



Gawe Rafah Tradition as Interreligious Conflict Resolution in West Lombok Regency

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Abstract

Humans identify as religious followers and cultural successors. Indonesia's religious and cultural diversity has frequently become the source of conflict. Traditional law is frequently chosen as an independent law because existing legal values are enforced and upheld by the community as well as bodies or institutions in the area. The goal of this research is to understand the interreligious and cultural approach known as Gawe Rafah. A Sasak communal custom that serves as a platform for interreligious and cultural counseling. This was also employed in Mareje Village, West Lombok Regency, to settle disputes between Muslims and Buddhists. This study used qualitative research to critically characterize a social interaction in society in order to seek and find meaning in its genuine environment (natural setting). The case study approach is an activity that involves gathering data and information in depth. This means that the primary data for this study came from interviews done by researchers with religious and traditional leaders at the Gawe Rafah event. Researchers likewise used secondary data, such as information from journals, books, and articles. In this tradition, there are findings about the cultural spirit called Iqrar Sopoq Tundun (one descendant), where people try to unite with ethnic and cultural similarities as Sasak Lombok people. This pattern shows that traditional communities can override their religion, personal will and even government rules, In order to reach a consensus that allows them to coexist in harmony and peace. This research is expected to open the insights of the people in conflict areas that based on open communication between communities, ancestral practices like this can become unique and wisdom in each region in Indonesia.

Keywords: Gawe Rafah; Resolution; Communication; Interreligious; Conflict; Culture

Abstrak

Manusia mengidentifikasi diri sebagai pengikut agama dan penerus budaya. Keragaman agama dan budaya di Indonesia sering kali menjadi sumber konflik. Hukum adat sering kali dipilih sebagai hukum yang independen karena nilai-nilai hukum yang ada ditegakkan dan dijunjung tinggi oleh masyarakat serta badan atau lembaga di daerah tersebut. Tujuan dari penelitian ini adalah untuk memahami pendekatan lintas agama dan budaya yang dikenal sebagai Gawe Rafah. Sebuah adat istiadat masyarakat Sasak yang berfungsi sebagai platform untuk konseling antar agama dan budaya. Hal ini juga digunakan di Desa Mareje, Kabupaten Lombok Barat, untuk menyelesaikan perselisihan antara umat Islam dan Buddha. Penelitian ini menggunakan penelitian kualitatif untuk mengkarakterisasi secara kritis suatu interaksi sosial dalam masyarakat untuk mencari dan menemukan makna dalam lingkungan aslinya (natural setting). Pendekatan studi kasus adalah kegiatan yang melibatkan pengumpulan data dan informasi secara mendalam. Artinya, data primer untuk penelitian ini berasal dari wawancara yang dilakukan oleh peneliti dengan para tokoh agama dan tokoh adat pada acara Gawe Rafah. Peneliti juga menggunakan data sekunder, seperti informasi dari jurnal, buku, dan artikel. Dalam tradisi ini, terdapat temuan mengenai semangat budaya yang disebut Iqrar Sopoq Tundun (satu keturunan), di mana masyarakat berusaha menyatukan diri dengan kesamaan etnis dan budaya sebagai masyarakat Sasak Lombok. Pola ini menunjukkan bahwa masyarakat tradisional dapat mengesampingkan agama, kehendak pribadi dan bahkan aturan pemerintah untuk mencapai konsensus yang memungkinkan mereka hidup berdampingan secara rukun dan damai. Penelitian ini diharapkan dapat membuka wawasan masyarakat di daerah konflik bahwa berdasarkan komunikasi yang terbuka antar masyarakat, praktik-praktik leluhur seperti ini dapat menjadi keunikan dan kearifan tersendiri di setiap daerah di Indonesia.

Kata Kunci: Gawe Rafah; Resolution; Communication; Interreligious; Conflict; Culture

INTRODUCTION

Conflict is identified as something that comes with a negative identity because of the tendency of the conflicting parties to contradict each other and negate or eliminate each other, so that the opposing parties will be considered as enemies.¹ But it turns out that in the context of conflict between Muslims and Buddhists in Mareje Village, it can be resolved by a peaceful process with an interreligious and cultural communication approach through the process of implementing the *Gawe Rafah* cultural tradition as a unifying medium and symbol of harmony between the two religious communities in conflict. The conflict that occurred between Muslims and Buddhists in East Mareje Village, quoting from the journal written by Armita Arianti, was basically motivated by differences of opinion, misunderstandings, and the existence of disadvantaged parties and sensitive feelings in the community.² Communication in Interreligious and cultural counseling emphasizes the importance of open dialogue and understanding between religious groups. In the context of *Gawe Rafah*, this perspective views the tradition as a forum where interpersonal communication between religious leaders and community members is practiced, enabling them to understand differences, build cross-cultural awareness, and respond to conflict with empathy and understanding. This Conflict involves many elements in the community such as the Village government, Regency government, Provincial government, Police, TNI, religious leaders and traditional leaders through the media of the *Gawe Rafah* tradition, so that the conflict resolution process can be resolved in a family manner with an interreligious and cultural communication approach.

Existing studies on interreligious and cultural communication approaches in conflict resolution so far tend to focus on three aspects. *First*, the study of the role of intercultural communication patterns in preventing conflicts between religious groups. According to Mochamad Rizak, intercultural communication seeks to make everyone able to see other people's cultural angles and not in our cultural angles in order to grow a sense of mutual respect.³ *Second*, the study of social prejudice from the perspective of intercultural and religious communication. According to Mutia Tisa, prejudice is a negative attitude shown to a group of cultures based on little experience or even no experience at all. *Third*, the study of the function of intercultural communication in the religious conflict of Aceh border communities. According to Muji Mulia, integration that can be done by the community can only be realized with culture-based communication as an effort to strengthen social relations in the midst of conflicted communities. Forms of intercultural communication can be found in spaces such as traditional markets and local community wedding ceremonies.⁴

The purpose of this study is to complement the shortcomings of previous studies that did not touch on the communication aspect in Mareje by the name of *Gawe Rafah* as a medium for conducting an interreligious and cultural counseling process in conflicts between Muslims and Buddhists in Mareje Village, West Lombok Regency. In line with these objectives, this study is also present to answer three

¹ Herlina Astri, "Penyelesaian Konflik Sosial Melalui Penguatan Kearifan Lokal," *Jurnal Masalah-Masalah Sosial* 2, no. 2 (2011): 152.

² Armita Arnianti and Dkk, "Peran Pemerintah Daerah Lombok Barat Terhadap Konflik Sosial Di Desa Mareje," *Jurnal Ilmu Sosial Dan Pendidikan* 7 (July 2023): 3.

³ Mochamad Rizak, "Peran Pola Komunikasi Antar Budaya Dalam Mencegah Konflik Antar Agama," *Islamic Communication Journal* 03 (2018).

⁴ Muji Mulia and dkk, "Fungsi Komunikasi Lintas Budaya Dalam Konflik Agama Masyarakat Perbatasan Aceh," *Antropologi Journal* 6 (2022).

things. *First*, to describe the form of cross-cultural communication in *Gawe Rafah* tradition as an effort to resolve conflicts between Muslims and Buddhists in Mareje Village. In the context to provide a space to interact, learn, and build trust, which is an important aspect of resolving interreligious conflict. *Second*, to describe the important role of Interreligious communication in the *Gawe Rafah* tradition. In the context of emphasizes the tradition's role as a forum for interpersonal communication between religious leaders and members of the general public, allowing them to understand differences, develop religious knowledge, and respond to disagreements with patience and understanding. *Third*, explaining the importance of an interreligious and cultural counseling approach in conflict resolution. By developing trust and respect, they will be able to work together to address their differences in a more direct and productive manner. Convergence of religions and beliefs assists individuals and groups in identifying and developing long-term solutions.

Therefore, this study is important to provide an explanation of the interreligious and cultural approach in the conflict resolution process between Muslims and Buddhists in Mareje Village, West Lombok Regency. The findings of this study may serve as a source of inspiration for future research and practice in the fields of conflict resolution, anthropology, and religion. This study can provide a foundation for further research into traditional practices for resolving social conflicts, as well as inspire policymakers to adopt more holistic approaches to promoting peace and harmony. As a result, this study has the potential to have a significant positive impact on the goal of developing a peaceful, harmonious, and prosperous society in the province of Lombok Barat and other areas affected by religious conflicts.

RESEARCH METHOD

This research uses a type of qualitative research with the aim of knowing and understanding the natural conditions and symptoms that are happening in the community. This qualitative research, as stated by Taylor and Bogdan, will produce descriptive data regarding spoken and written words, and observable behavior of the people being studied. The reason researchers choose to use this type of qualitative research is because qualitative research has the principle of wanting to examine, explain, and critically describe, or describe a phenomenon, an event, or an event of social interaction in society to seek and find meaning in its true context (*natural setting*).⁵ Another explanation is that qualitative research seeks a thorough understanding of the subject under investigation, whereas quantitative research seeks to provide broadly applicable results. Because qualitative research does not attempt to generalize findings to a larger population, researchers argue that it is more suited for application in social phenomena.

The method used by researchers here is the Case Studies approach that has developed by Creswell.⁶ The case study approach is an activity that carries out a process of collecting data and information in depth, detailed, intensive, holistic, and systematic about events, events, information, social settings, or groups using various methods and techniques, as well as many sources of information to effectively understand how people, events, and natural settings operate or function in accordance with their context. The primary data for this research was obtained through interviews conducted by researchers with religious leaders and traditional leaders during the *Gawe*

⁵ A Muri Yusuf and Metode Penelitian Kuantitatif, *Kualitatif & Penelitian Gabungan* (Edisi Pertama, Jakarta: Kencana, 2014).

⁶ Sri Wahyu Ningsih, *Metode Penelitian Studi Kasus* (Teori Pendekatan Psikologi Komunikasi, dan Contoh Penelitiannya), Universitas Trunojoyo Madura: UTM Press, 2013).

Rafah event. To recruit informants for research on the traditional practice of Gawe Rafah and interreligious dispute mediation in West Lombok District, appropriate knowledge and experience are first identified. Participant of the research, according to Depoy and Gitlin, means individuals who have a cooperative relationship with researchers and provide information to researchers about what they understand and experience. Therefore, in this study, researchers involved the people of Langko Village and representatives of the youth to be interviewed as respondents.⁷ Interviewees could include local religious leaders, community leaders, cultural practitioners, and community members who are intimately involved in the tradition or conflict. Efforts were made to ensure that interviewees represented a diverse range of religious groups and perspectives, allowing the research to get a more comprehensive grasp of the subject under consideration. Interviews were semi-structured and open-ended, allowing for in-depth exploration of issues within a structured framework. This allowed the researcher to ask pertinent questions while also giving respondents the opportunity to openly express their experiences, opinions, and knowledge. The interview questions were aimed to elicit information about the participants' understanding of Gawe Rafah practice, the role of tradition in dispute resolution, the obstacles of maintaining pluralism stability, and their recommended remedies.

The technique used in data management is to analyze the data obtained from data collection techniques, then classify and group the data according to the problem being studied, and then there is a process of presenting the data and drawing conclusions. The process of data reduction, data presentation, and conclusions gradually progresses with the process of selecting and selecting data.⁸ After that, the data relevant to the interreligious and cultural counseling approach in resolving the conflict between Muslims and Buddhists in Mareje Village were grouped into three discussion maps, namely the cultural counseling approach, the religious counseling approach, and the importance of interreligious and cultural counseling in resolving the conflict between Muslims and Buddhists in Mareje Village. The researcher's experience as a native of the conflict zone provided valuable insight and understanding of the social, cultural, and religious environment in West Lombok District. However, being conscious of the potential biases that could come from personal proximity to the place allowed the researcher to maintain a balanced involvement and ensure that the research was carried out with high integrity and objectivity. The researcher avoided potential conflicts of interest in this study by adopting an objective and neutral methodology and analysis. Although the researcher may have an affiliation or identity as a native of the conflict area, the researcher has carefully addressed the consequences of subjectivity and attempted to minimize its impact on data interpretation.

RESULTS AND DISCUSSION

Communication comes from the Latin word *communication*, or *communis* which has the same meaning or makes something common property. In the sense that, when communicating with other people, it means that we are trying to make what is conveyed to other people the same. According to some definitions of communication, among others, communication is the exchange of a thought

⁷ Zainul Ariananto and Dkk, "Komitmen Afektif, Kepuasan Kerja Dan Organizational Citizenship Behavior", *Journal of Psychological Research* 2 (2022).

⁸ Emziera, *Metodologi Penelitian Kualitatif: Analisis Data* (Jakarta: PT Raja Grafindo Persada, 2012).

or idea. This argument indicates that a thought or idea is successfully exchanged. In the view of one of the figures named Frank Dance, communication is unable to be interpreted in a single way because of the many understandings of communication. For example, he defines communication as the process of connecting all the disconnected parts. On the other hand, communication can also be understood as a system, such as a telephone or cellular phone.⁹The term interracial or intercultural was first introduced by an anthropologist named Edward T. Hall in 1959 in his book entitled *The Silent Language*. The nature of differences in the communication process was explained by Edward one year later by David K. Berlo in his book entitled *In The Poces of communication*, in his writing, Berlo offered a model of the communication process. In his view, communication will be successful if humans are able to pay attention to the SMCR factors, *namely sources (sources), messages (messages), channels (channels), and receivers (receivers)*.¹⁰

In Edward T. Hall's view, communication and culture have a very close relationship. According to him, "*communication is culture and culture is communication*".¹¹ On the other hand, communication is a way to spread the cultural norms of society, either horizontally from one society to another, or vertically from one generation to the next generation for generations. On the other hand, culture is the set of norms or values that are considered appropriate for a particular group. In essence, communication and culture are like two sides of a coin that are inseparable and influence each other. Culture not only determines who talks to whom and what and how communication takes place, but it also determines how the code is to send, pay attention to, and interpret messages. In fact, all human behavior is highly dependent on the culture in which the human being was raised. If the culture is diverse, then the various communication practices that exist in society are also diverse.¹²

INTERCULTURAL COMMUNICATION

Intercultural Communication Intercultural communication can be defined as communication that occurs between people who have different cultural backgrounds. There are several terms that are often equated with the term intercultural communication, including inter-ethnic communication, interracial communication, cross-cultural communication. First, Inter-ethnic communication is communication between members of different ethnicities or it can be inter-ethnic communication between members of the same ethnicity but have different cultural backgrounds or different sub-cultures. Ethnic groups are groups of people characterized by a common language and origin. Inter-ethnic communication is also part of intercultural communication, but intercultural communication is not necessarily inter-ethnic communication.¹³

Second, Interracial communication is a group of people characterized by shared biological meanings. It is possible for people of different races to share a common culture, especially in terms of language and religion. Interracial communication can also be included in intercultural communication, because in general, different races have different languages and origins. Intercultural communication in the context of interracial communication is very potential for

⁹ Stephen W Littlejohn and Karen A Foss, *Theories of Human Communication*, (Jakarta: PT Selemba, 2009), Hlm. 4 (Jakarta: PT Salemba, 2009).

¹⁰ Alo Liliweri, *Gatra-Gatra Komunikasi Antar Budaya*, 2nd ed. (Yogyakarta: Pustaka Pelajar, 2011).

¹¹ Edward Twitchell Hall, *The Silent Language* (New York: Bloomsbury Academic, 1980).

¹² Mulyana and Rahmat, *Komunikasi Antar Budaya Panduan Berkomunikasi Dan Orang-Orang Berbeda Budaya* (Bandung: PT Remaja Rosdakarya, 2005).

¹³ Deddy Mulyana, *Ilmu Komunikasi Suatu Pengantar*, Rev 1 (Bandung: PT Remaja Rosdakarya, 2017).

conflict, because people of different races usually have prejudices or stereotypes against people of different races. And Third, Cross-cultural communication is the study of the comparison of ideas or concepts in different cultures. A comparison between certain aspects or interests within a culture or a comparison between certain aspects or people with one or another culture.¹⁴

INTERRELIGIOUS COMMUNICATION

In the aspect of understanding Interreligious studies, the meaning of communication is more appropriate to use the second understanding, namely the process that connects all the disconnected parts. Because the main goal of building interreligious communication is to build a common understanding between religious believers and minimize friction or conflict between religious believers. Communication has the meaning of the process of conveying messages from someone to the community. The process of communicating is something that is impossible not to do because every person's behavior has the potential for communication. The communication process requires the involvement of source elements, namely communicators, messages, media, recipients and effects. In addition, the communication process is a process that has a dynamic, continuous and ever-changing nature, and interactive, which occurs between the source and the recipient. The communication process also occurs in a physical context and social context, because communication is interactive so it is impossible for the communication process to occur in an isolated position.¹⁵

CONFLICT RESOLUTION

Conflict resolution has different meanings according to experts who focus on researching conflict. Resolution according to Levine is (1) the act of unraveling a problem, (2) solving, (3) elimination or elimination of problems.¹⁶ Meanwhile, Weitzman & Weitzman define conflict resolution as an act of solving a problem together.¹⁷ Another case with Fisher who explains that conflict resolution is an effort to deal with the causes of conflict and try to build new relationships that can be durable between hostile groups. According to Mindes, conflict resolution is the ability to resolve differences with others and is an important aspect of social and moral development that requires skills and judgment to negotiate, compromise and develop a sense of justice.¹⁸

According to these experts explanation of the theory, it can be concluded that what is meant by conflict resolution is a way for individuals to resolve problems that are being faced with other individuals voluntarily. Conflict resolution also advocates using more democratic and productive approaches to conflict resolution, such as allowing opposing parties to settle their problems on their own or using a smart, neutral, and fair third party to assist the conflicting parties in solving their difficulties. To restore the stability of the social life of the community to the conflict experienced, it is necessary to reverse or resolve the conflict itself. In social science, conflict

¹⁴ Nur Akhiria Siregar, Maria Ulfa Batoebara, and Cut Alma Nurafiah, "Peran Komunikasi Antarbudaya Dalam Meningkatkan Kinerja Pegawai Radio Republik Indonesia (RRI) Di Kota Medan," *Mediavol Jurnal Network*, no. 1 (2022): 20-26.

¹⁵ Ridwan Mujib, "Komunikasi Agama Dalam Perspektif Islam," *Al-Hakim* 1 (2011).

¹⁶ Stewart Levine, *Getting to Resolution* (Oakland: Berrett Koehler Publishers, 1998).

¹⁷ Morton Deutsch, Peter T. Coleman, and Eric C. Marcus, *The Handbook of Conflict Resolution*, 2nd ed. (New Jersey: John Wiley & Sons, Inc., 2006).

¹⁸ Gayle Mindes, *Teaching Young Children Social Studies* (Bloomsbury: Bloomsbury Publishing, 2006).

resolution is called conflict resolution. Conflict resolution is an effort to end conflict by knowing deeply the causes and factors involved in the conflict.¹⁹ One method of conflict resolution that can be used is negotiation. It is important to encourage dialogue and negotiation among all parties involved in a conflict.²⁰

CONFLICT BETWEEN MUSLIMS AND BUDDHISTS IN MAREJE VILLAGE

Mareje Village is one of the five villages in Lembar Sub-district, West Lombok Regency, West Nusa Tenggara. Mareje village can be reached in about an hour and a half's drive from the capital city of Mataram. Every single person has a unique religious side, and these sides can be influenced by external factors. Differences in people, cultures, and interests, as well as abrupt and dramatic shifts in values, are just a few of the numerous factors who can lead to conflict.²¹ Mareje village is known for its typology of people who have a pluralistic style. The most prominent difference is the Buddhists who do not let go of the cultural identity of the Sasak tribe in the implementation of daily rituals. Although there are Buddhist groups, the Muslim community still maintains harmony with their Buddhist brothers and sisters.

In a conflict that involves two religious adherents, namely Islam and Buddhism in Mareje Village, West Lombok Regency, the mediation process becomes a middle way to carry out a peaceful process so that both conflicting parties are able to think calmly and coolly. Considering the close relationship between the two religions and the efforts to prevent the problem from widening, the resolution of this case used a dialogue process between the parties involved.²² The process of dialog and communication is carried out by creating a traditional celebration called the *Gawe Rafah* tradition as a symbol of harmony between the pluralistic communities of Mareje Village, West Lombok. In this Gawe Rafah tradition activity, there is a cultural tradition called *Iqrar Sopoq Tundun* (one descendant), where the community strives to be united with ethnic and cultural similarities, namely as a Lombok Sasak tribe community. With the awareness of ethnic equality in the midst of differences, the community will prioritize a sense of unity as a community of Lombok's Sasak.²³

FORMS OF INTERCULTURAL AND RELIGIOUS COMMUNICATION APPROACHES

In Richard E. Porter and Larry A. Samovar's view, intercultural communication occurs when the message producer and the message receiver come from different cultures. In such circumstances, we are immediately faced with the problems that exist in a situation where a message is encoded in one culture and must be encoded in another culture. Within cultures, there are both similarities and differences. If the similarities in cultures are greater, regarding cultural

¹⁹ Abul Khasan and Ahmad Musyafiq, "Resolusi Konflik Pra Kenabian (Studi Kasus Hilful Fudhul)," *Kolaborasi Resolusi Konflik* 6 (2024): 27–33.

²⁰ Wahyu Nindar, Diah Permata, and Aisyah Mawar Octavia, "Upaya Resolusi Konflik Perang Saudara Somalia," *Kolaborasi Resolusi Konflik* 5 (2023): 90–95.

²¹ Doli Witro et al., "Society's Religiosity in Social Media and Its Implications for Conflict Resolution in Indonesia," *Studi Multidisipliner: Jurnal Kajian Keislaman* 10 (2023): 55–68, <https://doi.org/10.24952/multidisipliner.v10i1.5968>.

²² Usman Jayadi, "Penyelesaian Konflik Antar Umat Beragama Di Mareje Lombok Barat Akan Megepakan Dialog," *lombokinsider.com*, 2022, <https://www.lombokinsider.com/polhukam/pr-1553342070/penyelesaian-konflik-antar-umat-beragama-di-mareje-lombok-barat-akan-mengedepankan-dialog>.

²³ Idham Khalid and Andi Hartik, "Gawe Rapah Untuk Mempererat Kembali Kerukunan Di Mareje," *Kompas.com*, 2022, <https://regional.kompas.com/read/2022/05/18/125717978/gawe-raph-untuk-mempererat-kembali-kerukunan-di-mareje?page=all>.

customs, values, and norms, then communication between these cultures, relatively speaking, will not find meaningful problems. But if the differences are greater, then we will find a variety of problems. When there is a problem, efforts must be made to understand one culture from another.²⁴ Forum of Religious Harmony (FKUB), like conflict resolution in Poso in the 2000s, aims to create a space for representatives of different religions and ethnic groups in Poso City to meet, dialogue, and seek joint solutions to existing conflicts. The forum's discussions focused on understanding each other's religions, fostering interreligious trust, promoting interfaith collaboration in development, and instilling a sense of solidarity among diverse populations. It succeeds in improving relationships, increasing tolerance, and developing cooperative action plans to promote peace and prosperity.

In the context of Mareje Village, West Lombok Regency, there are many cultures that have the potential as a medium to approach intercultural communication in order to maintain Interreligious social harmony in the Mareje community, one of which is the *Gawe Rafah* tradition which is a symbol of harmony between Muslims and Buddhists. In the *Gawe Rafah* process, there is an iqrar process called *sopoq tundun* (one descendant) which means that even though the people in Mareje Village have different religions, they are still one descendant, the Lombok Sasak tribe, which is a unifier in the midst of existing differences.²⁵ The ethnic equality of the Mareje Village community in the context of intercultural communication has the potential to reduce conflicts that occur between religious communities because the Mareje community may be different in the context of religion but can be united by the similarity of ethnicity and Lombok Sasak culture. As expressed by a traditional figure as well as a cultural figure from West Lombok as below :

“Ite ni Sopoq Tundun jari dengan suku sasak, ite pade harus saling patuh kance saling saling kangen”.

Artinya : Kita ini merupakan satu keturunan suku sasak, kita harus sama-sama akur dan saling menyayangi.

Love is essential in influencing how people perceive the world and behave, both individually and collectively. This is true regardless of religion, philosophy, society, or human interactions.²⁶ The explanation above shows that cultural similarities make the Lombok Sasak community in Mareje Village a medium for implementing cultural communication processes that can be done well between two religious groups in conflict. Harmonious relationships that can be established between religious groups have long also occurred in Islamic history. In the Medina Charter, where Islam was able to coexist with Jews and Christians, peacefully without any bloodshed, where every religious community, both from Islam, Jews, and Christians are given the same rights and even non-Muslims get security guarantees protected by the government and Sharia, this agreement is based on mutual kindness and justice.²⁷

The *Gawe Rafah* tradition carried out as a symbol of harmony by the Muslim and Buddhist communities after the conflict is the success of an intercultural counseling approach that upholds moral values and a sense of unity bound by tribal similarities that exist in the Sasak Lombok tribal

²⁴ Ujang Saifullah, *Komunikasi Lintas Budaya Dan Agama* (Bandung: Mimbar Pustaka, 2020).

²⁶ Suud Sarim Karimullah, “The Concept of Love in Islamic Thought: Between Spirituality and Human Relations” 10 (2023): 17–38, <https://doi.org/10.24952/multidisipliner.v10i2>.

²⁷ Mohamed Fatih Osman, *Islam, Pluralisme, Dan Toleransi Keagamaan: Pandangan Al-Qur'an, Kemanusiaan, Sejarah, Dan Perdaban* (Democracy Project, 2012).

community. Awareness of religious and cultural diversity, such as in the *Gawe Rafah* tradition, which symbolizes the harmony between Muslims and Buddhists in Mareje Village, opens the way for groups and individuals to better accept their diversity. Masruri, in a written article quoting Berry's opinion, said that culture is a way of life for a group of people, or generally a way of life, which is then expressed in the way of perceiving, thinking, acting, and assessing.²⁸ In line with Casmini, who quotes Berger and Luckman, culture is everything that is learned and taken together socially and then becomes an organized system of behavior. The norms and values contained in culture, especially in Mareje Village, West Lombok Regency, such as the tradition, *Gawe Rafah* tradition which is a symbol of community kinship, will become the basis for human attitudes and behavior as individuals who will never be separated from community life with a distinctive cultural orientation.²⁹

In a similar tone, Hadiwinarto in his writing who quoted Herr Vontress who said that society creates something that can serve as a guide to life and guide them, something that is created can take the form of objects, norms, and values that are used together. With their maturity, the community creates a certain culture, so that by studying their culture, it will be able to be used to get to know certain communities more deeply, such as the community in Mareje Village, West Lombok, with its local culture, namely *Gawe Rafah*, which contains a value and culture that has meaning, so that it can facilitate the counselor in synchronizing views with clients.³⁰ So in this case, to provide a intercultural communication approach with *Gawe Rafah* cultural media so that Interreligious communication can continue to be well established until now, after the conflict between religions occurred. The maintenance of relations between the two religions through a cultural counseling approach that emphasizes the concept of peace and harmony values in the midst of diversity.³¹

THE IMPORTANT ROLE OF INTERCULTURAL AND RELIGIOUS COMMUNICATION IN CONFLICT RESOLUTION

Humans are social creatures and also creatures who adhere to religion, and each individual has different beliefs from one another.³² Interreligious communication in the conflict between Muslims and Buddhists in Mareje Village is important in an effort to minimize Interreligious conflict.³³ It involves religious leaders in providing education about the importance of tolerance that must be upheld by adherents of the two religions in conflict, namely between Muslims and Buddhists in Mareje Village. Education about religious tolerance as explained by one of the Islamic religious leaders, as well as the chairman of West Lombok Forum of Religious Harmony (FKUB) *Tuan Guru Haji Muhammad Subki Sasaki* as follows:

²⁸ Masruri, "Etika Konseling Dalam Konteks Lintas Budaya Dan Agama," *At-Tazkiah* 5 (2016).

²⁹ Casmini, *Kepribadian Sehat Ala Orang Jawa* (Yogyakarta: Kurnia Kalam Semesta, 2020).

³⁰ Hadi Winarto, "Konseling Lintas Agama Dan Budaya Berbasis Sumber Daya Lokal Dan Kebencanaan, *Jurnal Bimbingan Konseling Terapan*" 2 (2018): 1.

³¹ Fuad Nashori, *Orientasi Keagamaan Mahasiswa Muslim Berjilbab Dan Mahasiswi Tdiak Berjilbab Universitas Indonesia* (Psikologi Nomor III Tahun, 1998).

³² Bimbingan Farida, "Konseling Agama Dengan Pendekatan Budaya," *Konseling Religi: Jurnal Bimbingan Konseling Islam* 7 (June 2016): 1.

³³ Abdul Razak, "Komunikasi Lintas Agama: Modal Sosial Pembentukan Masyarakat Sipil," *Jurnal Dakwah* IX (2018).

“We as fellow religious people must respect each other by prioritizing humanity, we also as a child of the nation and descendants of the Sasak tribe need to maintain our brotherhood among fellow Sasak tribes by upholding unity and harmony”.

Religious leaders, as figures who have an important role in providing education about tolerance between religious communities, should take a leading role in reconciling and uniting groups in conflict in the name of religion. Social harmony in the midst of plurality, especially between different religious communities, must be well maintained by eliminating differences in the name of unity.³⁴ Religious orientation that is intertwined with religious people is able to push a religious person into two tendencies in behavior: becoming a friendly and peaceful person or becoming a person who has prejudice and hostility. Religious orientation will also determine individuals in two attitudes as well, namely inclusive (open), moderate, and receptive attitudes towards different beliefs, while the second is a religious attitude that is very exclusive (closed) and hard or radical.³⁵

A person's religious attitude is also determined by the orientation that is understood, in relation to the phenomenon of the *Gawe Rafah* tradition which seeks to unite the differences that exist between Muslims and Buddhists, allowing for an inclusive (open) religious attitude. An inclusive attitude, accepting this openness is very necessary in conflict resolution efforts, especially in conflicts between Muslims and Buddhists in Mareje Village. while an exclusive attitude will be very closed and hard. An open minded attitude will later affect the social religious behavior of individuals when interacting with people who have different views on social religion today.³⁶

THE POTENTIALS AND BARRIERS OF THE GAWE RAFAH TRADITION

It is vital to assess the effectiveness, limitations, and potential obstacles of interreligious communication initiatives, particularly in the context of conflict resolution. The following comment seeks to provide a more nuanced perspective of the subject by outlining the advantages and disadvantages of such approaches. The Strength From *Gawe Rafah* tradition are; First, cultural interchange and Understanding Interreligious communication can help with cross-cultural interchange and understanding, which are critical for bridging gaps between communities and cultivating a sense of common humanity.³⁷ Second is Conflict Prevention by encouraging discourse and understanding, intercultural communication can help avoid disputes from occurring in the first place, lowering the danger of violence and promoting peaceful coexistence. And Third are Inclusive and Empowering tool for marginalized communities, providing them with a platform to express their concerns and needs, and promoting a more inclusive and equitable society.

Limitations and challenges From *Gawe Rafah* tradition are; First, Power inequalities can impede interreligious communication, since dominant groups may stifle or marginalize minority views, resulting in a lack of true discourse and understanding. Second, Lack of Cultural Sensitivity and Awareness, resulting in misunderstandings and miscommunications. Then Lack of Institutional

³⁴ Suprpto, “Agama Dan Studi Perdamaian: Pluralitas, Kearifan Beragama, Dan Resolusi Konflik,” *LEPPIM IAIN Mataram* 1 (2016).

³⁵ Sekar Ayu Araini, “Orientasi, Sikap, Dan Perilaku Keagamaan (Studi Kasus Salah Satu Perguruan Tinggi Negeri Di DIY),” *Religi* XI (2015).

³⁶ Ramayulis, *Psikologi Agama* (Jakarta: Kalam Mulia, 2002).

³⁷ Suheri Sahputra Rangkuti, Sangkot Sirait, and Moh Soehadha, “Accommodation of Islamic Education Responding to Local Culture,” *Al-Tahrir: Jurnal Pemikiran Islam* 21, no. 1 (2021): 135–57.

Support may limiting their efficacy and viability. Fourth Security Concerns, In conflict-prone locations, security concerns may impede interreligious connection, making conversation difficult to initiate and maintain. Last are Varying Perspectives and Interests, Interreligious communication can be difficult due to the varying perspectives and interests of various religious organizations, which can lead to disagreements and stalemates.

Social life is defined as anything that explores society and society's needs. In general, social is a phrase used to illustrate everything that exists in society. It is important to remember that humans are social animals with the ability to constantly interact with other people.³⁸ Ibn Khaldun said In the eyes of human beings, the masses are necessary. Due to this, humans must always work together to advance in life, whether it is in meeting basic needs such as sustenance and goods or in strengthening oneself. He draws comparisons between the state and the populace, yet neither can be fully understood.³⁹ The interreligious communication approach has the potential to become a catalyst for mutual respect in society. The majority group must respect the minority group, and on the other hand, the minority group must honor the existence of the majority group. The concept of mutual respect and acceptance of the presence of other religious groups is social capital in fostering social harmonization among heterogeneous groups of people.⁴⁰

CONCLUSION

Indonesia's rich cultural heritage stems from its diverse ethnic and religious composition, but if it cannot be resolved, it will cause extraordinary conflicts. The issue of inter-ethnic and religious conflict needs to be addressed wisely and with a peaceful approach, using an interreligious and cultural communication approach. In the last twenty years, Interreligious communication or what can be called Interreligious dialog is a popular concept, this is due to the emergence of various problems concerning Interreligious relations in recent times. With Indonesia as a very heterogeneous nation, both in terms of language, culture, race and religion. each group must jointly maintain differences over peace. The approach of Interreligious and cultural communication as a mobilizer for various community groups to appreciate and respect each other so that the majority group can respect the minority group. Conversely, minority groups can nurture the existence of the majority in order to create a peaceful society. In conducting Interreligious and cultural counseling, the important thing is to pay attention to the mindset of how to think, how to behave and act or behave, because it will all affect the maintenance of moral values and principles that respect differences and how we understand the world around us.

Then particular recommendations for future research, practice, or policy development in massive area are ; First, Cultural competency Training, Offering cultural competency training to interreligious communicators can assist bridge the cultural divide and foster more effective dialogue. Secondly are Inclusive and Participatory Approach, By using an inclusive and participatory approach to interfaith communication, all views can be heard and valued, resulting in a more equitable and just discussion. Thirdly are Building Trust and Relationships, Establishing trust and relationships between religious leaders and communities is critical for laying the

³⁸ Achmad Tohari, "Makna Syariat Dan Hakikat Tasawuf Al-Qusyairi Dalam Kehidupan Sosial," *Studi Multidisipliner : Jurnal Kajian Keislaman* 9, no. 2 (2022).

³⁹ Husni Ismail, "Tuhan , Manusia Dan Masyarakat Perspektif Ibn Khaldun," *Studi Multidisipliner : Jurnal Kajian Keislaman* 9, no. 2 (2022).

⁴⁰ Ardi Hamzanwadi and Andika Wadi, "Bimbingan Konseling Lintas Agama Dan Budaya Dalam Penanggulangan Radikalisme Bagi Remaja," *Al-Irsyad: Jurnal Bimbingan Konseling Islam* 1 (2019).

groundwork for effective interfaith dialogue. Fourthly are Addressing Power Imbalances, Using mechanisms like co-facilitation and co-creation can assist guarantee that all voices are heard and respected. And The Long Term Commitment and Sustainability, To generate meaningful and long-lasting benefits, interreligious communication projects must be committed to and sustained over time. In order to reach a consensus that allows them to coexist in harmony and peace, religious people engage in interreligious dialogue to identify points of agreement. Interreligious communication can be done through interpersonal communication (an individual with another individual) or group communication (between a person with several people or a certain religious group). Communication or dialog between religious people, aims to find common ground and strengthen the similarities and minimize the differences that are owned. So that among the parties with different views there will be an understanding that differences are natural (*sunnatullah*), and there is no need to exaggerate, even mutual respect and appreciation must be a commitment of all religious groups, so that in the end there will be harmony of life between religious communities.

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