

ISLAM AND SOCIAL RECONSTRUCTION IN THE MULTICULTURAL SOCIETY OF BUGIS-SASAK FISHERMEN IN MANDAR VILLAGE, EAST LOMBOK REGENCY

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Abstract

This study aims to examine the role of Islam in the process of social reconstruction among the multicultural communities of Bugis and Sasak fishermen in Mandar Hamlet, Seruni Mumbul Village, Pringgabaya District, East Lombok Regency. The method used is qualitative research with a sociological approach. The results of the study show that Islamic teachings are a strong foundation in building harmonious social relations between the Bugis and Sasak communities. Religious traditions, joint religious studies, and customary activities combined with Islamic values are important media in the process of social reconstruction, including in resolving conflicts, strengthening cross-cultural solidarity, and active participation in the development of fishing communities.

Keywords: *Islam, Social Reconstruction, Multicultural Society, Bugis-Sasak Fishermen.*

Abstrak

Penelitian ini bertujuan untuk mengkaji peran Islam dalam proses rekonstruksi sosial di kalangan masyarakat multikultural nelayan Bugis dan nelayan Sasak di Dusun Mandar, Desa Seruni Mumbul, Kecamatan Pringgabaya, Kabupaten Lombok Timur. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan sosiologis. Hasil penelitian menunjukkan bahwa ajaran Islam menjadi fondasi yang kuat dalam membangun hubungan sosial yang harmonis antara komunitas Bugis dan Sasak. Tradisi keagamaan, pengajian bersama, dan kegiatan adat yang dipadukan dengan nilai Islam menjadi media penting dalam proses rekonstruksi sosial, termasuk dalam penyelesaian konflik, penguatan solidaritas lintas budaya, serta partisipasi aktif dalam pembangunan komunitas nelayan.

Kata Kunci: *Islam, Rekonstruksi Sosial, Masyarakat Multikultural, Nelayan Bugis-Sasak.*

INTRODUCTION

Indonesia is known as an archipelagic country rich in ethnic, linguistic, and cultural diversity. In this context, coastal communities become a dynamic arena for inter-ethnic

meetings, such as what happened in Dusun Mandar, Seruni Mumbul Village, Pringgabaya District, East Lombok.¹ The existence of the Bugis community who migrated to Lombok and mixed with the native Sasak community has formed a complex social landscape, where relations between ethnic, religious and economic identities are intertwined.²

The long history of Bugis migration to coastal areas of Indonesia, including Lombok, is not merely a phenomenon of physical displacement, but also brings with it unique patterns of social and cultural adaptation.³ In Mandar Hamlet, the Bugis community, which carries the traditions of sailors and traders, mingles with the Sasak community, which has strong roots in the agrarian and local traditions of Lombok Island.⁴ Even though both of them are Muslims, they still maintain their respective cultural identities, both in daily practices and in traditional ceremonies.⁵ This phenomenon raises an important question: how do multicultural societies like Dusun Mandar build social cohesion amidst existing differences?

Modernization and globalization today bring significant challenges to traditional social order. Modernization of the fisheries sector with new technologies has changed production and distribution patterns, while cultural globalization affects consumption patterns, lifestyles, and values of local communities.⁶ For the community in Dusun Mandar, this challenge requires a process of social reconstruction that allows the community to adapt without losing their collective identity.⁷ This process certainly does not occur without friction; the emergence of social disparities, changes in power relations, and the potential for inter-ethnic conflict are risks that accompany the flow of change.⁸

¹ Vel, Jacqueline. *Uma Economics and Bugis Migration*. *Journal of Southeast Asian Studies*, 1994, hlm. 356.

² Pelras, Christian. *The Bugis*. Oxford: Blackwell Publishers, 1996, hlm. 15.

³ Ibrahim, Zulyani. *The Peoples of Indonesia: An Ethnohistorical Survey*. Singapore: Gadjah Mada University Press, 2009, hlm. 102.

⁴ Budiwanti, Erni. *Islam Sasak: Wetu Telu versus Waktu Lima*. Jakarta: INIS, 2000, hlm. 55.

⁵ Koentjaraningrat. *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta, 2009, hlm. 201.

⁶ Appadurai, Arjun. *Modernity at Large: Cultural Dimensions of Globalization*. Minneapolis: University of Minnesota Press, 1996, hlm. 27.

⁷ Hidayat, Komaruddin. *Agama di Tengah Krisis Modernitas*. Jakarta: Paramadina, 2001, hlm. 33.

⁸ Giddens, Anthony. *The Consequences of Modernity*. Cambridge: Polity Press, 1990, hlm. 10.

In this context, Islam plays an important role as a unifying force that is able to manage tensions between groups and become the foundation of social solidarity. Religious practices carried out together, such as congregational prayer, religious studies, and celebrations of Islamic holidays, become social spaces that facilitate dialogue and strengthen bonds between communities.⁹ In addition, Islamic norms which emphasize the principles of justice, mutual assistance and ukhuwah Islamiyah function as moral guidelines that maintain social harmony.¹⁰

However, in practice, the role of religion as a social glue does not always run smoothly. In the midst of rapid social change, there is a challenge of how Islamic values can adapt and answer contemporary issues without losing their essence. This situation opens up an interesting research space to understand more deeply the mechanisms of social reconstruction that are taking place in Dusun Mandar, especially in relation to the role of Islam in maintaining harmony between Bugis and Sasak communities amidst the pressures of modernity and globalization.¹¹

This research is important considering the lack of studies that specifically examine social dynamics in multicultural coastal communities such as in East Lombok. Most studies on coastal communities in Indonesia still focus on economic and ecological aspects, while socio-cultural aspects, especially the role of religion in the social construction of multicultural societies, still do not receive adequate attention. Therefore, this research is expected to fill this gap and provide theoretical and practical contributions to the development of social integration models in multicultural societies in Indonesia.¹²

METHODOLOGY

This study uses a qualitative approach with data collection techniques through observation, in-depth interviews with religious figures, community leaders, and Bugis

⁹Azra, Azyumardi. *Islam Nusantara: Jaringan Global dan Lokal*. Bandung: Mizan, 2002, hlm. 87.

¹⁰ Budiwanti, Erni. *Islam Sasak: Wetu Telu versus Waktu Lima*. Jakarta: INIS, 2000, hlm. 55.

¹¹ Hefner, Robert. *Civil Islam: Muslims and Democratization in Indonesia*. Princeton: Princeton University Press, 2000, hlm. 145.

¹² Geertz, Clifford. *Islam Observed: Religious Development in Morocco and Indonesia*. Chicago: University of Chicago Press, 1968, hlm. 54.

and Sasak fishermen, as well as documentation studies related to the social history of Dusun Mandar.

RESULTS AND DISCUSSION

1. Strengthening Multicultural Social Solidarity

Islam in Dusun Mandar functions not only as an individual belief system, but also as the main foundation that supports the structure of social solidarity in a multicultural society, especially between the Bugis and Sasak communities. The existence of Islam as the majority religion has created a normative framework that unites these two ethnic groups in one bond of umma that transcends primordial barriers.¹³

Religious activities such as joint religious studies, Yasinan, and commemoration of Islamic holidays such as the Prophet Muhammad's Birthday, Isra' Mi'raj, and Eid al-Fitr serve as effective media to bring together the two communities that previously had different cultural identities.¹⁴ In these ritual spaces, a process of disembedding of ethnic identities occurs where Bugis and Sasak identities are no longer social boundaries but both are united in equal status as Muslims. When sitting together in religious studies or standing side by side in congregational prayer, these symbols of equality function as "social cohesion rituals" that continuously renew cross-ethnic solidarity.¹⁵

Durkheim called this phenomenon collective effervescence, which are moments when people experience collective emotions that strengthen their social bonds through shared rituals.¹⁶ In Dusun Mandar, this spirit of togetherness is continuously strengthened in every religious momentum, which becomes a stable foundation of harmony. For example, the celebration of the Prophet's Birthday is not only seen as a religious ritual, but also as a people's party that invites all residents, regardless of ethnicity, to participate in the procession, reading of prayers, and sharing of typical Bugis and Sasak foods.¹⁷

¹³ Azyumardi. *Islam Nusantara*. hlm. 115.

¹⁴ Erni. *Islam Sasak*. hlm. 87.

¹⁵ Clifford. *The Religion of Java*. hlm. 114.

¹⁶ Turner, Victor. *The Ritual Process: Structure and Anti-Structure*. Chicago: Aldine Publishing, 1969, hlm. 96.

¹⁷ Durkheim, Emile. *The Elementary Forms of Religious Life*. New York: Free Press, 1995, hlm. 217-.

This solidarity does not stop at the symbolic level of rituals, but continues in real daily practices, especially in mutual cooperation activities when organizing religious events. Activities such as cooking together, setting up tents, cleaning the mosque, to managing joint cash funds for event costs, become social mechanisms that instill the value of collective work across identities.¹⁸ In this practice of mutual cooperation, the implementation of the principle of *ta'awun* (mutual assistance) recommended in Islam, as stated in the QS, is implied. Al-Maidah verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالثَّقْوَىٰ

It means: "*Help you in (doing) virtue and piety.*"¹⁹

This process of cross-community interaction slowly breaks down old prejudices that are sometimes rooted in inter-ethnic relations. In this context, Islam does not only act as a ritualistic religion, but also as a social system that is able to manage differences into new solidarity forces. In other words, social solidarity in Dusun Mandar is not an exclusive ethnic solidarity, but a multicultural solidarity based on universal Islamic values, such as brotherhood (*ukhuwah*), justice ('*adl*), and compassion (*rahmah*).²⁰

From the perspective of the sociology of religion, this confirms the thesis that religion has a key role in creating social cohesion, especially in a culturally plural but religiously homogeneous society. This kind of solidarity becomes an important social capital that allows the Dusun Mandar community to face the challenges of modernization and globalization without having to experience social disintegration.²¹

2. **Cross-Cultural Conflict Resolution**

In a multicultural society like Dusun Mandar, the potential for conflict is almost inevitable. The differences in ethnic background between the Bugis people, known for their seafaring traditions, and the Sasak people, who are closely tied to agrarian values

¹⁸ Koentjaraningrat. *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta, 2009, hlm. 311.

¹⁹ QS.Al-Maidah: 2.

²⁰ Hefner, Robert. *Civil Islam: Muslims and Democratization in Indonesia*. Princeton: Princeton University Press, 2000, hlm. 156

²¹ Liliweri, Alo. *Prinsip-Prinsip Komunikasi Antarbudaya*. Jakarta: Prenada Media, 2011, hlm. 203.

and local customs, often give rise to differences in interests, both in the management of natural resources, economic distribution, and the implementation of daily customs. Conflicts can arise from simple things, such as fighting over boat mooring land, to differences in the interpretation of marriage customs and the distribution of sea catches.²²

However, uniquely, in Dusun Mandar, the potential for conflict does not develop into prolonged tension that can divide society. This is due to the central role of Islam as the main reference system in conflict resolution. Islam here is not only a guideline for worship, but also forms a value system that becomes a reference for ethics and social law. Every time there is friction between groups, the resolution almost always begins with a deliberative forum discussion process led by religious figures (Tuan Guru) and traditional figures who have high social legitimacy.²³

The deliberation in Dusun Mandar is not just a technical discussion forum, but also a symbolic arena where Islamic values are upheld in real terms. The value of justice ('adl), which in the Qur'an is referred to as the highest position in social relations as in QS. An-Nahl: 90,

إِنَّ اللَّهَ يَأْمُرُ بِالْعُدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَا عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ٩٠

Meaning: "*Indeed, Allah commands to act fairly, do good deeds, and provide assistance to relatives. He (also) forbids evil deeds, evil and enmity. He teaches you a lesson so that you always remember.*"²⁴

This verse is the main guideline in determining the resolution of disputes. In the deliberation, each party is encouraged to prioritize ukhuwah (brotherhood) and avoid hostility that can damage the social order.

The value of peaceful resolution or sulu is also key in the process of reconciliation between groups. This principle is based on the guidance of the Qur'an QS. Al-Hujurat: 10 as follows:

²² Azyumardi. *Islam Nusantara*. hlm. 135.

²³ Erni. *Islam Sasak*. hlm. 101.

²⁴ QS. An-Nahl. 90.

إِنَّمَا الْمُؤْمِنُونَ إِخْرَجُوا بَيْنَ أَخْوَيْكُمْ وَإِنَّقُوا اللَّهُ لَعَلَّكُمْ تُرْحَمُونَ ﴿١﴾

Meaning: "*Indeed, believers are brothers, therefore reconcile your two brothers (who are at war) and fear Allah so that you may be blessed.*"²⁵

The verse above states that believers are indeed brothers, so it is obligatory to reconcile two parties who are at odds. By referring to the principle of amar ma'ruf nahi munkar (encouraging good and preventing evil), religious figures in society function not only as spiritual leaders, but also as effective social mediators.

In addition, in the context of resolving this conflict, what Lederach calls a social reconstruction process occurs, namely the transformation of intergroup relations from being antagonistic to complementary relations within a new framework of social cohesion. Dusun Mandar, in this case, is a concrete example of how conflict resolution rooted in Islamic values can prevent social fragmentation and actually strengthen community integration.²⁶

It is also important to note that the deliberation mechanism in Dusun Mandar is inclusive, where both Bugis and Sasak people are given equal space to express their aspirations. This creates a sense of shared ownership of the decisions taken, thereby reducing the potential for resistance to the results of conflict resolution. In other words, the deliberation forum not only resolves existing problems, but also becomes a vehicle for social education that instills the values of compromise, tolerance, and cross-cultural justice.²⁷

In the perspective of conflict sociology, this kind of practice is in line with the theory of conflict resolution which emphasizes the importance of culture and religion-based mediation in resolving social tensions in plural societies. Therefore, the conflict resolution model applied in Dusun Mandar can be considered as a best practice for other multicultural societies in Indonesia that have similar characteristics.²⁸

²⁵ QS. Al-Hujurat. 10..

²⁶ Lederach, John Paul. *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington, D.C.: United States Institute of Peace Press, 1997, hlm. 30-32.

²⁷ Koentjaraningrat. *Pengantar Ilmu Antropologi*. hlm. 317.

²⁸ Avruch, Kevin. *Culture and Conflict Resolution*. Washington, D.C.: United States Institute of Peace Press, 1998, hlm. 69.

3. Inclusive Religious Education

The religious education sector is a strategic arena in the social reconstruction process in Dusun Mandar. Madrasah Diniyah and Taman Pendidikan Al-Qur'an (TPQ) not only function as a place to learn to read and write the Qur'an, but also as a social space where children from Bugis and Sasak families are educated in the spirit of togetherness and tolerance.²⁹ Through a religious curriculum that emphasizes the value of rahmatan lil alamin (Islam as mercy for the universe)³⁰ and the principle of tolerance between religions, this educational institution instills the seeds of unity from an early age. Intensive interaction between children from the two communities creates a strong "social bridge", so that ethnic prejudices that may be inherited from generation to generation can be reduced.³¹ This inclusive religious education is also strengthened by the involvement of religious teachers from Bugis and Sasak backgrounds who teach the importance of Islamic brotherhood above ethnic identity.³²

4. Participation in Hamlet Development

Islamic values that emphasize the importance of good deeds, mutual assistance (ta'awun), and social responsibility are also the driving force behind the participation of the Bugis and Sasak communities in the development of Dusun Mandar.³³ Both in the construction of public facilities such as mosques, village roads, and in the management of fisheries economic activities, cross-ethnic collaboration is based on high religious awareness.³⁴ For example, in the construction project of a village hall or clean water facility, both communities work together in a mutual cooperation system based on the intention of worship (good deeds for the common good). In the economic sector, the fisheries cooperative formed by the community also serves as a common forum for Bugis

²⁹ Azyumardi. *Pendidikan Islam*. hlm. 87.

³⁰ Quraish Shihab, M. *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*. Bandung: Mizan, 2000, hlm. 415.

³¹ Nasution, Harun. *Islam Ditinjau dari Berbagai Aspeknya*, Jilid I. Jakarta: UI Press, 1985, hlm. 89-90.

³² Madjid, Nurcholish. *Islam Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan dan Kemodernan*. Jakarta: Paramadina, 2000, hlm. 355.

³³ Nasution, Harun. *Islam Ditinjau dari Berbagai Aspeknya*, Jilid II. Jakarta: UI Press, 1986, hlm. 112.

³⁴ Nurcholish. *Islam Kemodernan dan Keindonesiaan*. hlm. 289..

and Sasak fishermen to manage marine resources fairly, which is again based on Islamic principles of social justice and equitable economic distribution.³⁵

5. Local Wisdom Activities Based on Islamic Values

Process social reconstruction in Dusun Mandar does not merely take place in the formal realm, such as education and customary deliberations, but is also clearly reflected in the preservation and transformation of local wisdom that integrates Bugis and Sasak culture within the framework of Islamic values. Cultural activities that were previously deeply rooted in local traditions are now being reformulated so that they are in line with Islamic law without losing their social value as a unifier of society.³⁶

One of the most prominent examples is the Peresean Laut tradition, which was originally a form of traditional Sasak martial arts held on the beach as a ritual to ask for the safety of fishermen before going to sea. This tradition was originally profane and even contained magical elements, but has now been Islamized: its implementation always begins with the recitation of Islamic prayers, collective dhikr, and prayers for safety led by local religious figures. Thus, Peresean Laut is not only a form of public entertainment, but also a spiritual means that unites cross-ethnic communities in the spirit of Islam.³⁷

Likewise with the Nyongkolan Laut ceremony, a traditional ritual that used to contain animistic elements, such as offerings and summoning sea spirits. In recent developments in Dusun Mandar, this ceremony has been reconstructed into a sea thanksgiving ritual held on Rebo Bontong³⁸ by reading Surah Yasin and tahlil together. Instead of worshiping the magical powers of the sea, people now emphasize gratitude to Allah SWT for the sustenance obtained from marine products. This transformation shows

³⁵ Chapra, M. Umer. *Islamic Economics: What It Is and How It Developed*. Leicester: The Islamic Foundation, 2000, hlm. 35.

³⁶ Atmaja, Gde Putra. *Transformasi Tradisi Lokal dalam Islam di Lombok*. Yogyakarta: LKiS, 2015, hlm. 89.

³⁷ Erni. *Islam Sasak*. hlm. 110.

³⁸ Wednesday Bontong is a tradition of the Sasak people in Lombok which is held every last Wednesday in the month of Safar (the second month) in the Hijri calendar. According to the beliefs of the Sasak community in Mandar hamlet, Seruni Mumbul village, Pringgabaya sub-district, the month of Safar is considered an unlucky month, the peak of which is on the last Wednesday of the week, so the community believes that to prevent this, the "Rebo Bontong" tradition ceremony is held as a sign to ask for prayers from Allah SWT in order to ask for protection to be kept away from all kinds of disasters. See: Nurhidayat, "Rebo Bontong" Tradition in Forming Civic Culture of the Sasak Community in Pringgabaya Village, Pringgabaya District, East Lombok Regency, Unram Scientific Journal of Professional Education, Volume 8, Number 1b, April 2023, p. 734.

how Islam functions as a cultural filter that allows local customs to be accepted without violating the Shari'a.³⁹

The mutual cooperation activity also underwent a similar transformation. The tradition of building boats together known as massapi among the Bugis is now a real symbol of the integration of the cultures of the two groups. This process not only requires hard physical work, but also instills the values of sincerity (ikhlas), brotherhood (ukhuwah), and high social devotion. This spirit is fully framed in Islamic values, where collective work is considered a pious deed that has spiritual value.⁴⁰

Thus, it can be concluded that local wisdom in Dusun Mandar is not abandoned or rejected, but creatively reconstructed to be in line with Islamic values that prioritize monotheism and sharia, while maintaining the social and cultural functions of the tradition as stated in QS. Al-Hujurat verse 13:

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَّأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَّقَبَائلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَقُكُمْ إِنَّ اللَّهَ عَلَيْهِ خَيْرٌ ١٣

Meaning: *O people, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant.*⁴¹

From the verse above, we can take the meaning that this rose strengthens social cohesion, creates a harmonious interaction space, and builds cross-cultural solidarity between the Bugis and Sasak communities.

Overall, the social reconstruction process taking place in Dusun Mandar is not a radical change that erases old identities. On the contrary, it is an integrative transformation. The Bugis and Sasak ethnic identities remain alive in everyday cultural expressions, but the social solidarity that binds them now transcends ethnic boundaries,

³⁹ Azyumardi. *Islam Nusantara*. hlm. 122.

⁴⁰ Robert. *Civil Islam: Muslims and Democratization in Indonesia*. hlm. 166.

⁴¹ QS. Al-Hujurat: 13.

because they are united by universal Islamic values.⁴² In this context, Islam acts as a cultural bridge that enables the creation of a social space that is inclusive, dynamic, and adaptive to changing times, without having to sacrifice the social harmony that has been built for a long time.⁴³

CONCLUSION

Islam plays a central role in the social reconstruction process in the multicultural society of Dusun Mandar, Seruni Mumbul Village, East Lombok, which consists of Bugis and Sasak fishermen. Islamic teachings serve as a solid foundation that unites the two ethnic groups through shared religious practices, such as religious studies, commemoration of Islamic holidays, and mutual cooperation based on the values of ta'awun (mutual assistance). Islam is also the main guideline in resolving conflicts through deliberations led by religious figures, which instill the values of justice, ukhuwah (brotherhood), and sulu (peace). In addition, inclusive religious education, active participation in hamlet development, and the preservation of local culture that is reconstructed according to Islamic values show that Islam is not only a ritual religion, but also an effective social system in creating multicultural solidarity, preventing conflict, and strengthening community integration amidst the challenges of modernization and globalization.

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⁴² Alo. *Prinsip-Prinsip Komunikasi Antarbudaya*. hlm. 211.

⁴³ Arjun. *Modernity at Large*. hlm. 44.

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