

Migration and Acculturation: The Impact of Javanese Arrival in East Lombok on Education and Local Traditions

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Abstract: This study examines the impact of the arrival of Javanese communities in East Lombok on local education and traditions. The research employs a qualitative approach with data collection techniques including interviews and observations. Findings indicate that the migration of Javanese communities has brought significant changes in the social and cultural structure of East Lombok. In the context of education, their arrival has influenced the local education system both positively and negatively. Although there has been acculturation between Javanese and local cultures, some aspects of local traditions remain preserved. However, efforts are needed to maintain and develop education that reflects the original cultural identity of East Lombok while still accepting and appreciating cultural diversity.

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Introduction

Indonesia is the largest archipelago in the world, consisting of 17,000 islands and 300 ethnic groups or ethnic groups of more than 1,340 ethnic groups. with the largest tribe in the Javanese tribe reaching 41%, with geographical conditions that are not the same (Santoso, 2017; Simanjuntak et al., 2017). This caused the population on each island to develop in isolation from other ethnic groups. Each ethnic group grew into a society that was divided into pluralistic societies (Kinseng, 2021; Setianto et al., 2021). A pluralistic society is one that is divided into more or less independent subsystems, each of which is bound by primordial ties (Hazani, 2019).

The explosion of population density has always been an issue associated with various problems in an area. The population will carry out mobility every time, the mobility in question is more emphasised on movement in an effort to improve the welfare of life. Mobilisation is a basic human need that is required by individuals to carry out daily activities in achieving their activities. So mobilisation or the ability of oneself or someone to move freely is one of the basic human needs that are fulfilled.

Lombok Island is a small island in the small Sunda archipelago or southeast Nusa Tenggara separated by the Lombok Strait from Bali on the west and the alas strait on the east from Sumbawa Island. The shape of Lombok Island is slightly rounded and has a tail on the southwest side which is approximately 70 km long, the area of the island reaches 5,435 km². East Lombok Regency is a regency that is strategically located in the eastern part of Lombok Island where its position is an economic bridge connecting Lombok Island and Sumbawa Island. East Lombok Regency is located between 116-117 East Nusa Tenggara, 8-9 East Nusa Tenggara with certain boundaries. The area of East Lombok Regency is 2,679.88 km² (59.91%) and the ocean area is 1,074.33 km² (40,09%) (Rijal, 2019; Saharudin, 2019; Sirnopati, 2021; Zuhdi, 2019).

In the pre-historic era, the history of the land of Lombok is unclear from where its existence is because until now there has been no data from experts and evidence that can support the pre-history of this Lombok land. The Sasak tribe is included in the Malay-type race which is said to have lived on Lombok Island Since 2,000 years ago and is estimated to have occupied the coastal area since 4,000 years ago. Thus, inter-island trade has been going on since that time and at the same time, cultural contact is also thought to have influenced each other (Basarudin, 2019; Jamaluddin, 2019; Lukman, 2019).

Population movement is a prevalence in every human life and can be found anywhere, with one goal being to fulfil the needs of life perfectly and attractively. Population movement in some parts is certainly related to social and economic conditions (Sarmita & Simamora, 2019; Wicaksono, 2021). Many Javanese people who live on the island of Java migrate to the island of Lombok, of course, for various reasons, one of which is for work and Javanese culture.

Migration is the movement of people across borders to a destination with the intention of settling down. Conversely, non-permanent population migration is the movement of people from one region to another with no intention of settling in the destination area. According to Steele, if a person travels to another region with the intention of not settling in the destination area, that person is classified as a non-permanent migrator even though he or she resides in the destination area for a long period of time (Hughes, 2019).

The geographical condition of the island of Lombok, which is relatively open, is enough to influence the entry and exit of people from various regions, especially the people of the island of Java. This is because the location, geographical distance, tofographic conditions cannot be separated from all developments and population mobility activities that occur in one region to another. In addition to economic factors and geographical conditions that cause many people from various regions, especially the people of the island of Java to migrate to the island of Lombok, but the people of Lombok Island are also known as people whose lifestyle is very simple and has a fairly high tolerance (Sudianto & Sadali, 2018).

History is a past event as a manifestation of obligation when a culture makes an account of the past. In the process of human life always experiencing a change and reshaping, then all forms of culture are in the movement of change. Each form is placed into a process of change, renewal, and formation (Sukmana, 2021; Sulasman, 2014).

The history of the arrival of Javanese people to the island of Lombok is estimated to have started since the old order era until now. Javanese people come to the island of Lombok to find work and. Until now there are still many Javanese people who still live on the island of Lombok, this can be found in the existence of Javanese communities in various regions on

the island of Lombok, even in some places can be found Javanese villages inhabited by communities who come from Java and in their daily lives use Javanese traditions and culture (Zuhdi, 2019a).

Tradition is a customary ritual that is carried out from generation to generation, where any action that contradicts the custom will be perceived as an offence. Javanese people who settled on the island of Java from ancient times until now still maintain their traditions such as giving offerings. The giving of these offerings has two forms, namely; first to accompany prayers to relatives who have passed away, second in the form of worship of objects that are tightened such as kris and so on which are considered sacred objects (Alifuddin & Setyawan, 2021; Dewi et al., 2022).

Based on the above background, the researcher is interested in examining the existence of Javanese people who have settled permanently on the island of Lombok, especially Javanese people who live in East Lombok with the aim of knowing the history of the arrival of Javanese people in East Lombok, the existence of Javanese traditions and culture in East Lombok from 1945-2020, and the influence of Javanese traditions and culture on local traditions in East Lombok Regency.

Migrant community

Migration is often associated with migrant communities, which is the movement of individuals from one area to another. In the sociological concept, migrant communities not only refer to geographical movement, but also emphasise the status of individuals as migrants. Social mobility in Indonesia is often triggered by factors such as marriage, education, and employment opportunities in urban areas (Damayanti et al., 2017; Murcahyaningrum et al., 2023). The urban environment is at the centre of social transformation that changes culture, lifestyle, and technology, although it can sometimes be a stressful environment for individuals. Social change is no longer limited to place, with the rapid flow of globalisation and information affecting both urban and rural communities, so that rural communities are no longer rigid to social changes that occur in the wider community (Kinseng, 2021; Nasution, 2017).

Tradition

Traditions are an important aspect of culture, expressed in customs, taboos, and sanctions, influencing behaviour and procedures related to food, dress, and values. Traditions provide a mental order for society to judge morality, cultural expression, and uniqueness. However, tradition is not a heritage that must be maintained in isolation from other cultural contexts, but must evolve according to the times, including in relation to contemporary technology. The existence of tradition in East Lombok, in particular, has undeniable value, so its customs should be preserved. Tradition is a part of culture that regulates social life, with levels of cultural values, norms, laws, and special rules (Murcahyanto, 2022; Murcahynto et al., 2022; Prasadana & Gunawan, n.d.; Pudentia, 2015).

In a scientific paper preparation, of course, it must include some previous research or research that has similarities with the research we take, so that it can become a benchmark in the preparation of scientific research. This research is not necessarily someone who did it before but there are several studies that are similar to the research we take, namely:

The results of relevant research are adjusted to research conducted by Fitriana, a student of the faculty of ushuluddin and philosophy of the sociology of religion study programme, the faculty of ushuluddin and fisafat, AR-raniry Darussalam-banda aceh State

Islamic University (2018) the difference between fitrianan's research and this research is fitrianan's research on, social change., with this research using descriptive qualitative methods. While this research uses historical research methods and discusses the traditions and culture of Javanese society, especially in weddings.

The results of the second relevant research adjusted to the research used by Muh. Fadly on the migration of Javanese people in Lilirilau sub-district of Soppeng district (1998-2018). The difference between Muh. Fadly's research and this research is that Muh. Fadiy's research uses descriptive qualitative research methods and explains the economic life of migration in Liliriau sub-district of Soppeng while this research uses historical research methods and explains the traditions and culture and acculturation of Javanese people in East Lombok, Selong sub-district.

So the difference between this research and the two relevant sources is that my research is about how the history is mapped with how traditions and culture are still maintained and used by Javanese migration when they come to Lombok.

Research Method

This research uses qualitative methods because the data obtained from the field is informative. The research method applied is historical research, chosen because it is relevant to the topic of the History of the Arrival of Javanese Communities on Lombok Island from 1945-2020. The historical method involves careful research to find facts that can produce new understanding or solve problems from a historical perspective. The steps used in this research include heuristics, subject selection, information collection, and the use of primary and secondary sources. The documentation method was used to sift through historical data, including the use of official documents such as memos, instructions, meeting reports, and conventions. The research also involved direct observation and interviews with relevant resource persons to obtain information relevant to the research topic.

Source Criticism

After researchers collect sources through the documentation method, the next step is to criticise the sources to ensure the validity of the data. Source criticism is divided into two parts, namely external criticism and internal criticism. External criticism is used to assess the authenticity or authenticity of the data, by testing whether the document is truly authentic and in accordance with known facts and technology that existed at that time. Researchers used external criticism to assess sources related to the History of the Arrival of Javanese Communities in East Lombok Regency from 1945 to 2020. While internal criticism is carried out after the authenticity of the document has been tested, to assess whether the document uses the correct description, whether the author is honest, fair, and truly understands the facts presented, as well as other considerations relating to the nature and feelings that influenced the writing and creation of the document.

Interpretation

Interpretation in research is often considered a provisional conclusion that can be right or wrong, because without interpretation, data cannot be trusted. An honest researcher will include data and information about the origin of the data, allowing others to reinterpret. In this research, the data obtained is compared and analysed to conclude what happened in relation to the Historical Views of Tan Malaka and Soekarno in the Perspective of Indonesian Independence. The analysis techniques used include induction to conclude from specific to

general, deduction to conclude from general to specific, and synthesis as the final step to reorder and develop data based on relevance. The data obtained comes from various authentic sources such as books, journals, interviews, and others, providing a strong basis for researchers to present objective and undistorted data.

Historiography

In the preparation of historical research on the arrival of Javanese people in Lombok, researchers used the historiography method with the support of observation through observation and historical evidence. Javanese traditions in Lombok are explained through direct interviews to obtain detailed data. Researchers sought the truth of data about Lombok traditions through sources such as books and the internet, especially in articles. Historiography is the process of writing history that has been interpreted and presented in the form of a story. This research uses a descriptive method to explain the object of research at a certain time using either numbers or words. After data analysis and interpretation, researchers compiled the results of the research into historiography, namely historical writing which includes the History of the Arrival of Javanese Communities in East Lombok Regency from 1945 to 2020. Informal data was obtained from Javanese people who better understood their presence in Lombok.

Result and Discussion

a. The History of the Arrival of Javanese People to Lombok Island

During the Old Order period, which lasted from 1945 to 1966 for about 22 years, Indonesia experienced a significant change in the system of government, from presidential to parliamentary. During this period, the country experienced various conflicts and battles to safeguard its territory. After Indonesia's independence, the Old Order government began to strengthen defences in various regions, including on the island of Lombok. Javanese people came to Lombok at the behest of the government, which sent medical personnel, security personnel such as police and TNI, to maintain defences and protect citizens in Lombok. Furthermore, in the New Order era, after the proclamation of independence on 17 August 1945, there were major changes in government and education. The government endeavoured to build educational facilities and provide education rights to all people in accordance with the principles of Pancasila, particularly social justice for all Indonesians. This means that all Indonesians are entitled to education regardless of their gender.

During the New Order period, the Lombok government had established educational infrastructure on the island of Lombok so that the Lombok government brought in educators from the elementary / junior / senior high school level. (DWSA 1)

In the New Order era, the development of educational facilities and infrastructure spread throughout Indonesia, including on the island of Lombok. The arrival of Javanese people to Lombok, which was still regulated by the government, involved educators from various levels, ranging from elementary, junior high, high school, to college teachers, to teach in the Lombok community. At that time, Javanese people had to have a certificate from the government to be able to come to Lombok.

The Reformation Order era began after the collapse of the New Order led by President Soeharto for 32 years. This happened because of various economic, political and

development issues that were not enjoyed by the people. Chaos in the capital city was followed by clashes between students, the public, the police and the army. Soekarno's stepping down as president in 1998 marked the end of the New Order and the beginning of the reform era under Vice President B. J. Habibie.

In the reformation era, all Indonesians have the freedom to choose where to live, work and more. This allows for the migration of people to desirable islands, such as Javanese people who move to Lombok Island to find work or start a business. The arrival of the Javanese to Lombok has had a huge impact on local life and culture, with many of them settling and working there. Nonetheless, they also preserved their original culture despite living in the midst of a culturally different Lombok society.

The arrival of the Javanese community from the old order, new order and reform order and until now the Javanese people come to Lombok not only come because they have a decree (decree letter) such as teachers, TNI, health but over time the decree letter from the government is not needed, but in the reform order the Javanese people are free to come to Lombok to find work or to create job vacancies. (DWSA 2)

From the results of the interviewees above, it can be concluded that the arrival of the Javanese community in Lombok from the past until now they came because they saw job opportunities, and they wanted to improve the family economy by migrating to the islands in Indonesia without exception on the island of Lombok the arrival of the Javanese community in Lombok did not make their culture fade away there are still many who preserve their culture such as wedding traditions.

b. Javanese Wedding Customs on Lombok Island

Javanese traditions and culture in Lombok can be categorised into three different historical periods. The first is the Old Order period (1945-1965), where the arrival of Javanese people to Lombok was organised by the government and they brought and maintained their traditions and culture, although still within the scope of small groups due to limited communication technology. Second, the New Order period (1965-1998), where Javanese people began to form communities without cultural barriers, while still maintaining their traditions. Third, the Reform Order period (1998-present), where Javanese in Lombok were freer to determine their arrival and began to mix traditions with local culture, such as in traditional wedding attire and music. Tradition itself is a habit or action that is considered beneficial by a group of people and is preserved repeatedly, passed down from one generation to the next for the benefit of the collective. Tradition itself is generally a tradition that is carried out repeatedly, which aims to culture in some period, tradition is an unwritten law but any action that goes against the custom will be felt as an act that violates the law. There are several Javanese traditional rituals that are still carried out by Javanese people in East Lombok as follows:

The proposal ritual demonstrates a man's seriousness in taking the first step towards marriage by initiating a meeting between the two families, where the man's family gives the handover as a form of the head of the family's responsibility towards his future wife. Items brought by the man, such as rings and women's paraphernalia, emphasise the commitment. The ceremony also involves the exchange of rings to symbolise the beginning of a lasting

relationship. Next, the *siraman* ceremony is a symbolic act of physical and spiritual cleansing for the bride-to-be, with physical cleansing using floral water and prayers to ask for blessings from the family. This ritual also aims as a spiritual preparation before the wedding.

Midodareni, a night of solemnisation held after the *siraman*, marks the arrival of the groom's family to strengthen the relationship and seek blessings for the couple. The folklore of Jaka Tarub and the 7 Angels inspired this ceremony, with the story of Dewi Nawangwulan descending from heaven to give her blessing on her daughter's marriage, and the night is considered important to gain blessings and spiritual support.

Midodareni night or also called tirakan night which is the night before the wedding ceremony, which is carried out by relatives, acquaintances and close relatives of the house with the midodareni night being held, it is intended that angels from heaven descend to earth on the midodareni night to approve the bride-to-be. (DWSA 3)

From the results of the interview above, it shows that, *midodareni* night is a night where the bride stays in the room and beautifies herself by using plain clothes without jewellery, the *midadoreni* night event for prospective brides is carried out by family, close relatives and close relatives of the house where *midadoreni* night is to ask for prayers together in order to get God's blessing, and be smooth until the marriage contract or marriage. where the *midodareni* night comes the prospective bridegroom visits the bride's house accompanied by both parents and relatives of the bridegroom by bringing *seserah* in the form of clothes, cosmetics, and others.



Figure 1. Javanese Wedding in Lombok Island

The Akad Nikah is a formal wedding ritual that is organised according to religious teachings, without interfering with local traditions. For Muslims, it is usually conducted in a mosque or *KUA*. On the island of Lombok, the majority of Javanese wedding ceremonies still maintain Javanese customs although not as complete as the origin area. The event is usually held at the bride's home or following local traditions. It marks the change of status and responsibility from the father to the husband as the head of the family. Meanwhile, the *panggih* ceremony is the culmination of a traditional Javanese wedding, which confirms the status of the couple by uniting them in front of their families. The ceremony adapts to local

customs, with rituals such as betel nut throwing, *wiji dadi* (egg stamping), and *timbangan*, which have deep symbolic meaning in family bonding.

The timbang/nimbang ceremony where the parents of the bride hold, embrace and hug the bride and groom means that there is no difference between children and sons-in-law, the love given is the same to both brides and grooms, the love is not one-sided between children than sons-in-law or vice versa. (DWSA 4).

Kacar-kacur is a symbol where a man can be responsible for his wife to provide maintenance or the results of the work done by her husband.(DWSA 5)

The interview results show that the *kacar-kacur* ceremony is a form of the husband's responsibility towards his wife in managing the family's livelihood. While the *sungkeman* ceremony is an expression of the bride and groom's respect to their parents who have guided and raised them, as well as asking for blessings for their marriage.

c. Javanese acculturation of Lombok traditions

The Sasak people of Lombok have a tradition of kidnap marriage that has been recognised since ancestral times until now. This tradition, called "*merariq*" in the Sasak language, is etymologically derived from the word "*curi*", which means to kidnap. *Merariq* means kidnapping as well as the entire marriage process according to Sasak custom. The process of acculturation occurs when cultural elements from other groups are accepted and processed into one's own culture, without losing one's own cultural identity. In Selong sub-district, there is some acculturation between multicultural communities, especially in marriages between Lombok people and Javanese ethnicities. Although the tradition of *kawin culik* is still maintained by the Lombok community, the presence of the Javanese community has influenced the marriage process with the introduction of the proposal event or the process of asking for blessings properly to the girl's parents.

However, the arrival of the Javanese community on the island of Lombok affected the culture of the Lombok people, for example in the marriage tradition before the entry of the Javanese community on the island of Lombok, which is known as *kawin culik* (elopement). *Kawin culik* in Lombok is a form of courage or agility of a young Lombok man in order to get the woman he wants.

Kawin culik / kawin lari in Lombok is a tradition that exists in Lombok, but after the arrival of the Javanese community, the tradition of eloping in Lombok began to rarely occur, replaced by the same proposal event as in Java.. (DWSA 6)

The arrival of Javanese people on Lombok Island slowly influenced local traditions, resulting in acculturation between Javanese and Lombok traditions such as the practice of *kawin culik*. The changing mindset of the Lombok people, accompanied by the responsibility of Javanese families to preserve their customs, signalled a growing cultural fusion. In this context, the role of traditional elders, or *mangku*, is crucial in leading traditional ceremonies and directing the community as well as introducing Javanese customs to the younger generation.

The function of a customary stakeholder is an elder who is respected by a community and as an example or role model in society, the function of customary stakeholders in the migration of Javanese kelombok is to be able to unite the newly arrived Javanese community with the old Javanese community to interact with each other. (DWSA 7)

The results of these interviews show that the role of customary elders in the migration of Javanese to Lombok is as the main component of customary power, regulating the behaviour of residents and their descendants to comply with local customs. As customary leaders, they provide advice and examples to the younger generation and the surrounding community.

Conclusion

The history of the arrival of Javanese people to the island of Lombok is divided into 3 period, namely the old order, new order and reform order from when the period was the arrival of Javanese people to Lombok aimed at finding work as the arrival of Javanese people in Lombok. So the arrival of the Javanese community in the old order until the reform order era, during which time there was a massive population movement by the Javanese government due to the overcrowding of the Javanese population, the movement was carried out to Lombok. Because of this population density, many Javanese people do not have jobs. To survive, therefore, some Javanese people left Java Island to find work in order to survive, more specifically for family expenses.

Wedding events or traditional rituals that are maintained by the Javanese community on the island of Lombok which consists of: *Lamaran, Siraman, Midodareni, Akad nikah*, ceremony, Throwing betel, *Injak telur, Timbangan, Kacar-kacur, Sungkeman*. With the acculturation between the Javanese community and the people of Lombok, there were various changes experienced by the people of Lombok, one of which was about the wedding ceremony, the wedding ceremony which was originally carried out with the custom of kidnapping marriage but after the arrival of the Javanese community this custom began to be rarely used and was replaced by the traditional proposal ceremony which had the same purpose, namely to propose to the woman as his wife.

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