

# Construction of a Multicultural Civilization in Memarek Tradition

I. Wayan Ardhi Wirawan<sup>a\*</sup>, I. Nyoman Murba Widana<sup>b, a,b</sup> Sekolah Tinggi Agama Hindu Negeri Gde Pudja, Mataram, Indonesia, Email: [ardhiwirawan@stahn-gdepudja.ac.id](mailto:ardhiwirawan@stahn-gdepudja.ac.id)

This research aims to conduct a study of memarek tradition as a medium to build social ties, especially among participants who have several identity differences. The tradition of memarek is actualized through rituality involving the participation of three adherents of different religions, namely Muslims, Hindus, and Buddhists. The three adherents of different religions carry out ritual activities related to the tradition of memarek in Bebekek, North Lombok Regency. Each of the different religions implements different procedures in performing rituals before the magical powers believed to reside in that location. The ritual implementation is carried out by each adherent of a different religion as part of their belief system as a vehicle to improve the quality of life, both individually and collectively. The actualization of performing rituals is a medium to make requests and a thank you for the gifts that have been received. The tradition of memarek besides being related to the implementation of the belief system of each different religions follower also has a social dimension, specifically relating to building social ties among the participants. The participants of memarek activities consisted of a number of differences, specifically the differences in the religion adopted. The differences between them are as if they have been disbursed, so they can mingle in carrying out the ritual activities. The ritual participants can communicate and interact with one another and can generate social energy in order to realize the harmony of life. Social energy generated in the tradition of memarek is has potential in realizing social harmony in the plurality of social life.

**Key words:** *Memarek tradition, multicultural civilization, plurality, social harmony.*

## Introduction

The tradition of *memarek* is local wisdom inherited by the community in Selelos Village since the time of history. This tradition was built by the ancestors of the Selelos Village community in connection with the belief system, which was in the existence of magical powers around the

area of Bebekek. These magical powers are believed to have an influence on the lives of the surrounding communities. This belief is implemented in the form of ritual implementation, which is still preserved to this day. In this regard, in the implementation of the tradition of *memarek* there was communication between the participants of the ritual and the magical powers believed to be in the Bebekek area. Such communication is transcendent communication. Referring to Effendy (2002), transcendent communication is communication with something that is "magical", including communicating with God. This includes people who are praying, whether they are carrying out their obligations as religious people or who are asking for something.

The *memarek* tradition carried out as a legacy of past civilizations has an important meaning in order to realize an increase in the quality of life for the people who carry it out, both improving the quality of life individually and collectively. The belief that underlies the implementation of *memarek* tradition is passed down through the ages. This belief involved the active role of three followers of different religions, namely, Muslims, Hindus and Buddhists. The three adherents of different religions carry out the tradition of *memarek* in the same place in different ways. The procedure for carrying out the scavenging activities carried out by each adherent of a different religion is very dependent on the belief system taught in each of these religions (Sylvester & Ade, 2018; Kalpana, 2018; Mantra *et al.*, 2019). The people of Islam who carry out the tradition of *memarek* use the means and prayers that are in accordance with the teachings of Islam. Hindu communities play an active role in scavenging to carry out these activities in accordance with the procedures for performing Hindu rituals. The procedure for implementing Hinduism applied in these activities is in the form of *upakara*, which is in accordance with the teachings of Hinduism. Analogously, the Buddhist community who carried out the ritual activities used procedures that were in accordance with the beliefs held by Buddhists.

The tradition of *memarek*, in a transcendent perspective, as a manifestation of devotion to the magical powers believed to reside in Bebekek area. It is believed that these magical powers influence their lives in this world. Based on this belief, the implementation of the tradition of *memarek* is very closely related to efforts to obtain grace from the occult forces that reside in that place. There are various kinds of requests submitted by participants who play an active role in scavenging activities, such as obtaining health, obtaining employment, obtaining fortune, avoiding illness, and several other requests. The tradition of *memarek* is often used as a medium to express gratitude and thanks from a person to the magical forces who dwell in Bebekek areas for all the gifts they have received in order to improve their quality of life. This transcendent dimension links the belief system with an increase in quality of life in accordance with what is stated by each participant of the activity (Agus, 2006; Dillistone, 2002; Suryasa, 2019).

The way they implement their respective belief systems is different, but the differences in the procedures for carrying out the *memarek* tradition have never caused conflict (Korry & Suartini, 2019; Joniarta *et al.*, 2019; Dewi *et al.*, 2018). Each of the different religions realizes that these differences are limited to differences in how to live the implementation of the tradition of *memarek*, but the essence has similarities. In particular, those concerning efforts to improve the quality of life.

The above phenomenon indicates that the consciousness of each different religions followers, in terms of how to carry out activities, is limited to differences in displaying a belief system. Likewise, the existence of differences in the religion embraced has never been a point of conflict when they carry out these activities. Social consciousness in accepting the differences that exist and while acknowledging those differences as part of shared life is part of multicultural attitudes (Pramana *et al.*, 2019; Lay *et al.*, 2018). The embodiment of multicultural attitudes in the implementation of the tradition of *memarek* becomes the basis for realizing that communication and interaction tends to dilute the boundaries of the differences between them. Disbursement of the boundaries of differences that exist among participants in the tradition of *memarek* is social energy that can realize the social bonds between them. Maintenance of social bonds is a vehicle for realizing social harmony in the plurality of social life (Varshney, 2009; Wirawan, 2017; 2018).

## Research Methods

The research design related to this study of the construction of multicultural civilizations in the *memarek* tradition is interpretive descriptive. This research, in terms of its type, is a case study which focuses on aspects of multicultural civilization that are built through indicators of recognition and acceptance of the differences possessed by each participant in the tradition of *memarek*. Existing differences, such as religion, language, culture, ethnicity, and other differences among participants in the *memarek* tradition can be accepted and recognized as part of togetherness. In this regard, the selection of research sites is in Selelos Village. This is because there is an area of Bebekek as a place to carry out the annual tradition, in the form of *memarek* tradition. Kartono (1990) affirms that the implementation of research, according to place is a field research.

This research requires qualitative data in order to find answers to the problems of focus research, especially those relating to the construction of multicultural civilizations among participants in *memarek* tradition. Qualitative data is obtained from field data sources, both obtained from subjects and objects of research. Source of qualitative data, according to Suprayogo & Tobroni (2001), involves engaging data sources as subjects who have important positions. Consequently, the accuracy of selecting and determining the data source will determine the wealth of data obtained.

There are two types of qualitative data needed in this study, namely primary data and secondary data. Primary data is obtained from two ways, namely through field observations and interview results (Yin, 2002; Suada & Gelgel, 2018; Suarta, 2017). Interviews were conducted with several informants who were determined by purposive techniques. Data from interviews were obtained from a number of informants, especially data that escaped the researchers' observations. Interviews are conducted with unstructured models. Fontana & Frey (2009) state that unstructured interviews provide more space than other types of interviews. In this connection, Fontana and Frey cite Malinowski who argues that unstructured interviews are used to understand the complexity of the behaviour of community members without the a prior category that can limit the wealth of data that can be obtained (Sudiarsa *et al.*, 2018; Kawangung, 2019; Aryani, 2018).

Data analysis techniques are carried out through three stages, namely data grouping, data reduction, and data interpretation. Grouping data is done to categorize the data obtained in the field to make it easier to carry out further analysis. Data reduction is done by sorting, selecting, and concentrating on data relating to the focus of the research. The data obtained in the field is very diverse, so it is necessary to reduce it to better represent the focus of the analysis in this study (Haliim, 2018; Lubis, 2018; Khanum & Siddiqui, 2018). Data interpretation is the process of interpreting data obtained in the field so that important elements are implied behind a text. Interpretation of data includes aspects related to the meaning implied behind the events carried out in the tradition of *memarek*. The interpretation of the data in this study refers to Geertz (1992) that the view of how theory functions in an interpretative science suggests that it is distinct, which is relative in any case. This appears in experimental or observational sciences, between description and explanation. In this case, it appears to be a distinction, which is even more relative between writing and specifications. This occurs between writing down the meaning of social actions specifically for the actors whose actions are written, and stated, as explicitly as can be attempted, what the knowledge shows about the community it was discovered, and more than that about social life as it is.

The technique of checking the validity of the data in this study was carried out by *triangulation* of data sources and *triangulation* methods. *Triangulation* of data sources is conducted by cross-checking the validity of data through the different data sources used in this study. *Triangulation* method is done by cross-checking the methods used in this study so that the validity of the data can be justified. The two techniques for checking the validity of the data are intended to better guarantee the validity of the data obtained during conducting research.

## Results and Discussion

The tradition of *memarek* as local wisdom and the noble heritage of the predecessors of the community in Selelos is implemented by performing rituals in Bebekek area. This has an

important meaning in improving the quality of life of the perpetrators, both individually and collectively. The participants of the ritual activities in the tradition of *memarek* involves three groups of different religions, namely Muslims, Hindus, and Buddhists. The three followers of different religions carry out ritual activities in the same place, implementing a belief system in accordance with the beliefs of each religious group in order to show devotion to the occult forces believed to be residing in Bebekek area. The tradition of *memarek*, apart from being a medium for implementing a belief system in the social dimension, can also realize mutualistic communication and interaction in order to build social bonds. The boundaries of differences that exist between them experience disbursement so that attitudes are developed that recognize and accept differences as part of a shared life. These attitudes are a manifestation of the implementation of multicultural civilization.

The systematic flow of the implementation of *memarek* tradition actualized by the Sasak-Islamic, Balinese Hindu and Sasak-Buddhist communities in Bebekek area represents the practice of a belief system that is implemented in the form of performing rituals together. Three adherents of different religions carry out rituals in the same place in a manner that is adapted to the belief system of each different religions followers to become a medium for realizing social bonds in the frame of togetherness. The divisions of the differences between them in this condition become fluid so that they can mingle and maintain harmony. Those who play an active role in performing annual rituals as a manifestation of the noble values of the past in *memarek* tradition carry out activities through the stages of communication, participation, ritualization, and harmonization, are presented in the following sections.

### ***Ritual Communication in the Implementation of Memarek Tradition***

Togetherness in the implementation of the *memarek* tradition carried out in Bebekek area implies the existence of civilizations that accommodates differences as part of forming complementary connections. This tradition has been carried out throughout history and its existence is still maintained until now. Preservation of tradition is inseparable from the use of tradition in building a better life. Defence against the implementation of the tradition of *memarek* is related to the usefulness inherent in the tradition. Use value concerning the usefulness of the implementation of *memarek* tradition, both from an individual perspective and collectively. Benefits are individually linked to aspects of the belief system, namely through the implementation of these traditions to provide quality improvement for the lives of individuals who carry out them.

*First*, improving the quality of life individually through the implementation of the *memarek* tradition which carried out by three adherents of different religions has a broad dimension. Those who participate in the tradition of *memarek* are based on the intention of each individual in accordance with the goals to be achieved. In this regard, Amaq Mangku Sudirman (an

informant), as a leader in the *memarek* tradition Bebekek area, revealed that those who came in the ceremony held their intentions according to their goal. There are those who intend to get a position, there are those who want to get wealth, some want healing. Some people came to appeal according to their intentions. If the intention is granted, they will come to pay the vows or intentions according to what was intended before. Many of them succeed, meaning that their intentions are granted so that they come to pay for the intention.

*Second*, collective benefit is related to the positive implications that can be built-in, realizing social bonds between communities that carry out the tradition of *memarek*. In this regard, those who carry out the *memarek* tradition involving different ethnic communities, as well as their adopted religions, also manifest social communication and interaction. Communication that occurs between them is verbal and nonverbal, both from the planning of traditional activities to the end of the ritual process that they carry out. The communication concerning the implementation of *memarek* tradition began with a meeting of the Sasak traditional elders which took place at the house of Amaq Mangku Sudirman (an informant) that the tradition of *memarek* was held annually at Bebekek area in August. The chosen day is usually a Wednesday, based on the beliefs of their elders. Before the *memarek* ceremony was held, a meeting of the traditional elders was held at the house of Amaq Mangku Sudirman (as traditional elders) to discuss the implementation of the ceremony. The results of the meeting essentially agreed on the implementation of activities carried out annually. The resulting decision was then conveyed to the parties who will carry out the scavenging activities, such as from Balinese people who are Hindus and there are also conveyed to Buddhist communities who each year participate in these activities. The results of the meeting decisions were also conveyed to the Sasak-Islamic community to assist in preparing all the facilities used.

Based on the above narrative, in the annual activity held in Bebekek, a tradition of *memarek* was prepared by first meeting the elders or traditional leaders in the vicinity of Selelos Village. In the meeting the elders discussed the implementation of the *memarek* activities starting from the determination of the day and including those related to communicating the results of the meeting to those who participated in carrying out the tradition of *memarek*. The communication that occurs involves the Balinese-Hindu community and the Buddhists who usually attend the annual ceremony. In this regard, communication occurs as a vehicle for strengthening social relations, both internally among followers of the same religion and externally with followers of different religions. The involvement of three followers of different religions, namely Muslims, Hindus, and Buddhists has been directly involved in the communication process so there is a tendency to build mutual consciousness among them.

The discussion of planning ritual activities in relation to the tradition of *memarek*, as described above implies that there are three processes of communication. *Firstly*, communication between traditional leaders is held at the meeting hall of the Sasak traditional elders who

discuss plans for annual ritual activities in the tradition of *memarek*. The traditional leaders present at the meeting to determine the timing of the ritual and the implementation of the ritual. The timing of the ritual is in accordance with the gradations set around August each year. Changes in the time of the month can occur if there are events that do not allow the occurrence of rituals, such as in 2018 there was a delay due to an earthquake in August. The delay was carried out almost one and a half months, which was originally planned on Wednesday 29 August to be postponed to Wednesday 3 October 2018.

*Secondly*, communication occurs with interfaith leaders in delivering decisions as the result of meetings related to the timing of the ritual. This was communicated by one of the Sasak traditional leaders who conveyed a message to the head of the *banjar* to the Balinese-Hindu community. In Seelos village there are three Balinese-Hindu *banjar* that follows the tradition of *memarek*, namely Banjar Sesia, Banjar Batu Ringgit, and Banjar Oman Nyambu. The three *banjar* are usually active every year in ritual activities in Bebekek. Analogous to that, a message regarding the timing of the *memarek* ritual was also presented to the chairman or figure of the Buddhist community. The submission of this message is a form of ritual communication because it deals with the planning of annual ritual ceremonial activities as part of the belief system. The term communication ritual is defined by Mulyana (2002) as being carried out related to different ceremonies throughout the year and throughout life. In connection with that, in ritual communication people say words or display certain behaviours that are symbolic. The involvement of people in ritual communication is a form of reaffirming their commitment to the family, ethnic, national, state, ideological or religious traditions.

*Thirdly*, communication within the same internal community in delivering messages related to the decisions of traditional leaders. Communication in this domain involves communication in the internal community of the Sasak-Islamic, Balinese-Hindu, and Buddhist communities. Figures from each community conveyed a message related to the results of the decisions of the Sasak traditional leaders in carrying out the tradition of *memarek*. The Sasak community said that it was the head of the indigenous community, among the Hindu community who had the authority to convey the message was *kelihan banjar* (head of Bali ethnic group), as well as among the Buddhists who conveyed their character. The message conveyed to each member of the community is intended to prepare everything related to the implementation of the *memarek* tradition to each member of the community who intends to play an active role in carrying out the annual ritual tradition.

The three communication categorizations above imply that in the implementation of the *memarek* tradition carried out in Bebekek area which involved the participation of three adherents of different religions, have built mutualistic communication in order to succeed at the annual ritual activities. Such communication has a very important meaning in building relationships of social relations, both internally among followers of the same religion and

externally with followers of different religions. The communication is a vehicle for gluing social relations in its connection by preserving the noble traditions inherited from their predecessors. One very important outcome of this communication is related to efforts to build a multicultural civilization. This has resulted in the disbursement of the boundaries of differences that are in the midst of the plurality of people's lives that occur in Selelos Village and its surroundings.

Communication that is practiced related to the implementation of rituals in the tradition of *memarek*, as stated above, implies the existence of a process to provide information that is useful for making decisions and actions for parties invited to communicate. In this regard, Sobur (2013), emphasizes that communication is a sharing process. Communication in this context is a process that allows people to share to encourage their feelings/understanding that the world can be understood, and that their experience is meaningful. Without such communication people will lose a belief in the possibility to understand their experience of the world. Someone who cannot communicate will find a more opaque world. A society that does not communicate will not give its members an opportunity to feel that their experience also means a coherent whole (community).

### ***Participation Supporting the Implementation of Memarek Tradition***

*First*, the day before the ritual implementation, the women prepare the facilities to be used as compilers of the completeness of the ritual. They are assisted by several men to speed up the settlement process and because there are certain tasks that can be done by men. The making of the ritual facilities was guided by Inaq Mangku Sudirman (an experts in making ritual tools). She indeed mastered the procedures for making ritual facilities. Sudirman (a traditional Sasak figure) stated that the day before the implementation of the march was made, the ceremonial facilities that would be used as a means of *memarek* activity. Those who made the facility were people from Muslim groups. If there are Hindus who want to help, they usually provide assistance in the form of materials that will be used to make the ceremony facilities. They did not participate in the making, it was only Muslims. The making of this facility was carried out a day before the implementation of the scavenging, which was mainly carried out by women. In making the ceremony facilities, Inaq Mangku Sudirman gave instructions.

The informant above stated that it was women from the Sasak ethnic group who made ritual . Other people who want to help are given the opportunity to extend assistance in the form of providing materials that will be used to make the ritual facilities. In connection with that, there is a tradition that is still maintained, namely, all the ritual facilities made by women from the Sasak ethnic. The preservation of the *memarek* tradition is probably related to their belief that what makes the ritual means are Sasak people who are descended from their ancestors. The

Balinese around Selelos are immigrants, although they have lived in the area for hundreds of years.

*Second*, on the appointed day to carry out the ritual in the afternoon at around 3:00 p.m., they prepared to go to Bebekek area. Based on the results of observations in the field, those who will take part in the *memarek* ritual gather at Amaq Mangku Sudirman's house. Those who came were from Sasak residents and Buddhists who would take part in carrying out the tradition of *memarek*. The Balinese community that will participate in the ritual is waiting on the road where the ritual participants will pass. Those who took part in the activity prepared everything needed because the event was held until morning the next day.

*Third*, before departure to Bebekek area, traditional leaders gather at the ritual venue. This office is located next to the long hall where the meeting is held or where to receive guests. In this ritual hall they talked about certain things related to carrying out the ritual of *memarek*. After the talks ended, Amaq Mangu Sudirman led the prayers as a series of activities towards Bebekek area. The ritual venue is given a partition on all four sides. There is a ventilation place made of wire which is installed rather wide so that if anyone outside the hall can see the activities carried out in the hall. Based on the observations leading up to the departure of the group to Bebekek area, the traditional leaders gathered at the hall to discuss certain matters and conduct prayers according to their beliefs.

*Fourth*, the delivery of messages from traditional leaders to participants of ritual activities. Submission of these messages is done after the meeting is finished at the ritual hall. The traditional leaders in conveying these messages essentially reaffirmed the manners that must be obeyed by the participants who will take part in ritual activities. The affirmation is a reminder that the participants who will take part in ritual activities must continue to obey the etiquette according to what was done in previous years.

*Fifth*, the journey to the ritual place in Bebekek area. This trip was started by Amaq Mangku Sudirman because in his tradition he would open the way to Bebekek area. The procession of the participants who will take part in the ritual uses the symbols carried by the participants behind Amaq Mangku Sudirman, as stated by Sudirman (an informant) that the convoy that follows Amaq Mangku Sudirman is called a *perumbak*. This group consists of men who carry *pabuan* as a means of ceremonies. After the *perumbak* there were *penyangka* consisting of five women. If there is no one who has not been able to return it can also be parents who have menopause. The next accompaniment is the bearer who brings about the event. *Ajen-ajen* is a ritual means like *dodol* (a traditional cake). In the event of scavenging, there are also those who make intentions. This intention is related to requests that have been delivered with certain objectives. After they reach their expected goals, they make intentions or also pay vows. This intention is in accordance with the intentions conveyed when submitting an application, such

as someone carrying a goat, cow, chicken or something else. This intention is taken directly from the house of Amaq Mangku Sudirman following the procession. When the procession arrives at the destination, if the intention is to cut the animal, then the animal will be cut. If the intention is to release the animal, then the animals carried are not cut but released in the place.

The narrative expressed by the informant above implies the existence of symbols used in traveling to Bebekek area. These symbols are a group of people who carry ritual tools that will be used in the tradition of *memarek*. Amaq Mangku Sudirman as the ritual leader of his front position as the opening symbol of the road to Bebekek area. He is a symbol of a saint who has a role to deliver prayers to a number of sacred places as a sign of a request to be given permission to enter Bebekek area. There are three sacred places on the way to Bebekek area, as stated in the previous section. *First*, a place called “Ampang Bayuh”, which is believed to be the *tenten* or the first market. *Second*, the place called the “Tanggul Lempanas” as the second *tenten*, which was once believed to be a market. *Third*, the name is “Nurlima” as the third *tenten*. The three places were passed by the ritual participants who were at the same time as sacred places so that prayers were offered as a request for permission to enter bebekek area.

Based on the results of field observations, it appears that those who will take part in the ritual activities are behind Amaq Mangku Sudirman. They formed a long line carrying the facilities that would be used to carry out the tradition of *memarek*. The following are presented in the documentation of the procession of the participant’s *memarek*, as shown in Figure 1 below.

**Figure 1.** The procession of participants in *memarek* tradition



Figure 1 above shows that the participants in the tradition of *memarek* will begin the journey to Bebekek area.

### ***Process of Ritualization in Memarek Tradition***

The process of carrying out rituals in the tradition of *memarek* is focused on the journey to the location of the rituals in the forest Bebekek area. The journey to the location passes three sacred places. The place, as expressed by I Nengah Sada (an informant) that before entering the Bebekek area there were three places that were passed, namely *tenten*, *wantilan*, and market. In a place called *tenten* used to be a small market, namely in the kingdom. Whereas *wantilan* is the second place that used to be a place to carry out certain activities so that it was given a *wantilan* name. The third place, as the name suggests, the market was once believed to be a place for buying and selling. These three places are usually performed by Hindus in the form of rituals.

Three sacred places, as expressed by the above informants, were respected by the implementation of rituals on a relatively small scale. Based on observations in the field, the rituals were held in the three places by offering ritual facilities that were relatively simple by Hindus. They stopped at the place by giving *banten* or *canang* (ritual tool) and accompanied by worship. Belief system of the Balinese-Hindus in carrying out rituals related to the tradition of *memarek* is based on stories conveyed by their predecessors.

The narrative conveyed by the informant above implies that the belief among the Balinese-Hindu community to participate in carrying out the tradition of *memarek* in Bebekek area is also based on historical factors. In particular, those related to the relationship between the Kingdom of Gelgel Bali and the Kingdom of Dendaun. The kingdom of Gelgel in Bali is one of the great kingdoms that once ruled Bali. During the Kingdom of Gelgel experienced its heyday, Balinese who embraced Hinduism carried out rituals that were very intense as the implementation of Hindu religious events. Based on these conditions, Balinese-Hindus who carry out ritual activities related to the tradition of *memarek* have relations with the ritual practices applied by Balinese-Hindus during the Kingdom of Gelgel in Bali. The close relationship between the two kingdoms of Dendaun with the Kingdom of Gelgel during the historical period was also a determinant of the involvement of Balinese-Hindus who took an active role in performing rituals along with the tradition of *memarek* carried out by Sasak-Islamic people as well as Buddhists in Bebekek area. The tradition of togetherness, which is actualized in the tradition of *memarek*, cannot be separated from the historical aspects, especially those concerning the relationship of two kingdoms that have experienced a period of glory.

After performing ritual activities in accordance with the intention of each participant the tradition of *memarek* then travels up the mountain area to head to the second *tenten*. The ritual implementation in the first *tenten* was also continued by performing a simple ritual in the second *tenten*. The model of performing the ritual is also similar to what was done in the first *tenten*. Those who participated in the implementation of *memarek* tradition performed rituals at the place. In this case, each religious group performs the ritual according to the procedure according to their respective beliefs.

The next trip after passing the second *tenten* or the *tanggul lempanes* is to go to “Nurlima” or “Wantilan”. The Sasak community, according to Sudirman (an informant), called this place “Nurlima”. In this place, it is termed that the third tent is passed before entering the main place in Bebekek. After passing through the three places, it will then arrive at the Bebekek area as a place to carry out scavenging activities. The Balinese according to I Nengah Sada (an informant) is better known as the “Wantilan”. The mention of this name is perhaps related to its usefulness in the past, namely, as a place to hold activities related to socio-religion. In that place it was also believed to be a sacred place so Amaq Mangku Sudirman (an informant) also said prayers at the place.

The next trip after passing “Nurlima” or “Wantilan” is heading to Bebekek gate. The gate is also a barrier between profane areas and sacred areas. The gate as the entrance is categorized as the boundary area entering the sacred space because in the area inside the gate a ritual is performed that uses sacred symbols as a medium for ritual communication. Those who play an active role in ritual activities in the vertical dimension carry out ritual communication with the magical power believed to be in that location. they carry out ritual communication using ritual means which are believed to be symbols that become the connecting media with the invisible forces that are in that location. In this regard, when entering the gate of Amaq Mangku Sudirman (head of a ceremony) and his followers offered prayers in order to make a request for permission to the magical forces to enter the holy place in order to perform the ritual.

In the sacred area of Bebekek, each participant in the tradition of *memarek* takes place according to the group that embraces their respective religions. These places, as expressed by I Ketut Pica (an informant) that each of the followers of the religion had indeed been determined by each. The Sasak ethnic group held a ceremony in the East, namely at his tomb. The Balinese carried out the ceremony on the west in the form of *laapan* which was covered with mats where they placed offerings. The Buddhists carrying out the ceremony were next to him, carrying out ceremonies alternately. *First*, the Muslims who performed the ceremony at the tomb and after it was finished were followed by Hindus carrying out the ceremony in accordance with the Hindu religious tradition. Likewise, Buddhists carry out ceremonies according to their ordinances. Even though they do it in a manner that is in accordance with their religion but they both carry out with a full atmosphere of harmony.

Based on the expressions conveyed by the informants above, it implies the division of space used by each of the followers of different religions to carry out their spiritual activities. Muslims carry out rituals according to their belief system in the east, which coincides with the tomb area. Hindus who carry out their religious ceremonies in the western position are bounded by a guardrail. Next to the ritual implementation Hindus have a place used for performing ritual activities by Buddhists. Each adherent of a different religion does not simultaneously perform the ritual but is carried out alternately. Muslims are given the first opportunity to carry out rituals, then after completion Hindus carry out rituals, and finally Buddhists perform rituals according to their procedures. The atmosphere of harmony colours the implementation of the ritual, although each performs a ritual in a different way and within a specified time. This condition indicates the consciousness of each party to provide opportunities for people of different religions to carry out ritual activities in accordance with their respective religious belief systems. In this regard, there is freedom from each of the followers of the religion to express the procedure for performing rituals. Synergizing with it, ethnic identity such as religion as emphasized by Kymlicka (2002) is something that someone must be able to express freely in his personal life.

Based on the results of observations in the field, each believer occupies a predetermined position. The following is the result of documentation of the place where the ritual was held in Bebekek, which is presented in Figure 2 below.

**Figure 2.** The atmosphere of the place of implementation of *memarek* ritual tradition



Figure 2 above shows the activities carried out by participants in *memarek* tradition before the ritual.

### ***Harmonization of Differences in Frame Togetherness***

The continuation of the tradition in the religious realm is related to efforts to continue the positive values inherited from the past that are based on the belief system and have benefits for their lives today. These positive values are related to the belief in the transcendent aspects, namely in the form of the Adatodic power that is used as the subject in the tradition. The implementation of the belief system is based on the consciousness that grows within each individual who believes that the activity is believed to have a positive influence on their lives. This condition is in line with the work of Ardhana *et al.*, (2004) who argues that the emergence of local cultural values by reviving existing traditions through religious symbols can occur.

Based on observations in the field, it was found that the communication carried out by each participant who took an active role in the *memarek* activity was very intensive. They communicate with each other in realizing intimacy. Communication also occurs when they sit close together at the ceremony by discussing various things. On the eve of the *memarek* activities, those who participated in the ritual stayed overnight at Bebekek until morning. The communication that took place among the participants in the ritual activities was coloured by an atmosphere of togetherness.

Communication that is actualized in relation to the tradition of *memarek* as an annual ritual carried out in Bebekek, as stated above indicates the emotional closeness of each religious community in the implementation of cultural traditions. Those who carry out the tradition by involving the participation of many individuals in it cannot be denied the occurrence of intensive communication. This phenomenon is associated with the expression Mulyana (2002) that implicit in the function of social communication is the function of cultural communication. Social scientists recognize that culture and communication have reciprocal relationships, such as two sides of one currency. Culture is part of communication behaviour and in turn, communication also determines, nurtures, develops or inherits culture.

Their togetherness is a manifestation of religious tolerance which becomes an arena to create a harmonious life, despite the differences in ethnicity and religion in it. These two different identities can manifest social unity in the implementation of the traditions passed on from their predecessors. The difference in ethnic and religious identity is a reality that does not become an obstacle in realizing interaction and communication which can ultimately bring togetherness. Regarding ethnic and religious identity, Suprpto (2017) emphasized that ethnic and religious identities are actually the needs of everyone, both as individuals and groups. The need to identify oneself in an identity or labelling a particular identity is a plural phenomenon that can be witnessed every day.

The positive dimensions contained in traditional *memarek* activities that can unite followers of different religions in one container for the implementation of tradition can be used as a measure in building social harmony based on local wisdom. Local wisdom in the implementation of the tradition of *memarek* can realize the interaction of the participants. In this regard, relations with fellow human beings are built-in creating social unity. This implies the existence of problem-solving, especially concerning problems related to pluralism that exist in social space. Local wisdom, according to Suja (2010), can be seen from two dimensions, namely knowledge, and actions that are patterned, and are usually inherited from generation to generation or across generations forming traditions. On that basis, local wisdom is also called traditional wisdom, which is often associated with certain regions or ethnicities. Significantly, local wisdom is part of a culture that has been inherited, becomes a collective property, and is functional to solve problems, after going through experiences in the dimensions of space and time on an ongoing basis. This experience is related to the interaction between humans or the relationship between humans and nature. Thus, local wisdom can be divided into social wisdom and ecological wisdom.

Based on the above phenomena, the tradition of *memarek* which is actualized by three adherents of different religions implies the existence of schematics of multicultural civilization construction based on the implementation of a belief system that grows in each participant who plays an active role in performing rituals. The togetherness that was actualized in the implementation of the tradition was related to the Social Integration Theory indicating synergy between the implementation of tradition and the theory. The synergy lies in the consciousness of building social ties among participants who are actively involved in the implementation of annual rituals as a continuation of the noble heritage of past civilizations. The social cohesion that was built has diluted the boundaries of differences that exist among the ritual participants to further realize the social unity driven by energy togetherness and social harmony.

## Conclusion

The tradition of *memarek* as a legacy of past civilization has an important meaning for efforts to continue the noble values that were built in the period of history in order to improve the quality of life of the people who carry it out. The improvement in the quality of life has two dimensions, namely the transcendent dimension and the social dimension. The transcendent dimension is related to ritual activities carried out by three adherents of different religions, namely Muslims, Hindus, and Buddhists as a manifestation of the occult forces that are believed to reside in Bebekek area. The basis of the conviction that is considered in the implementation of *memarek* tradition is the existence of requests and thanks to the occult power. Applications submitted through prayers are motivated by several objectives concerning improving the quality of life, both physically and spiritually. Synergizing with that, the greetings conveyed by participants in the tradition of *memarek* were related to the success



achieved by the participants in the activity of *memarek* to the occult forces residing in Bebekek area on the basis of the belief that the success was part of the gift given by the occult power.

The social dimension associated with the tradition of *memarek* is the togetherness of the people who carry out the tradition which consists of several elements of difference. The differences between them do not become obstacles in realizing togetherness so that social bonds are built through the process of communication and interaction between those who carry out the annual ritual. The boundaries of differences that exist between them have experienced disbursement so that they can accept and acknowledge the differences that exist in realizing togetherness. These attitudes are part of multiculturalism, which can create social harmony with the plurality of social life. This phenomenon has social energy in order to create a civilization that is better based on tolerant attitudes.



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