

REVITALIZATION OF SELF-IDENTITY OF THE PENELANDO ISLAMIC INDIGENOUS COMMUNITY AMIDST GLOBAL CULTURAL CHANGE IN SASAK COMMUNITY



Asep Achmad Hidayat¹ , Fajar Rohandy² , Hablun Ilhami³

*Correspondence:

Email:
hablunilhami@gmail.com

Authors Affiliation:

^{1,2,3}Universitas Islam Negeri
Sunan Gunung Djati Bandung,
Indonesia

Article History:

Submission: September 15, 2024
Revised: November 28, 2024
Accepted: December 27, 2024
Published: December 31, 2024

Keywords:

Penelando Islamic Indigenous
Community, Revitalization of
Self-Identity, Globalization,
Sasak Community, Cultural
Identity.

Kata Kunci:

Masyarakat adat Islam
Penelando, Revitalisasi
Identitas Diri, Globalisasi,
Komunitas Sasak, Identitas
Budaya.

Abstract

This study aims to examine the revitalization of self-identity within the Penelando Islamic indigenous community of the Sasak people in response to global cultural change. As globalization intensifies, indigenous communities face increasing challenges in preserving their cultural and religious identity while adapting to external influences. The Penelando community represents a unique case of cultural resilience, where tradition and modernity intersect. Using a qualitative descriptive approach with a sociological perspective, this research collects data through in-depth interviews with community members and stakeholders, as well as a literature review of relevant books and journal articles. The findings indicate that the Penelando Islamic indigenous community embodies an acculturative cultural-religious identity, reflected in their adaptive strategies, such as integrating modern agricultural practices with traditional belief systems. Traditional stakeholders play a critical role in maintaining communal identity by negotiating cultural continuity and change. Their accommodative stance allows them to selectively adopt global elements while preserving core values. This study contributes to the discourse on indigenous identity preservation by highlighting the dynamic interplay between local traditions and global influences. Further research is needed to explore similar adaptive strategies among other indigenous communities facing globalization, particularly in regions experiencing rapid socio-cultural transformation.

Abstrak

Penelitian ini bertujuan untuk mengkaji revitalisasi identitas diri dalam komunitas adat Islam Penelando di tengah perubahan budaya global. Seiring dengan semakin kuatnya arus globalisasi, komunitas adat menghadapi tantangan dalam menjaga identitas budaya dan keagamaannya sekaligus beradaptasi dengan pengaruh eksternal. Komunitas Penelando menjadi contoh unik ketahanan budaya, di mana tradisi dan modernitas saling berinteraksi. Menggunakan pendekatan deskriptif kualitatif dengan perspektif sosiologis, penelitian ini mengumpulkan data melalui wawancara mendalam dengan anggota komunitas dan pemangku kepentingan, serta telaah pustaka dari buku dan artikel jurnal yang relevan. Temuan penelitian menunjukkan bahwa komunitas adat Islam Penelando merepresentasikan identitas kultural-religius yang akulturatif, tercermin dalam strategi adaptasi mereka, seperti menggabungkan praktik pertanian modern dengan sistem kepercayaan tradisional. Para pemangku adat memiliki peran krusial dalam menjaga identitas komunitas dengan menegosiasikan kesinambungan dan perubahan budaya. Sikap akomodatif mereka memungkinkan adopsi selektif unsur global tanpa meninggalkan nilai-nilai inti. Studi ini berkontribusi pada kajian pelestarian identitas komunitas adat dengan menyoroti dinamika antara tradisi lokal dan pengaruh global. Penelitian lebih lanjut diperlukan untuk mengeksplorasi strategi adaptasi serupa di komunitas adat lain, terutama di wilayah yang mengalami transformasi sosial-budaya yang pesat.

INTRODUCTION

Globalization not only promises beautiful hopes for society but also raises problems, such as shifting values to the fading of a society's identity. The issue of community identity is unique in the era of globalization. The topic of identity is becoming more potent in the dynamics of modern society. There is an adage in the local community that globalization is considered biased. Western culture is a hegemonic actor that can cause changes in the joints of local community life, particularly related to the emergence of an identity crisis. Societies all over the world are currently being transformed in such a way by globalization.

Globalization has created interactions between races, tribes, religions, and countries in one large village called *the global village* (Majid, 1995). The era of globalization, characterized by advances in technology and information allows for interactions between people worldwide without time constraints and territorial boundaries (Azizy, 2004). It impacts on friction in almost all aspects of people's lives, from culture to religious communities. In the context of the *Penelando Islamic indigenous community* itself, the influence of globalization with its characteristics of advances in information and technology, can be seen in almost all aspects of the lives of the *Penelando Islamic indigenous community*. For instance, in the agricultural system, in addition to using their ancestral heritage methods in caring for rice, namely by using certain rituals, today, the *Penelando Islamic indigenous community* also uses modern products such as fertilizers, medicines, and the like.

Studies related to the *Penelando Islamic indigenous community* have focused more on the acculturative religious patterns and rituals of the *Penelando Islamic indigenous community* (H. S. Ali Jadid Al Idrus, 2020). This is inseparable from the dialectic between the culture of the Sasak people, which is more or less influenced by Javanese and Balinese culture with Islam itself (Jadid Al Idrus, 2020). In addition, studies related to the *Penelando Islamic indigenous community* have concentrated more on the values contained in the traditional rituals of the *Penelando Islamic indigenous community*. For example, Hablun Ilhami (2021) conducted a research entitled "Study of the Impact of Sufism and Sociological Values in the *Begen Tradition* as a Social Construction of the Pene Village Community, Jerowaru District." The main focus of the study is to see how the *begen tradition* becomes a social construction of the Pene Village community (Islam *Penelando*) (Ilhami, 2021). From previous studies, only a few or none have studied the revitalization of the identity of the *Penelando Islamic indigenous community* amidst the current global cultural change.

This article aims to fill the gaps in previous studies, especially those related to the revitalization of the identity of the *Penelando Islamic indigenous community* amidst the flow of global cultural change in the Sasak community. This article will answer four questions to obtain comprehensive facts related to the revitalization of the identity of the *Penelando Islamic indigenous community* amidst the flow of global cultural change: *first*, how is the identity of the *Penelando Islamic indigenous community* in the Sasak community? *Second*, how are the dynamics of the identity of the *Penelando Islamic indigenous community* in the era of globalization? *Third*, how

is the existence of the *Penelando Islamic indigenous community* amidst the flow of global culture? *Fourth*, how does the *Penelando Islamic indigenous community* respond to global culture?

The study of the revitalization of the identity of the *Penelando Islamic indigenous community* amidst changes in global cultural currents is critical because it will affect the policies and social systems of the Sasak community as a whole. In addition, this study will impact policy-making, which can provide a picture of the socio-religious structure, allowing it to map out previously unidentified obstacles.

The research method used in this article is a descriptive qualitative method, which means that the data is collected verbally and analyzed without using statistics (Moelong, 2011). The researcher employed a sociological approach to describe the relationship and reciprocal influence between various social phenomena, such as religion and culture, and the changes that occur in society (Soekanto, 2002). Researchers are directly confronted with the subjects and their environment in this study. This is done to obtain data related to the focus of the research, in this case, the revitalization of the identity of the *Penelando Islamic indigenous community* amidst global cultural change.

Data collection techniques are needed when conducting a study. In this study, interviews were conducted to obtain data related to the research topic. Interviews are a method of data collection in which one-sided questions and answers are carried out systematically to obtain data relevant to the topic under study. In this study, the researcher employed a semi-structured interview method in which the researcher asked questions that were not overly focused on one question but could evolve based on the researcher's needs. The data sources in this study were "M. P" as the regional head and traditional leader of Penelando and "A" and "S" as the local community. The regional head, traditional leaders and the local community were chosen as data sources because community leaders and the local community are familiar with the socio-cultural structure and history of the Penelando indigenous community. They will better understand the social, cultural, historical and religious construction of the *Penelando Islamic indigenous community*.

In addition, to obtain a comprehensive answer related to the research topic, namely the revitalization of the identity of the *Penelando Islamic indigenous community* amidst the flow of global cultural change, the researcher also traced previous studies in the form of books and journal articles. It was done as supporting data related to the research topic. Meanwhile, to analyze the data, descriptive philosophy was used, namely describing and presenting data from the findings obtained by the researcher through interviews and documents such as books or journal articles and others.

ISLAM PENELANDO: THE RELIGIOUS IDENTITY OF SASAK ISLAM

Penelando Islamic indigenous community is estimated to have been established or experienced its heyday around the 17th century. One of its leaders was Raden Surye Jaye Sumpenuh. Basically, the *Penelando Islamic indigenous community* is a kingdom, or more precisely, an *Islamic kademangan* ("M P", Interview, Pene Village, East Lombok). The *Penelando Islamic indigenous community* is a community that

provides a space for dialogue between culture and religion practiced by the local community, specifically Islam. There are several versions regarding the beginning of the arrival of Islam to the land of Sasak itself. Some believe that Islam was first brought by the son of Sunan Giri, namely Sunan Prapen, around the 16th century through the port of Lombok. Meanwhile, another opinion says that Sunan Pengging imported Islam from the Sulawesi area in 1640 (Fadly, 2008).

In the context of the Islamization of the Lombok region in general, it is inseparable from the approach used by the preachers. Preachers frequently adopt a cultural approach (Suprian J, 2015). Walisongo, for example, used a cultural approach by preaching in a way that was highly close to the customs of the local community. In the context of the Islamic model of the *Penelando Islamic indigenous community*, it is inextricably linked to traditional rituals based on the local wisdom of the local community, starting from the *begen ritual* (eating together) to the rituals of Islamic holy days such as *rowahwulan* (a ritual to welcome the month of Ramadan).

Penelando Islamic indigenous communities are incorporated into what the group calls the Penelando traditional ritual. The Penelando traditional ritual was inherited from the Pene kingdom around the 17th century which has been passed down to the present day. Penelando means "*saqqanggosaqbedoeqene*," which refers to something that is permitted and has a cause for doing so ("M P", Interview, Pene Village, East Lombok). The *Penelando Islamic indigenous community* has several traditional rituals that continue to be carried out by the community to this day, one of which is the Prophet's birthday, carried out by the *Penelando Islamic indigenous community* every Rabiul Awal month at the traditional *ulama's* house. The Penelando traditional rituals include the following:

- a. *Maulid* is a ritual to celebrate the birth of the Prophet Muhammad SAW, which is carried out by the *Penelando Islamic indigenous community* every Rabiul Awal month at the house of the traditional *ulama*.
- b. *Begenvillage cleaning ritual* is a communal eating ritual held in September or October.
- c. *Rowahwulan* or *Rowah Month* is a ritual to welcome Ramadan.
- d. *Malemanis* is a ritual of lighting or lighting candles or torches around the house on the last nights of the month of Ramadan.
- e. *Neylamet* is a ritual performed on certain things such as rice, buffalo, and other to obtain smoothness, blessings and satisfactory results. In terms of agriculture, for example, there is a ritual of *nyelametbinek or pare* (rice seeds).

In addition to the Penelando traditional rituals, several taboo behaviors are prohibited by the *Penelando Islamic indigenous community*. The existence of these prohibited behaviors is believed to harm the village environment and the lives of the *Penelando Islamic indigenous community* itself. These behaviors consist of the following:

- a. Letting hair down for women
- b. Wearing wet clothes
- c. Doing activities at dusk
- d. Talking to the person outside the fence ("A", Interview, Pene Village, East Lombok).

PENELANDO ISLAMIC INDIGENOUS COMMUNITY IN THE ERA OF GLOBALIZATION

Dynamics refers to an ever-changing a development or condition that represents a situation (Saragih, 2018). In this regard, the dynamics of a community group's identity are currently being highlighted in the context of globalization or global culture. Identity is highly important for a community group, yet it cannot be separated from its function of binding to marking a community group.

Nowadays, contact or friction between the culture or identity of one society with another cannot be avoided. It is the current impact of cultural globalization caused by the development of modern knowledge and technology. In this context, identity friction cannot be simplified as a natural risk in the cultural structure alone (Wimra, 2020). The dynamics or changes that occur in society are a complex problem involving many factors both from outside and within society. Society itself always experiences dynamics or movement, including indigenous communities.

Indigenous communities have ancestral origins passed down from generation to generation and have unique ideologies, values, and cultures as the community's identity (Nurohman & Gunawan, 2019). The word identity comes from English "identity," which is rooted in Latin, *idem*, which means "same," and *identidem*, which means "repeatedly." These two words form a new word, "identity," which means "side by side with those who are similar and one" (Salehudin, 2018). Thus, the word identity literally means the same in terms of form and content. Identity can reflect a group that has similarities appearance which is manifested in symbols and social attributes in society. Symbols and attributes then bind the content of the characteristics of the same social values and ideals, which become their social identity.

Henri Tajfel, the early initiator of identity theory, distinguished between group processes and processes experienced by individuals. As a result, we have to distinguish between the process of a person from others and the process of social identity that determines whether or not a person with specific characteristics is included in a social group (Salehudin, 2018). Identity is a process that goes from individuality to a group because of the similarity of unique characteristics of each individual in terms of how they behave. Group behavior can differ from individual behavior, so each individual will create a social identity amid a self-identity process that helps him to conceptualize and evaluate himself.

Social identity also includes many unique characteristics, such as a person's name, self-concept, religion, gender, and others. In this regard, the social aspect of social identity concerns the interaction between individuals regarding empowerment and power and the nature of the magnitude of human organizations (Proyogi, 2016). The concept of social identity itself can be understood by comparing individuals from one group with people from other groups (Rumahuru, 2018).

Penelando Islamic indigenous community itself is reflected in the values or norms that are the basis for the community's interaction with each other and the surrounding natural environment. These values or norms consist of several layers. The first layer is the overlapping value that motivates the *Penelando Islamic indigenous community* to become righteous human beings,

such as being obedient, *diligent*, and so on. The second layer is the *maliq value* (prohibition or taboo), which is the unwritten law that becomes the law, limiting the community's interaction with each other and the surrounding natural environment. The third layer is the collective values for the common good, namely by prioritizing *sangkepor* deliberation in making a decision (Wahyudin, 2018). In addition, the ancestral spirits in the belief system of the *Penelando Islamic indigenous community* have a divine dimension that can be a supernatural intermediary for conveying all requests related to the interests of the community. Here, the role of the traditional leaders is highly crucial because the traditional leaders have the authority to carry out all religious rituals of the community. Furthermore, "A," the *Penelando Islamic indigenous community*, explained that:

"The existence of traditional leaders as heirs of the ancestors is essential in society's life. They are parents who must be listened to and obeyed since they are the leaders or successors of the ancestors who should be the society's reference" ("A", Interview, Pene Village, East Lombok).

One of the functions of belief is to form the basis of values that become rules for making decisions (Dalil & Rahardjo, 2019). Basically, the social and legal systems of the *Penelando Islamic indigenous community* are based on a belief system. In this case, all actions are based on what is believed, which is a legacy from their predecessors. In terms of agriculture, for example, to increase production, the *Penelando Islamic indigenous community* does it in ways passed down by their ancestors. One common way is to perform certain rituals such as the *nyelamet ritual* and others. Amidst today's era of globalization, the *Penelando Islamic indigenous community* itself is no different from rural communities in general. In terms of agriculture, to maintain and care for rice and support the success of the harvest, the *Penelando Islamic indigenous community* uses the old methods inherited from their ancestors and does it in modern ways, such as replanting, providing modern fertilizers and so on. In line with the government's efforts to provide equal education throughout the region, including the *Penelando Islamic indigenous community*, this has caused more or dynamics or changes in the *Penelando Islamic indigenous community*, such as in terms of agriculture and so on.

In the context of religion and identity, Hans Mol provides a clear picture of the relationship between identity and religion. Mol puts forward four characteristics of religion's role in society's life. *First*, religion plays a role in dramatizing dialectics in society, commonly called myths, in the form of primitive beliefs and moral wisdom. Myths, theology, and ideology provide a guide for individuals and society to build a better life. *Second*, religion creates a transcendental order in society. The more complex a society is, the more important the existence of "the highest sacred value" becomes in maintaining social order. *Third*, religion can develop emotional attachment and social commitment. Commitment related to religion leads to a common will. It becomes an emotional grip in the complex centering of identities. *Fourth*, religion, especially in the form of rituals, can uphold the value of togetherness. Rituals give a sense of belonging and identity for humans in a

community or group (Salehudin, 2018). The substance of the relationship between religion and identity in indigenous communities themselves cannot be separated from what they believe in as something sacred (Rozi & Taufik, 2020; Ruhlessin, 2020).

PENELANDO ISLAMIC INDIGENOUS COMMUNITY AMIDST GLOBAL CULTURAL FLOWS

The word "globalization" comes from the English term, namely *globe* and *globalization*, which means the world or the process of entering the scope of the world (Salehudin, 2018). In a social context, globalization is a term related to the era of increasing interdependence between nations and between people throughout the world through trade, politics, travel, popular culture, and other forms of social interaction. This results in the blurring of the boundaries of a country. In addition, globalization is a process of social interaction without any distance limitations, which broadens the scope of human life, particularly regarding social role and function when considering the world as a single entity (Rudy, 2003).

Roland Robertson explains that the phenomenon of globalization focuses on the idea of glocalization, which is the opposite of globalization as a world system. Glocalization is a process of "global" and "local" integration. Furthermore, Robertson explains that people who emphasize glocalization adopt several important elements of globalization. *First*, the world is growing increasingly pluralistic. *Second*, local individuals or groups have great authority to adapt, renew, and maneuver in a glocal world. *Third*, social processes are interdependent relationships. Globalization provides various kinds of reciprocity from nationalist or ethnic camps, resulting in glocalization. *Fourth*, commodities and media, arenas, and power are key in the process of cultural change in the late 20th and early 21st centuries. They are not seen as coercive forces but rather as providers of material to be used in individual and collective creations throughout the glocalized world (Djaya, 2012).

The existence of indigenous peoples is a clear indication of a pluralistic country (Rachel 2019). The *Penelando Islamic* indigenous people themselves are an embodiment of the Sasak people's religious culture. The religious rituals carried out by the *Penelando Islamic indigenous people* are inseparable from the elements of the Sasak people's culture. Amidst the hustle and bustle of globalization and the Arabization of Islam promoted by the mass media, whether through television, print media, or others, the *Penelando Islamic indigenous community* continues to firmly hold and practice the teachings of Islam as taught and inherited by their ancestors. Religious rituals such as *rowahwulan* or *rowah month*, village cleaning rituals, and others are still carried out. Those are done in order to maintain and preserve the ancestral heritage as one of the identities and characteristics of the *Penelando Islamic indigenous community*.

PENELANDO ISLAMIC INDIGENOUS COMMUNITY RESPONDS TO GLOBALIZATION

Globalization is more than just a process of cultural hegemony; it provides opportunities for the emergence of a world life that is increasingly heterogeneous, pluralistic and so on. Globalization allows space for every society, even marginalized

societies, to have the same space and opportunity to adapt and explore self – values in the globalization arena. Society is not an inanimate object that can merely accept and follow external stimuli. However, it is an important and creative agent capable of determining what elements can be accepted, adapted and rejected based on the needs and vulnerabilities of its identity. In responding to globalization, the *Penelando Islamic indigenous community* tends to be accommodating. This can be seen from the agricultural system of the *Penelando Islamic indigenous community*, which combines a belief system and globalization products, such as the use of fertilizers in their agricultural system. Currently, in caring for rice, the *Penelando Islamic indigenous community* does not only use old methods based on belief systems, such as *nyelamet* and more. However, today, the *Penelando Islamic indigenous community* has employed modern methods such as the use of fertilizers, and medicines ("A", Interview, Pene Village, East Lombok).

Penelando Islamic indigenous community with a handful of their beliefs and rituals is confronted with different conditions of the times. Globalization demands a quick response from local communities, such as the *Penelando Islamic indigenous community* whether to accept or reject it with the following consequences. On the one hand, globalization is a threat to local communities where there is an assumption that globalization can shift local cultures. On the other hand, globalization is an opportunity for local communities to show their existence amidst a pluralistic global world.

1. Strengthening identity amidst the current of globalization

Globalization is a historical inevitability that communities or even religions cannot stop. As a result, communities can respond to globalization rather than fight it and utilize it to strengthen their identity. The *Penelando Islamic indigenous communities* have intelligently responded to globalization while maintaining their identity and authenticity. Broadly speaking, there are at least two processes carried out by the *Penelando Islamic indigenous community* to maintain their identity amidst global culture. The first two concepts are habituation and institutionalization. Identity is socialized and internalized through habituation and institutionalization, for example, cultural traditions that continue to be maintained and implemented until now, such as *mauled*, *begem*, and others. In this way, there will be a process of internalization of values that will ultimately strengthen the community's identity. Furthermore, "MP," as the head of the *Penelando* tradition, explained that:

"The existence of traditions, such as maulid to begem, in the context of the Penelando indigenous community amidst global culture is critical. These cannot be separated from the identity or customs that are characteristic of the Penelando Islamic indigenous community. These traditions have been continuously maintained until now and will continue to be passed down from generation to generation" ("M P", Interview, Pene Village, East Lombok).

The second step is to strengthen ancestral authority. One effective way to "fight" the strategy of globalization co-optation is by strengthening ancestral authority. Ancestors are extremely important to the *Penelando Islamic indigenous community*. The *Penelando Islamic indigenous community* relies on and fortifies themselves with

the heritage of their ancestors, namely by obeying and carrying out the teachings of their ancestors. The concept of *maliqor pamali* is a clever tactic to respond to globalization. Because of *maliq or pamali*, the *Penelando Islamic* indigenous community maintains their ancestors's teachings and identity. The ability of the *Penelando Islamic indigenous community* to defend itself shows that globalization does not merely create cultural homogenization, but facilitates the creation of cultural plurality. Globalization provides an ample space for all cultures to appear and show their existence. Indigenous communities, such as the *Penelando Islamic indigenous community*, are not inanimate objects without the ability to respond to their surroundings. However, creative creatures can choose parts of globalization to strengthen themselves or reject them because they contradict with their community's identity.

2. Identity defense agents amidst of the flow of globalization culture

Globalization provides a fantastic opportunity for local communities to carry out creative self-actualization according to their abilities, needs, and goals. The *Penelando Islamic indigenous communities* can creatively maintain their identity amidst the flow of global culture. It is inseparable from the importance of the role or existence of elders or traditional leaders. The existence of elders or traditional leaders is crucial in all aspects of the life of the *Penelando Islamic indigenous community*. Regarding this, "MP," as the traditional leader of Penelando, explained that:

"Mangku (customary leaders) are a depiction of ancestors. Mangku's words and deeds are a legacy that must be believed and obeyed. Mangku has an important role and function amidst community life. Mangku is a reference for the community in carrying out activities and interacting well with each other and the surrounding natural environment" ("M P", Interview, Pene Village, East Lombok).

All religious rituals based on local culture of *Penelando Islamic* indigenous community are led by elders or traditional leaders. Traditional elders, such as traditional *kyai* or leaders, have the legitimacy to "regulate" society (Alkaf et al., 2021; Wati, 2023). In the context of globalization, the existence of elders or traditional leaders is fundamental. It is because elders or traditional leaders have the "authority" to mobilize their communities to accept or reject globalization (Campbell & Teusner, 2011; Sulistyati, 2022). Their communities will follow the acceptance or rejection of globalization carried out by elders or traditional leaders because rejecting or opposing elders or traditional leaders is equivalent to refusing or confronting their ancestors's authority.

CONCLUSION

Globalization is a reality that must be accepted and faced by everyone, including local communities, such as the *Penelando Islamic indigenous community*. Globalization necessitates a new world order called the global village, a world that is no longer limited by religious, ethnic, state administration, and political boundaries. This situation is often considered a threat to local identity because it encourages cultural homogenization. Globalization provides space for every individual or group

to build their identity freely according to their wishes. However, in such conditions, individuals can be trapped in a situation without identity, making it difficult to identify themselves and give meaning to their lives. The *Penelando Islamic indigenous* community shows that the advance rapid of globalization has not swept them away. Local communities, based on culture and religion, are not a collection of inanimate objects that can only surrender to external influences, but a collection of living beings who have the authority to act, namely to choose and respond to every value that comes from outside themselves and their community.

Penelando Islamic indigenous community is known as a community that adheres to the cultural heritage of their ancestors, starting from traditions such as *maulid*, *beqen*, and others. However, considering the nature of the era that continues to advance and develop, friction between the values and identities of one with another cannot be avoided. Globalization is not only about what happens outside society but also touches the most intimate aspects of people's lives, such as values and norms. In this context, studies on indigenous communities, especially the *Penelando Islamic* indigenous community and global culture, need to be developed considering the era that continues to move and change.

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