

DYNAMICS OF RELIGIOUS BEHAVIOR OF STREET VENDORS IN NARMADA TERMINAL, WEST LOMBOK REGENCY: AN ANTHROPOLOGICAL-PHENOMENOLOGICAL STUDY

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Abstract

This study examines the dynamics of religious behavior among street vendors in the Narmada District, West Lombok Regency, West Nusa Tenggara Province. Religion is comprehensively understood to encompass both esoteric dimensions (belief, conviction, and spiritual experiences) and exoteric dimensions (rituals and practices). The study employs a religiosity research approach and an anthropological-phenomenological method. Out of 42 vendors, the research sample includes 10 street vendors selected through purposive sampling. Primary data is collected through in-depth interviews with street vendors and village authorities, while secondary data is gathered through observation and literature review to capture the phenomena and manifestations of religious behavior. This study found that the typology of religious behavior of street vendors in Narmada identified forms a unique pattern, characterized by conditional behaviors that mimic the priyayi style, adopt a santri-like demeanor at specific times, or embrace an abangan style. These behavioral patterns are influenced by internal factors, such as psychological conditions (hope and fear), and external factors, including pragmatic positivist elements (government policies, community dynamics, modernism, technology, and education levels). Economic conditions and the nature of the vendors' occupation also play a crucial role in shaping and attributing meaning to their religious behavior.

Keywords: Street Vendors, Religious Behavior, Typology, Internal and Eksternal Factors.

Abstrak

Penelitian ini mengamati dan menguraikan dinamika perilaku keagamaan di kalangan pedagang kaki lima (PKL) di Terminal Narmada, Kabupaten Lombok Barat. Pemahaman agama didefinisikan secara menyeluruh, mencakup dimensi esoterik (keyakinan, kepercayaan, dan pengalaman spiritual) dan dimensi eksoterik (ritual dan praktik). Menggunakan pendekatan penelitian religiusitas dan metode antropologis-fenomenologis, data primer diperoleh melalui wawancara mendalam dengan PKL dan aparat desa, sedangkan data sekunder diperoleh melalui observasi dan tinjauan pustaka untuk menangkap fenomena dan manifestasi perilaku keagamaan. Penelitian melibatkan 10 PKL yang dipilih melalui teknik purposive sampling. Tipologi perilaku keagamaan yang muncul membentuk pola unik, meliputi perilaku bersyarat yang menyerupai gaya priyayi, bersikap santri pada waktu tertentu, atau mengikuti gaya abangan. Faktor internal, seperti kondisi psikologis (harapan dan ketakutan), dan faktor eksternal, termasuk elemen positivistis pragmatis (kebijakan pemerintah, dinamika masyarakat, modernisme, teknologi, dan tingkat pendidikan), memengaruhi pola-pola perilaku ini. Kondisi ekonomi dan jenis pekerjaan juga memainkan peran penting dalam membentuk dan memberikan makna pada perilaku keagamaan PKL di Terminal Narmada, Kabupaten Lombok Barat, NTB.

Kata Kunci: PKL, Perilaku Keagamaan, Tipologi, Faktor Internal dan Eksternal

Background

Human activities in their daily lives show behavior that is influenced by various factors, including such as the environment, society, economic, science and technology, and local culture¹. Beside Suyono describes behavior as a complex human response to organismal drives, environmental demands, and psychological desires, which creates a combination of abstract psychological dimensions and empirical actions manifested in real experiences². Some of these factors also affect human religious behavior in carrying out their lives³.

Religious behavior is behavior based on the values and norms of religion⁴. Religious behavior plays a crucial role in human life, both individually and socially. On an individual level, religious behavior can provide inner peace and enhance the quality of life. Socially, religious behavior can strengthen solidarity and harmony between religious communities⁵.

When it comes to religious behavior, humans face the complexity of internal systems that function to get closer to the spiritual dimension. An outline taken from the research results of Jacqueline et al. reveals that in a dynamic reality, the tendency to fulfill instant and excessive needs can damage the balance of spiritual values⁶. The

methods, means and materials of fulfilling needs are often not in line with the social and religious realities that should be upheld.

One of the complex dynamics in fulfilling these needs also involves street vendors (PKL). They are one of the community groups that have an important role in the economy. According to Aziz, street vendors are not only providers of goods and services to the community, but also inheritors of the religious values they live⁷. However, in the midst of their significant role, street vendors do not escape the challenges of an unstable economy. The results of Sa'adah's research generally show that economic conditions can affect the religious behavior of street vendors, such as related to the frequency of worship, intensity of religious activities, and concern for others⁸.

Research on the religious behavior of street vendors has been conducted in several regions of Indonesia. Anwar and Rubino⁹ found that Muslim vendors along Percut Sei Tuan Road in Deli Serdang Regency, North Sumatra, reported that their trading activities did not hinder their pursuit of the afterlife. Additionally, a study by Firdaus and Ulum¹⁰ in Surabaya revealed that the aspect of faith positively influenced the confidence of women entrepreneurs in conducting business. This aspect of faith includes adherence to religious commandments and avoidance of

¹Ion Ristea, 'Reflections on Mechanisms Influencing Human Behavior', *Procedia - Social and Behavioral Sciences*, 92, Lumen (2013), 799–805 <<https://doi.org/10.1016/j.sbspro.2013.08.757>>.

²A Suyono and A Siregar, *Kamus Antropologi* (Akademika Pressindo, 1985) <<https://books.google.co.id/books?id=zYYiAAAAMAAJ>>.

³Eko April Ariyanto, Fitriyana Dwi Ayu Ningrum, and Sahat Saragih, 'Keikutsertaan Pada Organisasi Keagamaan Dan Empati Dengan Perilaku Prosocial Pada Remaja Yang Aktif Dalama Organisasi Keagamaan', *Philanthropy: Journal of Psychology*, 5.1 (2021), 206 <<https://doi.org/10.26623/philanthropy.v5i1.2454>>.

⁴Aceng Abdul Aziz and others, *Lmplementasi Moderasi Beragama Balam Pendidikan Lslam*, 2019.

⁵Syafri Fadillah Marpaung, Muhammad Irvan Marsya, and Hasian Rambe, 'Perilaku Masyarakat Dalam Mengamalkan Nilai Keagamaan Di Desa Ndeskati Kaupaten Karo', *Edukatif: Jurnal Ilmu Pendidikan*, 4.6 (2022), 7774–83 <<https://doi.org/10.31004/edukatif.v4i6.4121>>.

⁶Jacqueline M. van Tuyll van Serooskerken and others, 'Satisfying Basic Psychological Needs among People

with Complex Support Needs: A Self-Determination Theory-Guided Analysis of Primary Relatives' Perspectives', *Disabilities*, 2.2 (2022), 330–47 <<https://doi.org/10.3390/disabilities2020024>>.

⁷Ahmad Amir Aziz, 'Living Teologi: Religiusitas Dan Hubungan Sosial Pedagang Kaki Lima', *Jurnal THEOLOGIA*, 31.1 (2020), 87 <<https://doi.org/10.21580/teo.2020.31.1.5756>>.

⁸Saadah Yuliana, 'Pengaruh Faktor Ekonomi, Modal Sosial, Dan Religiusitas Terhadap Pengembalian Pembiayaan Murabahah', *Jurnal Ekonomi Pembangunan*, 13.1 (2015), 10–20 <<https://doi.org/10.29259/jep.v13i1.4846>>.

⁹Khairil Anwar and Rubino, 'Analysis of Religious Behavior of Street Vendors In Percut Sei Tuan District', *Indonesian Interdisciplinary Journal of Sharia Economics (IJSE)*, 6.3 (2023), 3005–13.

¹⁰Muhammad Nuril Firdaus and Fahrur Ulum, 'Religious Behavior and Trade Tithe Compliance of Muslimah Entrepreneurs In Surabaya', *DIVERSITY: Logic Journal Multidisciplinary*, 1.1 (2023), 25–34.

prohibitions. Furthermore, Djakfar¹¹ argues that ethical values and business are inseparable.

As of the writing of this paper, research on the religious behavior of street vendors in West Nusa Tenggara remains scarce. Some studies on similar topics have been conducted in Selong City¹² and Lingsar Village¹³. However, there has yet to be research on the religious behavior of street vendors and how it affects their trading activities at The Narmada Terminal, West Lombok Regency.

The Narmada Terminal, West Lombok Regency, West Nusa Tenggara Province, has become a platform for the economic activities of street vendors. The street vendors are mostly immigrants¹⁴, but there are also those who already permanent residence identity.¹⁵ Most of the second group of vendors are seeking accommodation in the Narmada area. They have since formed their own community in Dusun Gandari and Dusun Muhajirin, Narmada Village, Narmada District, West Lombok Regency. The crowded scene at night, especially on Jalan Jendral Ahmad Yani and Jalan Suranadi, creates a diversity of behavior, not only the arrangement of merchandise, but including religious activities, which are the focus of attention. Their activities,

which begin during the day, from preparation to selling merchandise late at night and even early in the morning. Some merchants deliberately open their *stand*¹⁶ for 24 hours non-stop¹⁷. Within this framework, their religious behavior and economic activities as street vendors become an inseparable part of their daily lives.

This research aims to describe the religious behavior of street vendors at Narmada Terminal, West Lombok Regency, West Nusa Tenggara Province, and categorize these behaviors using Geertz's terminology (abangan, santri, priyayi).¹⁸ It will also examine factors influencing their religious behavior and social interactions.

The study uses qualitative methods and an anthropological-phenomenological approach to understand the social and behavioral tendencies of street vendors, focusing on esoteric and exoteric aspects.¹⁹⁻²⁰ According to Haelaludin and Hengki, qualitative methods are research methods that use data in the form of words, images, and videos to reveal complex and in-depth phenomena²¹. Through socio-anthropology with an anthropological-phenomenological approach, it is used to understand social and behavioral tendencies²² or religious experiences experienced by street vendors, by paying attention to esoteric and exoteric aspects. The focus of this research is to analyze the description of nomena and phenomena and examine the stimulant factors

¹¹ Muhammad Djakfar, 'Religion, Work Ethics, and Business Attitude: A Case Study on the Meaning of Business Behavior of Madurese Fruits Traders in Malang', *The International Journal of Accounting and Business Society*, 16.2 (2007), 93–110.

¹² Siti Shofia Wardani and Busaini, 'Perilaku Pedagang Kaki Lima Dalam Perspektif Etika Bisnis Islam Di Kawasan Taman Kota Selong The Behavior of Street Vendors in the Perspective of Islamic Business Ethics in the Selong City Park A', *Experimental Student Experiences*, 1.1 (2023), 2985–3877.

¹³ Suparman Jayadi and Ratih Rahmawati, 'Religious Behavior of Agrarian Community In Lingsar Village, Lombok Barat', *Agrisociconomics: Jurnal Sosial Ekonomi Pertanian*, 5.1 (2021), 144–52 <<https://doi.org/10.14710/agrisociconomics.v5i1.8531>>.

¹⁴ These vendors rent houses only for temporary accommodation, and as a place to store and prepare their merchandise.

¹⁵ Most of the second group of vendors are seeking accommodation in the Narmada area. They have since formed their own community in Dusun Gandari and Dusun Muhajirin, Narmada Village, Narmada District, West Lombok Regency.

¹⁶ *Stand* is just a term used by the researcher to simplify the explanation of the term. Stand, in this case, refers to the location where the street vendors operate.

¹⁷ Based on the results of a survey and initial investigation conducted on February 2-5, 2019, the researcher found that the following street vendors operate almost 24 hours a day: H. Dii, Tuak Keri, and Pak Bambang.

¹⁸ C Geertz, *The Interpretation Of Cultures*, ACLS Humanities E-Book (Basic Books, 1973).

¹⁹ Geertz.

²⁰ Taufik Abdullah and M.Rusli Karim, *Metodologi Penelitian Agama: Sebuah Pengantar*, 2nd edn (Yogyakarta: Tiara Wacana, 1989).

²¹ Helaluddin Helaluddin and Hengki Wijaya, *Analisis Data Kualitatif Sebuah Tinjauan Teori & Praktik*, 2019.

²² Pebri Yanasari, 'Pendekatan Antropologi Dalam Penelitian Agama Bagi Sosial Worker', *Empower: Jurnal Pengembangan Masyarakat Islam*, 4.2 (2019), 225 <<https://doi.org/10.24235/empower.v4i2.5450>>.

and suggestions that influence, including the implications of the type of work on the religious behavior of street vendors. The research analyzes the influences and implications of the vendors' work on their religious behavior. Despite criticisms, Geertz's trichotomy remains a standard categorization of Indonesian society. According to Burhani²³ the Geertz trichotomy of *abangan*, *santri* or *priyai* has been criticized but remains a standard categorization of Indonesian society, applicable to history, politics, economy, military studies, and study of religion or anthropology.

Primary data is collected through in-depth interviews with street vendors and village officials, while secondary data comes from observation and literature review.²⁴ Out of 42 vendors in Narmada Terminal, 10 street vendors were selected by purposive sampling based on location (along Jalan Jendral Ahmad Yani and Jalan Suranadi), experience (at least 5 years), and religious background.

Data from observations, interviews, and literature studies are analyzed qualitatively using the inductive analysis method to identify patterns and themes. The results include descriptions of religious behavior, influencing factors, and the implications for street vendors at Narmada Terminal.

Overview of Narmada Terminal, West Lombok Regency, West Nusa Tenggara Province

Narmada Terminal, located in West Lombok regency, West Nusa Tenggara, Indonesia, displays a stunning geographical charm. The region includes fertile lowlands with green rice fields, flowing rivers, and hills that frame the horizon. Based on data from the Central Bureau of Statistics of West Lombok Regency (2021), geographically, Narmada Sub-district is located between 8° 07' - 8° 21' N-S and 116° 07' - 116°

22' East. The area of Narmada Terminal is 112.77 km² with 21 villages and 126 hamlets.

Religious aspects The majority of Narmada's population is Muslim, with mosques being the centre of religious and cultural activities. Some of the religious ritual activities that are also frequently performed include attending *tablilan*²⁵, *hajatan*²⁶, *selamatan*, *ngurisan*²⁷, *nyunatan*²⁸, and *rowah* or *syukuran*. In addition, this sub-district also reflects inter-faith tolerance where Muslims co-exist with other religious groups. According to Ahmad, social strategies to strengthen tolerance like this must be carried out in a sustainable manner and can involve different parties to create harmony²⁹.

Overview of the Research Location (Street Vendor Stands)

Many street vendors choose vending locations with significant market potential. Locations near strategic places or public facilities are preferred³⁰. Locations that are busy with both pedestrian and vehicular traffic and are easily accessible to consumers through private or public transportation are found to be more

²⁵ *Tablilan* is a traditional Islamic prayer ceremony that is often held in groups or congregations. There are many different types of *tahlilan*, including regular *tahlilan*, which are held on a schedule, and accidental *tahlilan*, which are held in response to a specific event, such as a funeral or a pilgrimage.

²⁶ *Hajatan* is a celebration that is similar to *tahlilan*. It is often held to express gratitude or to pray for a specific goal or hope.

²⁷ *Ngurisan* is a Sasak tradition of cutting the hair of a child or baby for the first time. This tradition is considered to be a religious ritual, although the researcher has not found any clear normative rules about its encouragement or its implementation in Islamic teachings (al-Qur'an and al-Hadist)

²⁸ *Nyunatan*, similar to *tahlilan*, is a prayer ceremony specifically associated with circumcision.

²⁹ Ahmad Faisal and others, 'Strengthening Religious Moderatism through the Traditional Authority of *Kiai* in Indonesia', *Cogent Social Sciences*, 8.1 (2022) <<https://doi.org/10.1080/23311886.2022.2150450>>.

³⁰ Rezki Awalia and others, 'Study Activities of Street Vendors in The Utilization of Space in Tatanga District, Palu City (Case Study: I Gusti Ngurah Rai Corridor)', *IOP Conference Series: Earth and Environmental Science*, 1075.1 (2022), 012040 <<https://doi.org/10.1088/1755-1315/1075/1/012040>>.

²³ Ahmad Najib Burhani, 'Geertz's Trichotomy of *Abangan*, *Santri*, And *Priyai*: Controversy and Continuity', *Journal of Indonesian Islam*, 11.2 (2017), 329 <<https://doi.org/10.15642/JIIS.2017.11.2.329-350>>.

²⁴ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*, 21st edn (Bandung: Alfabeta, 2015).

advantageous³¹. In addition, a safe and comfortable vending environment enhances the overall shopping experience for consumers.

In general, street vendors living near the Narmada Terminal, West Lombok Regency, choose from two types of stand locations. The first location is along Suranadi Street, occupying positions on both sides of the road, starting from the north of Narmada Market to the boundary of Nyurlembang village. Those occupying this location are mainly vendors selling packaged rice, coffee, various snacks, young coconut ice cream, meatball soup, fried rice, and bulayak sate. They usually come from the hamlets of Lembuak Kebon, Muhajirin and Gondawari. This location is near the Nurul Jihad Narmada Mosque, Muhajirin Hamlet's Mushalla, Al-Iman Mushalla in Mekar Indah Hamlet, Mekar Indah Mushalla, and Lembuak Timur Mushalla. The second location is inside Narmada Terminal, north of the north gate of Narmada Park. Generally, those who occupy positions and stands inside the terminal have more capital compared to those on Suranadi Street. Consequently, their tents or selling spaces are more extensive and well-equipped. The majority of these vendors reside in Muhajirin and Gondawari hamlets, and this location is near Nurul Jihad Narmada Mosque, Gondawari Mushalla, Lembuak Timur Mushalla, and Muhajirin Mushalla³².

Based on this overview, it can be seen that street vendors in Narmada town have two main stand locations, namely along the Suranadi street and inside the Narmada Terminal. The first location is more dominated by street vendors with smaller capital, while the second location is more dominated by street vendors with large capital. In line with the results of research by Khairil et al.,

³¹ M J Rahayu, I Buchori, and R Widjajanti, 'Study of Locations' characteristics for Stabilization of Street Vendors in Surakarta City', *IOP Conference Series: Earth and Environmental Science*, 106 (2018), 012063 <<https://doi.org/10.1088/1755-1315/106/1/012063>>.

³² The results of preliminary observations on 2 – 28 June, 2019, with the head of Lembuak Village, Mr. Sujasmin, ST, Secretary of Lembuak Village, Mr. Mulya Mandria, and Lembuak Kebon Community Leaders, Mr. H. Jumadi, S. Pd. H. Jumadi, S. Pd.

that the capital ability of street vendors has a significant influence on the selection of stand locations³³. Street vendors with large capital capabilities are more likely to choose a wider and more crowded location than those with small capital capabilities.

Religious Behavior of Street Vendors in the Narmada Terminal, West Lombok

All samples of street vendors recorded at Narmada Terminal, West Lombok Regency, were found to be Muslim³⁴. This shows that the dominant religious behavior in Narmada Terminal is Islam.

“All street vendors who come from lembuak village are Muslim.”³⁵

To understand the religious behavior of street vendors, it is essential to consider Ninian Smart's seven dimensions of religion.³⁶ These seven dimensions include:

1. Dimensions of religious practices and rituals of street vendors in Narmada Terminal, West Lombok regency (Practical and Ritual)

Observations and interviews reveal that most street vendors at Narmada Terminal are negligent and lack discipline in religious practices. Their irregularity in performing fard prayers is driven more by identity and social image than by exclusive religious awareness. Aidil identifies factors that decrease religious observance, including attitudes, perceptions, and beliefs in religion.³⁷

³³Khairil Aswan, Habibatul Hidayati, and Rani Permata Sari, 'Business Location, Business Capital, And Infrastructure Facilities on Income Levels of Street Traders At Water Boom Tourism Object In Sawahlunto City', *Jurnal Apresiasi Ekonomi*, 11.3 (2023), 671–80 <<https://doi.org/10.31846/jae.v11i3.698>>.

³⁴Observation and interview results on July 2019: These street vendors mostly know and even memorize the pillars of Faith and the pillars of Islam, some can read the Qur'an well, and most cannot read at all.

³⁵Sujasmin and Mandria, (Lembuak Village Government) *Interview* (March 13, 2019).

³⁶ N Smart, *Religions of Asia* (Prentice Hall, 1993).

³⁷Aidil Anwar and others, 'Faktor Yang Mempengaruhi Kehidupan Beragama Dan Sosial Masyarakat Serta Aktivitas Ibadah Di Desa Simonis Kec. Aek Natas Kab. Labuhanbatu Utara', *JlIP - Jurnal Ilmiah Ilmu Pendidikan*, 5.10 (2022), 4015–19 <<https://doi.org/10.54371/jiip.v5i10.1001>>.

“We still practice Islam and we still pray. It's just that there are a lot of buyers, so we're finishing up this first sale. Just keep up your prayers and we'll make Qadha'.”³⁸

Street vendors show enthusiasm for personal rituals but less so when guiding others. Their fervor is evident in their own practices, but they are less attentive when involving their children and families. This phenomenon is unusual because, despite encouraging others to participate, traders themselves show less concern for religion. They prioritize rituals like tahlilan, selamatan, ngurisan, nyunatan, and rowah/syukuran, feeling guilty if not optimally performed, even incurring debt to finance them. They do not fully engage in the three stages of religious development—mystical, ontological, and functional—reaching only the mystical stage for recognition.³⁹ Individuals may experience cognitive dissonance when actions and beliefs conflict, encouraging others to follow religious norms to project piety despite their own inconsistencies.⁴⁰

“The activities of tahlilan, nyunatan, selamatan, and roah are important for the community, so all street vendors are really excited because these activities make people look Sholeh.”⁴¹

2. *Emotional Dimensions and Religious Experiences of Street Vendors at Narmada Terminal, West Lombok Regency*

Street vendors in Terminal Narmada, West Lombok Regency, display high but uncontrolled religiosity. They strongly reject being labeled irreligious, even if their practices suggest otherwise, aligning with Peursen's theory of religious and cultural shifts.⁴² Street vendors in Terminal Narmada, West Lombok Regency, display high but uncontrolled religiosity. They

³⁸ Rus and Adi, (Narmada Street Vendors) Interview (March 12, 2019).

³⁹ C. A. van Peursen, *Cultuur in Stroomversnelling: Een Geheel Bewerkte Uitgave van Strategie van de Cultuur*, ed. by Dick Hartoko (Yogyakarta: Kanisius, 1976).

⁴⁰ Leon Festinger, *A Theory of Cognitive Dissonance*, *A Theory of Cognitive Dissonance*. (Stanford University Press, 1957).

⁴¹ Nurtini and Saprudin, (Narmada Street Vendors) Interview (March 12, 2019).

⁴² Van Peursen.

strongly reject being labeled irreligious, even if their practices suggest otherwise, aligning with Peursen's theory of religious and cultural shifts.⁴³

“If we're told we're disobedient, we can get angry. But we're actually obedient. We believe in Allah SWT, who provides us with sustenance, and we often hold Syukuran events.”⁴⁴

These vendors are still in the mystical stage of religious development, following environmental influences without seeking deeper understanding or improvement of their rituals. Fasya (2018) calls this attitude Taqlid, where individuals practice religion by merely imitating others. This reflects the religious experience and behavior of street vendors at Narmada Terminal.

3. *Exoteric and Esoteric Dimensions of Street Vendors in Narmada Terminal, West Lombok District, (Narrative and Mystic)*

Street vendors in Narmada Terminal prioritize the exoteric over the esoteric dimensions of religion.⁴⁵ They emphasize ritual implementation over understanding the deeper meanings and goals, such as joint prayer and expressing gratitude. Religion should encompass all aspects of life, not just rituals (Hamid and Mokhtar, 2019). People may adhere to a religious worldview without regular practice, or engage in rituals without embracing the beliefs, like atheists praying in crises.⁴⁶

“if we don't attend the tahlilan, syukuran, the neighbors will talk behind our back and eventually stop inviting us to any social gatherings”⁴⁷

⁴³Jennifer Crocker, Brenda Major, and Claude Steele, ‘Social Stigma.’, in *The Handbook of Social Psychology, Vols. 1-2, 4th Ed.* (New York, NY, US: McGraw-Hill, 1998), pp. 504–53.

⁴⁴ Romisah and Sakimah, (Narmada Street Vendors, Interview) Interview (March 12, 2019).

⁴⁵ The esoteric aspects of religion include beliefs, faith, and appreciation, while the exoteric aspects include rituals and practices.

⁴⁶ Sander L. Koole, Marieke Meijer, and Carina Remmers, ‘Religious Rituals as Tools for Adaptive Self-Regulation’, *Religion, Brain & Behavior*, 7.3 (2017), 250–53 <<https://doi.org/10.1080/2153599X.2016.1156562>>.

⁴⁷ Romisah and Sakimah, (Narmada Street Vendors) Interview (March 12, 2019)

Interviews reveal vendors worry about missing rituals like tahlilan or syukuran, yet often neglect obligatory debts. Most vendors lack knowledge of the true meaning of these practices and do not explore the basis, question right and wrong, or evaluate the esoteric dimensions. Discussions on religion tend to address only exoteric issues. Moreover, religious authorities and institutions frequently prioritize the precise execution of rituals to maintain doctrinal adherence and consistency.⁴⁸ This emphasis on procedural accuracy may occasionally overshadow individual interpretation and comprehension.

“It's important to take part in events like ngurisan, roah, tahlilan and selamatan because they help us to be more respected.”⁴⁹

4. The doctrinal and Philosophical Dimensions of Street Vendors' Religious Beliefs at Narmada Terminal, West Lombok Regency

In the context of religious doctrines and philosophies among street vendors at Narmada Terminal researchers observed that subconscious religious doctrines heavily influence their daily religious behavior. As can be seen in the way these vendors diligently attending religious gatherings without understanding their meanings. They claim that this activity is perceived for generations. This indicates an imbalance between their philosophical understanding and daily practices. The vendors' religious behavior is more driven by doctrine than by conscious reasoning and searching for proper religious behavior.

These findings align with Geertz's theory that religious behavior is shaped by environmental doctrines. Additionally, emotional tendencies or fanaticism often dominate the motivation of certain religious followers to practice their beliefs.

5. Ethnic and Legal Dimensions of Street Vendors in Narmada Terminal, West Lombok District

Various patterns and behaviors emerge in the religious context of street vendors at Narmada

Terminal, West Lombok Regency. These behaviors are mostly confined to traders and considered legitimate among them but not universally applicable. Examples include: (1) Mild swearing: Vendors use mild swearing without causing discomfort or misunderstanding. (2) Borrowing: Borrowing used for lending money or goods, which are sometimes not returned. (3) Swearing as legitimization: Swear words legitimize attitudes, actions, or information, appearing serious but serving as validation.⁵⁰ (4) Special jokes and innuendos: Unique jokes and innuendos foster a sense of togetherness within the community.

These behaviors are specific to the street vendors and not legally applicable to the broader society. In terms of religious behavior, these patterns align with the concept of social functionalization of religion, as proposed by Peursen.⁵¹

6. Social and Institutional Dimensions of Street Vendors' Religious Behavior at Narmada Terminal, West Lombok Regency

Socio-religiously, the behavior of street vendors at Narmada Terminal, West Lombok Regency, shows aspects needing improvement due to their incompatibility with Islamic norms. Peursen views social, cultural, and religious behaviors as human strategies for facing the future, emphasizing that they are dynamic learning processes. This framework requires a dialogue between Islamic norms and the street vendors' religious behaviors.

The paradox is that their behavior, considered correct by them, needs adjustment to align with true Islamic norms for a balanced practice. Theological aspects of trading behavior show that religious understanding is influenced by previous beliefs. A comprehensive understanding of socio-cultural and religious roles helps face daily life with better awareness and balance.

⁴⁸ Jorg Kustermans and others, 'Ritual and Authority in World Politics', *Cambridge Review of International Affairs*, 35.1 (2022), 2–30 <<https://doi.org/10.1080/09557571.2021.1975647>>.

⁴⁹ Sartini and Sahnil, (Narmada Street Vendors) *Interview* (March 12, 2019).

⁵⁰ Researchers found this swearing expression, using Sasak-Lombok diction and terms, such as: kancut, cerubak, tain matem, and so on

⁵¹ Van Peursen.

7. Material Dimensions of Street Vendor Behavior at Narmada Terminal, West Lombok Regency

Street vendors at Narmada Terminal demonstrate a strong commitment to making material sacrifices for religious rituals and often volunteer to assist others in practicing these rituals and teachings. Researchers noted several key aspects of their religious behavior: (1) Despite showing religious "fanaticism," street vendors in Narmada Terminal do not consistently prioritize personal religious practices and rituals. They support religious activities while neglecting their own religious obligations, a concept aligned with Peursen's functionalist view of religion.⁵²

(2) Economic factors significantly detract from street vendors' attention to their religious practices and rituals at Narmada Terminal, reflecting Muthahari's idea that religion addresses human needs for justice and order. Kirchmaier et al.'s research also underscores the impact of economic factors on religious behavior.⁵³

The religious behavior of street vendors in Narmada Terminal is primarily influenced by hereditary, familial, environmental, and societal factors. Their current religious practices reflect inherited traditions and societal norms shaped by upbringing and societal pressures. In religious education, both familial heredity and environmental influences are pivotal in shaping personality and guiding individuals toward understanding religious values. Offspring raised in religious households often adopt religious convictions and practices due to inherited predispositions and socialization, with parents and familial figures playing crucial roles as exemplars of religious conduct.⁵⁴

⁵² Van Peursen.

⁵³ Isadora Kirchmaier, Jens Prüfer, and Stefan T. Trautmann, 'Religion, Moral Attitudes and Economic Behavior', *Journal of Economic Behavior & Organization*, 148 (2018), 282–300 <<https://doi.org/10.1016/j.jebo.2018.02.022>>.

⁵⁴ Chris J. Boyatzis, David C. Dollahite, and Loren D. Marks, 'The Family as a Context for Religious and Spiritual Development in Children and Youth', in *The Handbook of Spiritual Development in Childhood and Adolescence* (2455 Teller Road, Thousand Oaks California 91320 United States: SAGE Publications,

The Dynamics of Shifting Religious Behavior

Religion significantly influences the lives of street vendors at Narmada Terminal occupying a central role within their social framework.⁵⁵⁻⁵⁶ Geertz's concept of religious behavior emphasizes its manifestation in actions, reflecting personal attitudes and spiritual endeavors aimed at closeness to God.⁵⁷ Street vendors' religious practices extend beyond rituals, encompassing moral values embedded in their economic activities. The study explores these shifts in religious behavior through Ninian Smart's dimensions of religion.⁵⁸

Street vendors exhibit high emotional religiosity, yet this fervor often lacks cognitive understanding or cognitive awareness, reflecting a mystical stage of religious development⁵⁹. Their religious practices predominantly focus on the exoteric dimension, involving visible rituals rather than deeper esoteric meanings. This aligns with Peursen's theory on cultural shifts,⁶⁰ indicating a stage where religious practices are influenced by community norms and economic conditions.⁶¹⁻⁶² Apart from that, religion shows the way how to relate to God and fellow humans as social beings.

Street vendors at Narmada Terminal, West Lombok Regency, have high levels of religiosity in terms of emotions and experience. The term

Inc., 2006), pp. 297–309 <<https://doi.org/10.4135/9781412976657.n21>>.

⁵⁵ Ana Carneiro and others, 'Human Values and Religion: Evidence from the European Social Survey', *Social Sciences*, 10.2 (2021), 75 <<https://doi.org/10.3390/socsci10020075>>.

⁵⁶ Gary Wood and Tugrul Keskin, 'A New Introduction Sociology of Islam: Social, Political and Economic Transformations in Muslim Societies', *Sociology of Islam*, 1.1–2 (2013), 1–6 <<https://doi.org/10.1163/22131418-00101001>>.

⁵⁷ Geertz.

⁵⁸ Smart.

⁵⁹ Dina Biscotti and Nicole Woolsey Biggart, 'Organizing Belief: Interfaith Social Change Organizations in the Religion-Environmental Movement', 2014, pp. 413–39 <<https://doi.org/10.1108/S0733-558X20140000041019>>.

⁶⁰ Van Peursen.

⁶¹ Geertz.

⁶² Vassilis Saroglou and Adam B. Cohen, 'Psychology of Culture and Religion', *Journal of Cross-Cultural Psychology*, 42.8 (2011), 1309–19 <<https://doi.org/10.1177/0022022111412254>>.

“wild” can be used to describe that religious feelings and attitudes are not based on cognitive awareness or understanding. Cognitive understanding of religion will reflect religious attitudes and lifestyles. This becomes the basis and inspiration for the performance of religious rituals and practices. Religious behaviour that is still in the mystical plane (not yet in the stage of awareness/understanding), religion is only based on teachings that are incomplete explanations and understandings obtained. Religious understanding reflected in behaviour only follows the social environment or economic changes. Thus, religious behaviour can be said to be relatively “wild”. Dina and Nicole say that changes in the social or economic environment can affect a person's religious behaviour.

The exoteric and esoteric dimensions of religion refer to two levels of understanding and practice in religion. The exoteric dimension refers to the overtly visible understanding and practice of religion such as the performance of religious symbols or rituals. Meanwhile, the esoteric dimension refers to a deeper understanding and practice of religion such as the appreciation and search for the truth of a religious ritual⁶³. The majority of street vendors in this case are still limited to the exoteric, only focusing on ritual and trauma aspects, without a deep understanding of the esoteric meaning. Referring to Peursen's theory, this phenomenon can still be positioned in the second of the three stages of cultural shift, namely the mystical stage (still immersed in the surrounding world) and the ontological stage (humans take distance from the universe and themselves)⁶⁴.

There is a dominance of actualizing doctrines from the community and those before them in religious behavior over philosophical efforts to pursue truth. Dadang's perspective asserts that true beliefs related to religious behavior are

difficult to claim without an understanding of their background and origins⁶⁵. Thus, there is an imbalance between philosophical understanding and the daily religious practices of street vendors in Narmada Terminal. This finding is in line with Geertz's theory of religion and religiosity, which also highlights the emotional tendency or fanaticism that often dominates the motivation of followers of certain religions in practicing their religious beliefs.

The behavior of providing material assistance in religious ritual activities (material dimension) among the community is a form of solidarity that street vendors want to realize. According to Ana⁶⁶ and Salim⁶⁷, people provide voluntary assistance in the form of materials and prayers in religious rituals to strengthen social solidarity. Ideally, the daily religious behaviors practiced by street vendors are simple things in the realm of Islam, such as related to the laws of valid, void, wajib, halal, haram, the concept of gratitude, and istiqomah in the general understanding of Islam. But these things are not known and studied in depth the meaning of truth and its purpose.

Based on the dimensions of religious behaviour outlined above, the typology of religious behaviour among street vendors at Narmada Terminal, West Lombok Regency, cannot be equated with the typology codified by Geertz (abangan, santri or priyayi). The dynamics of religious behaviour among street vendors in Narmada Terminal, West Lombok Regency, shape their own pattern, namely conditional religious behaviour (sometimes resembling priyayi, at other times and opportunities resembling santri, and at certain times resembling abangan). Research by Ummay and Uddin, who observed the behaviour of street vendors in Dhaka, Bangladesh, describes a unique and

⁶⁵ Dadang Kahmad and Cucu Cuanda, *Sosiologi Agama* (Remaja Rosdakarya, 2000).

⁶⁶ Carneiro and others.

⁶⁷ Salim Ashar, 'Nilai-Nilai Pendidikan Islam dalam Tradisi Tahlilan Sebagai Harmoni Sosial Masyarakat Sudimoro Megaluh Jombang', *Sumbula: Jurnal Studi Keagamaan, Sosial dan Budaya*, 6.2 (2021), 183–212 <<https://doi.org/10.32492/sumbula.v6i2.4558>>.

⁶³ Aramdhan KP Permana, 'Diskursus Tafsir Esoteris dalam Al-Qur'an', *Jurnal At-Tadbir: Media Hukum dan Pendidikan*, 32.1 (2022), 12–35 <<https://doi.org/10.52030/attadbir.v32i1.123>>.

⁶⁴ Van Peursen.

conditional religious behaviour that occurs only during the month of Ramadan⁶⁸. Based on this, the religious behaviour of street vendors cannot be categorised with specific codifications because it is conditional and dependent on place and location.

Various Factors Influencing the Religious Behaviour of Street Vendors at Narmada Terminal, West Lombok Regency, West Nusa Tenggara Province.

There are several factors that influence the religious behaviour of street vendors at Narmada Terminal, West Lombok Regency. In order to discuss each of them systematically, they will be explained in the following order based on their sources:

1. Internal Factors

Intrinsic factors that influence the religious behaviour of street vendors in Narmada Terminal are mainly psychological in nature, such as personality traits, emotional and physiological needs, and personal experiences. This study found that these intrinsic factors mainly manifest in hope and fear.

“We find it difficult to pray on time because of our business. We're afraid that if customers come while we're praying, they'll go somewhere else. But we still pray”⁶⁹

The hope for improved economic and social well-being and the fear of deteriorating conditions in both aspects are consistent with the reasons for human religiosity cited by Muthahari. Religion emerges as a product of fear, a desire for a quiet, secure and peaceful life in the midst of society. Religion emerges because people yearn for justice and order. It is embodied as a mediation in the maintenance of certain positions and classes. These conditions are implicitly reflected in various religious behaviours: (1) Performing religious rituals hastily, almost as if in a hurry, reflects a

lack of mindfulness. Rather, it serves as a manifestation of necessity, providing a framework of social legitimacy.

(2) Their attention to religious practices and rituals is minimal. However, their attention to various forms of social religious activity is remarkably high. This includes both individual and communal activities carried out in the name of religion. This tendency prioritises social legitimacy over awareness. (3) They pay attention to the religious education of their families, especially their children. This stems from the hope that the next generation and their families will have a better life than they do.

It is important to distinguish between the need for social legitimacy and social justice. Social legitimacy tends to be a display, whereas social justice is directed and does not require a display. Social righteousness represents sincere social behaviour in the application of religious values.

2. External Factors

External factors also play a role in influencing the religious behaviour of street vendors in Narmada Terminal, West Lombok Regency. These external influences tend to be pragmatic and positive, such as: (1) Government policies and regulations: Government policies at various levels, including local government (Pemda), terminal management, village (Desa), hamlet (Dusun), neighbourhood association (Rt), and even social community groups such as "banjar", can influence religious practices. In this context, government policies provide a legal framework to regulate religious practices and create space for religious freedom. However, they also have the potential to become instruments of control that can hinder pluralism. Social organisations, such as 'banjar' in the case of street vendors at the Narmada terminal, can act as mediators between religious social activities and the community. According to Subki, government policies are increasingly influencing the religious behaviour of society⁷⁰.

⁶⁸ Ummay Sumaiya Mutiatul Rasul and Muhammad Salah Uddin, 'Blessings on a Cart: Ramadan and Street Vendors in Dhaka', *Asian Journal of Management*, 2023, 29–36 <<https://doi.org/10.52711/2321-5763.2023.00006>>.

⁶⁹ Sartini and Sahnil, (Narmada Street Vendors) *Interview* (March 12, 2019).

⁷⁰ Subki Subki, 'Religious Attitude of the Muslim Community of Lombok Island in the Covid-19 Pandemic

(2) Influence of modernity on religious behaviour: Modernity has complex and potentially both positive and negative effects on religious behaviour. On the one hand, modernity can encourage religious communities to become more critical and rational in their understanding of their faith. On the other hand, modernity can lead religious communities further away from their true religious teachings⁷¹. In the context of the street vendors at the Narmada Terminal, modernism appears to have a negative influence, as religious behaviour seems to manifest itself merely as a form of social legitimacy.

(3) Information and Communication Technology (ICT): Information and communication technologies facilitate widespread access to religious information through the Internet, social media platforms, and specialized applications. This allows individuals to practice religion in a more individualized and customized manner. On the other hand, the presence of technology has led the street vendors at the Narmada Terminal to become complacent in their search for the truth about religious practices. They are accustomed to simply following what they see through the information system. Ideally, technology should serve as a tool to explore the truth related to religious behavior and ensure that society does not simply imitate without understanding. Research by Kristiadji and Manurung indicates that technology, when used appropriately, can strengthen the foundation of spirituality and moral aspects of religious life.

(4) Educational Level of the Community (Communal Intellect): The educational level of the community correlates with religious perspectives and influences daily practices. Higher levels of education foster more open and critical perspectives. Individuals with higher levels of education have greater access to information and better analytical skills to discern the truth in

religious practices. Street vendors at the Narmada Terminal tend to have lower levels of education, resulting in less inclination to inquire and seek truth in their religious practices.

The Impact of The Type of Work Performed by The Vendors on Their Religious Behavior and Social Interaction

The settlement or residence of street vendors at Narmada Terminal, West Lombok Regency, is characterized by heterogeneity, creating a social life pattern that emphasizes friendships, partnerships with co-workers, or professional similarities. This heterogeneous environment shapes a more homogeneous and exclusive pattern of relationships, influencing interactions among them and within their family environment. This condition is related to the busy daily activities of street vendors in Narmada Terminal, West Lombok Regency, which are focused on economic activities. This phenomenon creates routines similar to mechanical robots that clearly define their types of work at certain times, thus affecting social interactions and religious behavior. Such conditions contribute to cultural and religious change⁷².

For street vendors in Narmada Terminal, West Lombok Regency, religiosity functions more as an attribute that adorns economic behavior rather than serving as the essence or primary motivator. This behavior is not an application of religious teachings; rather, it becomes a decoration and complement to economic activities. As a result, there is a significant influence of economic behavior on the religious behavior of street vendors in Narmada Terminal, West Lombok Regency. Religion shapes the mentality and economic motivation of society. Similarly, economics can serve as a driving force to improve the quality of religious behavior. Research in the village of Sekarang, Gunung Pati Terminal, shows that business ethics and economic actions are guided by known religious values. The deeper and more comprehensive the understanding of the truth of religious values, the

Season', *International Journal of Social Science Research and Review*, 4.4 (2021), 127–34 <<https://doi.org/10.47814/ijssrr.v4i4.115>>.

⁷¹ Ahmad Faqihuddin, 'Muhammad Abduh', *Tahdzib Al-Akblaq: Jurnal Pendidikan Islam*, 4.2 (2021), 27–38 <<https://doi.org/10.34005/tahdzib.v4i2.1598>>.

⁷² Van Peursen.

better the adherence in economic activities. Conversely, individuals with less knowledge of religious values tend to practice them superficially.

Low-income street vendors tend to value religious education in addition to formal education. This is consistent with religious motivation, which is related to the desire for a peaceful and tranquil life, fear, and the pursuit of well-being. Therefore, many street vendors in Narmada Terminal, West Lombok Regency, advocate and require their children to study religion as an alternative to finding tranquility outside of their economic activities and social stratification. In reality, religious teachings among street vendors in Narmada Terminal, West Lombok Regency, are applied in certain aspects of life, such as mutual assistance in social matters, including religious education, and various other rituals.

Religious teachings, values, and behaviors also influence the concept of characteristics worthy of respect. They show more respect to those with good manners and morals, those who understand social etiquette, and those who are knowledgeable about the community. Thus, the above description illustrates the impact of the occupation of street vendors at Narmada Terminal, West Lombok Regency, on their religious behavior. The fluctuations in their economic situation have a direct impact on the aspects of religious life they practice.

Conclusion

Based on the presentation of data, research findings, and the preceding discussion, it can be concluded that the religious behavior of street vendors in Narmada Terminal, West Lombok Regency, West Nusa Tenggara Province cannot be equated with Geertz's typology of religious behavior. The most prominent one is ritualistic behaviors without deep symbolic understanding. Some individuals may engage in religious rituals or practices without a deep understanding of their symbolic significance. For instance, attending religious ceremonies as a matter of routine or societal duty, absent contemplation of the rituals'

underlying meanings. Such conduct could potentially contradict Geertz's accentuation on the significance of symbolic elucidation within religious practices. Street vendors exhibit a conditional pattern of religious behavior influenced by both internal factors (hope and fear) and external factors (pragmatic positives such as government policy, modernity, technology, and educational level). In addition, economic conditions, types of jobs, and social demands also play a significant role and add meaning to street vendors' religious behavior and social interactions.

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