

# Hindu-Islam Wetu Telu Relationship in Religious Activities in Kemaliq Lingsar, West Lombok

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**Abstract:** *Hindu-Islam Wetu Telu relations in Lingsar Village, West Lombok, are still well maintained. This can be seen in the religious activities carried out together at Kemaliq, a holy place reserved for Muslims. Kemaliq's position is next to a Hindu holy place called Pura Gaduh. The famous form of carrying out religious activities that unites both Hindus and Muslims is the topat war. This work describes the relationship and the history of why they have been living in harmony until now through a joint religious activity. Based on historical data, this harmony has occurred long ago when the Karangasem kingdom attacked Lombok. In order to make peace between the two groups of people, the King finally built this holy place. Socially they seem to work hand in hand and work together so that they always get along and live in peace. It is hoped that this noble legacy will not be crushed by a third party which makes their harmony fade.*

**Keywords:** Hindu, Islam Wetu Telu, Kemaliq Lingsar

## I. Introduction

Kemaliq Lingsar is alleged to have been built in 1759, the year the end of Mataram's rule, which at that time was centered in Cakranegara. Kemaliq Lingsar is a place of worship for the Sasak people. Long before at this location the Sasak people had worshiped the spring which they called Kemaliq. Kemaliq comes from the word maliq in the Sasak language which means sacred or holy. This spring in Kemaliq by the Sasak people is sacred or purified because they believe that this place is the place of the disappearance (*moksa*) of a Wetu Telu Islamic broadcaster named Raden Mas Sumilir from the Medayin Kingdom (West Lombok Art and Culture Tourism Office: 2012).

The existence of Islam Wetu Telu teachings in the Lingsar area originated from Java through Bayan, on the instructions of Sunan Pengging from Central Java at the beginning of the sixteenth century. Islam Wetu Telu is Hindu-Islamic syncretism. The source of his teachings comes from the teachings of Sunan Kalijaga. This syncretism in mystical belief is a combination of Hinduism (*Advaita*) with Islam (Sufism), with the teachings of pantheism. Thus, animism is still valid and mystical in terms of religion can be accepted voluntarily by all residents of Lombok. This teaching was later called *Wetu Telu*. According to Hindu teachings, people of other religions should not be forced to accept Hindu teachings. But what was forced by the Balinese king was the teaching that everyone should thank God in their own religion, belief and way. With this belief, the development carried out by Anak Agung Anglurah Gede Karang Asem in 1759 in Lingsar was intended for two types of community groups, namely: the part of the building for the Hindu community called Gaduh, which means temple. The part of the building for the Wetu Telu community is called Kemaliq, which means sacred. Gaduh and Kemaliq can be used at any time according to their respective religious needs, but only once a year must be held a joint ceremony, namely the Topat War (West Lombok Arts and Culture Tourism Office: 2012).

Wetu Telu with all its aspects is still something interesting to study. The naming of the understanding or teachings adopted by the Sasak Lombok minority community as *Wetu Telu* still holds a myriad of important mysteries and challenges observers and researchers to unravel and study them more deeply.

The word "*Wetu*" in Lombok's Sasak language is unknown. Is this word another expression of the 'time', or is this term purely a gift from experts or researchers? This is important to reveal because among the Islam Wetu Telu community, this term is not familiar. While the word "*telu*" in the Sasak language means "three". This word indicates the number 'three' in Indonesian. However, the emergence of this word which connotes a group of adherents of certain teachings has not yet obtained a strong opinion. There are those who understand the word "*telu*" which means three. This is related to the belief that there are three pillars of Islam that are believed by the adherents of this minority Muslim group. There are also those who associate it with three traditional elements in this world, namely elements of human customs, elements of rice customs, and elements of religious customs. Talking about Wetu Telu, a number of scientists also gave their opinions, especially regarding what and how to understand or believe and why it was so named. From some of the opinions that developed, the following is explained (Zuhdi, et al 2011):

First: the term "*Wetu Telu*" is a development of the term "Metu Saking Telu" which means it comes from 3 (three) things (origin), namely the Qur'an, Hadith, and Ijma', with the understanding that the teachings of Wetu Telu it comes from these three sources which are also the main sources of Islamic teachings. This opinion has a weakness, especially when viewed from daily religious

practices, many of which deviate and sometimes have no relationship at all with the three sources of Islamic law. The term "*Wetu Telu*" is still often found in lontar manuscripts, including mentioning the term "custom wetu telu". The intended meaning of this term emphasizes more on customs, not religion.

Second, another source mentions that the term '*telu*' is connected with the term "*waktu telu datu*". What is meant by this term is the existence of three kingdoms that were once victorious, which was understood as a kingdom that was considered to be the controller of world affairs (government) and the hereafter (religion) on the island of Lombok in the past, namely the Selaparang kingdom, the Sasak kingdom and the Pejanggik kingdom. These kingdoms are triumvirate kingdoms. Under the reign of the three kings, matters relating to worldly affairs were regulated as well as controlling laws that were based on regulations whose legal consequences were very severe. These are regulations that come from God, for example the implementation of the *janazah* prayer; the affairs of the implementation of obligatory religious practices according to the instructions of the Prophet, for example the implementation of Friday prayers; the implementation of the laws of the Sunnah, for example in the form of legal regulations related to the worship of the holidays, the *Eid of Hajj*, the *Eid* of fasting which was established by the Prophet Adam.

Third, this prayer is like the three great kings (*datu*) which is the original expression of "Wetu Telu". It is obligatory for them to pray only at three times, namely on Friday, on *Eid al-Fitr* and *Eid al-Adha*, and when someone dies (*janazah* prayer). Other obligations are only borne by the kyai. It is the kyai who will bear all the risks and responsibilities in the future. Therefore, the kyai has a high social status in the Wetu Telu community and they are highly respected by the community.

Fourth, the opinion which states that the origin of the mention of "Wetu Telu" is due to the understanding which says that everything in this world consists of 3 (three) customary elements, namely elements of human customs, elements of rice customs, and elements of religious customs. The first element is intended that humans in living their daily lives in this world cannot be separated from customs which include birth customs, marriage customs and death customs. The second element, the traditional element of rice, because rice (rice) is a life partner that must be there everyday. The element of religious custom is the belief in religion. They believe in themselves as followers of Islam and justify the teachings of Islam contained in the Qur'an and the Hadith of the Prophet, but are also bound by the customs of their ancestors (Athhar, 2015).

Another opinion states that the birth of the term Islam Wetu Telu has emerged since the colonial era which was developed by the colonialists from the Netherlands who carried out the divide et impera policy. In order to divide the Sasak Muslim community, he carried out a dichotomy of Islam in two forms, namely Islam Wetu Telu and Islam Lima Waktu. Budiwanti (2000) states that the important elements embedded in the teachings of Wetu Telu are: Secrets or Asma which manifests in the five senses of the human body. The Store of God's being manifested in Adam and Eve. Symbolically, Adam represents the paternal or male line, while Eve represents the mother or female line. Each spread four organs in the human body. God's nature is a combination of 5 senses (derived from God) and 8 organs inherited from Adam (male line) and Eve (female line). Each of God's natures can be found in every hole in the human body from the eye to the anus.

#### Research methods

This work is descriptive which describes the harmonious relationship between Hindus and Muslims Wetu Telu in Lingsar, West Lombok. The data was extracted through direct observation in the field and interview techniques. Informants are identified through snowball sampling, ie the more informants who can be interviewed, the more valid the data obtained. The data were analyzed through descriptive narrative by prioritizing the description of words. The theory used as a scalpel is symbolic interactionism because the *Kemaliq* used in Lingsar contains a high symbol value so that there is a relationship between the symbols there and the lives of both Hindu and Muslim Wetu Telu people.

## II Discussion

According to the Chronicle of Lombok, the name "Lombok" comes from the King who once ruled the entire island of Lombok in ancient times. In the "Negara Kertagama" written by the Majapahit poet, Prapanca, "West Lombok" is called Lombok Mirah. While the eastern part of Lombok is called "*Sasak Adi*" because in this eastern part of the past, the wilderness was very dense, until it was crowded. The origin of the name Sasak comes from "*Sesek*". Approximately in the 12th century after the Anak Wungsu in Bali, the island of Lombok was conquered by Bali. This is evident from the presence of a bronze kentongan in Pujungan Village (Tabanan) which is inscribed with a square letter that reads "Sasak and *prihan*, *srih jayanira*". These words are reminiscent of Bali's victory over the Sasak.

Furthermore, in the Chronicle of Sangupati, Lombok Island is called "*meneng*" which means quiet. In this Chronicle what is called Prince Sangupati (Sang Utpati) is none other than Danghyang Nirarta, who had come to Lombok in 1530 AD Patih Gajah Mada who came to Lombok in +/- 1345, called the island of Lombok by the name "*Selapawis*" which means "*sela*" = stone, "*pawis*" =

conquered. Then came the name Selaparang; which means sela = stone and machete = coral (*parangan*). These all come from Sanskrit occurred in Hindu times. It turns out that the name Selaparang which covers the entire island of Lombok has been used since the time of King Rangkesari until the arrival of Islam there.

Islam was only developed on the island of Lombok at the beginning of the 16th century. Previously, culture and religion were under the influence of Majapahit, with the name Ciwa-Buddhist religion. The one who brought Islam to Lombok was Sunan Prapen, the son of Sunan Giri in Java. The first to be converted to Islam was the East Lombok Kingdom. From here it spread to neighboring kingdoms such as Langko, Pejanggi, Parwa, Sarwadadi, Bayan, Sokong and Sasak. People who do not want to convert to Islam fled to the mountains. Because Islam entered by means of violence, more men who converted to Islam, while the women remained glued to the old belief which called "*budakeling*" as found in Pajarakan, Ganjar and Tebango (Agung: 1990).

In 1640, Sunan Kalijaga also came to Lombok, whose name was Sunan Pengging. This Islamic teaching carries the Sufi sect, and this is considered to keep people away from Islamic Shari'a. Prince Pengging is also known as Prince Mengkubumi. He married a princess from the kingdom of Parwa, which is said to have disappointed the Goa kingdom in Sulawesi. For this reason Goa attacked Lombok in that 1640, and the prince Mengkubumi Hijra to Bayan. There the Sufi school developed, blending with Majapahit culture, which eventually became the center of strength of a sect called "*waktu telu*" or "*wetu telu*" (Agung: 1990).

## 2.1 Past Relationships

In the ancient era, the process of preparing religious ceremonies such as the war of topat had a very beautiful agreement where they displayed tolerance and mutual respect. For example in determining the animal sacrifice. The two ethnic groups agreed not to use cows because these animals are considered sacred by Hindus and not to use pigs because these animals are haram for Muslims. Compromise and a middle way for harmony is taken, namely using buffalo that both ethnicities can eat. Currently the tradition is still carried out and they mutually agree to divide the tasks and do all the ritual preparations together. The statement from the West Lombok Hindu Religion instructor Mr. Komang Wenten stated as follows:

"The past history between Hindus and Wetu Telu Muslims can be seen from the customs or traditions of Hindus who still have blood relations from the native Sasak people, so they carry out the *Pegat sabuk* ceremony in Kemaliq. The characteristics of the child who performs the ceremony when the baby is just born until the age of 3 months has not performed the ceremony, the child will be exposed to ulcers and treated by a doctor and cannot recover, therefore the *pegat sabuk* ceremony is carried out by papuq who is in Kemaliq after the ceremony then the child will be healthy again. This ceremony is carried out from generation to generation by Hindus who are still related by blood to the original Sasak tribe of Wetu Telu. The past relationship between Hindus and Wetu Telu Muslims is still carried out today" (interview, 21 June 2020).

What was conveyed by Mr. Komang Wenten is supported by a statement from DPC Peradah Lingsar Mr. I Made Agus Artana as follows:

"The past history between Hindus and Muslims Wetu Telu can be seen from the history of the establishment of Lingsar and Kemaliq Temples, which have good relations, so that they are able to carry out the construction of places of worship side by side and carry out ceremonies simultaneously according to their respective beliefs. With the good relationship in the past, the next generation will follow it until now. One example is the Topat War ceremony which has been held from the past until now from both sides" (interview, 24 June 2020).

Continuing from I Made Agus Artana's statement, the statement from Kemalik Lingsar's Caretaker Mr. Jamuhur Hakim also describes the history as follows:

"The past relationship that existed was the construction process of Pura Gaduh and Kemaliq Lingsar which was carried out by the King of Bali. The King promised a third generation ancestor named baloq norawan, that if his goal of controlling part of the island of Lombok is successful, he will build a temple and Kemaliq. Because of his success, Raja Karang Asem kept his promise and the Gaduh and Kemaliq Temples were built in Lingsar. With the construction of 2 sacred buildings in ancient times by the King of Karang Asem, Hindus and Muslims have a close relationship" (interview, 26 June 2020).

On another occasion, Stakeholder Kemaliq Lingsar Papuq Sapenir stated the same thing as follows:

"Regarding the past relationship between Hindus and Muslims, namely the existence of culture in Lingsar, such as the implementation of the Pegat Sabuk ceremony, the baby's hair cut in Kemaliq when a newborn is born until the age of 3

months. The implementation can be done every day in Kemaliq. But Muslims usually prefer to celebrate Galungan or Kuningan holidays. Because at that time Hindus also came to Kemaliq Lingsar to pray” (interview, 19 December 2019).

The above statement was confirmed by the Chairperson of Parisada Hindu Dharma Indonesia (PHDI) Lingsar District, Mr. I Wayan Mindra stating the following:

“In the past, the relationship between Hindus and Muslims was in the form of an agreement between the King of Bali, Anak Agung Ketut Karang Asem and the traditional leader of Indrawan in Kemaliq, by building the Gaduh Temple and Kemaliq. Likewise, there is a culture that is carried out together, namely the topat war” (interview, 2 July 2020).

Some of the interview excerpts above explain that Kemaliq Lingsar as a place of worship for the Wetu Telu Muslim tribe historically was a place of religious learning for the Sasak people who are now Wetu Telu followers of Islam. So, through the existence of Kemaliq, it can increase knowledge in the field of religion. In order to understand the existence and process of its development for future generations, it is necessary to preserve the past history of carrying out religious activities between Hindus and Wetu Telu Muslims in Kemaliq Lingsar.

Based on the statements of several informants from the interviews and observations above, it can be stated that the history of the past relationship between Hindus and Wetu Telu Muslims is true. Religious activities such as the implementation of the topat war ceremony are closely related to Hindu religious ceremonies held at Lingsar Temple. The Hindu pujawali activities and the topat war were carried out on the same day, but the place of the activities of each ceremony was carried out in a separate place but still within the scope of Lingsar Temple. The Hindu pujawali ceremony at Lingsar Temple is centered in the Gaduh Temple area, while the topat war is held in the Kemaliq Temple area. The two ceremonies have an inseparable relationship with one another.

In Hindu religious activities such as Galungan and Kuningan celebrations, Wetu Telu Muslims also sometimes choose the same day to carry out cleaning activities, baby haircuts, health wishes, success and others at Kemaliq Lingsar. They not only prepared the ceremonial facilities, but they also brought and prepared food supplies that they would enjoy together after the ceremony at Kemaliq Lingsar. This activity was held to coincide with Galungan and Kuningan holidays for Hindus at Lingsar temple. On that same day, Hindus came to Lingsar temple to pray.



Hindus and Wetu Telu Muslims are together at this time Galungan and Kuningan holidays (Private Doc. 3 August 2019)

The caretaker of Kemaliq Lingsar, Mr. Jamuhur Hakim, expressly states the following:

“We can see the mingling of two Hindu and Sasak cultures in the ceremonial procession itself. The preparation of the event was carried out by mutual cooperation between the Hindu community and the Sasak people. They join and work together to carry out preparatory events according to their respective duties and proportions. Meanwhile, the procurement of buffalo or in the Sasak language called "kaok" is held by them. Why use buffalo as a means of ceremony? Because this ceremony is followed by Hindus and Muslims, if a pig is used, it is impossible because pig is an animal that is forbidden for Muslims.

On the other hand, it is not possible to use cows as a means of ceremony because cows are revered animals for Hindus, so the middle way is to use buffalo. The slaughterer must also be a Muslim community. Then, the meat is served and eaten together by Muslims and Hindus. The meaning of this tradition is to invoke fertility and prosperity. The relationship between Hindus and Muslims so far is fine, mutual respect for each other” (interview, 26 June 2020).

Some of the opinions of the informants above can be concluded that the activities carried out by Hindus and Muslims in Wetu Telu from ancient times until now are still running well. Precisely through the differences in culture and religion of these two peoples, they were able to join in one tradition of religious activities carried out at Kemaliq Lingsar.



Gotong royong brings offerings that have been prayed for at Kemaliq Lingsar.  
(Dok Sinar, 11 August 2019)

The photo above illustrates the mutual cooperation carried out by mothers in bringing offerings and diamonds that have been prayed for at Kemaliq Lingsar. The ketupat is used as a tool in the topat war event. On another occasion the Stakeholder of Kemaliq Lingsar Mr. Suparman Taufiq stated as follows:

“The relationship is maintained well, mutual respect. Even when Hindus celebrate Galungan and Kuningan holidays, there are also Muslims who come to Kemaliq to ask for cleaning, health and baby haircuts” (interview, 28 June 2020).

The above statement was confirmed by the Chairperson of the Parisada Hindu Dharma Indonesia (PHDI) Lingsar District, Mr. I Wayan Mindra by stating the following:

“So far, the relationship is very good between Hindus and Muslims at Lingsar Temple. One of the religious activities that until now has been able to reflect harmony between two tribes who have different beliefs until now can still live side by side while still respecting each other's religions (interview, 2 July 2020).

The informant's statement above also confirms that in Lingsar District there is a culture that involves two tribes, namely the Sasak tribe (Islam Wetu Telu) and the Balinese tribe (Hindus). The two tribes are united in one culture which is inherited from their ancestors. In the intermingling of culture between these two tribes until now still maintained and mutual respect for each other.

## 2.2 Future Relationships

Wildan Zulkarnain (2013) says that dynamics is something that means power, always moving, developing and being able to adapt adequately to circumstances. Dynamics also means the interaction and interdependence between the group and the group as a whole. This situation occurs because as long as there is a group, then the group spirit will continue to exist in that group. Therefore the group is dynamic, meaning that at any time the group concerned can change. While the notion of a group cannot be separated from

the element of the existence of two or more people who interact to achieve a common goal. The statement from the West Lombok Hindu Religious Counselor Mr. Komang Wenten is as follows:

"My hope as a Hindu religion instructor is that this relationship will maintain harmony between the two ethnic groups, and there will be no conflict. And continue to carry out the traditions that already apply at Lingsar Temple" (interview, June 21 2020).

Furthermore, it is supported by a statement from DPC Peradah Lingsar Mr. I Made Agus Artana stating that:

"My hope is that it will always be good and tolerance between the two parties will be maintained by protecting and nurturing each other. If this is realized, it will certainly create a sense of security and comfort in Lingsar Village" (Interview Date, 24 June 2020).

Then the statement from the Lingsar Temple Stakeholder Jro Mangku Komang Saputra following his statement:

"My hope is that in the future, the intimacy between Hindus and Wetu Telu Muslims who are here, do not let a third party come in to make our harmony lessen (interview, 26 June 2020).

According to I Wayan Mardhawa Santa who visited Lingsar Temple stated that:

"My hope is that harmony between people in Lingsar and around Lingsar Temple in particular will be maintained and remain in harmony as it is now (interview, 26 June 2020).

The statement from Mardan Yusran as the Islamic Youth at Kemaliq Lingsar, the following is an excerpt:

"My hope is that harmony between the two religions will always be harmonious. With the advancement of technology, representing the younger generation, it is hoped that they can promote the well-established harmony in Kemaliq Lingsar to visitors who come to Lingsar. The awareness of young people is increasing to preserve ancestral culture" (interview, 26 June 2020).

The next statement came from Ni Nyoman Ayu Lestari as an officer, stating that:

"My hope as an officer is that we will stay well, respect each other, work together and maintain inter-religious harmony. Hopefully the younger generation will also continue to increase their involvement in maintaining the existing culture and traditions (interview, 26 June 2020)".

The statement from the Kemalika Lingsar Caretaker, Mr. Jamuhur Hakim, stated that:

"My hope for the future between Hindus and Muslims is that mutual tolerance will continue to be maintained and preserve regional culture because it can be used as a tool to strengthen inter-religious harmony and increase harmonious relations between them (interview, 26 June 2020)

On another occasion from Kemaliq Lingsar Stakeholder Mr. Suparman Taufiq stated:

"My hope: to always join hands to respect each other between religious communities" (interview, 28 June 2020).

The above statement was confirmed by the Chairperson of Parisada Hindu Dharma Indonesia (PHDI) Lingsar District Mr. I Wayan Mindra, he stated that:

“My hope is that in the future, the two different ethnic groups will maintain a unifying culture between Hindus and Muslims, because what we have today is the strength that strengthens brotherhood ties” (interview, 2 July 2020).

From some of the opinions of the informants above, it can be explained that the hope of the Lingsar community in West Lombok in the future is between Hindus and Wetu Telu Muslims, in order to continue to preserve regional culture and further strengthen brotherhood. Tolerance between religious communities is strengthened by maintaining harmony between Hindus and Wetu Telu Muslims. Hopefully in the future there will be no conflicts and no interference from third parties so that relations in religious activities at Kemaliq Lingsar can always foster brotherhood and can be maintained properly.

Preservation of local culture is manifested in special ritual ceremonies as the basis for acting and doing activities for future self-development. Therefore, the tradition of religious activities such as the topat war ceremony needs to be preserved so that it does not become extinct. This needs to be done because culture is created and maintained through the communication activities of its individual members. Collectively, their behavior together creates a reality (culture) that is binding and must be obeyed by individuals (Sendjaja, 1994).

The same thing was also expressed by Lasswell (1960) that the function of communication in society is the transmission of the social heritage from one generation to the next. Thus it can be said that the culture of war is to be formulated, formed, transmitted and learned through communication. So it can be said that the function of communication in this case is as a tool to socialize cultural values to the community.

When the topat war tradition is carried out, there is an indirect process of learning from the older generation who are generally the perpetrators of this activity to the younger generation. Based on observations during the traditional war ceremony procession, many young people were involved, even children. One of them can be seen from the *mendak* procession, the front row, namely the Baris dance and the *Teleq* dance, were performed by teenagers and children, as well as the bearers of *Payung Agung*. This means that there has been a process of inheritance from the older generation when the topat war tradition is carried out, indirectly there is a learning process from the older generation who are generally the perpetrators of this activity to the younger generation.

The tradition that is in Lingsar Temple is one of the ceremonies that is accepted and passed down from generation to generation. So it can be understood when a community group has passed down its tradition from generation to generation, it means that the group has made an effort or struggle to maintain and preserve its tradition. Likewise, in the process of inheriting the tradition of topat war as one of the social values maintained by the Muslim Sasak ethnic community, the Wetu Telu adherents and the Balinese Hindu ethnic group, it takes place naturally.

There is no special learning process in doing this tradition. Thus, if the current older generation is gone, the current younger generation will replace to carry out this tradition, so that this tradition will never become extinct. So religious tolerance between two different people in the same place must be maintained. Hindus and Wetu Telu Muslims carry out religious activities in Kemaliq Lingsar because there is a similarity in the meaning of language in understanding a history that has been carried out for generations so that they get an idea that has an impact on the occurrence of an activity that is still carried out without reducing the aims and objectives of the community. The religious activity carried out is the topat war ceremony. This activity is carried out based on the existence of a relationship that has been built since the past, which until now is still harmoniously intertwined.

The meaning of a place as an intermediary symbol in the worship of God is believed to be due to a social interaction carried out by the community, human actions are not caused by "external forces", nor are they caused by "internal forces", but are based on the meaning of something they face through the process, which Blumer calls self-indication. The symbol is in the form of the Kemaliq building which is sanctified by the Hindus and Wetu Telu Muslims in the village of Lingsar which is the place where the two peoples unite.

The Kemaliq building is a place for Hindus and Wetu Telu Muslims to perform rituals simultaneously which contain magical meanings that have been passed down from generation to generation. The two people have many differences including language, facilities and infrastructure, as well as worship procedures, but this is not an obstacle to carrying out worship activities. Kemaliq is used as a unifying place for these differences, because the Hindus and Muslims of Wetu Telu who are in the area have the same vision and mission so that they are always side by side, hand in hand to maintain the sacredness of Kemaliq Lingsar. Kemaliq Lingsar is considered sacred by the Sasak community, both Muslim and Hindu. There are two basic reasons that cause this building to become a sacred building for both Muslims and Hindus, namely (1) this building is evidence of the historical heritage of the spread of Islam in the Lingsar area (2) this building is located within the Lingsar Temple complex (Zidni, et al. 2021).

Inside Kemaliq Lingsar there are 17 connecting stairs between Kemaliq and Pura Gaduh, meaning; The Qur'an was revealed on the 17th of Ramadan, every Muslim prays 17 *rak'ahs* one day and one night, if the two stairs are combined because there are two, it will

be  $2 \times 17 = 34 = 7$ . This shows the belief in the existence of seven ties the moon and the sky and the seven number of days, also associated with the birthday of the Republic of Indonesia means August 17, the day of the proclamation of Indonesian independence, and in front of Kemaliq there is an eight-star *tibu suyun* and a box of *sekpai*, the meaning is that the water in Kemaliq will give life to all corners Lombok land, even the corners of the world. And eight is often called *windu*, *sewindu* is often used to measure the high and low or the size of people's loyalty to the state. On the south or opposite side of the Kemaliq inner wall there is a *pancoran*, which in subtle terms is called *pesiraman*. *Pesiraman* is divided into two east and west. To the east there are four and to the west there are five. Outside Kemaliq Lingsar there are many buildings. This building has its own meaning, namely first *Pancoran Sembilan*, this *pancor* called *pancor siwa* is in two places and for men and women.

Each *pancor* remains nine in number and there is a *luji pancor* which has two *pancors*. Both *Balai jajar*, parallel houses. This hall is located parallel to the north. This place is used for art attractions for Hindus, and there is also in the south which is intended for art places for the Sasak people. The two halls have eight pillars, the shape is the same and congruent, so the government (king of Karang Asem) wants the Balinese and Sasak to sit on the same level and stand the same height. Every citizen of the kingdom has the same rights, obligations, and social position and must always be equal, the same weight is carried lightly and carried. The steps in taking responsibility for development must be shared in an integrated and directed manner. The three round halls have the meaning: a circular hall with eight pillars as a unifying symbol so that the community is united so that it does not divide, even if necessary, all corners of the wind where humans must unite on the basis of mutual respect. Fourth, *Bencingah*, comes from the word *bencangah* which means a place to face the people or a place where the king gives advice to the community (Zidni, et al. 2021).

Thus, based on the theory of symbolic interactionism expressed by Blumer, it can be seen that the relationship between Hindus and Wetu Telu Muslims residing in Kemaliq Lingsar has long lived side by side to form patterns of social relations and traditions in society. In other words, the process of self-indication experienced by the community at that time formed traditions and social relations that developed in society until now.

### III. Conclusion

The history of the relationship between Hindus and Wetu Telu Muslims in religious activities at Kemaliq Lingsar in West Lombok can be seen from the joint activities carried out both during Hindu and Islamic religious celebrations. When Hindus celebrate religious celebrations such as Galungan and Kuningan, Muslims also participate. And vice versa when Muslims have a celebration, Hindus also join together. In fact, they jointly have a celebration, namely the *topat war* inherited by their ancestors. The forms of relations that exist in Kemaliq Lingsar are: positive relations in the field of religion, namely carrying out religious activities together in the same area (place). In the cultural field, religious activities carried out at Kemaliq Lingsar were used as a medium to convey messages to the audience involved and those who were present to witness the ritual that harmony was reflected in both ethnicities (Balinese ethnicity and Sasak ethnicity). In agriculture where the water source is from Lingsar temple where Hindus and Muslims have their own *subak* and get water in turns. In Kemaliq Lingsar during religious activities that have been carried out from the past until now there has never been a conflict that has caused divisions between Hindus and Muslims, they maintain mutual respect and provide mutual benefits to each other.

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