



# RELIGIOUS DYNAMICS IN SASAK TRIBAL SOCIETY: TYPOLOGY OF RELIGIOUS PRACTICES AND RESPONSES TO MODERNITY IN PASANGKAYU

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## ABSTRACT

Typology of religion among Sasak people and how interaction between group immigrants and local society can influence the dynamics of religious values in daily life in Kasano Village, District Pasangkayu. Typology of religion among the Sasak Tribe community in Kasano Village is dominated by the Islamic religion, which becomes a spiritual and moral foundation in everyday life. The practice of Islamic religious practices, such as prayer, fasting, and obedience to religious teachings, becomes an integral part of the social and cultural Sasak Tribe society. Values religious like tolerance, justice, and love, Darling participates in forming a harmonious social identity. Although there is a difference in understanding between the young and the old, both of them still honor religious values as an integral part of the Sasak Tribe Identity. Interaction between the group of immigrants and the Sasak people in Kasano Village is in progress, harmonious with each other's tolerance and mutual honor. Close cooperation and an attitude of inviting each other, reflecting integration, strong culture, and harmony. Interaction This brings a positive impact in strengthening the connection between the group and creates an inclusive, harmonious, and fully social environment where each member is rewarded. Interaction between cultures also helps deepen understanding of values, religious beliefs, and maintains the diversity of cultures.

**Keywords:** Religious typology; social interaction; Sasak tribe

## 1. INTRODUCTION

The Sasak tribe that has inhabited Lombok Island for 4000 years, in terms of behavior, lifestyle, and social interactions, reflects followers of Islam. The entry of Islam in Lombok developed several opinions. First opinion says that Islam entered Lombok from Macassar via Sumbawa approximately the beginning of the 16th century, brought by Sunan Perapen, son of Sunan Giri. The opinion is that Islam entered Lombok for the First time around the 13th century

AD (between 1201 and 1300 AD). Brought by the muballiq from Baghdad (Iraq), named AsyShaykh As-Sayyid N ū rrrasy ī d Ibn Hajar al-Haytami. The people of Lombok Island, in general, are more familiar with the term 'Ghaus' Abdurrazzāq.<sup>1</sup>

Life Religion is formed from faith and devotion shown in life every day, with this indicator mainly from life religion being faith and devotion that is seen from knowledge about religious teachings. Beliefs and teachings are realized in the form of religious practice in life every day. So, what is meant by with life religious is A practice of religious activities carried out by someone who is motivated by faith and belief in the teachings they believe as proof that they have tried to become a pious person.<sup>2</sup>

Regency Pasangkayu (North Mamuju) is one of the districts. The district was recently formed and separated as an autonomous area, forming a business unit. This capable unit unites the perception of all elements of the existing society. This is done so as not to cause inequality in decision-making and implementing the resulting decisions. One of the efforts to realize the matter is the moment change of the district name, Pasangkayu. The Pasangkayu area is also supported by the residents who live there, including various tribes, races, and religions. Regency Mamuju part north also becomes a factor in the Pasangkayu area supporters for standing as A Regency.

Regency wood installation with Mother City Pasangkayu, including the Regency's youngest, is located in the northern part of West Sulawesi. The district. This is the result of expansion from Regency Mamuju. This city is a combination of the subdistrict wood installation together with the subdistricts Sarudu, Baras, and Bambalamotu, which were previously part of the Regency Mamuju before being expanded in 2001.

On January 27, 2004, the Indonesian House of Representatives issued a Decree approving North Mamuju as a new regency. That's when public attention was aimed at the Government's new North Mamuju. Where about 100,000 people live, North Mamuju is pouring out its attention for the sake of building a new Regency. This is. Sarudu Village Subdistrict, the Snail, is one of the places with a history of the formation of North Mamuju. On June 18, 2001, the meeting took the initial steps taken by the Committee for the formation of North Mamuju. This is the place of birth for a number of characters who play a role in the formation of Regency North Mamuju, such as Yaumil RM, Agus Ambo Djiwa, and other committee members.

Before we understand the perspective of religion, culture, and society, we must first understand the existence of religion. Religion is a certain belief that is adhered to by a large part of the public to guide life. Religion concerns beliefs and various practices, as well as a social problem at the moment. This is always found in every public human being. Therefore, the question is how it should be viewed from a sociological perspective. In view of sociology, the main thing about religion is its function for society. Where the function is known, it refers to

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<sup>1</sup> Muhasim Muhasim, 'Pengaruh Islam Terhadap Budaya Kerja Suku Sasak', *Palapa*, 4.1 (2016), h. 21–43.

<sup>2</sup> PRATAMA FERNANDA, 'POTRET KEHIDUPAN BERAGAMA PADA MASYARAKAT MULTIETNIS DAN MULTIAGAMA DI DESA SINAR BARU KELURAHAN KURIPAN TELUK BETUNG BARAT BANDAR LAMPUNG' (UIN Raden Intan Lampung, 2023).

donations made by religion or institutions, other social groups, to maintain public integrity, as businesses are actively involved in progress in a continuous way.<sup>3</sup>

Sasak Tribe Newcomers in Kasano Village, Regency Pasangkayu, carry as well as system beliefs and values, religious influences, dynamics of life, public, and local. Interaction between immigrant groups and the local society creates changes in the typology of religion and its influence on religious values. As for the percentage of followers of Islam in the Regency wood installation, overall, that is as much as 86.47 %.

Based on the background that has been put forward above, there are formulation problems in research. This is:

1. How does the typology of religion among the Sasak tribe community strengthen religious values in cultural aspects?
2. How can the interaction between immigrant groups and local society influence the daily religious values in life?

How does the public respond to the ethnic group Sasak and traditional religion in the modern era?

## 2. METHODS

This study used descriptive qualitative research with the Simple Random Sampling method because it discussed *"Dynamics of Religion in Sasak Tribe Society: Typology, Practice of Religiousness, and Response to Modernity in Pasangkayu"*; thus, the researcher will discuss in depth the object to be researched.

According to Norman K. Denzin and Yvonna S. Lincoln, two experts in qualitative research, qualitative research is research that uses background naturalism with Meaning interpretation of phenomena that occur and are carried out with a method involving various existing methods.<sup>4</sup>

Monique Hennink, a professor in *the Hubert Department of Global Health at the Rollins School of Public Health* and author from *'Qualitative Research Method'*, explains that study qualitative is A an approach that allows researcher For observe experience in a way detailed, with use specific method like interview in-depth, focus group discussion (FGD), observation (observation), analysis content, virtual methods, and history life or biography.<sup>5</sup>

Based on several expert opinions, it can be concluded that qualitative research is a study that provides more detailed results, giving freedom to the researcher to collect the necessary data using various existing methods. In research, this approach uses an inductive approach, where data will be collected first, then analyzed to produce greater findings and a wider understanding of the typology of religion and religious values in the public context of the Sasak tribe immigrants to Kasano Village.

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<sup>3</sup> Laode Monto Bauto, 'Religious and Cultural Perspectives in the Life of Indonesian Society (A Review of the Sociology of Religion)', *Journal of Social Science Education*, 23.2 (2014), h. 11–25.

<sup>4</sup> Albi Anggito and Johan Setiawan, *Metodologi Penelitian Kualitatif* (CV Jejak (Jejak Publisher), 2018).

<sup>5</sup> Cosmas Gatot Haryono, *Ragam Metode Penelitian Kualitatif Komunikasi* (CV Jejak (Jejak Publisher), 2020).

Data sources in the study: This is the community in Kasano Village. The data sources needed for the support study are as follows:

Primary data is data obtained directly from results observation and interviews with related parties, such as religious leaders, community figures, community members, from the Sasak tribe, and local tribes. Secondary data, namely data that has existed and is composed in a systematic way, as well as results of studies or summaries from related documents , such as government reports.

### **3. RESULTS AND DISCUSSION**

#### ***Village Overview Kasano***

Kasano village is one of the six villages in Baras District, which consists of 12 hamlets. The beginning of the establishment of Kasano Village, which began in 2007, was led by one of the first village heads, namely H. Sumri Hasan. At first, the village of Cassano was inhabited by two tribes, namely the Kaili tribe and the Mandar tribe. Along with development time assimilation and exodus of tribes entering and leaving, Kasno Village becomes an inhabited village with various regional tribes, starting from Bugis, Mamuju, Makassar, Tatar, Palopo, Bali, Java, and Sasak.

In general percentage, Tribe the largest inhabitant village in Cassano is the Kaili tribe, whose number in the presentation is almost reaching 60% compared to other tribes. This is because the Kaili tribe is the first inhabitant of the village of Kasano.

Since its founding in 2007 until now, Kasano Village has had a number of residents, as many as 4342 people, consisting of 2208 men and 2134 women, with a total of 1212 heads of families spread across 12 hamlets. Kasano Village has had its own three village heads since 2007 to the present moment.

The diverse ethnic groups that inhabit Kasano Village describe a rich social and cultural life in this region. Interactions between various ethnicities and cultures have formed the unique and distinctive identity of Kasano Village. This has become potentially big for the development and construction of more inclusive and harmonious villages.

- a. H. Sumri Hasan took office from 2007 to 2013
- b. Munawir took office from 2014 to 2019
- c. Mansyur took office in 2019, s / d Now.

#### ***Condition Village Geography***

Kasano Village, located in Baras District, has an area of around 55.29 square meters. Geographically, Kasano Village is in the northern part of Baras District with clear territorial boundaries. Next to the north, Kasano Village borders Singgani Village Subdistrict Lariang, while next door to the south, it borders Ward Baras District Baras. To the west, Kasano Village borders the Makassar Strait, and to the east, it borders Balanti Village in Baras District.

Kasano Village Office is located in the hamlet area of Lambara and has an area of 55.29 square meters, divided into various areas. The area covers road axis 5 hectares wide, road village 8 hectares wide, road farmer 100 hectares of swamps 5 hectares wide, channel river covering 174 hectares, river large (Majene) covering 38 hectares, residential area covering an area of 10115 hectares, buildings nest swallow 10 hectares of land Sleep covering 100 hectares, and a freshwater pond covering an area of 14 hectares.

### ***Village Geohydrology***

The Kasano Village area is crossed by a river that is the River Majesty, as the boundaries with Balanti Village, Motu Village, and Lariang Village, whereas the boundaries with other villages are the River Small.

### ***Village Demographics***

Based on the data update in 2024, the number of Kasano Village residents consists of 4,342 souls, with details as follows:

**Table 1.** Kasano Village Population Data

NO	HALLMARK	TOTAL POPULATION			TOTAL KK
		L	P	LP	
1	SALUKAILI	234	261	495	138
2	SALUKAMBUNO	166	163	329	92
3	SHEETS	262	254	516	129
4	SIDONDO	193	187	380	122
5	BURANGGE	240	232	472	124
6	KAREO	213	188	401	108
7	KAYUMAMPU	55	65	120	42
8	MAJENE	135	111	246	85
9	WAEKAME	171	182	353	112
10	WAETUO	125	112	237	66
11	KAPOHU	197	204	401	109
12	KAPHAHA	158	182	367	85
	AMOUNT	2.208	2.134	4.342	1.212

Data Source: Research Results, Kasano Village Office, Baras District 2024.

Kasano Village, which is predominantly populated by people who adhere to Islam, experiences developments that bring religious diversity in the midst of society. Although Islam is the majority religion, there are also adherents of other religions living in Kasano Village, such as Christians and Hindus. Diversity runs with the principle of high tolerance, where adherents of different religions can appreciate and respect one another's religious rules.

In the population data, it is seen that the number of people who adhere to Islam reached 4,318 people, while there are 15 Christians and 9 Hindus. Mosque becomes the main place of worship in Kasano Village, with a total of 13 a mosque that serves the spiritual needs of society with diverse religious beliefs.

The tribes that inhabited Kasano Village at that time. There are many kinds of so that make various types of diversity, but still dominated by the Bugis Tribe. The following is a table of the tribes in Kasano Village:

**Table 2.** Residents of Kasano Village, According to Tribe

NO	ETHNIC GROUP	AMOUNT
1	BUGIS	1,086
2	MAMUJU	156
3	MANDAR	287
4	KAILI	2.216
5	PALOPO	81
6	MAKASSAR	95
7	TATOR	40
8	BALI	2
9	SUMATRA	3
10	SASAK	241
11	JAVA	135

Data Source: Research Results, Kasano Village Office, Baras District 2024.<sup>6</sup>

From population data according to the above search, it is clear that the number of resident farmers in Kasano Village, Baras District, Regency, is high, compared to other livelihoods.

Based on the results of the interview, it shows that the party government keeps trying to add in various fields, so that the service to the community in Kasano Village, Baras District, Regency, wood installation is far more extensive.

Based on results of the interview, the party government keeps going to try to add in various fields, so that the service to the community in Kasano Village, Baras District, Regency, wood installation can be far more effective. Efforts. This covers improvement of infrastructure, development of the local economy, as well as repair of quality public service for the inhabitants of the village.

With existing attention and support from the government, it is hoped that it can push for improved welfare for the people of Kasano Village, especially for those who work as farmers. Development of the agricultural sector, in a comprehensive way, accompanied by improvement in access to adequate facilities and infrastructure, can become key to increasing productivity and power competition results in farming in the village.

### ***Condition Government***

#### **a. Division of Village Areas**

Conditions of the area in Kasano Village are divided into 12 hamlets, with a total of 1212 families.

#### **b. Structure Organization Village Government**

<sup>6</sup> Ru'aidah, Head of Government Section of Kasano Village Baras District, Regency Pasangkayu, "Interview", Village Office, Date 13 August 2024.

Kasano Village adheres to a system of institutional Village government with minimal pattern.

This study presents the description of data and findings obtained using the methods and procedures described in the previous chapters. Description This contains a description of the data presented with the Topic in accordance with the questions in form patterns, themes, tendencies, and motifs that emerge from the data based on data collection with interviews, observations, and documentation conducted related to " Typology of Religion of the Sasak Tribe Regarding Values " Religion in Kasano Village Regency " Installation of wood."

Religious Typology Among the Sasak Tribe: Strengthening Religious Values in Cultural Aspects

The term Typology of Religion in context. This can cover about understanding and beliefs that exist among the Sasak tribe, as well as how beliefs influence the practice of religion, norms, and values that are upheld tall in life, social, and cultural.

The majority of the Sasak people who live in Kasano Village adhere to Islam overall. Belief in religion has become a main pillar in forming identity and values upheld tall in life, daily in the Sasak Tribe community in Kasano Village, Regency. Install the wood.

With Islam as the main religion, the Sasak tribe community in Kasano Village operates its daily life following teachings and values that highly uphold religious beliefs. Practice consistent religious beliefs, such as regular worship and obedience to religious norms, strengthening social and cultural bonds in the Sasak Tribe society. Values like tolerance, justice, and love become a runway for interaction, social mutual respect and support, creating harmony and diversity in the community.

Existence values not only as guidelines in carrying out worship, but also as the governing principles of interaction in social everyday life in the Sasak Tribe Society. Tolerance allows the existence of harmony between individuals with diverse backgrounds and beliefs, while justice and love become pillars in building mutual relationships of respect and support. Thus, the values and religious beliefs held firm by the Sasak people not only form their spiritual identity, but also become the foundation for a creative environment, inclusive and full of social harmony in Kasano Village.

Based on the results of the interview with Mrs. Ida, it can be concluded that the Sasak people are growing in a thick environment with religious values and always carry out religious celebrations in a routine manner. They are taught to respect parents as a form of respect for values and religious beliefs. In addition to the celebration of religious holidays like Eid al-Fitr and Eid al-Adha, the Sasak people also have a unique tradition, namely " Ketupat Lebaran ", which is carried out a week after Eid al-Fitr. Tradition: This shows rich cultural and diverse religious celebrations, which are an important part of life in the Sasak Tribe Community. Tradition. This also reflects uniqueness and diversity in the implementation, celebration, and enrichment of religious values, diversity, and solidarity in the Sasak Tribe community.

From the results of the interview with one of the Sasak tribe communities, it can be concluded that, besides carrying out religious celebrations, the Sasak people also carry out religious rituals in ceremonial customs. Religious rituals. These have become an integral part of

various ceremony customs, such as wedding ceremonies, birth ceremonies, and other ceremonial customs. Through religious rituals in ceremonial Customs, the Sasak people maintain and strengthen spiritual and cultural values in their lives, as well as strengthen social and spiritual bonds in their community. Religious rituals in ceremonial customs become a form of rich tradition and local wisdom that is highly valued by the Sasak people.

Religious rituals in ceremonial customs become symbols of rich traditions and local wisdom that are highly valued by the Sasak people. Through the implementation of this ritual, a strong bond was established between values, religion, culture, and spirituality in the life of the Sasak tribe community. Religious rituals are not only a form of worship, but also a means to tighten the social and spiritual connections among members of the community.

By maintaining and celebrating religious rituals in ceremonial customs, the Sasak people not only maintain their cultural and traditional heritage but also strengthen social and spiritual bonds within the community. Religious rituals become a reflection of local wisdom, and wealth inherited from tradition from generation to generation, as well as a solid foundation for awakening spiritual and cultural values in daily life in the Sasak tribe community.

On the other hand, the younger generation shows a more modern and open interpretation of change in society. They tend to see traditions and values as religious with a more flexible view, often adapting religious teachings to the context of the times that continue to change. Although the young generation still respects and appreciates religious values as an integral part of the identity of the Sasak Tribe, it does so in a contemporary way.

The difference in understanding between Generation Young and Generation Old in the Sasak people reflects the dynamics of intergenerational richness, values, and local wisdom. With the generation old who maintain tradition and the generations of young people who bring a new perspective, the Sasak people can keep evolving and adapting to the changing times without losing their roots and religion, which has become a sustainable community. Thus, cooperation intergenerationally becomes key in guarding the inheritance of culture and wisdom of the local Sasak Tribe, while still relevant in the present context.

Viewed from the perspective of Sharia and Sufi orders, the religious typology of the Sasak people in Kasano Village shows two interrelated dimensions that are completely influenced by the practice of religion and value diversity in cultural aspects. The majority of the Sasak people adhere to Islam as their religion, runway the main religion in life every day, with religious practices such as prayer, fasting, and obedience to religious teachings that become an integral part of social and cultural values. Religious values like tolerance, justice, and love help form identity and interaction, harmonious social relationships in the community, according to the principles regulated by Sharia in Islamic religious law.

Besides that, the dimension of the tarekat is also present in the practice of religious Sasak people, referring to the experience of mysticism and spirituality in Islam. Spiritual practices that strengthen the bond between social and spiritual in the community, as well as experience mystical and spiritual through the tarekat, providing a strong spiritual foundation to strengthen values, religion, culture, and harmony in life, in the Sasak tribe community.

Whereas seen from the cultural aspect, the religious typology of the Sasak tribe in Kasano Village reflects tight integration between belief, religion, and values upheld by the culture. Practice the Islamic religion, which is a fundamental aspect of daily life. Not only play a role as a spiritual aspect, but also as an element of culture that strengthens the identity of a tribe and enriches the cultural heritage. Celebration, religion, and tradition, unique such as "Ketupat Lebaran", become an important part of life, social and cultural Sasak tribe society, reflecting rich local traditions that are upheld.

Differences in understanding between the young and the old show the dynamics of intergenerational richness and wisdom, local values, with cooperation intergenerationally becoming key in guarding the inheritance of culture and wisdom of the Sasak Tribe, while still relevant in the current context. Integration of values, religious, and traditional culture, and intergenerational dynamics, strengthens identity and diversity in the Sasak Tribe community.

*Inter-Group Interaction: Immigrants and Local Communities Can Influence the Dynamics of Religious Values in Daily Life*

The term dynamics " refers to change, interaction, and evolution related to the aspect of religion in a public or community. Dynamics This covers various processes such as change interpretation to religious teachings, adaptation of values in changing times and cultural contexts, as well as interaction between various groups in society that can influence the method values religiously understood, practiced, and maintained.

Dynamics values religion also includes responses from individuals and communities to changes in social, technological, and environmental factors that can influence religious values interpreted and applied in daily life.

From the related information, additional from a religious leader in Kasano Village, Ustadz KH Syakirah, as a respected religious leader in Kasano Village, gave a valuable perspective on the role of interaction between the Sasak tribe group and the local community in dynamic religious values.

Interactions that are established between group immigrants and the Sasak people in Kasano Village can be concluded as harmonious and full of tolerance for each other, as well as respect for each other among the second group. In the context of

Implementation activity, custom, visible existence, close cooperation, and attitude between groups of immigrants and the Sasak people, who simultaneously reflect the integration of a strong culture and harmony between the second group. This is. show that the interaction that is established has brought a positive impact in strengthening the connection between the group, creating an inclusive, harmonious, and fully social environment among each other in Kasano Village.

Existence, cooperation, and attitude towards each other between the group of immigrants and the Sasak people become proof of the real effort to build an inclusive and harmonious social environment in Kasano Village. Impact is positive from interaction. This is seen in the creation of a connection between the full group with each other, appreciation, and support. Attitude of respect and tolerance for each other is maintained, which becomes a runway for

creating an enriching environment, a diverse culture, and solidarity in the midst of the Kasano Village community.

In general, overall, the interactions that are established between group immigrants and the Sasak people in Kasano Village not only bring benefits in strengthening the connection between groups, but also participate in creating a harmonious, inclusive, and full social environment with each other, despite the diversity of existing cultures. With existence integration, culture and harmony are maintained, Kasano Village becomes an example of real success in collaboration between groups to build a diverse society . However, it is still united in harmony.

Based on the results of the interview with Mrs. Hamsia, it is clear that the interaction established between immigrant groups, including Mrs. Hamsia, with the local community has made a significant contribution to deepening the understanding of the values that are highly valued by the local community. Interesting difference in related practice celebration birthday between Lombok and Sulawesi, where in Lombok, the celebration birthday is attended with a delivery tray to the mosque as a form of respect, while in Sulawesi, the celebration birthday is known with the traditional use of a tree egg as a symbol of distinct religious significance. Thus, the interview with Mrs. Hamsia reflects the importance of intercultural interaction in enriching understanding of values and religious beliefs as well as maintaining the diversity of cultures in the midst of diverse religious traditions in Indonesia.

*Response to the public, look at the ethnic group Sasak and traditional religion in the modern era.*

The difference in practice, celebration, and birthday between Lombok and Sulawesi, as expressed by Mrs. Hamsia, gives an interesting picture of the diversity of culture and tradition, and religion in Indonesia. In Lombok, the birthday celebration is attended with the delivery of a tray to the mosque as a form of respect, while in Sulawesi, the birthday celebration is known for the traditional use of a tree egg as a symbol of distinct religious significance. This confirms that every area has its own unique way of celebrating religious celebrations, which reflects the rich cultural inheritance and values diverse religions in Indonesia.

Interview with Mrs. Hamsia also underlined the importance of intercultural interaction in enriching the understanding of values and religious beliefs, and maintaining the diversity of cultures. Through dialogue and exchange of cultures between groups, creating harmony among interfaith religions, and fostering a deeper understanding of diverse traditions, religion becomes a runway for achieving harmony in society and promoting diversity. Thus, the interview with Mrs. Hamsia became a reflection on the importance of intercultural dialogue in enriching the understanding of religion and maintaining the diversity of religious traditions in Indonesia.

#### **4. CONCLUSION**

Based on research results and interviews conducted regarding "Typology of Religion of the Sasak Tribe in Kasano Village Regency, Pasangkayu", it can be concluded that:

*Typology of Religion Among the Sasak Tribe*

### *Strengthening Religious Values in Cultural Aspect Culture*

Most of the Sasak Tribe community in Kasano Village follows Islam. This faith is the main spiritual and moral foundation in daily life. Practicing Islam, such as prayer, fasting, and following religious teachings, is an important part of daily life. Values such as tolerance, justice, and love help create harmony in the community. The Sasak people also have unique traditions like "Ketupat Lebaran" and religious ceremonies. These customs have developed from local wisdom and strengthen both social and spiritual ties. Although young and old generations may see things differently, both respect and uphold religious values as a key part of the Sasak Tribe's identity.

### *Interaction Between Groups Immigrants and Local Communities*

#### *Can Influence Dynamics of Values Religious in Life Daily*

Interaction between the group of immigrants and the Sasak people in Kasano Village is progressing harmoniously and is full of tolerance for each other, as well as honoring each other. Close cooperation and an attitude of mutual respect between the second group reflect the existence of integration, strong culture, and harmony. Interaction . This brings a positive impact in strengthening the connection between the group and creates an inclusive, harmonious, and fully social environment where everyone supports and awards each other. Interaction between cultures also helps deepen understanding of values, local religions, and maintain the diversity of cultures, as well as reflect the diversity of cultures and traditions in Indonesia. Through dialogue and exchange of cultures between groups, creating harmony among interfaith religions, and fostering a deeper understanding of diverse traditions, religious harmony becomes a runway for achieving social harmony and diversity in society.

### *Response to the public, look at the ethnic group Sasak and traditional religion in the modern era.*

The Sasak Tribe Community in Kasano Village admires the uniqueness of the Sasak culture, especially in matters of traditions, arts, and crafts. Traditions like *nyongkolan*, buying, and ceremonial customs are considered a rich culture that needs to be preserved. The Sasak Tribe in Kasano Village generally values a high level of tolerance for religion among the Sasak tribe. Syncretism between Islam and local customs often becomes a powerful pull alone.

In general, society has a positive view of the Sasak tribe and its traditions and religion. However, the challenges in preservation culture and religious interpretation remain issues that need to be addressed. For guard diversity in Indonesian culture, it is important for us to respect and appreciate differences.

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