

KEEPING IN TOUCH WITH MEMBERS OF THE BALINESE AND SASAK ETHNIC GROUPS

Wayan Agung Wirawan

Lecturer At Mataram State Hindu College Of Gde Pudja, Indonesia

Abstract: The purpose of this study is to investigate the circumstances surrounding the establishment of informal cultural ties as a means of reharmonizing the Balinese and Sasak communities in Mataram City, West Nusa Tenggara Province. This study used a qualitative interpretive design to answer questions about the context of forming a bond of cohesion between two ethnic communities. According to the findings of this study, there were four major influences: cultural contact between Balinese and Sasak communities during the historical period, the introduction of Balinese and Sasak cultures to Lombok, cultural adaptation of each cultural identity, and the establishment of informal cultural ties as a means of interethnic communication. The informal cultural ties between the Balinese and Sasak communities in Mataram city play a crucial role in preserving their integration. On the basis of this phenomenon, a suggestion that could be made is to ensure the longevity of informal cultural ties by raising awareness within each ethnic community and involving traditional figures in providing in-depth guidance on the significance of preserving the cultural values of ancestral heritage to the maintenance of social harmony.

Keywords: Balinese natives; informal cultural ties; Quotidian; Sasak ethnic; Harmony in society.

INTRODUCTION

In Mataram City, local knowledge in the form of informal cultural ties between the Balinese and Sasak ethnic communities diachronically requires a number of supporting data, particularly those connected to the historical aspect. As to that, the foundation of casual social ties is indivisible from the contacts that happened toward the start of Balinese ethnic local area Hindu experience with the Sasak ethnic local area that is Muslim. The interactions that take place between the two ethnic groups of people who practice various religions serve to cultivate communication and interaction in the face of real-world issues pertaining to social aspects, the application of religious practices, culture, and other aspects. Activities involving mutual cooperation are included in the social aspects of communication and interaction, such as the construction of settlements, the creation of facilities and enhancements to the quality of life, and assistance with overcoming natural disasters, among other things. The social relations that happen between the two ethnic gatherings are related with Koentjaraningrat idea as a mentality that has been governed by the norms that are ingrained in Indonesian society's culture.

Published Date: - 12-03-2023

Since ancient times, communication and interaction have developed in the area of religious practice between Sasak people who practice Islam and Balinese people who practice Hinduism. The phenomenon can be seen in the rising awareness of the need to maintain the harmony of each religion's practices. One of the most fascinating aspects of religious practice is the way Hindus and Muslims alike participate in religious festivals and experience a sense of joy. In Lombok, Hindu religious celebrations like galungan and kuningan were carried out, and relatives who had converted to Islam joined in on the celebrations. In a similar vein, when Muslims observe religious holidays like idul fitri, maulid, and others, their Hindu relatives also participate in the festivities. A visit to the homes of people who observe religious holidays in order to carry out a silaturahmi, as it is referred to in Islam, or simakrama, as it is referred to in the terms used by Hindus, is frequently included in the communication and interaction that takes place as a result of each religious follower's implementation of their religion. In order to build social bonds, these forms of communication and interaction can break down the barriers that separate them from one another.

The cultural field's interaction and communication focuses on how each ethnic community's culture is put into practice. Cultural contact between the Balian ethnic group and the Sasak ethnic group in Lombok occurred in the past. The Balinese culture is brought to Lombok by the Balinese, who then implement it in their new settlement. In a similar vein, the Sasak people, who live on Lombok Island, also have a cultural system that was passed down from their ancestors. Ethnic groups interact with both cultural systems, acting as agents and constructing cultural adaptation based on a variety of factors. Such cultural adaptation as an event of cultural exchange that has the potential to enhance the quality of each ethnic group's cultural implementation.

The practice of religion and the cultural systems that Hindus and Muslims have put into practice in Mataram since ancient times are also closely related. Religious holiday celebrations are an example of cultural practices connected to religion. Since ancient times, the practice of ngejot, or the giving of something as a token of respect to various religious adherents, has been incorporated into the celebration of religious holidays. Concerning that, in the execution of the strict celebration of Hinduism the practice of ngejot is finished by giving treats of food, drink, or different types of dangers to their family members who are Muslim who embrace Islam. The same thing occurs when Muslims observe religious holidays to provide their Hindu relatives with food, beverages, or other treats. From one generation to the next, the Balinese-Hindu and Sasak-Islam Society have carried on the mutual-minded tradition. Hindus and Muslims engage in informal communication through this adventure together.

The implementation of the cultural system between the Balinese-Hindu and Sasak-Islamic ethnic groups, as well as the actualization of the tradition of saling undang, synergize with the aforementioned events. The tradition of saling undang is known as the tradition of pesilak among Sasak people. Execution of this custom is to welcome other ethnic gatherings, either exclusively or in bunches on strict exercises or social exercises. Essentially, those invited to an activity assist in completing the celebration's work. Hindu Balinese Hindus and Sasak Moslems develop close friendships as a result of the event.

Published Date: - 12-03-2023

A cultural activity related to the implementation of the religious practice is also the practice of visiting one another after the death of one ethnic group. The custom of appearance is known as majenukan. The people who are available in the practice of majenukan as an indication of distress. Attendance at these events by people of different religions is simultaneously a sign of fraternity. This custom additionally contains positive energy in building mindfulness for shared regard among various ethnic gatherings of religions. This awareness of its accumulation can manifest attitudes of tolerance toward social space differences.

Social exercises that can construct casual ties between the Balinese-Hindu people group and the Sasak-Islam people group as ngejot custom, the practice of saling undang, and the majenukan custom that has been started since the memorable times are extremely certain for acknowledging social concordance in a general public with a moderately high majority level, as in Mataram City. Varshney's (2002) terms are associated with these practices. As a quotidian or daily bond bond. In rural areas, these informal, unofficial ties are sufficient to maintain social harmony, but not sufficient in urban areas. The idea proposed by Varshney is related with occasions happening in the city of Mataram to keep up with the casual social ties as a mechanism of reinforcing the close to home connection between the Balinese people group with Sasak in acknowledging social congruity.

To maintain social relations between the Balinese-Hindu community and the Sasak-Moslem community in Mataram City, it is necessary to strengthen informal cultural ties based on the explanation above. This depends on the way that in the execution of social practices embraced by every ethnic local area has fabricated a social mindfulness for shared regard for contrasts. In these circumstances, the differences between them are acknowledged and accepted as a part of living together in order to foster social harmony. Every ethnic group's cultural practices tend to change over time, especially as technology advances. If no preventative measures are taken to preserve the noble traditions of the past, social ties are likely to break.

RESEARCH METHOD

Research related to using the qualitative interpretative method to conduct a background study on cultural awakening informal cultural ties between the Balinese and Sasak ethnic communities in Mataram City, West Nusa Tenggara. Case study methods were used within the scope of this study. According to Yin (2004), the main reason case studies are used is because they give researchers a chance to keep the holistic and important aspects of real-world events. The methodology of this study is descriptive-interpretive. In addition, field data collection and interpretation during research activities are related. Primary and secondary data sources are used in this study. Primarily based on observations and conversations with a number of informants, direct field data were gathered. In contrast, secondary data sources are obtained through document sources like archives, statistical reporting data, monographs, and others rather than directly from key data sources. The utilization of auxiliary information sources is vital to acquire information that gets away from the perceptions of scientists and witnesses

Published Date: - 12-03-2023

This examination utilizes three information assortment procedures, in particular perception, interview and report study. Observations made by researchers while simultaneously recording and observing the subject of their research. As suggested by Fontana and Frey (2009), non-structured interview methods were used in the interviews. That in comparison to other types of interviews, non-structured interviews offer more room. This study involves archive concentrates on to get auxiliary information.

The purposive method was utilized for the informant determination technique that served as the data source for this study. By first meeting a number of requirements, the informant will be chosen for use as a data source in this method. First and foremost, potential informants are Mataram City residents. Second, it is well-versed in Mataram's social, cultural, and religious life, as well as traditional cultural practices and the application of local customs. Thirdly, candidate informants actively participate in a variety of activities pertaining to the implementation of adat, the transmission of local customs, and traditional cultural practices in the Mataram region. Fourthly, being available to pass the information particularly with respect on to the focal point of this exploration.

The qualitative data in this study are presented and analyzed in the form of expressions, words, and opinions obtained directly from the field. Qualitative data gathered through observation using the researcher's interview guides, e-voice recorder, camera, and stationery as an instrument. Purposive methods were used to select the participants in this study, which is consistent with the study's stated goals. This study uses numbers from various data sources, particularly secondary data sources, to support the accuracy of the data. To get a complete picture of the research topic, qualitative and quantitative data are used together.

The descriptive interpretative data analysis method was used to analyze field data. The course of information examination is finished by characterization, decrease, and translation. Data are grouped according to the requirements of the analysis to be classified. Decrease of information is finished by choosing, arranging, and unifying the information as per the exploration needs. The process of interpreting data has been simplified in order to answer questions related to the subject of this study. Triangulation methods, such as triangulation of data sources, triangulation of methods, and theory triangulation, are used to assess the data's reliability.

RESULTS AND ANALYSIS

Reinforcing casual social ties as a vehicle for keeping up with social relations between the Balinese people group and the Sasak people group in Mataram City there are four sections that should be tended to, specifically contacts between the Balinese people group with Sasak in Lombok, the execution of Balinese culture and Sasak culture in verifiable Lombok, the development of casual social ties connection between the Balinese people group and the Sasak people group, and the dynamic of casual social ties in the vortex of outside impacts. These four perspectives are broke down in the accompanying segments.

Published Date: - 12-03-2023

Contact between the Bali-Hindu and Sasak-Islam Intercommunity in Lombok The historical contacts that took place between the Balinese communities that adhered to Hinduism and the Sasak communities that adhered to Islam were closely linked to the expansion of the Kingdom of Bali's territory during that time period. The progress of Karangasem Realm controlled Lombok turned into the determinant of the appearance of the Balinese in moderately huge numbers to get comfortable Lombok. According to Agung (1991), the efforts to break the popular resistance against the power of the Kingdom of Karangasem in Lombok led to the mass arrival of Balias in Lombok. Fortifications comprising of many families come from Karangasem Bali from one month to another to Lombok. Most of the people who are migrating are members of King Karangasem's family as well as his friends and relatives. According to Parimatha (2002), the Balinese who settled in Lombok in the past say that people from outside Lombok Island and Balinese people have mixed with the people of Lombok at least since the 17th century.

The Balinese who came to Lombok as followers of King Karangasem to help him expand his power built a social, cultural, and religious system that was similar to the one that was used in their home country of Bali. Regarding the residence, it is situated in the vicinity of the royal palace. Referring to Wirawan, the Balinese settlements close to the royal palace (2016) as a defensive measure against intruders seeking to overthrow the authority of the Kingdom of Karangasem. Because the king is expected to boost the power of the Karangasem kingdom in Lombok, the Balinese have a very high level of loyalty to him.

The presence of the Balinese nation in Lombok during the rule of the Karangasem Realm met with the locals of Lombok Island, in particular Sasak ethnic. The force of Karangasem Realm was gotten through war. The defeated Sasak, particularly those who established themselves close to Balinese settlements, developed a common way of life. Both ethnic groups carry on the customs that their ancestors left behind. At the same time, social connections are made between Balinese and Sasak people. These connections can build up into an informal sociocultural system that can be used to deal with problems in life. Even though some aspects of the traditional social system have warmed up, it is still followed. In conjunction with this, Suprpto (2013) asserted that informal citizenship bonds began to develop at certain limits. Group social cohesion can still be maintained through informal but still effective daily bonds. Unofficial citizenship ties, as opposed to formal and organized ones, are more effective at maintaining social cohesion.

During the Karangasem Kingdom, the Balinese and Sasak people had a relatively good relationship. The fact that they treat each other with respect is indicative of the phenomenon. In view of aftereffects of a meeting with Ida Wayan Asta (on November ninth, 2017) that the Balinese supporters of Lord Karangasem who have prevailed with regards to overcoming Lombok while controlling the land utilized as horticultural land. At the time, the Balinese owned a lot of land, so many Sasak people became penyakap (cultivators) of the agricultural land that the people of Bali owned. This peculiarity infers that between the Balinese who have moderately huge horticultural land cannot develop their own property so it requires cultivators from the Sasak nation to lay out a decent connection between the two ethnic gatherings. The form of agricultural land became the medium for realizing the closeness between the Balinese and the Sasak

Published Date: - 12-03-2023

people, particularly in historical times, as the established relationships between the Balinese and Sasak peoples were supported by the significance of the factors of production.

Combine with the aforementioned phenomena, particularly those connected to the establishment of social relations between the Balinese and Sasak through the use of production factors, particularly the cultivation of agricultural land and the tendency that the Sasak people regard the Balinese with great respect. According to the findings of an interview that was conducted with I Komang Budi Arsana on October 10, 2017, there are several areas, such as Karang Jangkong, Karang Sukun, and Karang Kemong, where the relationship between the Balinese and the Sasak people still demonstrates respect, despite the fact that not many people own the land that is used for Sasak agriculture. The war during the Karangasem Kingdom's rule over Lombok resulted in the Balinese owning land. When King Karangasem expanded his power to the island of Lombok through war, the people of Bali, who were followers of him, were able to conquer the island of Lombok and take control of the lands in the area he conquered. The amount of land owned by the Balinese as a result of their victory in the war is an effect of the event. The Sasak people further developed the lands acquired as a result of the battle, thereby fostering a closer relationship between the Balinese and the Sasak people. The fact that the Sasak people, as land tenants, are his customers while the Balinese, as landowners, take on the role of patrons and landlords in these relationships further suggests a paternalistic relationship.

The cozy connection between the Balinese and the Sasak public is additionally apparent from the utilization of language. According to the findings of an interview that I Ketut Mastra conducted on October 12, 2017, the Sasak people used very subtle language to honor the Balinese. Both the terms "meran" and "kaji" are used to talk about identity. Meran as the character for the notice of an individual with a higher status, while the kaji is the personality of the self that shows the lower position. This language was used as a way for the Sasak people to pay their respects to the Balinese. The Balinese are regarded as having higher status, which explains the honor. In the meantime, the Sasak people treated the Balinese with great respect when they conversed with the Balinese. The Sasak people greet the Balinese with the words jro and pelinggih in their greeting language. This is done despite the fact that the Balinese are in the lower layers, that is to say, as the jaba Wangsa (the most minimal social layer in the Balinese framework) is likewise called with such hello words.

The aforementioned phenomenon is a sign that the Balinese and Sasak people have harmonious social relationships. One of the foundations for understanding the Sasak people's respectful attitude toward Balinese people was their possession of factors of production, in particular the relatively large agricultural land they gave to the Sasak people to cultivate. At the same time, the historical aspect that identifies the Balinese as war winners establishes the Balinese as rulers of the region and elevates them to a higher social status than the Sasak. This peculiarity has suggestions for the admiration of the Balinese remembering for association with this peculiarity the extremely unpretentious utilization of language by the Sasak public. A life that transcends differences, particularly ethnic and religious ones, can be achieved through these social relationships.

Published Date: - 12-03-2023

The above conditions, which are linked to the Social Integration Theory, point to a synergy that can lead to the kind of harmonious life that people of different ethnic and religious backgrounds lead. Sasak ethnic gatherings with Balinese ethnic gatherings saw from their identity showed a distinction. Integrate with the Sasak ethnic group because Muslims adhere to a different religion than the Balian Hindu ethnic group. The two ethnic groups' differences do not prevent them from living a harmonious life. Regarding it, people who come from different ethnic backgrounds and hold different religious beliefs have developed social integration. Social combination has demonstrated that the distinctions that exist in friendly space life can be acknowledged social cohesiveness to acknowledge fellowship busy existing contrasts.

Implementation of Balinese Culture and Sasak Culture in Lombok of the Historical Era

The historical encounter between the Balinese and Sasak people in Lombok has the potential to represent the cultural ties that exist between the two ethnic groups. The Balinese ethnic gathering executes a Balinese social framework acquired from their ancestors. Hinduism's teachings are infused into the cultural system that the Balinese people put into practice. In connection with that, the way religion and culture are practiced show that compounding exists. Incorporating the Sasak cultural system as a cultural heritage override to their predecessors also results in a synergistic phenomenon. The Sasak ethnic groups that have converted to Islam also engage in a variety of ceremonial activities that are connected to the application of culture and customs. Because they have a significant impact on enhancing supporters' quality of life, both systems of cultural heritage from the past are still in use today. Interviews conducted on October 13, 2017, with Anak Agung Byarsah, descendants of King Karangasem, revealed a number of shared cultural practices between Lombok and Bali. In Lingsar Park, a rite known as a perang topat is used to tie the tradition to the religion. This custom has been followed for a very long time. Take advantage of it, Koentjaraningrat (2004) demonstrates that there are cultures that appear to have played a significant role in human life long ago. People in these cultures are more likely to follow examples and events from the past for advice.

When it comes to the practice of Balinese culture in Lombok, it is actually a continuation of the cultural system that the Balinese people's ancestors developed. Because the cultural system is infused with Hinduism's teachings, it is frequently challenging to distinguish between religion and culture in cultural practice. According to the findings of an interview that was conducted with Ida Wayan Asta on November 9, 2017, the fact that the practice of Balinese culture has continued to be preserved to this day shows how closely it is linked to the practice of Hinduism. One example is the gamelan, a Balinese music instrument, performed at a religious ceremony, which demonstrates the existence of a combination of culture and religion. According to the findings of an interview that was conducted with I Gede Mandra on October 19, 2017, the implementation of Balinese culture, which is infused with the teachings of the Hindu religion, seeks to build harmony, either vertically or horizontally. This is in synergy with it. realizing that Ida Sang Hyang Widhi Wasa and his manifestations are aligned vertically upward, horizontally with other people, and downwardly with his natural environment. In the lessons of Hinduism known as the idea of Tri Hita Karana, the three things that cause bliss. The elements parhyangan, pawongan, and palemahan make up the Tri Hita Karana. Realizing harmony with Ida Sang Hyang Widhi Wasa and his manifestation is referred

Published Date: - 12-03-2023

to as pawongan, realizing harmony with fellow humans is referred to as palemahan, and harmony with the natural environment is referred to as palemahan. According to Wiana (2007), Tri Hita Karana is a way of life that aims to achieve a life that is both balanced and consistent, with trust in and devotion to God, service to others, and preserving the health of the natural environment. As a universal philosophy of life, Tri Hita Karana should be viewed holistically as a unified whole that is synergistic and consistent.

On the one hand, the Sasak ethnic group in Lombok implements cultural systems that are comparable to the Balinese cultural system that is infused with Hinduism's teachings. Regarding it, an interview with Lalu Anggawa on November 20, 2016, revealed that the Sasak culture has three guiding principles for achieving balance, harmony, and harmony in life. Connected with the concordance of life concerning three connections, that is adat gama, adat tapsila, and adat luwir gama. Adat gama refers to human interactions with God, adat tapsila to human interactions, and adat luwir gama to human interactions with the natural world.

Based on the aforementioned phenomena, especially those pertaining to the implementation of Hinduism-infused Balinese culture and Sasak culture inherited from their ancestors; there is essentially a similarity in their implementation. The likeness is fundamentally worried about endeavoring to understand a concordance of life which stresses the structure of amicable connections, both in an upward direction and evenly. The vertical relationship in both social frameworks is basically a work to understand the relationship with the otherworldly power as the wellspring of all creation in the universe. In order to achieve social cohesion, relationships that are constructed horizontally in accordance with the cultural concepts of the two aforementioned ethnic groups are related to harmony among individuals. To achieve harmony in human life, downward vertical aspects must be built by carrying out actions that essentially aim to achieve harmony with the natural environment. Each ethnic group's core cultural implementation is very similar, which makes it very easy to create cultural elements that can be used together to meet the needs of each ethnic group.

The cultural contact between the Balinese and Sasak cultures has the potential to establish cultural integrity and has provided the two ethnic groups with opportunities to develop social closeness. Regarding this, the interview with I Made Kastawa on November 27, 2017, revealed that there is some evidence to suggest the existence of social proximity processes between ethnic groups through cultural execution, as some Sasak ethnic societies adore the implementation of Balinese culture, particularly those involving seni menabuh gambelan. The gambelan Bali has made them very happy. When Balinese people perform Hindu ceremonies, the Sasak people frequently beat Bali gambelan. In addition, the Sasak dance dress is complemented by a number of elements of Balinese dance attire as part of the cultural blend. In the workmanship gambelan Sasak, as gendang underneath additionally utilize number of dressing blend in with Balinese customary dress. Bakker stated that the event is related to cultural acculturation (1984) that two cultures meet face-to-face, that other cultural values are accepted, and that new values are incorporated into the previous culture.

Published Date: - 12-03-2023

On the one hand, the cultural contact that takes place, as was mentioned earlier, has the potential to foster social solidarity among the diverse members of the plural society. The historical encounter of the Balinese with the Sasak people has implications for the cultural contact between the two ethnic groups and can also bring about awareness to accept the various cultural elements as complements to the cultural system they have. The existence of commonalities that served as the foundation for realizing life harmony is one aspect of cultural contact that is very distinctive. The cultural heritage of the past is the source of these similarities, which can serve as a foundation for raising awareness of the fundamental nature of embodied horizontal and vertical harmony. Foundation of social closeness in view of a social framework by every ethnic gathering of various religions is related with Social Reconciliation Hypothesis as a peculiarity that builds up the hypothesis, particularly the acknowledgment of mix between ethnic gatherings Bali-Hindu with Sasak-Moslem through the conventional social framework. Align yourself with it, Align yourself with it, Khalikin (2009) suggests that the achievement of social harmony in the social order and the embodiment of sublime art and beauty standards are societal traditions and local cultural norms. As a result, religion becomes the vehicle for upholding the highest values.

Construction of the Informal Cultural Ties among Societies of Bali-Hindu and Sasak-Moslem

The development of social ties between Balinese-Hindu and Sasak-Moslem as a component of endeavors to construct social concordance has been spearheaded since the noteworthy period. In the context of belonging, both ethnic groups recognize the significance of living a life based on attitudes of mutual understanding and acceptance of differences. As a means of realizing bonds of kinship, a number of sociocultural systems have been established, both internally among members of the same ethnic group and externally with members of other ethnic groups. Coming up next are portrayed and dissected on the casual social ties had been worked by Balinese and Sasak individuals to make social concordance in their lives. This study focuses on three distinct categories of informal cultural ties: ngejot tradition, saling undang tradition, and majenukan tradition. These customs become instruments for bringing people together to interact with one another. Cultural practices are actualized traditions that serve to bring people together. According to Kusumohamidjojo (2009), the phenomenon is correlated with the idea that the pattern of social behavior is a major factor in the formation of culture. Culture assembles the acknowledgment of the human self in light of one another; however the social reaction was at first determined by the need to answer nature.

a) The Ngejot Tradition One of the traditions that has been practiced since the beginning of time is the ngejot tradition. This tradition is practiced both internally within the same ethnic group and externally with members of other ethnic groups. This ngejot tradition is practiced by Balinese with other Balinese citizens and by Sasak people with other Sasak citizens, both belonging to the same ethnic group. In view of the aftereffect of a meeting with I Gde Tapak (September thirteenth, 2017) that ngejot custom is performed on formal events, both conventional services, and strict functions. The practice of tradition ngejot is almost identical to that of Hinduism in the way that the people of Bali observe their customs. This is due to the fact that in the application of Hinduism, the cultural and customary dimension plays a very important role, and it appears as though communication has been established between religion,

Published Date: - 12-03-2023

culture, and customs. According to Patera (2008), the Hindu religion's influence on Balinese culture explains the close connection between Hindu religious teaching and culture. The practice of Balinese culture is influenced by the acceptance of Hinduism.

The practice of the ngejot tradition among various ethnic groups, particularly those of the Balinese and Sasak people in the past, occurs on religious holidays. The ngejot tradition that has been passed down through the Balinese people and the Sasak people to this day is still in place, especially in the Balinese people, who still have Sasak rice fields. On the penampahan galungan holiday, the semeton (relatives) Sasak receives Ngejot, a Hindu tradition. The inverse is finished by Sasak individuals on the execution of Islam occasion, for example, lebaran, they do custom ngejot to their family members the Balinese public. As the application of yaja teachings, the ngejot tradition of the Balinese-Hindu belief system has a significant role to play in the development of life harmony. Wiana (2004) adds that in order to produce religious culture, all living things must be made aware of doing yaja.

The Balinese and Sasak people have collaborated on the implementation of a sociocultural system known as the ngejot tradition ever since ancient times. The fact that the two above-mentioned ethnic groups follow the ngejot tradition suggests that there were established social ties between the Sasak ethnic group and the ethnic Balinese group, who practiced Islam. Even though the two ethnic groups adhere to distinct religions, they still make it a point to give jotan (food or drink) to relatives who did not observe the religious holiday during the course of their celebrations. This ngejot custom is mostly followed by people whose social relationships include both family and emotional close relationships.

The above peculiarity as a pointer that in the existence of society with a somewhat elevated degree of majority, particularly among individuals of Bali-Hindu and Sasak-Moslem can carry extraordinary thoughtfulness regarding their family members by giving jotan on the strict occasions possessed by every ethnic gathering. The ngejot custom between the Balinese and the Sasak public was at the hour of the blowout. The Sasak people receive jars of food or beverages from the Balinese during the Galungan holiday. Similarly, on the Islamic holiday of Idul Fitri, the Sasak people give jotan to their relatives, particularly Balians. In the past, this practice was very common. The implicit meaning of the jotan symbol is that one ethnic group pays homage to the other in relation to how each ethnic group puts their religion into practice. Ngejot custom stacked with images that contain significance as progress of the personal satisfaction, either independently or all in all. Van Paursen insists, in synergy with it (1988), that humans interpret his world through symbols in all of his cultural endeavors. The realm has been interpreted and even evaluated by humans even when they believe they are dealing with "objective nature."

b) The Saling Undang Tradition One form of informal cultural ties that exist between the ethnic Balinese community, which adheres to Hinduism, and the ethnic Sasak community, which adheres to Islam since ancient times, is the saling undang tradition. Pesilak tradition refers to the Sasak people's welcoming custom. Relatives are invited to participate in relatively large-scale family activities to carry out this custom. The tradition of saling undang has a deeper meaning than just assisting with the work; it also aims to build a brotherhood between those who invite and those who are invited. This phenomenon suggests

Published Date: - 12-03-2023

that an effort is being made to cultivate a life of mutual respect, both internally within the same ethnic group and externally among people of different ethnicities.

The practice of saling undang, as per I Gede Tapak in view of the consequence of the meeting (on September thirteenth, 2017) who was expressed that before the 1970s between the Balinese with the Sasak public is normally finished if have a festival. As a form of homage, the Sasak people should feed the Balinese invited by them. Similarly, the Balinese who have festivities welcome the Sasak public. If the welcomed Sasak individuals are provided with unique fixings, for example, bison, cows that later they work on their own cooking. The invitation from the Balinese also distinguishes the day to bring the invitation. The two ethnic groups' religious differences are not a hindrance to the process of putting the tradition into practice.

The existence of attitudes of mutual respect when engaging in activities associated with the saling undang tradition is one aspect that is crucial to the implementation of these traditions. The Balinese typically participate in celebrations that involve the consumption of pig meat. In the meantime, the Sasak people did not consume pork in accordance with Islamic teachings. In relation to that, whenever the Balinese hold a celebration to invite their relatives to the Sasak, who are Muslims, there is a special day to bring in the Sasak and include the materials that are also provided specifically so as not to mix with the materials used by the Balinese. This is done so that the Sasak do not mix with the materials used by the Balinese.

In view of the above conditions, among the Sasak nation who do strict occasions, for example, maulid additionally welcomes the Balinese to jazz up the strict exercises. The custom of saling undang is practiced at weddings as well as religious occasions. This demonstrates that family ties between the Sasak and Balinese are relatively strong. The practice of mutual law shows that even though people of different ethnicities and religions are able to form social bonds, this does not prevent them from participating in the activities of their relatives. In order to achieve a harmonious social life, the saling undang tradition, which is closely associated with cultural practices carried out by one ethnic group and included in enlivening activities associated with the implementation of religion, is very beneficial. In the middle of a pluralistic frame, differences between them are accepted and utilized as a means of coloring togetherness.

c) The Majenukan Tradition The Majenukan tradition also serves as one method for establishing kinship ties between Hindu Balinese and Muslim Sasak people. When a person of one of the ethnic groups passes away, the custom is carried out. The amazing practice is completed, both inside among a similar ethnic gathering as well as remotely with various ethnic gatherings. The majenukan custom dates back to ancient times and continue to be practiced today. The significant thing is there is data to welcome. Even inviting people's information is currently done via mobile phone. According to the findings of an interview that was conducted on November 9, 2017, Ida Wayan Asta, the tradition of mejenukan among the Balinese typically takes place three days after a person's death; however, the Sasak people hold their nyiwaq ceremony on the ninth day after the person dies. In fact, the Balians and the Sasaks have maintained the mejenukan custom up until this point. The grand tradition has been significant in realizing the social

Published Date: - 12-03-2023

closeness that existed between the Sasak, who practiced Islam, and the Balinese, who practiced Hinduism. The delivery or communication of the news is crucial in today's implementation of tradition majenukan so that it can be mutually sustainable. It is now much simpler to communicate information to other parties, particularly their relatives, thanks to the availability of information technology tools like cell phones. By utilizing these technologies, information about the majenukan tradition itself can be distributed more quickly.

In essence, the preceding tradition of majenukan suggests that the ethnic groups of Bali and Sasak have followed the custom for centuries. In order to convey the sad news to other ethnic groups, including those who became his relatives, individuals who happened to have relatives died. The majenukan tradition starts to be kept for a long time. The awareness that each individual or group should express condolences to one of the deceased's families is at the heart of every majenukan tradition. Although this majenukan tradition fosters a more casual, unofficial bond, it plays a crucial role in strengthening their emotional connection. These emotional bonds can be positioned as exemplifying social bonds between individuals, whether within the internal environment of the same ethnicity or externally with those of different ethnicities, according to the findings of an interview conducted with I Gede Mandra on October 19, 2017.

The aforementioned informal cultural ties play a crucial role in fostering social unity between Sasak-Moslem society and Balinese-Hindu society. If properly implemented in everyday life, the historical informal cultural ties of ngejot tradition, saling undang tradition, and majenukan tradition can bring about social harmony. Even though it's informal, effective social energy can help people realize their desire to live in harmony with one another. Adding to the synergy, Suprpto (2013) underlines that the examples of city commitment securities that occur informally or commonplace ties as named ended up being ready to fabricate or turn into a scaffold interfacing various networks of nationality and religion in the city of Mataram.

CONCLUSION

The above clarification has framed the presence of social ties of casual social ties that play a vital part in keeping up with social relations between Balinese ethnic and Sasak ethnic gatherings in the city of Mataram. The casual social ties, in spite of the informal nature that has been worked since the noteworthy time, have the social energy to dissolve the limits of the distinctions between the two ethnic gatherings. The social ties of quotidiens that epitomize the significance of social solidarity in the system of fellowship in the event that they can be safeguarded can protect social congruity in the midst of the majority of public activity. The influx of external influences, particularly the potential modernization imprint to disperse them, is the most important factor in preserving quotidian cultural ties.

The event of decommissioning in the execution of respectable customs, especially those connecting with the social ties of ordinary that are carried out in the practice of ngejot, the custom of saling undang, and the majenukan custom among the Balinese-Hindu and Sasak-Moslem people group, as above suggests a decrease in the execution of social customs past. Social intertwining has been going on since the beginning

Published Date: - 12-03-2023

of time, as evidenced by this phenomenon. When it comes to passing on cultural customs from one generation to the next, dynamics and shifting times play a significant role. It would be necessary to give new life to the noble cultural heritage by emphasizing the significance of the values that were ingrained in earlier traditions and how they can foster social unity between the Balinese-Hindu and Sasak-Moslem ethnic groups. Particularly in the midst of a significant external influence that has a tendency to disperse the cultural heritage of the past, past traditions that have established informal cultural ties between the two ethnic groups have important meanings for the maintenance of social harmony.

REFERENCES

1. Agung, A. A. K. (1991). Kupu-kupu kuning yang terbang di Selat Lombok: lintasan sejarah Kerajaan Karangasem, 1661-1950. Upada Sastra.
2. Bakker, J. W. M. (1984). Pustaka Filsafat FILSAFAT KEBUDAYAAN, Sebuah Pengantar. Kanisius.
3. Fontana, A., & Frey, J. H. (2009). Wawancara Seni Ilmu Pengetahuan. Dalam Denzin, Norman K dan Yvonna S. Lincoln.
4. Ahmad, H. H. A. WADAH KERUKUNAN.
5. Koentjaraningrat. (1974). Kebudayaan, mentalitet, dan pembangunan: bungarampai. Gramedia.
6. Kusumohamidjojo, B., & Jamilah, S. (2009). Filsafat kebudayaan: proses realisasi manusia. Jelasutra.
7. Parimarta, I. G. (1995). Perdagangan dan politik di Nusa Tenggara 1815-1915.
8. Rema, N. (2018). Arca Ganesha dalam Sikap Swastikāsana. Berkala Arkeologi SANGKHAKALA, 17(2), 155- 168.
9. Ridho, M. (2017). Inter-Religious Relationship Between Hindus and Muslims in Lombok. harmoni, 16(1), 38-56.
10. van Peursen, C. A., & Hartoko, D. (1976). Strategi kebudayaan. Penerbitan Kanisius.
11. Varshney, A. (2003). Ethnic conflict and civic life: Hindus and Muslims in India. Yale University Press.
12. Wiana, K. (2004). Mengapa Bali Disebut Bali. Paramita.
13. Wiana, I. K. (2007). Tri Hita Karana Menurut Konsep Hindu. Surabaya: Paramita.
14. Sigit, P., Soetomo, S., Syahbana, J. A., & Manaf, A. (2015). Ruang Netral di Kota Ambon (Segregasi dan Integrasi Ruang Kota).
15. Sigit, P., Soetomo, S., Syahbana, J. A., & Manaf, A. (2015). Ruang Netral di Kota Ambon (Segregasi dan Integrasi Ruang Kota).
16. Suryasa, I. W. (2016). Potential and actual expression in blocking system (morphology studies). International Journal of Research in Social Sciences, 6(3), 682-691.
17. Mardika, I. N. (2017). Opposition of Community Citizenship Against the Policy of the Village's Leader. International Journal of Social Sciences and Humanities (IJSSH), 1(3), 74-87.
18. Pemayun, A. G. P., & Maheswari, A. I. A. (2017). Economic Impacts of Craftsman Statue on Community Based Tourism Development. International Journal of Social Sciences and Humanities (IJSSH), 1(3), 59-73.