

Socio-religious *Sampradaya Jnana Buddha Siwa* in Lombok Community

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ABSTRACT

The *Jnana Buddha Siva* ritual is an implementation part of *Siva Siddhanta*. The implementation of the teaching implies the existence of the spirit (*Atman*) who resides in each individual. This is done as part of the devotee's experience and knowledge (*Bhakta*) in carrying out his spiritual activities. In implementing the teachings of *Jnana Buddha Siva* is always oriented to the greatness of *Siva* as the focus of worship offerings of the Almighty God. The observation was carried out on the informant of *Sampradaya Jnana Buddha Siva* as such: follower and head or other informants who knew *Jnana Buddha Siwa* Teaching. The analysis was carried out with data and information from *Sampradaya Jnana Buddha Siva*. The results showed as follows: The form of socio-religious of *Sampradaya Jnana Buddha Siva* in Lombok, West Nusa Tenggara through sympathetic communication; Barriers to socio-religious that are faced with it is not the implementation of religious activities carried out jointly, because there are differences in the procedures for carrying out religious activities between *Sampradaya Jnana Buddha Siva* with Lombok West Nusa Tenggara people; and the impact of socio-religious carried out is the increasingly close relationship between the *Jnana Buddha Siva* with the people of Lombok, where the *Jnana Buddha Siva* feel themselves to be part of the citizens of the West Nusa Tenggara community in general and Lombok in particular. The implication of this study, such as increasing integration of Hindu community, development of Hindu religion, and enhancing cohesiveness members of *Buddha Siva* teaching.

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INTRODUCTION

In the teachings of Hinduism many sects or forced developed in Bali. In the development of these sects experienced ups and downs in Bali. The existence of Hindu religious sects has its

own peculiarities and has different followers from one another. This is shown like *Bharatiya* as a sect follower or forced Saiva *Siddhanta* (Subagiasta, 2006). Therefore, *Saiva Siddhanta* has been surviving in Bali.

In its development, *Siva Siddhanta* in Indonesia, especially in Lombok, West Nusa Tenggara, the implementation of the *Siva Siddhanta* sect continues to carry out its activities, but its implementation can be simplified into a *Buddhist Siva Jnana*. This teaching applies the existence of the spirit (*Atman*) who resides within. With the experience and knowledge of devotees (*Bhakta*), it can improve the spirituality of Hindus. Thereby fostering a deep conviction that God exists in every creature. The implementation of the teachings of *Jnana Buddha Siva* is always oriented to the greatness of *Siva* who always resides in every individual. This embodiment can manifest *Siva* in the form of *Parama Siva*, *Sada Siva*, and *Siva*. In *Siva Parama* manifests *Siva's* intangible conditions which protect all human activities and their contents (macro cosmos and micro cosmos), while *Sada Siva* manifests *Siva* in the form of *Purusa* and *Pradana* (non-material and material), and *Siva* in the form of an individual in manifesting as a spirit (*atma*) which stays within.

In supporting the implementation of rituals, social cohesiveness is needed in realizing social interaction as part of the implementation of devotion to God Almighty in the form of *Siva Buddha*. To that end, the existence of social interaction which is an interaction leads to the process of harmony in a relationship, with a form of cooperation, in addition to efforts to reduce differences. The social interaction of *Jnana Buddha Siva* brings the group towards positive relations with the community, especially out groups. This social interaction is important to be developed in interacting, because it is demanded to learn and interact in the community. Social interaction is influenced by various things, one of which is the aspect of diversity. Therefore, religion practice accomplished as interaction each other (Suamba, 2007).

Religion tends to provide boundaries between in-group and out-group so that social inequality in relation to the community. The *Jnana Buddha Siva* movement is one of the Hindu-based religious communities which is participated by children, teenagers, and parents. People who follow *Jnana Buddha Siva* are expected to be able to form social interactions with out groups, bearing in mind that one Hindu community in Lombok has built positive social relations with the community through communication. It has been done for increasing socio-culture system of society (Bungin, 2006).

In communicating, it implies that communication is a very important thing to develop self-concept, self-actualization, life's interests, obtain happiness, avoid pressure and tension. Through communication can meet emotional needs and improve mental health, learn about the meaning of love, compassion, sympathy, intimacy, respect, pride, jealousy, and even hatred (Suarbawa, 2018, p. 19). Communication is a simple description of the interaction process that shows the relationship between one component of communication with other components. Communication is defined as the form or relationship of two or more people in the process of sending and receiving the right way so that the intended message can be understood.

The communication process of *Jnana Buddha Siva* is carried out through the stages of immediate feedback, so the devotees know how the communicant will react to the message he

conveys. Feedback made by *Jnana Buddha Siva* as part of playing a role in the communication process, because it will determine the continuity of communication or the cessation of communication carried out by the communicator, in addition feedback made by *Jnana Buddha Siva* can provide communicators with information material from the contribution of messages delivered so that will be interesting or not for the communicant (Effendy, 2003).

Feedback can be positive and can also be negative. Feedback is said to be positive when the response from the communicant can please the communicator (entertainment), so that communication runs smoothly, whereas conversely the feedback is said to be negative when the communicant's response does not please the communicator so that the communicator is reluctant to continue the communication. In addition, communication is the act of carrying out contact between the sender and recipient, with the help of the message, so that the sender and receiver have some shared experience that gives meaning to the messages and symbols sent by the sender, and is received and interpreted by the recipient.

Effective communication is characterized by understanding, giving rise to pleasure, influencing attitudes, promoting good social relations, and ultimately giving rise to an action. Mulyana (2008) in his book titled "Effective Communication" describes, that culture and communication interact closely and dynamically. The essence of culture is communication, because culture arises through communication. However, in turn the culture created also influences the way the community members communicate. Cultural relations and communication are reciprocal. Culture will not exist without communication, and communication will not exist without culture. One entity will not change without changing other entities.

The *Jnana Buddha* teaching has applied Hindus teaching currently for Hindu society in Lombok. Hindu community hoped it's *Jnana Buddha* can increase spiritual understanding of Lombok Society, but all Hindu community in Lombok did not apply perfectly.

METHODS

The research data of *Jnana Buddha Siva* uses qualitative. Qualitative data of *Buddha Siva* in this study are in the form of words, expressions, and sentences (Moloeng, 1994, p. 5). For example: form of worship, ritual process, organization, and so on. The documentary study is used collecting data through written relics mainly which are correlation with data of *Jnana Buddha Siva* including books on opinions, theories, propositions/laws and others related to research problems. In this research a documentary study is useful as a secondary such as : questionnaire, and dept interview. Documentary sources include archival documents from both government and non-government institutions, literature, journals, statistics and other references relevant to this study. Data reduction in research are got by process of selecting, focusing on simplification, extraction, transformation of rough data, which arises from field notes (Suprayogo & Tobroni, 2001).

DISCUSSION

Hinduism was present in the archipelago in the 5th century. Basically Hinduism does not eliminate the two concepts of “ism”, but by glorifying the two concepts through the integration of the teachings in Animism and Dynamism with the sacred teachings contained in the Vedic scriptures. As in the teachings of *Panca Yadnya: Dewa Yadnya, Rsi Yadnya, Manusa Yadnya and Bhuta Yadnya*, and the teachings of *Catur Marga Yoga: Karma Yoga, Bhakti Yoga, Jnana Yoga and Raja Yoga* (Haryani, 2016, p. 3). With the passage of time and the development of modernity certainly not only have an impact on mental, physical, lifestyle and mindset of humans, but also to touch on the spiritual aspects. Spiritual aspects include calm and peace in establishing relationships with humans, nature and with God. The religious practices that exist and develop today are one of the expressions of a person who builds and spreads peace and establish harmonious relationships with others, nature and God (*Tri Hita Karana*). The existence of the concept of local genius can develop harmoniously if of course it is monitored properly persuasively by all levels of society, both by the government as policy holders, religious institutions and the community or the people in order to avoid practices that deviate from the wrong understanding of doctrines (Haryani, 2016).

The phenomenon of the *Sampradaya Jnana Buddha Siva* that developed in Bali to Lombok was not only caused by the thirst of the Hindu Hindus regarding the essence of the religious teachings they hold. In some cases, *Sampradaya* is a place where Hindus escape from the pressures of custom and the complexity of religious rituals. The Hindu Dharma religion (Balinese Hinduism and Lombok) was originally adopted by the Balinese who depend their lives on the agricultural sector (agrarian society).

By looking at these conditions, the Hindu community in Lombok has the freedom of time to carry out religious activities laden with ritual activities. With the development of Lombok as a tourist area, then automatically agricultural lands will be turned into housing and supporting tourism industries, such as lodging services, transportation, creative industries, and so on. Thus, the existence of a solidarity bond which was originally a mechanical solidarity moves into organic solidarity, although in reality the developing organic solidarity is still overshadowed by common interests on the basis of ties or similarities between ancestors and *kawitan*. The Lombok Hindu community who used to live with the habits of the agrarian community did not necessarily adapt well in the era of the tourism industry community. There are some values that are maintained but are in conflict with the lifestyle or habits of industrial society in general. These values need transformation, so there is a need to change habits into the process of adaptation. Based on this, and with the advent of *Sampradaya*, Hindu communities in Lombok have a new space in moving or carrying out their religious teachings in a more simple and practical way, without reducing the essence of the religious teachings they hold.

Jnana Buddha Siva is a movement of Bhakti to the Almighty God, namely God (*Siva*). *Jnana Buddha Siva* is one of the schools that exist in Hinduism which dedicates its life to God (*Siva*). The *Siva Buddhist Jnana* Association is an association of Sivaism (worshiping the holy name of *Siva* together) initiated by spiritual Masters. This society is called the *Jnana Buddha Siva*

group because its main mantra is the *Siva Maha*. The *Maha Siva* mantra is chanted as a daily obligation for its adherents, both with *Japa Mala* (prayer beads) or by singing.

Form of Socio-Religious of Sampradaya Jnana Buddha Siwa

The form of communication of the people of Lombok in carrying out the teachings of *Tri Hita Karana* is to carry out harmonious relations with fellow human beings. Mutual cooperation through road repair and lighting makes *Pasraman* one of the centers of Hindu community activity. This is done by involving the community members with the residents of *Sampradaya Jnana Buddha Siva* in the application of the *Tri Hita Karana* teachings which is to make a harmonious relationship between humans and nature. Differences in carrying out religious ceremonies, of course, do not differentiate in carrying out or applying religious teachings in the community. This is in line with Carey's statement (1992, p. 18) which explains that in ritual activities everyone gathers together and have fellowship (fellowship and commonality).

Mutual cooperation is a form of ritual *Siva* Buddhist citizen with the surrounding residents. By doing the same activity, of course there is communication between the residents of *Sampradaya Jnana Buddha Siva* and the community members. Apart from the procedures for carrying out religious ceremonies carried out by *Sampradaya Jnana Buddha Siva* is different from religious ceremonies performed by residents of Lombok. The same thing was expressed by Jelantik (2016, p. 182) explaining that learning cultural can integrate religious social characters in developing creativity, appreciating and living honest behaviour, discipline and responsibility, caring (mutual cooperation), polite, confident in reacting in a social environment. *Simakrama* or visiting each other is one form of ritual between the community members and residents of *Sampradaya Jnana Buddha Siva*. It aims to strengthen harmonious relations and strengthen brotherhood among fellow Hindus in Lombok, West Nusa Tenggara.

The existence of *Sampradaya Jnana Buddha Siva* is accepted by the people of Lombok, this is because the residents of *Sampradaya Jnana Buddha Siva* hold approaches and communicate with citizens regularly and continuously. With activities such as mutual cooperation and sympathy between the community members and the residents of *Sampradaya Jnana Buddha Siva* routinely with the aim of strengthening the sense of brotherhood of fellow Hindus.

By looking at the context above, it is in line with the theory of structural functionalism which emphasizes order. Society is a social system consisting of parts or elements that are interrelated and united in balance. The changes that occur in one section also bring changes to other parts, in other words the community is always in a state of gradual change while maintaining balance. Every event and every existing structure are functionally in a certain social system. Likewise, all existing institutions require certain social systems, even poverty and social imbalance. Society is seen from the dynamics in the balance. This is in line with Sciortin (as cited in Turner, 2012, p. 163) explaining that the basic assumption is that each structure in a social system is functional towards the others. Conversely, if it is not functional, then the structure will not exist or will disappear by itself.

The Lombok community accepts the existence of *Sampradaya Jnana Buddha Siva* residents because the *Sampradaya Jnana Buddha Siva* residents in carrying out religious activities do not conflict with Hindu teachings, only the difference lies in the procedures for the

implementation and ritual process, and the *Sampradaya Jnana Buddha* residents have their own place of worship. From the activities carried out, of course there are activities that are carried out jointly that involve Lombok community members, namely the mutual cooperation to clean the environment together. This is in line with Ningrat's statement (2004, p. 24) which explains that the behavior of religious life has a form of coherence of religious life that conduct interactions each other.

Barriers to Socio-Religious Sampradaya Ritual *Jnana Buddha Siva*

Based on the results of observations made, it is obtained that data on the obstacles faced by *Sampradaya Jnana Buddha Siva* in communicating with the people of Lombok, West Nusa Tenggara. Barriers occur because both parties performed the ritual *Sampradaya Jnana Buddha Siva*. Thus, in solving the problems that occur between the people of Lombok with *Jnana Buddhist Siva* adherents resolved by means of kinship, so that the problem is not widespread, and can anticipate internal conflicts of Hindus.

The difference in the implementation of religious ceremonies sometimes becomes an obstacle in carrying out ritual activities, however, residents of *Sampradaya Jnana Buddha Siva* and Lombok community members continue to communicate through other activities, so that community communication continues to run well. The existence of procedures for religious worship or ceremonies between the community and the residents of *Sampradaya Jnana Buddha Siva* has differences, and these differences do not become a problem for the two residents. That is because both are carrying out the teachings of Hinduism which distinguishes only on the procedures for implementing religious teachings. The social communication between the community and *Sampradaya* residents, *Jnana Buddha Siva*, did not experience obstacles, due to mutual understanding, and cooperation between the two residents in resolving the problems faced.

If a problem arises, it is caused by a misunderstanding between the *Sampradaya* devotee *Jnana Buddha Siva* and the people of Lombok. This happened because the public did not know about *Jnana Buddha Siva*. Therefore, it is necessary to have a mediation that is done all the problems that occur have been resolved properly. The people of Lombok accept the existence of *Sampradaya Jnana Buddha Siva* and carry out activities. The role of community leaders, religious leaders and the government is very important in solving problems that occur. The act of resolving the problem quickly is intended so that the problem does not spread and become an internal conflict of Hinduism.

Settlement of problems that occur between the people of Lombok with the residents of *Sampradaya Jnana Buddha Siva* is resolved by means of kinship. This is intended so that the problem does not become increasingly large which can lead to conflict. This makes a sense of security and comfort between residents, and in the Lombok community they have never heard of any conflict between the people of Lombok and the residents of *Sampradaya Jnana Buddha Siva*. The harmony is of course the struggle and cooperation, as well as continuous communication between Lombok Hindu community leaders and residents of *Sampradaya Jnana Buddha Siva*.

The role of community leaders, Lombok religious leaders, and residents of *Sampradaya Jnana Buddha Siva* in solving problems that occur, aims to minimize barriers to communication, and to maintain good harmony that has existed since the founding of *Sampradaya Jnana Buddha Siva* in Lombok. Individual differences or individual complexity found in the people of Lombok with the residents of *Sampradaya Jnana Buddha Siva* is one of the obstacles to the occurrence of ritual activities properly and is prone to problems and conflicts. That is because each individual is a unique person who has differences both in terms of psychological, social, economic, cultural and educational backgrounds. The difference in the procedure for carrying out religious rituals is certainly one of the obstacles in the process of communication between residents of Lombok and residents of *Sampradaya Jnana Buddha Siva*. However, these obstacles can be resolved through activities that involve the community such as mutual cooperation, distribution of books, and holy food.

Social construction is a social interaction whose implications for the deepening of existing knowledge in society and at the same time the processes that make each set of knowledge determined as reality. The sociology of knowledge must pursue everything that is considered knowledge in society. The reality of daily life is intersubjective, understood together by people living in society as experienced reality. Even though the reality of daily life is an intersubjective world, it does not mean that one person and another always have the same perspective in viewing the world together. Everyone has different perspectives on seeing an inter-subjective world together. Perspectives from one person to another are not only different but very likely also contradictory (Berger & Luckmann, 1990).

The objectification process, Berger and Luckmann (1990) emphasize the existence of awareness, and consciousness is always intentional because consciousness is always directed at objects. Basic consciousness (essence) can never be realized, because humans only have awareness about something (phenomenon); both concerning outward physical reality and inner subjective reality. Like humans, who also have an awareness of the world of daily life as perceived. Here it can be seen that phenomenological analysis will try to uncover various layers of experience and various structures of meaning that exist in the world of everyday life.

Based on this theory, it is stated that the obstacle faced by the residents of *Sampradaya Jnana Buddha Siva* in communicating with the people of Lombok lies in the procedures for carrying out religious ceremonies. The implementation of religious ceremonies between the residents of *Sampradaya Jnana Buddha Siva* and the people of Lombok is not the same, so that in carrying out religious activities cannot be carried out together. However, to overcome these obstacles, other activities were carried out together such as the distribution of holy food, the distribution of religious books. The activity carried out was of course the collaboration of the Lombok community with the residents of *Sampradaya Jnana Buddha Siva*.

If problems occur quickly, a follow-up will be carried out by the *ashram* and the community members, of course it is an effort to maintain harmony between the internal Hindus. If this is allowed to happen, conflict will occur that will harm Hindus, while getting a negative impression from other religious communities. Based on the explanation, *Bhakta Jnana Buddha Siva* held a religious ceremony/prayer by chanting hymns or sacred songs and chanting mantras to honor the existence of *Siva*. Religious activities carried out by *Bhakta Sampradaya*

Jnana Buddha Siva are different from religious activities carried out by the people of Lombok, but these obstacles do not trigger disharmonious communication between the two parties.

Differences in the way of performing religious ceremonies actually provide understanding to people outside Hinduism, that in Hinduism the procedures for carrying out religious ceremonies in the community are not the same, but the core of the implementation of religious activities is the same, namely worshiping *Ida Sang Hyang Widhi Wasa*.

Socio-Religious Impact of Sampradaya Ritual *Jnana Buddha Siva*

In giving a freedom in the implementation of the teachings of *Jnana Buddha Siva* to the community is a good step. Thus, the impact of communication so far in Lombok is certainly to create harmony and security in carrying out *Swadharma* (obligation) as a citizen and *Swadharma* as religious people in carrying out Hindu teachings well. With the existence of the procedures for the implementation of different religious teachings, but it is not used as a barrier in communication. All problems that arise must be resolved immediately so that these problems do not continue to become internal conflicts and lead to state legal problems.

Citizens of *Sampradaya Jnana Buddha Siva* realize that good communication needs to be done to maintain harmony in social life. By not forcing the will to follow the procedures for carrying out religious ceremonies performed by the residents of *Sampradaya Jnana Buddha Siva*, it has an impact on harmony and community life, so as to anticipate friction that can trigger conflict.

The real step taken by the residents of *Sampradaya Jnana Buddha Siva* in establishing social communication with the people of Lombok is to carry out service activities for the community. Simakrama and mutual law are the effects of communication that has been going well so far. Thus, there is no distance between the residents of *Sampradaya Jnana Buddha Siva* and the people of Lombok.

The Lombok community is expected to know about the activities carried out by the *Jnana Buddha Siva Sampradaya* namely puja activities carried out three times a day carried out in the morning, afternoon and evening. In addition to these activities there are several puja and worship activities carried out by *Bhakta Sampradaya Jnana Buddha Siva* celebrating the birth and death of the teachers, *Siva's* holy day. In addition to this, upawasa is a routine activity carried out by the *Siva Buddhist Sampradaya*. *Upawasa* aims to pay homage to celebrations or holy days. The time of *Upawasa* was also adjusted to the purpose of the *Upawasa* such as the day of *Ganesha* celebrations with 7 days of fasting, the day of *Siva* (10 days fasting), mother's winning day (13 days fasting), and *Siva* fasting as a teacher (for 27 days).

Besides the *Sampradaya Jnana Buddha Siva* who lives in the ashram, there are also residents who come in turn to the ashram. They came to provide assistance in terms of providing food, ceremonial facilities. All was done voluntarily and rotated in two shifts, namely from morning to evening, and then from afternoon to morning. With the acceptance of the existence of *Sampradaya Jnana Buddha Siva* by the people of Lombok is inseparable from the approach taken by *Sampradaya Jnana Buddha Siva* in providing explanations and activities undertaken that carry out Hindu religious teachings even though with different procedures. There are also people who take part in helping *Bhakta Jnana Buddha Siva* every day in rotation. Of course,

assistance is provided voluntarily and without coercion to follow the teachings of *Sampradaya Jnana Buddha Siva*.

The teaching of *Shanatana Dharma* which has been applied by *Sampradaya Jnana Buddha Siva* residents in daily life in Lombok is a good step, where the people of Lombok can accept the existence of *Sampradaya Jnana Buddha Siva*'s residents. The teachings of *Shanatana Dharma* are not only applied in the environment of the *Sampradaya Jnana Buddhist Siva* residents, but also applied in social life in the community. The religious practices that exist and develop today are one of the expressions of individuals who want to build and spread peace and establish harmonious relationships with others, nature and God (*Tri Hita Karana*). The concept of local genius can develop harmoniously if of course it is monitored correctly persuasively by all levels of society, both the government as policy holders, religious institutions and the community or Hindus in order to avoid wrong religious practices.

Communicative speech is always attached to various relationships with the world. Communicative action relies on a cooperative process of interpretation where participants relate simultaneously to something in the objective, social and subjective world. The speaker and listener use the third world reference system as an interpretive framework as a place to understand the definition of a common situation. Communities do not directly associate themselves with something in the world but relieve their speech based on the opportunities of other actors to test the validity of these words. Understanding occurs when there is an intersubjective recognition of the claim of validity raised by the speaker. Consensus will not be created when the listener accepts the truth of the statement, but at the same time also doubts the speaker's honesty or the compatibility of his words with the norm.

The process that occurs in speech communication is confirmation (proof), alteration, partial delay, or questioned as a whole. This ongoing process of definition and redefinition includes the correlation of content with the world (interpreted consensually from the objective world, as a private element of the subjective world that can only be accessed by the person concerned. So, communication is formed in intersubjective situations, where "situations" are not rigidly defined, but interpreted in the contexts of relevance,

Communicative action has two aspects, the theological aspect found in the realization of one's goals (or in the process of applying the action plan) and the communicative aspect contained in the interpretation of the situation and the achievement of an agreement. In communicative actions, participants carry out their plans cooperatively based on the definition of a joint situation.

Based on this theory, it can be stated that the communication of the Buddhist *Siva* devotees to social communication in Lombok has an impact on the increasingly close relationship between the Buddhist *Siva* devotees and the people of Lombok, where the Buddhist devotees feel they are part of the community. By attending activities carried out by the people of Lombok, such as *piodalan*, residents affected by the accident of death, mutual assistance. residents of *Sampradaya Jnana Buddha Siva* participated in the activity.

Based on the picture, it can be stated that in worship activities there are several residents participating in these activities. Surely, this indicates that the *Sampradaya Jnana Buddha Siva* can be accepted by the people of Lombok. The acceptance of the citizens of Lombok to the existence of *Sampradaya Jnana Buddha Siva*, is inseparable from religious activities carried out not much different from the implementation of the teachings of Hinduism in general.

CONCLUSION

Based on the discussion above, it can be concluded: 1) The form of socio-religious of *Sampradaya Jnana Buddha Siva* rituals of the Lombok community is through *Simakrama*, the communication is carried out in order to maintain harmonious relations between Hindus in Lombok, West Nusa Tenggara; 2) The barriers to ritual socio-religious faced by *Sampradaya Jnana Buddha Siva* in communicating with the people of Lombok, West Nusa Tenggara is that religious activities are not carried out jointly, this is due to differences in the procedures for implementing religious activities between *Sampradaya Jnana Buddha Siva* and the people of Lombok Nusa South West. To overcome this, the people of Lombok and the people of *Sampradaya, Jnana Buddha Siva*, are carrying out joint activities such as mutual cooperation, inviting each other in celebrating religious holidays and *Yadnya* ceremonies; and 3) The impact of the ritual socio-religious of the *Sampradaya Jnana Buddha Siva* on social communication in Lombok West Nusa Tenggara is the increasingly close relationship between the Buddhist *Siva Jnana* devotees and the Lombok community, where the *Jnana Buddha Siva* devotees feel they are part of the citizens of the Lombok community. By attending the invitations carried out by the people of Lombok as well as those carried out by the devotees of *Jnana Buddha Siva* proved that the communication that had been carried out went well.

Suggestions

Based on the conclusions above, suggestions can be made as follows: 1) To the people of Lombok and residents of *Sampradaya Jnana Buddha Siva*, they should always coordinate and communicate in resolving problems that arise, and maintain communication that has been going well so far: 2) To the provincial government of West Nusa Tenggara, the maintenance of interfaith harmony in Lombok West Nusa Tenggara cannot be separated from the active role of the regional government.

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