number, 5.22 million people (96.18%) in NTB are Muslims. Thus, the majority of the population in the province is Muslim. (BPSNTB, 2022) Spatially, the Muslim population in East Lombok Regency is the largest in NTB, reaching 1.35 million people. This number accounts for 25.79% of the total Muslim population in NTB. The region with the next largest Muslim population is Central Lombok, with 1.06 million people (20.21%). Followed by West Lombok Regency with 684.25 thousand people (13.1%), Bima Regency with 530.46 thousand people (10.15%), and Sumbawa Regency with 500.95 thousand people (9.59%).(Dukcapil, 2022).

Then, Mataram City with a Muslim population of 365.46 thousand people (6.99%). After that, there is Dompu Regency with a Muslim population of 245.94 thousand people (4.71%), North Lombok Regency 199.27 thousand people (3.81%), Bima City 153.34 thousand people (2.93%), and West Sumbawa Regency as many as 141.7 thousand people (2.71%). (Dukcapil, 2022)

Table of Lombok Island Population Data by Religion

	2018	2018	2018	2018	2018	2018	2018	2018
Kabupaten Lombok Barat	94,31	0,17	0,07	5,20	0,25	0,00	0,00	100,00
Kabupaten Lombok Tengah	99,66	0,03	0,01	0,29	0,01	0,00	0,00	100,00
Kabupaten Lombok Timur	99,92	0,01	0,01	0,06	0,00	0,00	0,00	100,00
Kabupaten Sumbawa	96,43	0,43	0,49	2,55	0,07	0,00	0,03	100,00
Kabupaten Dompu	97,99	0,23	0,15	1,62	0,00	0,00	0,00	100,00
Kabupaten Bima	99,53	0,13	0,27	0,06	0,00	0,00	0,00	100,00
Kabupaten Sumbawa Barat	98,47	0,29	0,27	0,95	0,01	0,00	0,01	100,00
Kabupaten Lombok Utara	92,28	0,03	0,01	3,53	4,15	0,00	0,00	100,00
Kota Mataram	82,36	1,60	0,84	14,17	1,02	0,01	0,00	100,00
Kota Bima	98,59	0,78	0,47	0,13	0,03	0,00	0,00	100,00
Nusa Tenggara Barat	96,80	0,26	0,18	2,44	0,32	0,00	0,00	100,00

b) Tracing the Root Causes of Religious Conflict in Lombok

Religious conflict in Lombok is a form of conflict involving groups of different beliefs or religious organizations. This conflict can be caused by various factors, such as intolerance, discrimination, political, economic, or cultural competition, as well as provocation from certain parties.

1. One example of religious conflict in Lombok is the attack on the Ahmadiyah congregation in East Lombok in 2018. According to the Spokesperson of the Indonesian Ahmadiyah Congregation (JAI), Yendra Budiana, this attack occurred three times in two days by an unknown group of people. As a result, eight houses were damaged, four motorcycles were destroyed, and 24 people had to be evacuated to the police station. Attack on Ahmadiyah Congregation in East Lombok, West Nusa Tenggara (NTB), on May 19-20, 2018. This conflict was caused by a misunderstanding between residents and the Ahmadiyah congregation. This incident led to fights, stone-throwing, and the burning of houses and shops belonging to Ahmadiyah residents (BBC News Indonesia, 2022).

These attacks show discrimination and intolerance against minority groups in Indonesia. This is contrary to the values of Pancasila and the 1945 Constitution, which guarantee freedom of religion for every citizen.

2. Misunderstanding between two followers of different religions, for example, the case of burning houses and motorcycles of Buddhist residents in Mareje Village, West Lombok, was allegedly triggered by the sound of firecrackers on Takbiran night. The root cause of the conflict in Mareje, West Lombok, was a misunderstanding between Muslims and Buddhists that occurred on Takbiran night on May 1, 2022. At that time, some youths set off firecrackers in front of a Buddhist cattle pen, causing the cattle to run away and the owner to reprimand them. This triggered beatings, stone-throwing, provocations on social media, and attacks that led to the burning of Buddhist houses and shops on May 3, 2022.
3. This conflict was resolved with a dialog between the two parties mediated by West Lombok Police, religious leaders, and local government on May 4, 2022. The community in Mareje Village agreed to reconcile and live in harmony again. The West Lombok District Government also formed a task force to ensure the situation remains conducive in the area. (Diskominfo, 2022)
4. Attacks on groups that are considered deviating from the teachings of the majority religion, for example, the case of the Assunnah headquarters raid in East Lombok, which was allegedly motivated by Mizan Qudsiyah's lecture which harassed ancestral tombs in Lombok.

This case occurred at the end of 2021, and in early 2022, Mizan Qudsiyah was named a suspect by the NTB Police and threatened with imprisonment. This case also had an impact on the destruction of the As-Sunnah Islamic Boarding School by angry mobs. (Republika, 2022)

5. The conflict of interfaith marriage in Bentek Village, North Lombok was caused by a couple who wanted to get married but had different beliefs, so that one of the couples made a religious conversion or conversion of religion it caused problems or conflicts between the two parties because one of the families did not agree, previously in Bentek Village there had never been a conflict between religions and if there was a marriage between religions or what is often referred to as sailing bait (taking each other) by the Bentek Village community it was never a problem because the people there considered them brothers even though they had different beliefs. (Radar Mandalika, 2022)

In general, the causes of religious conflicts in Lombok include the results of interviews with several community leaders and religious leaders in Lombok, among the causes of religious conflicts in Lombok are:

1. The attitude of lack of understanding of religious teachings and the attitude of distancing oneself from the guidance of the holy book, he said that if people are far from religion and far from the holy book; it is like a car that will pass the brakes because all its behavior cannot be braked, and the brakes in life are religion, because sometimes in this day and age religion is considered as a complement to life so that this makes a person not hold on to the teachings of the religion he adheres to, doing something with his own will without caring about others. Holy book which is made as a guide to life is only made as a guide to life, The holy book that is made as a guide to life is only made as accessories and complements at home, so that when someone moves away from religious teachings and scriptural guidance, the brakes that can control his life to respect people are lost, only he wants to be respected and respected but his sense of respect and respect for others is gone, this is what causes hostility and mutual hatred between religious communities. (Interview with Mr. Ahmad Mubarok, one of the religious leaders in Sekotong village, West Lombok on November 12, 2022)
2. Fanatical Attitude to Religion Among the people, there is still an understanding that considers itself the most correct, they assume that outside the religion he adheres to is considered a rival, so that understanding and assumptions such as assumptions will cause blind fanaticism so that there is a recognition of how good other people's work is if they are not of the same religion as him then they are considered wrong and considered people who are hated or hostile, This kind of blind fanaticism is what causes conflict during society, these views are not easy to erode because each sect or sect in a particular religion, there are many sects and there are many religious leaders who between each other have different views about their religion and sometimes contradict each other. (Interview with Haji Lalu Mustiah Dahlan, one of the traditional leaders of Sekotong village, West Lombok).
3. The Diminishing Sense of Religious Tolerance One of the problems between religious communities today is the diminishing attitude toward religious tolerance. This attitude arises as a result of the lack of relationships and cooperation between religions, the loss of the attitude of deliberation and cooperation which is a medium for connecting friendship, everyone is busy with their busyness so religious tolerance is lost, relationships with neighbors have begun to be distant, greeting each other with other people is rare, so that mutual suspicion arises, mutual misunderstanding causes hostility. (Interview with Putradi, a Buddhist leader in Gondang Lombok village)

Of the several conflicts that occurred in Lombok, several things triggered it because of misunderstandings between residents with the sound of firecrackers on takbiran night during the takbiran parade, that's why after the incident a new rule was formed about the implementation of the takbiran parade, namely the community is prohibited from carrying firecrackers, and sounding firecrackers, for people who sound firecrackers on takbiran night will be subject to sanctions or punishment, cooperation between the police and the community, even from the Hindu and Buddhist communities involved in their participation and participation in maintaining security in the takbiran parade, this is a form of successful interfaith dialogue and cooperation in the Maulid Tradition and Takbiran Parade in Lombok (Interview with Heru Sudarmanto, a youth leader in the city of Cakranegara Lombok).

Data on the number of conflicts that occurred in Lombok from 2014 to 2020, taken from Central Bureau of Statistics data, 2022

no	kab/kota	2014	2015	2016	2017	2018	2019	2020	jumlah
1	Lombok Barat	4	2	0	0	0	0	0	6
2	Lombok Tengah	0	4	1	1	1	1	0	8
3	Lombok Timur	10	6	1	0	4	0	0	21
4	Lombok Utara	1	0	0	0	0	0	0	1
5	Sumbawa Barat	0	2	0	0	0	0	0	2
6	Sumbawa	0	0	1	3	1	0	0	5
7	Dompnu	17	7	9	1	0	0	0	34
8	Bima	4	10	6	11	3	2	3	39
9	Mataram	2	1	1	3	2	2	0	11
10	Bima	5	3	4	2	2	2	0	18
	Jumlah	43	35	23	21	13	7	3	145

C) Solutions for Resolving Religious Conflicts in Lombok There are several efforts made to prevent or resolve religious conflicts in Lombok, including:

1. Guiding the community so that people have respect and tolerance for one religion and another.
2. Holding inter-religious dialogues during the community so that people can strengthen friendships and try to get to know each other better, this dialogue can also be done by holding joint sports competitions, *panjat pinang* events, mauled events, and takbiran parades.
3. Inviting religious leaders and community leaders to guide the teachings of peace so that people realize that every religion that is embraced carries a mission of peace and people who have just moved to other areas must mingle or blend into the surrounding community. Inter-religious conflicts can be resolved through traditional and cultural approaches, by involving community members both inter-religious and internal religious communities in society, religious moderation needs to be strengthened so that religion is carried out following its purpose, namely creating peace (Interview Results with Haji Subhan Aminulloh religious and government leaders in North Lombok).

These steps turned out to be effective in reducing conflicts that occurred, as seen in the table of conflict reduction in Lombok.

Table of Reduction in the Number of Religious Conflict Cases in the Year 2021 – 2022

Kabupaten	Idiologi	Politik	Ekonomi	Sosial	Budaya	Hankam	Jumlah Konflik
Lombok Barat	0	0	0	0	0	0	0
Lombok Timur	0	0	0	0	0	0	0
Lombok Utara	0	0	0	0	0	0	0
Sumbawa Barat	0	0	0	0	0	0	0
Sumbawa	0	0	0	0	0	0	0
Dompnu	0	0	0	0	0	0	0
Kota Mataram	0	0	0	0	0	0	0
Kota Bima	0	0	0	0	0	0	0
Lombok Tengah	0	0	1	1	0	0	2
Bima	0	0	2	0	0	0	2
NTB	0	0	3	1	0	0	4

Central Biro of Statistics data, dated January 10, 2023

a) The Value of Qur'anic Teachings in Interfaith Cooperation and Dialogue in Lombok

The Sasak people of Lombok believe that the Qur'an is important in everyday life because everything in this life is closely related to the teachings of the Qur'an, the Sasak people of Lombok respect and uphold the value of the Qur'an; the Qur'an is a guide in their lives. Several values of the Qur'an are made into *awiq-awiq gubuq* or rules in a society in Lombok that are converted or made into rules in a society in Lombok, including.

1. Conducting deliberations together to find solutions in solving ³ problem. This is considered important in cases of misunderstanding which is the root cause of conflict. The importance of deliberation is emphasized in the Qur'an Surat. Ali Imran verse 159.

Meaning: So by mercy from Allāh, [Muḥammad], you were lenient with them. And if you had been rude ³ [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allāh. Indeed, Allāh loves those who rely [upon Him]. (Quran and English Indonesian Translation 2018)

2. Conducting mediation. In this case, mediation is ³ carried out as a way to reconcile two parties who are in conflict by bringing in a mediator as a peacemaker, as said in the Quran Surah. al-Nisa's verse 35.

Meaning: And if ye fear a breach between them twain (the man and wife), appoint an arbitrator from his people and an arbitrator from her people. If they desire amendment, Allah will make them of one mind. Allah is ever knower, Aware. (Quran and Indonesian English Translation 2018)

³ Note that a mediator or peacemaker must stand in the middle, meaning without taking sides and sympathizing with one of the parties in the conflict. He should encourage and condition both parties toward peace. (Quran and Indonesian English Translation 2018)

3. Third, the attitude of making peace. After the existence of a mediator or peacemaker, ³ the determination to make peace becomes a must. Because the Quran itself emphasizes making peace. (Quran Surat al Anfal verse 61)

4. Meaning: And if they incline to peace, incline thou also to it, and trust in Allah. He, even He, is the Hearer, the Knower. Fourth, the guarantee of freedom of religion. The Quran strongly upholds freedom, including the freedom to determine beliefs or religion (al-Baqarah verse 256).

5. It means: There is no compulsion in religion (Al Quran and Indonesian English Translation 2018).

³ Conflict should not be seen as a negative thing in social life. Conflict should be seen as part of the lack of social communication, which is a lesson to become a mature, tolerant society and uphold the value of religious harmony. (Quran and Indonesian English Translation 2018)

e) The Impact of the Takbiran and Maulid Parade

Tradition in Lombok in the Framework of Religious Dialogue and Cooperation

1. Eid Takbiran Parade Tradition. The tradition of takbiran parade on the eve of Eid al-Fitr has been a tradition that has long existed on the island of Lombok, this takbiran parade is a form of joy of Muslims on the island of Lombok when parting with the holy month of Ramadan and welcoming Eid al-Fitr, the tradition of takbiran parade continues to be held every year except during the covid era two years

ago. The takbiran parade is also a form of preserving tradition and culture on the island of Lombok. (Interview with Haji Januardi, Head of Karang Tapen Neighborhood Cakranegara Mataram)

2. Thousands of Lombok people from all villages and districts in Lombok held takbiran parades. The miniatures displayed by the takbiran parade participants are in the form of miniature mosques, miniature Qur'ans, Beduk, and miniature Kaaba, and miniature symbols of Muslims. At the parade, no less than 70 groups or caravans from various villages and sub-districts performed by bringing miniature works in the form of Islamic symbols of each village. Most of them brought miniature mosques that were quite beautiful accompanied by dozens of mosque teenagers lined up neatly while chanting takbir like in one of the cities in the city of Mataram in Cakranegara Mataram. The celebration was lively and thick with an atmosphere of religious tolerance. All mass organizations were involved, even from among the pecalang (Hindu security officers). (Detik, 2019) The takbiran parade was followed by hundreds of miniature mosques. The people involved in this takbiran parade are from among the youth and Hindu leaders, non-Muslim residents also enliven and secure the takbiran parade, they help in regulating the roads that are passed by takbiran parade participants, regulating security in the takbiran parade event, this is a tangible form of religious harmony in Mataram City remains built and harmonious with dialogue through the tradition of takbiran on Eid night. (Gatra, 2023)

3. During the takbiran parade celebration, pecalang (Hindu religious security officers) helped secure the parade. Thousands of spectators also enlivened the parade and so far, every major celebration has always built harmonization, and continued to increase strong friendship in Mataram City, with traditions like this, tolerance between religious communities has been maintained.

Photo of Hindu Pecalang's Involvement in Takbiran Parade in Mataram Lombok on the Night of Eid al-Fitr



4. Maulid Nabi Muhammad Tradition on Lombok Island

Maulid Nabi is the commemoration of the birthday of the Prophet Muhammad SAW, which falls on 12 Rabiul Awal. In Lombok, Maulid nabi is a monumental tradition held by the Muslim community with various activities, such as reading the sholawat Prophet, dhikr together, quiz, various competitions and others. The prophet's maulid event is a community gathering event. Community gathering is done by inviting relatives or family to come and enjoy the dishes that have been served. The dishes are usually specialties. (Dispu parntb, 2021)

The tradition of the maulid of the prophet Mohammed in Lombok has some uniqueness, namely that the people in Lombok collect Lombok specialties in baskets or nare (rice containers) called *dulang* (food containers). This food is then brought to the mosque and distributed to guests as a sign of sharing and respecting guests. The guests are not only Muslim community members, but non-Muslim residents are also invited to this event. The prophet's maulid tradition in Lombok shows the cultural and religious richness of the Sasak people, who still preserve their ancestral heritage. (Lombokinsider, 2021).

5. Religious Dialogue and Cooperation in Takbiran and Maulid Traditions

The involvement of Hindu citizens in helping to maintain the smooth running of the takbiran night parade in Lombok, in the takbiran parade event in Lombok, Hindu citizens and pecalang or Hindu religious security officers are involved in smoothing the flow of vehicles that are jammed because of the crowds of takbiran night parade participants they try to help in regulating smoothness and order on the road and they also help maintain security and smoothness in the takbiran parade event such as they remind residents who sound firecrackers on the night they remind them not to sound firecrackers at the takbiran parade event. The involvement of pecalang and Hindu citizens is a form of inter-religious dialogue in maintaining religious harmony in Mataram, as the researcher's interview with Mr. Ketut Mandre, he said.

I am very proud and amazed to be able to participate in this takbiran parade; I feel moved because of the mutual respect and respect between religions at the event, this is my first experience in participating in this takbiran parade, I hope that religious harmony will be fostered and I hope that activities that can foster religious harmony can be preserved (Interview with Ketut Mandra, 2023).

Inter-religious dialogue in Mataram Lombok is not only done by the meeting between one religion and another religion but inter-religious dialogue can be done by helping each other between one religion and another religion in an event or religious tradition such as the takbiran tradition on the night of Eid al-Fitr even not only that, Hindus also visit the homes of Muslims who are neighbors with them by giving Eid greetings they go to Muslim homes to wish them a happy Eid and to stay in touch shaking hands with Muslims around their homes this shows the occurrence of inter-religious dialogue and the occurrence of religious harmony.

Religious harmony is our common hope, because everyone expects to live in harmony, peace and prosperity. Dialogue and cooperation between religions are needed; the nature of human beings needs one another. (Interview with Matius Kristanto, 2022)

This is also the case with the tradition of the Maulid of the Prophet Muhammad in which residents who are Hindu Buddhists, Christians, and Confucianists are invited by their relatives, friends, and neighbors who are Muslims to come to meet each other, by serving typical maulid food, even government leaders and community leaders, as well as religious leaders, are invited to the maulid event, This shows that the maulid event is not just a religious ceremonial event but the prophet Muhammad's maulid event is also an event that becomes a religious gathering event and is a religious dialogue that eliminates differences between them, which seeks to bring closer relations regardless of differences, because of the awareness that all humans are the same creation of God, the same feel want peace, the same feel want security and the same feel want to be respected by one another regardless of ethnicity, religion, and culture.

4. CONCLUSION

Among the solutions in resolving this conflict is to return to the truth of each religion and return to the teachings of each holy book that always teaches goodness, not only that, religious conflicts can be resolved through traditional and cultural approaches, by involving community members both between religious communities and within religious communities in society, Therefore, researchers are interested in researching in this study with the theme Reactualization of Quranic Values in Dialogue and Religious Cooperation in the Maulid Tradition and Takbiran Parade in Lombok, because this religious dialogue is an initiative for meeting points of understanding of religious people to achieve harmony and cultural traditions are a connecting medium that is made to strengthen religious relations.

Lombok Island is an island known as the island of a thousand mosques and an island rich in tradition and culture. Religious harmony in Lombok is a form of harmony that has been established since long ago during society. Religious harmony in Lombok is a form of harmony that exists between people of one religion and between people of different religions. Religious harmony is very important to maintain harmony and peace in society. Religious harmony in Indonesia is based on the concept of Tri Religious Harmony, namely internal religious harmony, inter-religious harmony, and harmony between religious people and the government. This is an effort to eliminate inter-religious conflict in society. Religious conflict is a form of social conflict that occurs between groups of different beliefs or religions.

The diversity of ethnicity, race, religion, language differences, differences in thought and ¹social life with various forms and characteristics as well as the point of view of life values, often becomes a cause of various conflicts. ¹The examples of inter-religious conflicts that have occurred in West Lombok are:

1. One example of religious conflict in Lombok is the attack on the Ahmadiyah congregation in East Lombok in 2018. According to the Spokesperson of the Indonesian Ahmadiyah Congregation (JAI), Yendra Budiana, this attack occurred three times in two days by a group of unknown masses. As a result, eight houses were damaged, four motorcycles were destroyed, and 24 people had to be evacuated to the police station. Attack on Ahmadiyah Congregation in East Lombok, West Nusa Tenggara (NTB), on May 19-20, 2018. This conflict was caused by a misunderstanding between ¹residents and the Ahmadiyah congregation. This incident led to fights, stone-throwing, and ¹the burning of houses and shops belonging to Ahmadiyah residents.

These attacks show discrimination and intolerance against minority groups in Indonesia. This is contrary to the values of Pancasila and the 1945 Constitution, which guarantees freedom of religion for every citizen.

2. Misunderstanding between two followers of different religions, for example, the case of burning houses and motorcycles of Buddhist residents in Mareje Village, West Lombok, was allegedly triggered by the sound of firecrackers on Takbiran night.

The root cause of the conflict in Mareje, West Lombok, was a misunderstanding between Muslims and Buddhists that occurred on Takbiran night on May 1, 2022. At that time, some youths set off firecrackers in front of a Buddhist cattle pen, causing the cattle to run away and the owner to reprimand them. This triggered beatings, stone-throwing, provocations on social media, and attacks that led to the burning of Buddhist houses and shops on May 3, 2022.

This conflict was resolved with a dialog between the two parties mediated by West Lombok Police, religious leaders, and local government on May 4, 2022. The community in Mareje

Village agreed to reconcile and live in harmony again. The West Lombok District Government also formed a task force to ensure the situation remains conducive in the area.

3. Attacks on groups that are considered deviating from the teachings of the majority religion, for example, the case of the Assunnah headquarters attack in East Lombok, which was allegedly motivated by Mizan Qudsiah's lecture that harassed ancestral graves in Lombok.
4. This case occurred at the end of 2021 and early 2022. Mizan Qudsiah was named a suspect by the NTB Police and threatened with imprisonment. This case also resulted in the destruction of the As-Sunnah Islamic Boarding School by angry mobs.
5. The conflict of inter-religious marriage in Bentek Village, North Lombok is caused by couples who want to get married but have different beliefs so that one of the couples converts or changes religion it causes problems or conflicts between the two parties because one of the families does not agree, previously in Bentek Village there had never been a conflict between religions and if there was a marriage between religions or what is often referred to as *saling bait* (taking each other) by the Bentek Village community it was never a problem because the people there considered them brothers even though they had different beliefs.

This conflict can be internal (conflict within one religion) or external (conflict with different religions). Religious conflicts can cause negative impacts such as damage, violence, death, trauma, and national division. The causes of religious conflict can vary, but in general can be categorized into several factors, namely:

1. Internal factors: factors related to the understanding and attitude of the religious community itself. For example, the existence of a distorted, radical, or liberal understanding that is not following the actual teachings of religion. This can lead to fanaticism, intolerance, or blasphemy against other religions.
2. External factors: factors related to the social, political, economic, cultural, or legal environment that affect interfaith relations. For example, the existence of radicalism spread by certain groups, the lack of effective implementation of regulations related to religious harmony, the issue of establishing houses of worship or broadcasting religions that are not following the provisions, misunderstanding or provocation of information related to religion or differences in political or economic interests which are then diversified.

Of the several conflicts that occurred in Lombok, several things triggered it, namely misunderstandings between residents and the sound of firecrackers on Takbiran night. According to the researcher's analysis, the trigger for the incidence of religious conflict is the absence of community activities on the eve of takbiran Eid al-Fitr such as the absence of takbiran parades or the absence of activities on the eve of Eid al-Fitr so that some residents seek their pleasures such as sounding fireworks or firecrackers that have the impact of disturbing others so that there is resistance from those who feel disturbed and then the emergence of conflict between religions, Likewise, the incident that occurred in Bentek Village, North Lombok, due to interfaith marriage, a marriage that can strengthen and strengthen the relationship between one family and another family becomes the opposite, namely the cause of interfaith conflict, this is due to the lack of communication and dialogue between religious communities. Likewise, the attack on Ahmadiyah residents in East Lombok was due to the lack of dialogue between residents so that all felt and considered themselves the most correct, therefore it requires awareness to return to the truth of each religion and the truth of each holy book because all religions and all holy books teach about goodness. Religious conflicts can be resolved through the

approach of tradition and culture, by involving community members in both inter-religious and internal religious communities in society. Traditions and cultures that can attract all groups and involve all groups in large numbers are the traditions of takbiran parades and the tradition of the maulid of the prophet Muhammad.

The approach with tradition and culture is part of the interfaith dialog in maintaining harmony and avoiding religious conflicts. Based on the results of research in the field and supported by data obtained by researchers in the field that there is a decrease in conflicts that occur in society, this is due to public awareness of the importance of peace and the existence of interfaith cooperation both in the cultural and economic fields can reduce the number of conflicts that occur in the Lombok region.

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