



Ritual Communication between Hindus and Muslims at Sarasuta Sacred Place, in Lingsar Village West Lombok Regency



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Article history:

Received: 20 June 2016
Accepted: 30 January 2017
Published: 31 March 2017

Keywords:

Hindus;
Muslims;
ritual;
sacred place;
Sarasuta;

Abstract

This study intends to analyze ritual communication between two groups of people who have different religious in one sacred place. The problems associated with background meticulous ritual communication, the communication function of ritual, and the meaning of ritual communication between Hindus and Muslims at the sacred place of Sarasuta, in Lingsar village, West Lombok Regency. This research is a qualitative descriptive study. In this case, data are collected through observation, interview, and documentation. The analysis method is descriptive qualitative. Based on data collection and data analysis that background of ritual communication between Hindus and a number of Muslims at Sarasuta sacred place associated with the implementation of belief systems, execution culture, and the embodiment of social ties. Ritual communication functions associated with the cultural function, social function, aesthetic function, and religiosity function. The implied meaning concerning social meaning, ritual meaning, religious meaning, and ethics meaning.

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1. Introduction

Pluralism in social life, especially pluralism in the field of religious followers in Indonesia often cause social problems if without getting proper management. That phenomenon is indicated by the appearance of conflict which is considered rooted in religious differences. This condition is the opposite of expectations as contained in the teachings of any religion that religious practice aims to build social harmony, both internally among the same faiths and external inter-religious followers. This is consistent with the expression of Durkheim (in Ishomuddin, 2002:39) who argued that religion plays an important role as the integrator of communities.

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In the interaction with other individuals in the community, religion helps people define their roles and responsibilities as a member of the human family. One of the main things offered by religions to humans is peace. Peace with ourselves, peace with others, peace in society, peace in this world, even peace in the afterlife (Gunadha, 2001:2). The concept of peace is that the orientation of national interest if actually implemented in the behaviour of religious life is expected to create harmony.

Conversely, when a plurality in the social life of religion is not managed properly tends to bring conflicts backed by religious practices. The phenomenon is the other side of religion as expressed by Marx as a disintegrator in a society. If the contemplated cases appear like this can not be separated from the large role of interpretation followers of the teachings of their religion. In addressing the emergence of various behaviours in the center of religious life that became the foundation is the interpretation of the text used as the source of the code of conduct.

On the other hand in social life, in the view of sociologists of religion, a religious symbol that is received and believed as a point of faith or belief equality of all citizens of a religion an important influence on the establishment of a cohesive connection between adherents. In another section, the gradation of self-assessment religious groups running parallel to the confidence of its citizens will be a symbol that is believed to be a concrete expression of the positive group of ultimate reality (God) to carry out His work. In the realm of religious social life, a symbol of fraternity that is not the form but a private institution that has contributed to his people turned out to garner a sense of cohesion of the people to the highest level (Hendropuspito, 1983: 101).

The relationship between people of different religions to be done in order to realize a harmonious life. This can be done by bringing people of different religions and communication so that they can understand each other. The communication can occur in the form of ritual communication. The atmosphere that can realize the communication in the implementation of the religion, as practiced by the Hindu religion by adherents of Islam in the sacred area Sarasuta, Village Lingsar, and West Lombok Regency. In place of these two different religions followers carry out activities of religious rituals together, ie, between the Hindus and the Muslims. This occurs since the historical period, namely in ruling the kingdom of Karangasem-Bali in Lombok. Hindus carry out religious activities in accordance with the procedures performed by Hindus as well as Muslims do the procedures of religion according to the teachings of their religion. Both the people of different religions followers embody aspects of his belief in the same area of the worship place, namely Sarasuta sacred place.

In connection with attempts to describe the harmonious relationship in the execution of religious rituals between two different religion followers in a sacred place, as above in this study was formulated three issues. *First*, know the background of ritual communication between the Hindus and the Muslims in a holy place Sarasuta. *Second*, reveal the ritual function of communication between Hindus and Muslims in a holy place Sarasuta. *Third*, attempted to uncover the meaning of the ritual communication between the Hindus and the Muslims in Sarasuta holy place.

2. Materials and Methods

Research Design

This study was designed in the form of a qualitative descriptive study carried out by conducting a case study. This study seeks to unravel the events that surfaced in the domain of contemporary religious life, especially with regard to ritual practice is realized by two different religions in one place of worship. The case studies in this research require qualitative data. The data in the form of words, phrases, ideas, and opinions from a data source in accordance with the specified data retrieval techniques. Sources of data categorized into two, namely primary and secondary sources. Sources of primary data obtained directly from observations and interviews were conducted with a number of informants. Purposive technique in this research based on informant determination. This technique is done by determining the number of informants is based on an achievable goal of this research.

Data Collection Technique

This study seeks to explore and collect data through observation, interviews, and documentation. Observations in this study is a technique retrieval of data from a data source by involving themselves in activities important researchers in the study sites. Interview techniques in this study will focus on three dimensions. *First*, the diachronic dimension, namely with regard to the establishment of a historical period in Sarasuta sacred area, in Lingsar Village, West Lombok regency as media to perform a ritual among Hindus and Muslims. *Second*, the interactionist dimension, namely to

explore the ideas and opinions related to the practice of rites performed by each of the different faiths. *Third*, dimensional constraints and challenges regarding the barriers facing the present and future associated ritual practices carried out jointly. These three dimensions are later used as a basis for analyzing and finding solutions to the problems raised in this research. This study used a technique of documentation as a secondary data source. Source documents used in this study include the following documents archives of various institutions, literature, journals, statistics, and other relevant references. Secondary data were obtained from documentary sources are analyzed in accordance with data analysis techniques were used.

This study used a descriptive analysis qualitative. The process of data analysis is done by organizing and sorting data into patterns, categories, and units making it easier to draw the conclusion. *First*, the data classification carried out in accordance with the needs of research. *Second*, after grouping data is then reduced to obtain data that is really needed in this study. *Third*, an analysis of the text obtained in the field to get answers from the formulation of research problems.

3. Results and Discussions

3.1 Form of Ritual Communication between Hindus by Muslims in Sarasuta Holy Place in Village Lingsar, West Lombok Regency

In connection with efforts to determine the form of ritual communication between Hindus and Muslims in Sarasuta sacred place in Lingsar village, West Lombok regency there are some things that need to be raised. *First*, the communication ritual between the adherents of different religions, namely between ethnic Balinese Hindu with ethnic Sasak who Islam followers since the time of history when at the beginning of the first arrival of the Balinese people to Lingsar has been received well by Sasak people. They live side by side and showed a harmonious life for one another would understand the activities carried out. The people of Bali Hindus carry out religious activities as done at home on the island of Bali. In carrying out the teachings of Hinduism in Lombok, especially in the area around Lingsar, they pursue the application of the religion by applying the system of Balinese culture. Although they implement the teachings of Hindu religion and culture, in practice almost exactly the same as that carried out at the place of origin is Bali. There are a number of differences in culture systems applied by the Hindu community of Bali in Lombok. The inequality caused by where people of Bali are located. Place new settlements in Lombok significant impact on the implementation of religious and cultural practices that they have been done since historical time.

Secondly, the communication that occurs between the Bali Hindus to Sasak Muslims community not only verbally but also occurs in nonverbal aspects. Verbal communication is done by using utterances used to do when communicating verbally. Verbal communication is done by using a language understood by each party. There are two languages are used as a communication tool between the Balinese Hindu to Muslim Sasak community, namely Balinese and Sasak language. The Balinese language is the language used in the conversations among the people of Bali. Similarly, Sasak language is the native language which is used to conduct conversations with those fellow Sasak. Because the relationship between the people of Bali with the Sasak people in the village of Lingsar very closely so they are studying the language used by different ethnic groups. In this case, the people of Bali who own the Balinese language as the language of daily conversation they also learn the Sasak language so they can communicate with the Sasak people.

The non-verbal language used in the communication process between the Balinese Hindu with the Sasak people who are Muslims are not using conversational language. Nonverbal language that is used as codes, signs, or symbols, or other forms of sign language which they have agreed more. They use the nonverbal language in certain activities and not necessarily carried out in everyday life. The nonverbal language widely practiced in the activities of cultural nuances, whether conducted by the Balinese and Sasak people in relation to preserving the traditions of their ancestors.

Third, livelihood systems cultivated by Balinese Hindus and also by Sasak Muslims community at the beginning of the Balinese people residing in Lombok, especially in the village of Lingsar almost similar. The similarity lies in their livelihood wrestled mostly as farmers. Based on that they live side by side and at the same time help each other when encountering problems encountered with regard to practicing a profession as a farmer. The similarity in carrying out these professions being the glue in creating a good relationship between the Hindu Balinese people Sasak Muslim since historical times. They communicate in solving problems in everyday life, especially in agriculture.

Fourth, the cultural system parts stamped by the Hindu community of Bali in Lombok has similarities with the culture system implemented by the Sasak Muslim. Similarities cultural aspects can be seen from various aspects, such

as in the way of traditional dress, ways in realizing the ancestral tradition, in the practice of ritual, in the procedures for associating, in keeping ethics, in honor of the traditional heritage, etc. Similarities in the cultural aspects of the past seem to be a mutual exchange of some aspects of the culture to reveal the existence of an element of resemblance. One of the similarities in the cultural aspects of dressing can be seen to this day that custom clothing Sasak ethnic with traditional clothes Bali does not differ greatly. In cultural activities such as marriage, activities and other indigenous Sasak community featuring clothing that is similar to traditional clothes by the people of Bali. This suggests that the cultural aspects of the Balinese Hindu with Sasak Muslim community has established a communication so that similarities in aspects of dress could happen and until today still be maintained.

3.2 Function of Ritual Communication between Hindus by Muslims at Sarasuta Sacred in Lingsar Village, West Lombok Regency

In connection with efforts to uncover the function of ritual communication between the Balinese Hindu with Sasak Muslim in Sarasuta sacred place in Lingsar village, West Lombok Regency is inseparable from ritual functions performed by the two tribes of different religions. The practice of rites performed at these locations is closely allied with cultural traditions handed down by their ancestors since historical times. Activities rites performed by two ethnic groups are functionally has a function to improve the quality of self in everyday life living in the middle of the group. Based on data collection in the field is obtained a lot of ritual communication functions for both the different ethnic religions. Such functions as the cultural function, social function, aesthetic function, and the function of religiosity. The four functions are described in the following section.

Cultural Functions

A cultural function was essentially a function relating to the culture system. In relation to this cultural practices that have been implemented by the Balinese Hindu with Sasak Muslim Sarasuta sacred place as part of the preservation of ancestral culture. Since Sarasuta sacred place has been built, practices of Balinese culture system inherited from their ancestors since historical times. They practiced back in the cultural systems that in some cases it appears the resemblance in some respects with Balinese culture that is in the place of origin. Some of the cultural activities that are implemented by Balinese people in Sarasuta sacred place were inspired by the teachings of Hinduism. Based on this, cultural practices that are implemented in Sarasuta sacred place have a relationship with the teachings of Hinduism. Some cultural practices embodied by the Balinese people as the ceremony given to babies (in order to increase their spiritual life), ceremonies related to agricultural systems, and other ceremonies although it looks like a cultural practice, actually it is an integral part of the implementation of the teachings of Hinduism.

In connection with the ritual activities carried out by Balinese Hindu and Sasak people who are Muslims in the holy area Sarasuta based on the results of field observations and the results of interviews conducted with informants is a system patterned behaviour. The system patterned behaviour in this respect is shown by the ritual activities carried out by following the standard pattern inherited from their ancestors from the past. The ritual activities have systematic patterns from generation to generation. The behaviour patterns are also guided by ethics so in appearance able to demonstrate harmony in behaviour, both with fellow Balinese Hindus and Sasak Muslims. Similarly, as noted above the system of ideas in an effort to improve the quality of human life in the middle of the group, a system patterned behaviour through ritual activities also have a function as an effort to improve the quality of their lives, both individually and in groups.

Social Functions

In connection with the social functions that occur in the communication between the rituals of Balinese Hindu ethnic and Sasak Muslim ethnic at Sarasuta sacred place in Lingsar village, West Lombok regency in has a function to promote social solidarity. In this regard, the Balinese Hindu rituals in their daily activities in Sarasuta sacred place, other than they do vertically communication with supernatural forces that stay in these places are also horizontally to communicate with fellow human beings. Communication is done with other ethnic, namely Balinese Hindu communities and Sasak Muslim. The condition of realizing the social closeness both among fellow Balinese Hindu ethnic and Sasak Muslim. The proximity-social closeness that has a very positive impact on the creation of a good harmony amongst Hindu Balinese ethnic with Sasak Muslim. In connection with this communication rite performed by two different religions followers on the positive side contains a very good influence for efforts to achieve tolerance.

A social function that is implicitly implied behind the process ritual communication between Balinese Hindu communities dan Sasak Muslim is the formation of social forces among two ethnic which have different religion in the process of the ritual. This concerns the relationship between the two ethnic groups which since the historicity of the two ethnic groups live side by side. It is also recognized by the informant Mahrahman (a Muslim follower) that among the people of Bali with the Sasak people here are like brothers. People of Bali and Sasak who come here to perform the ritual has always been showing harmony. Among the people of Bali with the Sasak people, until now no serious problems. Although they are different ethnic and different also their religion but still able to show harmony.

Social functions such as those mentioned above as part of the communication ritual that occurred in Sarasuta sacred place are implemented by the Balinese Hindu as well as that carried out by local Sasak Muslim is an attempt to improve the social roles they are in the midst of life a pluralistic society. Social roles as they relate to the actions undertaken by each ethnicity in order to achieve social unity based on the cultural practices of each ethnic group. In this regard, it should serve as a model in bringing about multiculturalism in a number of other areas. Multiculturalism, in principle, recognizes that there are differences as richness in realizing the beauty of unity and cohesion in the society of the differences are summarised in it.

Aesthetic Function

Aesthetic function in relation to the communication that occurs between Balinese Hindu and Sasak Muslim in ritual event indicated by their aesthetic values are involved in it. Aesthetic values are nothing but the beauty of the values contained in the communication process in their ritual practices that are implemented at Sarasuta sacred place in Lingsar village, West Lombok Regency. The values of the beauty of it are within the visible level, in terms of the aspects making up means ritual used as a medium of communication between man and God and the values of beauty that occurs in the process of communication between human beings. *First*, with regard to efforts to outline the process that occurs between a man and God is worshipped can not be separated from ritual symbols are used. The means used by Balinese Hindu ritual who perform rituals at Sarasuta sacred place, especially in the temple compound using the tools in the form of offerings or also referred to *banten* or *upakara*. *Banten* or *upakara* means in the form of offerings such that seen from the appearance is very beautiful to be seen by the eye. Societies of Balinese Hindu in making ritual was based on the outpouring of feeling from the manufacturer according to their ability to carry out the creativity in *majejahitan* (making art of leaf according to his ability). In making the *upakara* means none other than the outpouring of very deep feelings that result in *upakara* creativity in establishing structures loaded with the values of beauty or aesthetics.

Secondly, with regard to describing the aesthetic functions involved in the process of interpersonal communication can not be separated from the rules of beauty are involved in it. Humans when verbal communication process certainly involves grammar to reveal their beauty aspect in it. The language used in the communication process, especially verbal language is a language of Bali and Sasak. Bali language commonly used by the people of Bali in the process of communication. Choice of words or sentences in the communication process is done selectively so as to show their beauty in the language. Balinese people in the process of communication generally use refined Balinese language. As well as with people who use the language Sasak displayed in a language that is very smooth. Balinese people in the process of religious rituals is a very banned to pronounce rant in rituals. It is actually an attempt to maintain the ethics in the implementation process of ritual. Furthermore, they consider that in this way the processes of ritual would succeed as expected.

Religious functions

Religious functions in relation to the communication process between Balinese Hindu and Sasak Muslim in Sarasuta sacred place, in Lingsar village, West Lombok Regency is closely allied with their faith system. Aspects such trust among the people of Bali related to the implementation of the Hindu religion in everyday life. Similarly, the community Sasak belief system is also related to their religion and are also associated with cultural traditions handed down by his predecessors. In a religious ritual communication that occurs between Balinese Hindu and Sasak Muslim with regard to their religion in an effort to implement the teachings of religion as taught by the scriptures of each ethnic. The religious function can not be separated from efforts to improve the quality of their lives. The quality of life is associated with a belief system that they profess. In this connection, each ethnic, namely the ethnic Sasak ethnic Bali, in this case, each ethnic has a belief system in the form of religion. Balinese Hindu communities embrace Hinduism

which is used as a vehicle to improve the quality of their lives. Similarly, ethnic Sasak embraced Islam as a vehicle to improve the quality of their lives as well.

Both ethnic groups on implementing the practice of religion in Sarasuta sacred place in Lingsar village, West Lombok Regency. Bali ethnic communities practicing the teachings of Hinduism in place to perform a number of rituals, especially in the temple compound contained in the sacred place. Balinese ethnic communities in practice the Hindu religion in these places in addition to ritual activities as a form of offerings presented to the God and all His manifestations also carry out the ceremonies related to improving the quality of human life, in particular ceremonies given to increase spiritual life quality of their children. Rites performed as a form of offerings presented to God Almighty with his various manifestations were part of the ceremony gods through *yadnya*. While the ceremony is given to their children, such as ceremonies *otonan*, *telu bulan* ceremony, as well as other ceremonies, is part of the ceremonies *manusa yadnya*. Both the ceremony held at Sarasuta sacred place there is little difference in his place. *Yadnya* is offering to God, in the form of deities and Bhatara-Bhatari. Ritual in this regard addressed to the powers that be above the human level. *Manusa yadnya* ceremony held at the bottom of which is at the bottom of the temple shrine. Both types of these rituals are very helpful, functionally as an effort to improve the quality of human life. Communication that occurs between people who in this case are Hindus with God is a communication made to the transcendent dimension. The results achieved by the Hindus in the communication form the inner atmosphere as requested. While the ceremony is a ritual form *manusa yadnya* is done to children in an effort to improve the quality of their life. Communication happens in ceremonies *manusa yadnya* besides communication between Hindus with Supernatural forces are also in it an element of communication between people who carry out the ceremony with those who are given ritual. In a plain communication that occurs between the implementing ceremony with ritual given through utterances delivered by Hindu spiritual leaders, such as *pedanda*, *pemangku*, and the like. While invisible communication that occurs in the ritual process is a spiritual communication through symbols *upakara* used.

Social Meaning

The social meaning attached to ritual communication between Balinese Hindu and Sasak Muslims associated with the formation of social ties, both in the same internal ethnic communities as well as between different ethnic groups. Social ties that build social unity through the process that occurs between the Balinese Hindu and the community Sasak Muslim. Social cohesion is implemented by people who conduct the ritual at Sarasuta sacred place one another growing awareness among them. They assume themselves brothers, both in the same ethnic group as well as between different ethnic groups. Social unity among the same ethnic manifested in two models. The first model is the formation of social unity among their Balinese Hindu. Those who perform ritual activities in that place regard themselves as brotherhood, though in reality they are composed of different layers, as in the case concerning the social strata, economic class, and others. These differences become liquid when they communicated in ritual practices in one sacred place.

The second model is the formation of social unity among those who are equally ethnic Sasak Muslim. Just as happened to Balinese Hindu as mentioned above, in the internal circles Sasak there any real differences between a people owned other people. These differences can be minimized when they perform rituals at Sarasuta sacred place. In relation to this case, their fellow ethnic Sasak realises social ties in order to achieve social unity.

Cultural Meanings

The implied cultural meaning behind the rituals of communication between Balinese Hindus and Sasak Muslim at Sarasuta sacred place, in Lingsar village, West Lombok regency relating to cultural meanings implied in it. Implementation of the ritual, which is performed by two different ethnic religion followers one another is closely related to the continuation of cultural values inherited from their ancestors from the past. As we know that the Indonesian people have cultural values that are very noble. Cultural values generated by the ancestors of Indonesian since the days of history was much admired by the world community. Similarly, the practice of ritual performed by Balinese Hindu and also by a number of Sasak Muslims does not escape from the cultural values are very useful for efforts to pass on cultural values and also to keep civilization so able to maintain the personality of Indonesia.

Cultural values that are implemented by Balinese Hindu are the cultural values imbued with the teachings of Hinduism. Based on that in practice rites performed by the Balinese Hindus is very strong in these locations will be the values of Hinduism. Because Hinduism is the soul of the culture system so that the Balinese cultural values are a highly regarded presence from time to time. Because it is, Bali nice Hindu conducting rituals at Sarasuta sacred place, especially in the temple is very tied up with religious symbols used in these activities.

The Religious Meaning

Religious meaning implicit behind the implementation of the rituals performed by the Balinese Hindus and Sasak Muslims at Sarasuta sacred place, in Lingsar village, West Lombok Regency is strongly associated with culture and religious practice. In relation to the community, in this regard, Hindu Balinese believe strongly that Sarasuta sacred place, especially in the temple compound stay Supernatural powers as a controlling nature. They believed that the symbols used in ritual activities are religious symbols that are implemented in cultural practices. Religious symbols that are used as a medium for the people to live where Supernatural strength packed in aesthetic forms, giving rise to its own beauty that is very useful for efforts to realize a religious emotion.

Process rites performed by the Sasak people also give effect to the implementation of the culture practiced by them. In conducting these rituals Sasak people also no doubt can cause religious emotion that they felt very convinced about the implied meaning behind the ritual activity. Unfortunately, the Sasak people lately have been diminishing belief in rituals handed down by their ancestors from the past.

Ethics Meaning

The meaning of ethics implicit in communication rituals among Balinese Hindu and a number of Sasak Muslims with regard to the rules of ethics and morality that are used as the basis of behaving in performing ritual activities at Sarasuta sacred place, in Village Lingsar District, West Lombok. With regard to rules of ethics and morality that is the cornerstone of norms that must be observed and upheld by those carrying out the ritual. Among the people of Balinese Hindus ethics and morality are drafted in the teaching of ethics. Doctrine deontology, in essence, a system of behaviour that must be performed by Hindus in carrying out activities in their lives, including in activities related to the implementation of the ritual. The rules of ethics in relation to other aspects of the ritual is no binding rules governing all the people that hold high deeds in accordance with what is taught in the teachings of Hinduism. Implementation of deontology already is aware, better start planning activities that ritual, the ritual activities making facilities, in conducting the ritual, and an end to the ritual activities.

Basic deontology in the planning stages of ritual activities, ranging from planning a search for materials is how to obtain these materials. In relation to this stage of the materials used should be obtained correctly, either by using its own or by buying from the selling. It is not justified how to obtain these materials from the ways that are not right as one by stealing. Because in doing offerings as a form *yadnya* among Hindus should be based on a sincere sacrifice. Attitudes *lascarya* (resigned) or let go of one's own as a basis for implementing *yadnya* capital is of high value in the category manifestation of the devotion of those who perform ritual dedicated to the supernatural power of the ritual.

Moralities also greatly overlooked in the end to a ritual process. Although the planning aspect of making ritual, preparation means ritual, and the implementation phase of the ritual can already be realized in conformity with the norms of decency, but when at the end of the ritual activity does not pay attention to the rules of decency also said that the implementation of the ritual is not complete. The end of the ritual activity is nothing else to do with how the procedures for managing material that has been used as a means of ritual. The materials in this connection are the means of ritual that has been used as a tool in the implementation of ritual. The management is related to the placement of the rest of the rituals that have been regarded as trash. How to landfills must also consider the norms of decency so as not to cause social problems. If the waste is dumped indiscriminately would not be justified and together create a sacred ritual becomes disabled. Conversely, for the perfection of the ritual remnants of the material means of the ritual should be well managed and does not lead to social problems, especially those related to litter and health.

4. Conclusion

A ritual form of communication between Hindus and the Muslims at Sarasuta sacred place, in Lingsar village, West Lombok regency has three characteristics. *First*, communication rituals that are implemented by Balinese Hindus and number of Sasak Muslims at Sarasuta sacred place are closely related to the implementation of a belief system they have adopted. *Second*, ritual communication that takes place in Sarasuta sacred place is part of the embodiment of the cultural aspects embraced by each of the different religions, namely the cultural system Sasak and Balinese culture system. *Third*, ritual communication happens at Sarasuta sacred place cannot be separated from the social aspect that embodies social ties among those who perform ritual activities at the venue.

Ritual communication functions that occur at Sarasuta sacred place, Lingsar village between Hindus together with a number of Sasak Muslims followers of are categorized into four. *First*, the cultural function that is related to aspects of culture that is passed is implemented as a legacy of their ancestors from the past. Sasak people who have Sasak culture and Balinese culture implement aspects of the culture at Sarasuta sacred place. *Second*, the social functions associated with ritual communication between two different ethnicities and also at the same time with different religions followers embody social solidarity in maintaining harmony together. *Third*, aesthetic function devotes aesthetic values as a part of which is closely related to the embodiment of the ritual at Sarasuta sacred place. *Fourth*, religiosity function embodies the religious aspects in the form of rituals which they implemented at Sarasuta sacred place.

Meaning involved behind ritual communication between Balinese Hindus with a number of Sasak Muslims followers at Sarasuta sacred place categorized into four. *First*, the social meaning is in an effort to achieve a harmonious social life between the adherents of different religions who perform rituals at this sacred place. *Second*, the meaning of rituals related to the understanding of the cultural values held by each of the different religions. *Third*, the religious meaning that as an attempt to understand the religious values held by each of the different religions followers. *Fourth*, the ethical meaning is the rules of ethics as the basis for realizing communication, both among religions the same internal and externally with people of different religions.

Conflict of interest statement and funding sources

The author(s) declared that (s)he/they have no competing interest. The study was financed by the authors.

Statement of authorship

The author(s) have a responsibility for the conception and design of the study. The author(s) have approved the final article.

Acknowledgments

Special thanks to all supporters at completing this paper to be published on ScienceScholar Publishing. In term of the editorial team on International Research Journal of Management, IT & Social Sciences.

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