

Social Interaction between Bugis and Sasak Communities on Maringkik Island

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Abstract: This research aims to analyze the forms of social interaction between Bugis and Sasak communities, as well as the adaptation of Bugis immigrants to the culture and customs of the Sasak community in Maringkik Island. The study employs a qualitative descriptive method with a case study approach. Data collection methods include observation, in-depth interviews, and documentation. Data analysis involves data reduction, presentation in narrative form, and drawing conclusions. The findings of the research indicate that the social interaction between Bugis and Sasak communities in Maringkik Island is characterized by harmony, mutual support, adaptation, economic cooperation, cultural exchange, interethnic marriages, and effective communication. The adaptation of Bugis immigrants to the culture and customs of the Sasak community is evident in their daily interactions. In conclusion, the social interaction between the Bugis and Sasak communities in Maringkik Island is observed to be harmonious, supportive, adaptive, and characterized by effective communication.

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Introduction

Lombok Island is one of the famous tourist destinations in Indonesia. In addition to its natural beauty, Lombok also has fascinating cultural diversity that is worth exploring (Murcahyaningrum et al., 2023; Suyanto, 2019). One of the ethnic groups in Lombok is the Bugis tribe, who are migrants from South Sulawesi (Cahyowati et al., 2022; Fathullah et al., 2021). The presence of the Bugis tribe in Lombok has been long-standing and has had a significant influence on the culture and social life on the island (Fathullah et al., 2021; Murcahyaningrum et al., 2023). This creates social interactions involving contact and communication between individuals or groups within society, both directly and indirectly through technology (Ahmadin, 2021; Rojabi et al., 2023).

Maringkik Island is located in the Keruak sub-district of Lombok Timur Regency. This island is commonly referred to as Gili Maringkik, and its community primarily consists of fishermen. It is considered one of the hamlets in the village of Tanjung Luar, and in 2013, it became a separate village along with 14 other villages in the Keruak sub-district. Maringkik Island is surrounded by several small islands (*Gilis*), including *Gili Bembeq*, *Gili Beleq*, *Gili Sunut*, *Gili Kera*, and others. As a result, the boat operators in *Tanjung Luar* and *Lungkak*

(Ketapang Raya village) have made Maringkik Island and the surrounding Gilis a tourist destination (Atmayanti & Malthuf, 2023; Cahyowati et al., 2022; Rojabi et al., 2023).

Maringkik Island covers an area of approximately 2.5 square kilometers and is inhabited by around 1,500 people, mostly belonging to the Bugis ethnic group who have been residing there for a long time. The presence of the Bugis community on Maringkik Island has brought significant sociological and anthropological influences to the social and cultural life of the island, warranting a deeper exploration of life on the island (Ahmadin, 2021; Evendi et al., 2021). According to Soekanto, sociology, and anthropology are used to study human life, their relationships with others, as well as the physical and cultural aspects, and this perspective is employed to interpret the maritime community's life on Maringkik Island (Nuryadin, 2021; Suyanto et al., 2023).

According to data from the Central Statistics Agency (BPS) in 2020, the population of Maringkik Island is approximately 2,578 people. The majority of the population consists of migrants from the Bugis and Makassar ethnic groups who have been residing on the island for a long time. The majority of the population in Maringkik Island follows the Islamic faith. The languages spoken on Maringkik Island include Indonesian, Bugis, Makassar, and Sasak. There are several primary schools and early childhood education centers that provide education for children on the island. For higher levels of education such as junior high school or senior high school, children have to pursue their education on other nearby islands (Atmayanti & Malthuf, 2023; Warman et al., 2022).

The majority of the population in Maringkik Island work as fishermen and farmers. They rely on the sea and agriculture to meet their daily needs. Some individuals also work in the trade and service sectors, such as running small shops and eateries. Additionally, there are a few residents who work as teachers or civil servants (Atmayanti & Malthuf, 2023; Al-Pansori, n.d.; Wirasandi et al., 2021).

The Bugis community in the Lombok region, although administratively located in East Lombok which is predominantly inhabited by the Sasak-Lombok ethnic group, has a distinct cultural identity from Sulawesi that impacts their high level of interaction with other communities, including in the field of literature, which can have implications for the preservation, modification, or loss of literary works owned by the Bugis community, potentially transitioning to the existence of literature from the majority community (Ahmadin, 2021; Bahri, 2018; Fathullah et al., 2021).

The Bugis language, as one of the languages used by the immigrant communities in West Nusa Tenggara, continues to play an important role in preserving the national culture in Indonesia and allows for mutual influence and symbolic interaction between different groups (Bell, 2020; Meltzer et al., 2020). Symbolic interaction theory focuses on how individuals create meaning and structure society through conversation, highlighting three key concepts: society, self, and mind, which arise from complex and interconnected social actions throughout one's life (Boon & Yoshimura, 2020; Hall, 2020).

The Bugis immigrant community in Maringkik Island builds raised houses, utilizes natural resources, and develops the trade sector, providing positive impacts on the economic and social development of the island. The Bugis ethnic group, generation after generation, continues to be bound by sacred and revered customary norms and rules known as Panngaderreng (or Panngadakkang in the Makassar language) in their daily lives.

According to Koentjaraningrat, (2004) the sacred customary system of the Bugis people is based on five main elements: *Ade'*, *Bicara*, *Rapang*, *Wari'*, and *Sara'*, which demonstrate the continuity of the *Panngaderreng* culture in the interactions between the Bugis ethnic group and the multi-ethnic community. However, many villages have lost their traditions in their efforts to preserve fascinating customs such as the *Bunteh* tradition and the *Nyelamaq* ceremony.

Currently, the presence of the Bugis ethnic group in Maringkik Island has adapted and become part of the cultural diversity and multiculturalism in the West Nusa Tenggara region. They have interacted and adapted with the local community of the Sasak ethnic group on the island, contributing to the economic and social development of the area. Multiculturalism, etymologically, refers to the combination of the words "multi" (many), "culture," and "ism" (movement/philosophy), with a concept that recognizes the diversity of culture, race, ethnicity, religion, and others within a national community. It emphasizes the importance of peaceful coexistence and mutual respect for each other's cultures (Murdiono, 2012). The adaptation of the Bugis ethnic group involves internal interactions within the Bugis community, aiming to create a sense of comfort and familiarize themselves with the local culture before engaging with the local community (Fathullah et al., 2021).

The researchers chose the Sasak ethnic group as the local community because the Sasak people are the indigenous population of Lombok Island, West Nusa Tenggara, Indonesia. According to Gudykunst and Kim (Fathullah et al., 2021; Westi, 2019). Sociocultural factors involve the social and cultural relationships and individual membership in various social groups within society, including ethnic groups, which influence intercultural interactions and communication. This requires individuals to make adjustments and adaptations to meet the challenges in a new environment.

This research focuses on the forms of social interaction between the immigrant Bugis community and the local Sasak community on Maringkik Island. The study is significant because it involves cultural, linguistic, and religious differences between the two groups. The objective of this research is to analyze the forms of social interaction between the immigrant community and the local community, as well as to analyze the adaptation of the Bugis immigrant community to the culture and customs of the Sasak community in Maringkik Island. This research can also serve as an example of maintaining harmony and peaceful coexistence among different communities in the West Nusa Tenggara region.

Several studies have been conducted on social interaction. One study by Lestari, (2013) successfully examined the social interaction between the Samin community and the surrounding society, revealing various forms of cooperation. However, the nature of social interaction in the Klopoduwur village was unclear. Factors such as social context, group norms, personal goals, individual status and conditions, and the interpretation of situations influenced the social interaction between the Samin community and the surrounding society.

Another study by Pratiwi et al., (2019) on social integration in a multi-ethnic community in Wonggeduku District, Konawe Regency, showed that the process occurred through stages of cooperation, coordination, and assimilation. The model of social integration was characterized by symmetry, with no ethnic group being marginalized or excluded.

Based on the research conducted by Yunus & Mukhlisin, (2020), on the harmonization of religion and culture in fostering tolerance in Braja Fajar village, it resulted in positive and continuous social relationships among individuals. Such social interactions enable the

formation of effective cooperation to meet the needs of living and preserve cultural identities. The community in Tana Luwu practices cooperation in various aspects of life, reflecting an understanding of religious tolerance and respect for different religious beliefs.

Meanwhile, Ariska, (2020) conducted research on the community in Celukanbawang village, which consists of diverse ethnic groups, and the results showed their ability to create social harmony. The community strives to maintain harmony in a multiethnic context by respecting fundamental values such as Pancasila, religion, and local wisdom through phases of social integration, namely assimilation, accommodation, and cooperation. They also employ specific strategies to achieve harmony within the multiethnic society.

The research conducted by Listiqowati et al., (2021) on the social interaction between transmigrants and the local community in Ketong village, Balaesang Tanjung sub-district, Donggala regency, revealed that the interaction took place through spontaneous, direct, and traditional forms of cooperation. This cooperation includes participation in mourning activities, communal work, organizations, village projects, and agricultural activities. Additionally, there is a form of accommodation through tolerance in expressing opinions during meetings and visiting each other during festive occasions. Assimilation is evident in the field of agriculture and intermarriage between migrants and the local community.

The research on the forms of social interaction between the Bugis ethnic group and the Sasak ethnic group in Maringkik Island has differences and novelty compared to the previously mentioned studies. This study focuses on the forms of social interaction between the Bugis immigrant community and the Sasak community on Maringkik Island. The difference lies in the context and ethnic groups being studied, which are the relationship between the Bugis (immigrant) and Sasak (local) ethnic groups in Maringkik Island. The study is conducted on Maringkik Island, which has unique geographical, demographic, and social characteristics. The difference in the research location allows for differences in the observed forms of social interaction, taking into account different environmental, historical, and local contextual factors.

This research explores the social interaction between two different ethnic groups, the Bugis and Sasak ethnic groups. Its novelty lies in understanding the forms of social interaction in a multicultural context, where immigrant communities and local communities interact and adapt to different cultures, norms, and values. Additionally, this research has important implications for social integration, intercultural harmony, and community development. With its differences in research subject, location, multicultural context, and social implications, this study provides novelty and a new contribution to understanding social interactions among ethnic groups in Maringkik Island.

Research Method

The research on the forms of social interaction between the Bugis immigrant community and the local Sasak community in Maringkik Island, Lombok, utilizes a qualitative descriptive method with a case study approach. This is because the research requires a natural and authentic setting, where the observations should not be manipulated by the researcher, and the conditions before, during, and after the researcher's presence remain relatively unchanged.

The study is conducted in Maringkik Island, East Lombok Regency, West Nusa Tenggara Province, due to its interesting uniqueness regarding its multicultural presence,

which warrants an analysis of the existing forms of interaction within the community. The primary target of this research is the Bugis and Sasak communities residing on the island. The supporting targets include community leaders, local authorities, and other village officials. The validation of the data is done through data cross-checking from multiple sources, commonly known as source triangulation. The informant selection technique employs purposive sampling, where informants are selected based on specific criteria that align with the research objectives. The researcher intentionally chooses individuals or groups who possess relevant knowledge or experience related to the research topic.

This research uses primary and secondary data. Primary data consists of oral information obtained through direct observation and interviews, while secondary data consists of written sources. Primary data is collected through firsthand observation to depict the actual conditions in the field, while interviews serve as a secondary data source. Primary data also includes written documents and materials such as *Sanggar* acts and photographs.

The collected data through observation includes the physical conditions of the field, which are used to describe the community and forms of interaction in Maringkik Island, East Lombok, as well as the activities that take place there. Descriptions of the geographic features are used to describe the location of Maringkik Island. On the other hand, data obtained through interviews include information about the history of Bugis community migration, forms of interaction, acculturation, cultural arts, and language use.

The research data is collected by gathering information through interviews conducted by the researcher themselves, supported by documentary studies. The data obtained from this research is qualitative data, where data collection utilizes both primary and secondary sources. Primary sources refer to data obtained directly from the data collector, while secondary sources refer to data obtained indirectly.

Some data collection techniques used in this research are observation, where the researcher directly interacts with the traditional leaders in Maringkik Island to conduct the study. In-depth interviews were conducted with predetermined informants to explore the history of the Bugis immigrant community and the local Sasak community in Maringkik Island, including the origin of the location name, reasons for the arrival of the Bugis community, challenges faced, community activities, organizational structure, infrastructure, customary systems, culture, and the forms of interaction between the Bugis immigrant community and the indigenous Sasak community. Documentation techniques were also employed to obtain relevant documents, including inventory photos, photos of cultural activities, and archives related to the life of the Maringkik Island community.

The data analysis technique used in this research involves several stages, namely data reduction, data presentation, and data verification. In the data reduction stage, the focus is on identifying and categorizing the forms of social interaction within the community. The collected data is then organized and classified accordingly. After data reduction, the next step is data display or presentation. The researcher presents the data in the form of narrative texts, which have been summarized beforehand to provide an overview of the forms of social interaction in the Maringkik Island community. The data is also presented in the form of short videos depicting the community's social system and forms of social interaction in Maringkik Island, allowing for conclusions to be drawn based on the research objectives. Through this process, the researcher analyzes the data, systematically and in detail, to ensure comprehensive and easily understandable descriptions.

Result and Discussion

a. The forms of social interaction between the Bugis ethnic community and the Sasak ethnic community.

These interactions can include daily interactions, such as communication, cooperation, and collaboration in various aspects of life. People from both ethnic groups may engage in economic activities together, participate in cultural events, and even form interethnic marriages. Social interactions can involve sharing traditions, customs, and practices, as well as exchanging knowledge and experiences. It is important to note that the specific forms of social interaction may vary depending on the context, geographical location, and the individuals involved.

"My mother's grandfather was the first to hold the position of village chief here, his name was DM. He had been migrating for a long time with a traditional Bugis boat called Pinisi, and engaged in trading marine products with several Bugis relatives at that time, which probably consisted of only about five families." (DWB1.2022).

The unstable economic conditions have led the local residents to seek employment, resulting in their collaboration with Bugis entrepreneurs who arrived in the village. The cooperation between the Bugis immigrants, who employed many local Sasak ethnic people in their businesses, has brought about significant changes in the economic conditions. This has opened up avenues for interaction between the two ethnic groups, allowing them to get to know each other on a deeper level.

"At that time, the local residents had below-average economic conditions, so they needed employment. DM, as a trader and entrepreneur with a warehouse of marine and coconut products, provided job opportunities for many local people here." (DWS1. 2022)

The openness and sympathy of the local Sasak community also contribute to helping the Bugis immigrants adapt. The local community provides assistance and temporary shelter to the immigrant families, as well as offering employment opportunities for those who want to start a new life in the village.

"My grandfather can be considered one of the wealthy entrepreneurs because he owned a boat, just like Daeng Maleba, the first village head. Both of them were the ones who accommodated the Bugis people until they were able to establish their own businesses." (DWB2.2022).

"My parents used to be farmers before moving here, but when they first arrived, they didn't have their own land and were not familiar with the land here. However, luckily there was Daeng who owned a large boat, so they were able to help out on Daeng's boat and warehouse." (DWS2. 2022).

The interaction between the two ethnic groups takes place in the work environment, especially at the businesses owned by Bugis entrepreneurs. Many people from both ethnic groups work together on the Bugis entrepreneurs' boats and warehouses. Through this interaction, they become familiar with each other's cultures, including language and some cultural practices. Furthermore, interaction also occurs in trading activities at the market. Bugis housewives learn the local language and culture through interaction with the traders at the market.

The openness of the local community in welcoming and supporting Bugis culture is also a reason why the newcomers feel comfortable and continue to preserve their ancestral culture. The success of the adaptation between the two ethnic groups is also evident in the high number of marriages between Bugis and Sasak people. Married couples from these mixed ethnic backgrounds undergo a marriage process that combines Bugis and Sasak customs. They support, interact, and adapt to each other, resulting in a positive relationship between the two ethnic groups.

"People here are actually happy and amazed by our culture, and they even participate in supporting Bugis traditional events. They enjoy wedding celebrations, Mapacci ceremonies, Barasanji, and other cultural events. Some of them are even invited to be part of the Mapacci procession during weddings." (DWB3. 2022).

The daily interactions between the Bugis and Sasak communities on Maringkik Island in economic, social, and cultural activities can take various forms, as explained below: Both ethnic groups engage in various economic interactions such as shopping, selling goods or services, and conducting financial transactions. They can interact with physical stores, and shopping centers, or use online platforms for trading. These interactions also involve price negotiations, discussions about products or services, and the exchange of business-related information. This aligns with the theories of George C. Homans and Peter M. Blau, which view social interaction as an exchange between individuals that provides mutual benefits or value. In the economic context, these interactions involve the exchange of goods, services, or information that benefit or profit both parties (Homans, n.d.; Machmud, 2016).

Individuals interact with others in their daily lives, such as family members, friends, neighbors, colleagues, or strangers in public places. Social interactions encompass various forms of communication, such as face-to-face conversations, phone calls, text messages, and social media. They can share experiences, discuss specific topics, provide advice, or simply engage in casual interactions to foster better social relationships. This aligns with the theory of George Herbert Mead, which emphasizes the importance of social symbols and the meanings constructed through social interaction. In everyday interactions, individuals use symbols such as language, body movements, facial expressions, or specific actions to communicate and understand each other (Cronk, 2021; Hukama, 2017; Mead, 2021).

This context is also in line with Emile Durkheim's theory, which emphasizes the importance of strong social relationships and social support in individuals' lives. In everyday

interactions, individuals seek social connections with others, seeking emotional, social, or instrumental support in navigating their daily lives (Abbott, 2019; Arif, 2020; Horii, 2019).

People interact within the context of their culture, involving the exchange of ideas, practices, and traditions. This can take place through cultural events such as festivals, art exhibitions, or regional performances, where people can experience and appreciate various aspects of different cultures. Additionally, mass media serves as an important tool in facilitating cultural interactions, such as watching films or television shows from different cultures and reading books or articles that depict different cultural lives and perspectives.

This aligns with George C. Homans' theory, which emphasizes that individuals or cultural groups exchange and acquire cultural elements from one another through everyday cultural interactions, such as cultural events, mass media, and direct interactions with people from different cultures (Homans, n.d.).

In this process, individuals can adopt, adjust, or modify the cultural elements they acquire according to their context and needs. Additionally, the theories of Bronisław Malinowski, Alfred L. Kroeber, and Edward Burnett Tylor describe how cultural elements spread and develop through interactions between different cultural groups. In everyday cultural interactions, individuals can accept, adapt, or reject the cultural elements acquired from other cultures (Aman, 2012; Boroch, 2016; Cook & Young, 2016; Decter, 2020).

In all forms of these interactions, communication and mutual understanding between both ethnic groups, whether Bugis or Sasak, are crucial in building positive relationships. It is important to respect cultural diversity, value the perspectives and needs of others, and maintain ethics and courtesy in every interaction.

b. Forms of adaptation of Bugis migrants to the culture and habits of the Sasak tribe.

In terms of daily communication, initially, most of the Bugis immigrant community members adapted by primarily interacting with fellow Bugis individuals who also migrated to Marangkik Island. This was because newcomers in an unfamiliar area sought companionship with others who shared a similar background, specifically other Bugis families.

"In the beginning, we only felt comfortable interacting with other Bugis families, especially because my parents' family was already here before." (DWB4.2023)

After the initial adaptation and mutual assistance between the Bugis immigrants and the local Sasak community, they began to interact more openly. The majority of interactions took place in the workplace, especially for those who sought livelihood within the community. The Indonesian language became the language used in their initial interactions, albeit with limited proficiency in Indonesian. However, because they worked in the same field, they were still able to understand each other with the help of non-verbal communication, such as using hand gestures in their work.

Interactions between the two ethnic groups also frequently occurred in public spaces, such as in the market during buying and selling transactions, as well as in the mosque during worship. In the market, interactions were primarily carried out by mothers who were

shopping for daily necessities. Initially, they communicated with limited Indonesian language skills, so they relied heavily on non-verbal communication, such as pointing or counting with their fingers.

"Since I didn't receive a formal education, the quickest way for me to learn the language was when I went shopping in the market. My child and I often went to the market, and that's where I learned and made new friends as well." (DWB5. 2023).

In public interactions, especially within the mosque, the languages used between the Bugis and Sasak ethnic groups are Indonesian and Sasak. During Friday prayers, the Khatib (sermon speaker) predominantly uses the Indonesian language in the sermon to accommodate the presence of other ethnic groups. In Bugis ethnic settlements, Bugis residents communicate using Indonesian and Bugis languages, especially among fellow Bugis individuals. However, when interacting with others, they revert to using the Indonesian language. This indicates that language adaptation in Bugis ethnic interactions is influenced by their conversation partners. Language adjustment in interactions is also observed in the village head of Maringkik Island, who adapts the language used based on the person they are interacting with.

"I am proficient in Bugis, Mandar, Konjo, Makassar, and currently learning Sasak language. Coincidentally, my husband is from Makassar, so in our daily life, we use either Makassar language or Indonesian with a Makassar accent when communicating with family at home. However, sometimes we also use Bugis language when interacting with other Bugis families here. When interacting with the local residents, we use Indonesian and Sasak languages." (DWB6.2023)

In addition to language, the Bugis ethnic newcomers also adapt to the local Sasak ethnic culture and customs, particularly in wedding rituals. However, the newcomers only observe and understand the stages of the Sasak ethnic's wedding rituals without practicing them within their own families, considering the significant contrasting differences in the wedding rituals of the two ethnic groups.

The form of adaptation by the Bugis ethnic newcomers initially involved interacting only with other Bugis families, following Kim's cultural adaptation factor of ethnic social communication, in order to create a sense of comfort that they are not alone and to begin the process of enculturation by getting to know and learn about the local culture before venturing into direct interactions (Arasaratnam & Banerjee, 2007; Lee, 2018; Peng & Wu, 2019; Utami, 2015).

Currently, the adaptation between the Bugis ethnic group and the local Sasak community depends on the location and the people they interact with. When interacting with fellow Bugis individuals, they use the Bugis language with the addition of the Indonesian language. However, when interacting with the local community in public spaces such as

markets, mosques, or in their homes, the Bugis ethnic group communicates using the Indonesian language and, if they have acquired the skill, the Sasak language.

This is in line with the theory of ethnic identity by Frederick Barth in (Arasaratnam & Banerjee, 2007; Hidayat, 2019) regarding situational ethnicity, where actors strive to exploit various symbols or cultural practices and display changing behaviors based on specific situations or personal and social interests.

The adaptation of the Bugis ethnic migrants on Maringkik Island can be seen through their interactions with fellow Bugis individuals to create a sense of comfort and engage in enculturation before interacting with the local Sasak community. Additionally, adaptation is also evident in the choice of language, where they communicate in Bugis when interacting with fellow Bugis individuals and in Indonesian and Sasak when interacting with the local population. However, older migrants still retain their Bugis accents and dialects, while the younger generation born and raised on Maringkik Island can speak Bugis, Indonesian, and Sasak. This process of adaptation is also observed in marriage practices, where Bugis migrants maintain Bugis customs while local Sasak individuals follow the customs of the migrants. The agreement in the marriage process and communication between the two ethnic groups reflects a stage of cultural assimilation in the adaptation process.

Conclusion

Based on the findings and discussions, it can be concluded that the forms of social interaction between the Bugis and Sasak communities on Maringkik Island are harmonious and mutually supportive. The adaptation of the Bugis community to the culture and customs of the Sasak community occurs through economic, social, and cultural interactions. The Bugis migrants collaborate with the local Sasak community in the businesses owned by Bugis entrepreneurs, which helps improve the economic conditions and facilitates interaction between the two ethnic groups.

The local Sasak community also provides support and assistance to migrant families, and they are open to Bugis culture. Interactions between the two ethnic groups take place in work environments and in the buying and selling activities at the market, where they become accustomed to each other's cultures. The presence of numerous marriages between Bugis and Sasak individuals also indicates a positive relationship between the two ethnic groups. In this process of adaptation, communication and mutual understanding between the two ethnic groups are crucial in building good relationships.

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