

The dynamics of Muslim– Buddhist relations

by Baharudin Baharudin

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The dynamics of Muslim–Buddhist relations in West Lombok; Harmony and disharmony in social religious relations

Baharudin*, M. Syamsurrijal**

* Universitas Islam Negeri Mataram

** Islamic Politic, Universitas Islam Negeri Mataram

Abstrak

This article aims to explain and analyze the dynamics of Muslim-Buddhist relations in social religion in Lombok, West Nusa Tenggara Province. This research is a descriptive-analytic field study focused on Mareje Village, West Lombok. The theory of associative and dissociative social relations is used to find and analyze the dynamics of Muslim-Buddhist relations in socio-religious life in Lombok, West Nusa Tenggara. Data were obtained through direct observation, in-depth interviews, and documentation related to the research objectives. Data analysis was carried out in three stages: data reduction, data verification, and drawing conclusions. The results of this study conclude that the Muslim-Buddhist relationship in Lombok, West Nusa Tenggara takes place in an associative manner, which is indicated by a harmonious relationship among the community. At the same time, some conflicts between Muslim-Buddhist often occur but do not lead to disintegration because of the solid associative relations of religious doctrine, family and kinship relations, and neighborly relations.

Keywords; *Harmony, Disharmony, Relation, Muslim-Buddhist, West Lombok.*

Introduction

As a cross-cultural area, an archipelago is a place of meeting and competition between the world's great civilizations. With the geographical condition of the islands, Indonesia ensures the diversity of ethnic

groups, languages, and cultures of its inhabitants. This diversity was then enriched by other nations who came with different traditions, cultures, and religions. Lombard noted several cultures that contributed to the color of culture in Indonesia: India, Islam and Arab-Persian, Chinese, and European (Lombard, 2005).

Traces of the influence of these four cultural traditions can be found in the existence of religions in the archipelago until now. In Indonesia, the effect of Islam-Arabic-Persian can be seen from the reality of Islam which is embraced by most of the population (87.2%). The influence of the West can be seen in the followers of the Protestant religion (6.9%) and Catholics (2.9%). The color of India is seen in Hindus (1.7%) and Buddhists (0.7%). In contrast, the color of China is seen in the presence of Confucian adherents of 0.05%. This influence is also seen in the many foreign vocabularies that are absorbed and become part of the Malay/Indonesian language (Fata & Ichwan, 2017; Lombard, 2005; Azra, 2000).

In many cases, the absorption and adjustment of foreign cultures take place in a natural, peaceful, and harmonious process. This is inseparable from the character of the Indonesian nation, which is open to foreign governments and other countries in the

archipelago. Perhaps, the development of Christianity in Indonesia is an exception in this process. This cannot be separated from the fact that Christianity came to the archipelago at the same time as the colonization by European nations. This is one of the reasons for the emergence of "Feeling Threatened" in Muslim-Christian relations to this day (Mujiburrahman, 2006).

However, this does not mean that relations between ethnic, religious, and diverse groups in Indonesia run smoothly without conflict. In general, the interaction was peaceful and harmonious. But here and there, there were tensions and conflicts between religious communities. History records several tensions between religious communities in Indonesia, such as the conflict between Christians and Muslims in Ambon (Alqadrie, 1999; Ernas, 2018) and Poso (Alganih, 2016; Kalsum, 2010). There are tensions between Hindus and Muslims in Bali over the hijab ban in schools across Bali (Baraas, 2014) or the conflict between Buddhists and Muslims in Tanjung Balai, North Sumatra, 2016 (Hartanta, 2017; Ismiati & Fedryansyah, 2017; Siregar, 2018).

Of these tensions and conflicts, cases involving Christians and Muslims are more common than others, as noted by Sukamto. According to Sukamto, this tension has existed since the beginning of Indonesia before independence. Starting from the debate about the basis of an independent Indonesia at the Indonesian Independence Efforts Investigation Agency (BPUPKI), the Preparatory Committee for Indonesian Independence (PPKI), and the Constituent Assembly to the bloody conflicts in Ambon and Poso

(Sukamto, 2013). If we look further, tensions between Muslims and Christians have existed since the beginning of the presence of Christians in the archipelago along with Western colonialism. For this reason, it is natural that Muslim-Christian relations in Indonesia are relatively more attractive to researchers than Muslim relations with followers of other non-Christian religions.

The relationship between Muslims as the majority with non-Christian people of other religions also shows exciting dynamics. The case of Muslim-Buddhist relations. Although the relationship between the two generally runs in a peaceful atmosphere, there are tensions and conflicts in some cases. Perhaps the most significant conflict between Muslims and Buddhists in Indonesia was the violence in Tanjung Balai, North Sumatra, in 2016. Such dynamics also occurred in several other areas with lower quality and intensity. At this point, examining the dynamics of Muslim-Buddhist relations in other areas becomes interesting.

This study aims to explain the dynamics of Muslim-Buddhist relations in West Lombok, West Nusa Tenggara. In this case, the researcher is interested in studying the relationship between the two peoples (Muslim-Buddhist) in West Lombok Regency, West Nusa Tenggara. In 2020, the population of West Lombok is 724,744 people, consisting of Muslims (683,611 people), Protestants (1,156 people), Catholics (504 people), Hindus (37,630 people), Buddhists (1,836 people), Confucians (5 people), and Belief (2 souls). From this data, it can be seen that the diversity of religious

communities in Mareje West Lombok, where Muslims are the majority. Here the researcher focuses on Muslim-Buddhist relations in Mareje West Lombok.

Research Method

This research is focused on Mereje Village, West Lombok Regency, considering that in Mareje Village, there are only two religious people (Muslim-Buddhist). Of the total population of 1,585 people, 1,085 Muslims (70%) and 500 Buddhists 30% (Ahmad et al., 2019). This data shows that the Muslim-Buddhist relationship in Mareje West Lombok illustrates the relationship between the majority and the minority. This study uses inductive and analytical methods, considered the best research methods and most often used in human and social studies. This study is based on in-depth interviews, observation, and documentation. The data is verified, confirmed with one another, then interpreted, compiled systematically, and analyzed descriptively.

Meanwhile, to find forms of social interaction between Muslims and Buddhists in Mareje Village, this study uses a sociological approach with associative and dissociative social process theory. According to this theory, there will be two interaction processes in social interaction: interactions that lead to cooperation (associative) and conflict (Soekanto, 2013). Through this theory, the researcher wants to find a general relationship pattern between the Muslim community and the Buddhist community in Mareje Village, whether the relationship leads to an associative or even a dissociative process. In addition,

it will also reveal the factors that are the causes of the creation of the social revolution.

Muslim-Buddhist Relations in Indonesia

Relations between religious communities in Indonesia have been going well and harmoniously, including between Muslims and Buddhists. This can be seen from the lack of tension and conflict between the two religious communities. Perhaps the most significant conflict between the two occurred in Tanjung Balai, North Sumatra, in July 2016. This conflict was triggered by the construction of a giant statue on the top of one of the monasteries in Tanjung Balai City, which was rejected by the local Muslim community. This refusal then led to riots with religious sentiments (Islam vs. Buddhism), destroying several places of worship, including two monasteries, three temples, and a foundation office (Ismiati & Fedryansyah, 2017).

The Tanjung Balai riots are not a complete picture of Muslim-Buddhist relations in Indonesia. This is only a piece of the concept of the dissociative relationship between Muslim-Buddhist in Indonesia. Moreover, according to Ismiati and Fedryansyah, the conflict was born not solely because of religious sentiment but rather because of economic inequality, where local people think that the Chinese community is too dominant in the economy of Tanjung Balai City. Thus, it can be said that the Tanjung Balai riots were only minor ripples that characterized Muslim-Buddhist relations in Indonesia because they generally ran in peace and harmony.

Juliasari, Hasbullah, and Khairiah's research in Lubuk Muda, Bengkalis, and Riau provide an overview of the associative social process between the two communities. In this study, it was revealed that Muslim-Buddhist harmony in the area manifested in mutual respect, not forcing religion, helping people in need, and collaborating in community activities (Rifni Juliasari et al., 2019).

The picture of harmonious Muslim-Buddhist relations is also found in Pekanbaru City, as revealed by Khotimah. The relationship is not only between individuals but also between individuals and groups and between groups and groups between the two religious communities. The two peoples also always cooperate in community activities with the support of the local government (Khotimah, 2018). Khotimah's conclusion was corroborated by M. Nashihul Amin, who researched Muslim-Buddhist relations in Sago, Pekanbaru City. According to Amin, although there is a potential for tension, the two peoples were able to reduce it so as not to create conflict and tension. Amin also sees the vital role of the local government in fostering good relations between the two peoples (Amin, 2020).

A description of the peaceful and harmonious relationship between Muslims and Buddhists in West Nusa Tenggara has been carried out by Ahmad, Sakban, and Sudarto. By taking the research location in Mareje Village, West Lombok, the three researchers revealed that the main reason for the harmonious relationship was an open and accepting attitude between the two religious communities. This attitude is then manifested in the form of good

communication, politeness, respect, and tolerance (Ahmad et al., 2019).

The research of Ahmad, Sakban, and Sudarto has a wedge with the author's research, which is both studying Muslim-Buddhist relations in Mareje, West Lombok. The research location is also the same: both in Mareje Village; however, Ahmad, Sakban, and Sudarto only study the associative side of Muslim-Buddhist relations, ignoring the dissociative side. While this study examines both sides, both associative and dissociative social processes in Muslim-Buddhist relations in Mareje, West Lombok. At this point, the added value of this research distinguishes it from the research of Ahmad, Sakban, and Sudarto. Thus, it can be said that the author's research is a further step from the research conducted by Ahmad, Sakban, and Sudarto. Or it can also be called the research that the researcher conducted is a complete picture of the Muslim-Buddhist relationship in Mareje Village, West Lombok.

Harmony; Muslim-Buddhist relations in Mareje West Lombok

Mareje Village is an area that administratively belongs to West Lombok Regency. Mareje is a mountainous area where most of the population works in the agricultural sector, and the rest work as traders, farm laborers, and civil servants (PNS). Mareje Village has two religious communities, namely Muslims and Buddhists. They can be easily detected through their respective places of worship. Muslims usually live not far from the mosque or mushalla. Likewise with Buddhists, they live in the vicinity of

the monastery. In Mareje Village, there are three mosques and two prayer rooms. In contrast, Buddhists have two monasteries, complete with dormitories and halls, with all the worship facilities. The existence of a mosque and a sanctuary that is close together shows that in Mareje Village, these two communities can coexist in harmony.

According to some residents, before the 1960s, most of the Mareje community was Muslim. Only a few are Buddhists. But in 1967, there was a mass conversion to Buddhism, and then Buddhism became a prominent religious community in the Mareje region, next to Islam. This fact requires Muslim and Buddhist people to find the best format for managing interactions and relations between them.

The search for this format is certainly not an easy matter. But over time, they can find what is needed to build harmonious relations between religious communities. They do adhere to different beliefs, but kinship factors and kinship ties are the primary keys in their daily lives so that differences do not become a problem that causes conflict. The two people in Mareje Village can live in peaceful coexistence where people who differ in culture, identity, and history can sow tolerance (Walzer, 1997).

The harmony of Muslim-Buddhist relations in Mareje can be seen in their daily lives, blending into each other without religious barriers. Their interactions in daily activities no longer show a difference in question but are celebrated. This difference creates a symbiotic mutualism between them. Their closeness as neighbors has been firmly

institutionalized so that religion does not become a barrier factor in intense interaction. If Buddhists are sick, then Muslims come to take care of them. Vice versa, if the Muslim community is sick, the Buddhists will also lend a hand. In addition, the harmony between the Muslim-Buddhist community can also be seen in their daily activities in managing agriculture. They work together to contain the rice fields, starting from seed nursery, planting, fertilizing, and maintenance until harvest is done together. They voluntarily get involved in helping their brothers and sisters without ever questioning their religious identity.

Harmonious social relations also occur when there are celebration parties, celebrations of religious holidays, or celebrations of national holidays. When a wedding begawe (party), Muslim residents often invite relatives, neighbors, and acquaintances from the Buddhist community. Vice versa, when Buddhist community residents have a begawe (party), marriage will also invite Muslim relatives, acquaintances, or co-workers. The Muslim and Buddhist communities also visit each other and help each other when one of their neighbors is having a wedding or is grieving his death.

Researchers had attended a wedding held by residents who are Muslim. This wedding ceremony took place according to Islamic teachings and traditions, which began with the process of walimatul 'urs. Even though there were Buddhists, they did not directly participate in the event because the walimatul 'yours event is a sacred event in religion. The presence of Buddha was to join in helping the smooth running

of the event, such as preparing food, drinks, and other necessities. Buddhists also help prepare for these activities, starting from the preparation for the begawe celebration, and implementation, until the completion of the celebration activities.

Amaq Misbah is a Muslim in the village of Mareje telling about his married son's begawe (party). A few days before the celebration of his son's wedding ceremony, he had prepared everything so that this event could be carried out as well as he had hoped. In this begawe celebration, the people who are busy preparing food, setting up tents, chairs, tables, and training other necessities are their Muslim and Buddhist brothers. Likewise, when preparing for the arrival of the guests who came from various places, not only Muslim brothers were busy preparing all the needs for the welcome, but also Buddhist brothers. Amaq Misbah emphasized to researchers:

"It is me who has the begawe celebration, but those who are busy preparing for their needs are my Muslim and Buddhist brothers. So in terms of social care, cooperation, and mutual assistance between us Muslims and our Buddhist brothers here, it is so high that all of us are involved in various Muslim and Buddhist community activities."

In addition, on major religious holidays such as Eid al-Fitr, the Muslim community visits the Buddhist community. Likewise, when their Buddhist brothers carry out Vesak activities that require silence and tranquility, the Muslim community voluntarily turns down the loudspeaker volume, not even using the loudspeaker, in the mosque to sound the call to

prayer when it is time for prayer. Moreover, the tradition of giving each other food and cakes on religious holidays has become commonplace. When the Muslim community celebrates Eid al-Fitr, they pass out food or cakes to their Buddhist neighbors and relatives.

Social concern, working hand in hand (cooperating) in various social activities regardless of their different identities, is the daily attitude of the Muslim-Buddhist community in Mareje Village, West Lombok. They interact and mingle in all kinds and regular social activities. They cooperate in various fields of social activities regardless of their respective religious identities. They work hand in hand and help each other despite their different beliefs. Religious identity for the Muslim-Buddhist community in Mareja Village does not become a barrier between them.

The Muslim-Buddhist community also strongly tolerates respect in carrying out interfaith religious rituals. The differences in spiritual practices between Buddhism and Islam require that the adherents of both religions understand and respect each other if they continue cultivating harmonious conditions. Between the two religious communities in Mareje Village, unwritten rules require them to respect each other's traditions or religious rituals.

When Buddhists carry out their religious activities, Muslims condition themselves so as not to disturb the continuity of the ritual. Like during Vesak activities, Buddhist residents can worship quietly and solemnly without the slightest disturbance from the Muslim community. Even Muslims are willing not to use loudspeakers for the call to prayer. Likewise,

when the Muslim community is performing prayers or tadarusan (reading the Koran together), for example, the Buddhist community turns down the volume of the loudspeakers commonly used at the Tendaun Girisena Vihara. This kind of thing is commonplace and has become a deep-rooted tradition in the life of the people of Mareje Village, West Lombok. Likewise, other religious activities, such as recitations at taklim majlis, which are held on certain nights, can run well without any interference from his Buddhist brother.

The realization of freedom to worship following their religion and beliefs, cooperation among internal and inter-religious communities, and the maturity and openness of attitudes of religious adherents are part of several supporting factors in efforts to build harmony in spiritual life in Mareje Village, West Lombok.

There is an exciting story that the researcher got about the children of the two communities who play, socialize, and study together at the Tendaun Gerisena Vihara in Mareje Timur Village, West Lombok. Darme Yusuf, a leader of the Tendaun Buddhist community in Mareje Village, said:

"Muslim children used to play together with Buddhist children who were none other than their neighbors. After they come home from school, Muslim children with Buddhist children often participate in religious activities of the Buddhist community at the monastery. The monastery has never objected to the presence of Muslim children who participate in the Buddhist community's religious activities."

The phenomenon of Muslim-Buddhist harmonious life in daily life above cannot be separated from the religious values adopted by these

two communities. Because, after all, spiritual teachings are the primary key in determining the attitude of life of its adherents. In Islam, various teachings teach humans to do good, such as the prohibition of insulting each other, the ban of insulting other religions and gods, and even values that emphasize that the best human being is the best for others. . The importance of Islamic teachings have become the basis for Muslims in Mareje to behave and behave well to fellow human beings, even though they have different beliefs.

So is the Buddhist community. Their attitude of tolerance in socializing with Muslims in Mareje cannot be separated from the teachings of their religion that have been embedded in them. In Buddhism, some values assert that according to the instructions of the Buddha, religion is a personal choice, a knowledge that is practiced and practiced. For the Buddha, whatever religion is not essential, the most important are: 1). Be a good person, not selfish, or not because of one's status, but as long as you are excellent and practical; 2) Supporting and respecting other religions is a commendable act; and 3) Ashoka's Pillar, that is, don't because you love your religion and then you criticize other religions because when you criticize other religions, you have tarnished your religion (Paramita, 2021; Sukarno, 2017).

Faced with the statements of people who despise our religion, the Buddha advised, "He insulted me, he offended me, he blamed me, he harmed me, for those who always think that way, then restlessness, hatred, anger will be on him, but whoever does not think so he will remain calm, patient and will not

commit acts of violence" (Dhammapada 3-4)(Wijaya-Mukti, 2003).

To attain peace, the Buddha said, "Whoever wishes to attain peace. He must be capable, honest, sincere, humble, gentle, and not arrogant. Concerning hatred and love, the Buddha said, "Hate will not end if it is repaid with Hate, but hatred will end if it is repaid with not hate. This is the eternal law." (Dhammapada 5). Concerning the faults and crimes of others, the Buddha said, "Do not pay attention to the mistakes and things that have been done or have not been done by others, but pay attention to what has been done what has not been done by oneself." (Wijaya-Mukti, 2003).

About striving for truth and avoiding disputes, "Most people do not know that in quarrels they will perish, But those who can realize the truth (this) will soon put an end to all quarrels" (Dhammapada 6): About the importance of deliberation, living in peace and harmony, is narrated in Maha Parinibanna Sutta where the Buddha asks his disciples if the Vajjians like to consult and reach consensus? "This is what we have heard, sir, that the VAJJI consult and always reach consensus and end their deliberation in peace and harmony." If that's what Sang said, the Vajjians will survive and not collapse (Wijaya-Mukti, 2003).

The Buddha also said, "Samana Gautama always, Avoid slander, Throughout life... always strive to unite those who are opposites. Always developing friendship among all classes... for the sake of unity (Brahmajala, Culasila), 'Blessed is the united Sangha'" (Dhammapada, 194). "The greatest conqueror is the one who can conquer himself"

(Dhammapada, 102). "When a person is virtuous, let him repeat the deed with joy with that deed" (Dharma Pada, 18). "Go monks, for the welfare and happiness of the people based on compassion for the world" (Vinaya Pitaka, Mahavagga 1. II) (Wijaya-Mukti, 2003).

Thus, the associative relationship between Muslims and Buddhists in Mareje is a religious harmony rooted in the beliefs of each religion. A relationship based on a mutual understanding of theological communication is indicated by the higher level of public awareness of the existence of other parties with different beliefs and religions. This kind of relationship is also caused by the increasing knowledge, understanding, and more vital awareness among them about the meaning of brotherhood, peace, and harmony, as well as the essential need for a sense of community security. In connection with the above, Zakiah Daradjat stated that harmony or harmonious life among religious believers is possible because religions have the basis of living in harmony. And all faiths always recommend living in peace and harmony in everyday life (Darajat, 2009).

In addition to the theological foundation factor regarding respect for other parties with different beliefs, as far as the researcher observes, other reasons that encourage the growth of a harmonious Muslim-Buddhist life in Mareje, West Lombok are: First, there is awareness as social beings who need each other, especially in the social and economic fields. ; Second, family ties. Historically, the Muslim-Buddhist community in Mareje has strong family ties by lineage and neighborly relations. The position of the house

between the Muslim-Buddhist community in Mareje is close to each other; this brings them to an intensive encounter to create understanding between them. Naturally, the intensity of the meeting creates intimacy, mutual understanding, cooperation, and mutual assistance in everyday life.

This confirms that religious differences do not become an obstacle to associative social interaction. Groups of different religions can still establish close relationships by remaining steadfast in their respective beliefs. The community internally still believes in the truth of their respective faiths, while externally, they also recognize and respect the existence of other religious people. This behavior describes an exclusively tolerant religious attitude (Fata, 2014).

In this regard, Weber stated that religion with a set of teachings is a spirit to determine social harmony in social life (Hanani, 2012; Schefer, 1989). Meanwhile, in the thesis of Emile Durkheim (1857-1917), social reality (social harmony) is the spirit to determine the governance of religious life. (Durkheim, 1947; Pals, 1996).

Disharmony; Muslim-Buddhist relations in Mareje, West Lombok

As a social phenomenon, the conflict will always exist in every society. Cultural differences - social, economic, political status, and even religious - are unavoidable. In a community, religion has a double face: on the one hand, religion can encourage integration and social cohesion, but on the other hand, belief can also trigger social conflict (Izzuddin & Fata, 2020).

Conflicts between groups are primarily determined by the building of values and the use of different symbols between groups, giving rise to different interpretations and feelings to be appreciated and appreciated. According to Talcott Parsons, every society must be seen as integrative, and the social behavior of a group is strongly influenced by its values and culture. Cultural values and other patterns can animate personality, thus affecting the structure of needs which determines the will of a person or group to implement their social role. Conflicts between groups often arise because of a history of the competition, prejudice, and hatred, whether personal, political, or ideological (Ritzer, 1986). According to Emil Salim, conflict is also due to various demands for justice, the loss of collective autonomy, and the experience of repression by the dominant group, which reinforces the feeling of being mistreated, the existence of active discrimination in politics, economy, and culture, and the presence of groups that raise rebellions. (Salim, 1999).

Conflict can always have many dimensions: economics, power, ideology, social status, tradition/culture, and even religion. Interreligious conflict is a conflict that is very vulnerable to occur in a diverse society such as Indonesia. Conflicts like this usually arise due to the inability to address and manage differences in beliefs/beliefs and are intertwined with other factors such as politics and the economy (Izzuddin & Fata, 2020).

Among the people of Mareje Village, Kab. West Lombok has been a conflict based on religious differences between the Muslim and Buddhist

communities. Cases like this have occurred in interfaith marriages between followers of the two religions. However, interfaith marriages are commonplace between followers of Buddhism and Muslims in this village. But that does not mean such marriages do not cause tension. In cases like this, one prospective bride and groom usually converts to their partner's religion to get around the rules in Marriage Law no. 1 of 1974, which requires marriage to other faiths. However, problems will arise if one of the prospective bride and groom or his family objects to it, while on the other hand, his partner wants it.

From the issue of interfaith marriages, there have been tensions and conflicts between the Muslim and Buddhist communities in Mareje Village. A case like this occurred in the interreligious marriage plan between Mar (Buddhist) and Sumiyati (Muslim) at the end of 2005. This conflict occurred because Sumiyati's family, who were Muslim, refused to marry his son to Mar, who was Buddhist because Sumiyati was still a minor. In Sasak tradition, marriage is usually called merarik. He was pulling the local language term to refer to the marriage process by being stolen. Even though marriage is done by stealing, there are still rules that must be obeyed when stealing a girl. When a man steals a girl and runs away, he does so by bringing some relatives or friends who act as witnesses and accompanists in the procession. The girl who has been stolen may not be brought to the man's house but must be entrusted to the home of the brother or relative of the male who stole it (Haq & Hamdi, 2016; Saladin, 2013).

After realizing that their daughter did not come home until late at night, the parents would send a pejati or courier to report the kidnapping of their daughter to the head of the hamlet. After a day's stay, the man will also send an envoy to the woman's family to inform her that her daughter has been stolen and is now in an undisclosed location. So, the parents should not know where their daughter was taken away. According to the customary rules of the Sasak tribe, a girl who has been taken away by her lover must be immediately married because the entire village community or Nyelabar has known about the incident. Then the two families undergo the selabar, mesejati, and mbait wali customs as a process of requesting marriage permission from the male family to the female family (Budiwanti, 2000; Haq & Hamdi, 2016; Saladin, 2013).

The marriage between Mar and Sumiyati was carried out according to the plan that had been prepared by Mar. On a specific night, he had planned to run away from Sumiyati to invite Sumiyati to marry. Mar by asking his relatives to steal Sumiyati from his house at the time after the Maghrib prayer and taking him to the home of his close relative, Inaq Li to be hidden for a while. The next day, Sumiyati's family received information from their neighbors that Sumiyati had been stolen by Mar with the intention of marriage. Hearing that Sumiyati's child had been stolen by Mar, Sumiyati's family went to the head of the local hamlet to report that he had refused the marriage proposal. The reason, Sumiyati is still a minor. They also threatened that Sumiyati's extended family would try to force an annulment if the marriage

continued. More than that, they will also attack the Mar family. Meanwhile, Mar's family objected to the refusal and agreed to continue the marriage between Mar and Sumiyati.

To avoid getting more complicated problems that could lead to conflict between the Muslim and Buddhist communities, Gufron, as the Head of Tendaun Hamlet, Mareje Village, invited the two parties to consult. There were also village leaders and religious leaders from the two communities. In the deliberation, it was agreed to postpone Mar's marriage to Sumiyati because Sumiyati was not old enough.

This agreement did not work effectively. Not long after, the Mar family and several members of the Buddhist community attacked the Sumiyati family. This action was taken because it turned out that Sumiyati was going to be married to a Muslim man from the next hamlet named Ras. The news of this attack soon spread widely in the community. The Muslims also reacted. Through mosque loudspeakers, they called on other Muslims to fight. Spontaneously the Muslim masses gathered and prepared to retaliate against the attacks of the Mar family and the Buddhist community. The Buddhist community leader Darne Yusuf explained:

"At that time, the Muslim community, through loudspeakers in the mosque, invited the Muslim community to attack the Buddhist community because the Buddhist community had attacked the Muslim community. After spreading the issue of the Buddhist attack against Muslims, the Muslim community from several hamlets such as Dusun Ganjar, Dusun Tendaun, Dusun Loak Sapah, and several other

hamlets gathered to help their Muslim brothers to counterattack the Buddhist community. At that time, conflicts that followed violence could be prevented after the police officers from the Lembar Sector came to secure and prevent a wider social conflict."

In this case, the social conflict in Mareje Village was caused by strong negative emotions and the interests of certain parties, not just fundamental values and beliefs (Ritzer & Goodman, 2005). Social conflicts based on negative feelings and interests also occurred in Mareje Village in early 2005.

This conflict began with reports from residents to the Mareje Village Government that Amaq Muna'am, the head of Tendaun Hamlet at that time, did not distribute Direct Cash Assistance (BLT) to the poor. The Mareje Village Head has recorded the residents entitled to social assistance from the central government. However, at that time, rumors circulated that Amaq Muna'am distributed Cash Direct Assistance (BLT) only to the Muslim community. In contrast, some residents of the Buddhist community who have entered the list of recipients of Direct Cash Assistance (BLT) have not received it. Amaq Muna'am, as the Head of Tendaun then, was reported to the Mareje Village Government. In a situation like this, the news immediately emerged among the Muslim community that the Mareje Village Office was damaged, and the Buddhist community burned the Mushalla in Tendaun Hamlet. This news made the Muslim community emotional. Muslim residents from Garude Hamlet, Mareje Hamlet, Jelatang Hamlet, and the surrounding areas gathered and attacked the Buddhist community.

As a result of this attack, the house of a Buddhist community leader, Darne Yusuf, was burned. The occupants fled to another village. Anticipating further conflicts, more than 150 police personnel from the Lembar Police and West Lombok Police secured the scene. The presence of the police prevented the conflict from getting bigger, and gradually the condition of Mareje Village returned to being conducive. Later, Darne Yusuf was detained by the West Lombok Police because he was considered a provocateur for initiating Amaq Muna'am reporting to the Mareje Village Government.

The above phenomenon confirms Karl Marx's thesis that conflict is a different behavior from certain emotions often associated with hatred and hostility. Furthermore, Marx asserts that social conflict is a conflict between segments of society fighting over valuable assets. Usually, conflicts occur because of the struggle for economic, political, social, or symbolic resources (Jones, 2009). Meanwhile, Lewis Coser's thesis states that conflicts that occur between groups will generate internal group solidarity. Each group tries to equip itself and build the solidity of the group (Suprpto, 2013).

Despite conflicts and tensions involving the Muslim-Buddhist community, the relationship between the two religious communities in Mareje Village, West Lombok, is strongly directed towards harmony and integration rather than dissociation. This associative relationship continues to this day. The factor of closeness of their relationship in terms of kinship and kinship becomes a strong bond in the community building of different beliefs in Mareje Village. It can

be said that the existing conflicts and tensions are only "spices" in the dynamics of their relationship.

Conclusion

The dynamics of Muslim-Buddhist relations in Mareje Village, West Lombok, run in a rhythm of ups and downs between harmony and conflict. Although there had been tensions several times, in general, the two religious communities were able to resolve their problems to avoid disintegration. At this point, the state, through the security apparatus (police), plays an essential role in extinguishing the fire of tension. With the state's intervention, Muslim-Buddhist in Mareje Village, West Lombok, can establish associative social relations.

This does not mean that the associative relationship occurs because of state interference but is more influenced by ideological factors. The state does have a role in this relationship, but that role is only limited to reducing conflict. Naturally, the internal elements of the two religious communities are the principal social capital for establishing a harmonious relationship, which is formed from three components; First, doctrinally, both religions teach to do good and respect all people regardless of their background. Second, kinship and kinship relations. Third, the neighborly factor gave birth to social binding between Muslims and Buddhists.

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APPENDIX

Appendixes, if needed, appear before the acknowledgment.

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The preferred spelling of the word “acknowledgment” in American English is without an “e” after the “g.” Use the singular heading even if you have many acknowledgments.

AUTHORS

First Author – Baharudin, Lecture of Sociologi at Universitas Islam Negeri Mataram, JLN. Gajah Mada No. 100 Pagesangan Kota Mataram, NTB and email.

Second Author – M. Syamsurrijal, Researcher Islamic politic and political science Universitas Islam Negeri Mataram, email.

Correspondence Author – Baharudin, Lecture of Sociologi at Universitas Islam Negeri Mataram, JLN. Gajah Mada No. 100 Pagesangan Kota Mataram, NTB

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