

## Islamic Social and Cultural System of Donggo Society amidst Religious Pluralism

Anwar<sup>1</sup>, Subari<sup>2</sup>

Universitas Teknologi Sumbawa, Program Studi Ilmu Sejarah

---

### Article Info

#### Article history:

Received: 08 December 2023

Published: 09 January 2024

---

#### Keywords:

social system,  
Islamic culture,  
religious pluralism

---

### Info Artikel

#### Article history:

Diterima: 08 Desember 2023

Publish: 09 Januari 2024

---

### Abstract

*In a society that is predominantly Muslim, Donggo is a model of diversity because there are various monotheistic religions and different cultures that have developed in the region. This research aims to determine the social and cultural practices and systems of Islamic society in Donggo by using descriptive qualitative research which emphasizes the interview approach as the main basis for data collection. The methods include deductive and inductive methods as a comparison material, and then conclusions can be drawn. The research results show that the social system of the Donggo community is built on the basis of joint deliberation in the development of Islamic culture, both physical development and massive Islamic preaching carried out in the area. The Islamic social and cultural principles of the Donggo community amidst multicultural are carried out together to resolve existing problems.*

---

### Abstrak

Ditengah masyarakat yang mayoritas islam, *Donggo* merupakan *rool model* keberagaman karena terdapat berbagai macam agama monoteis dan kultur budaya berbeda yang berkembang di wilayah itu. Penelitian ini bertujuan untuk mengetahui praktek dan sistem sosial dan kebudayaan islam masyarakat di *Donggo* dengan menggunakan penelitan kualitatif deskriptif yang lebih menekankan pada pendekatan wawancara sebagai basis utama dalam pengumpulan *data*. Adapun metodenya antara lain metode deduktif dan induktif sebagai bahan perbandingan, lalu kemudian bisa disimpulkan. Hasil penelitian menunjukan bahwa dalam sistem sosial masyarakat *Donggo* dibangun atas dasar muasawarah bersama dalam pengembangan kebudayaan islam baik pembangunan fisik maupun dakwah islam yang masif dilakukan di daerah tersebut. Prinsip sosial dan kebudayaan islam masyarakat *Donggo* ditengah multikultur dilakukan secara bersama untuk menyelesaikan persoalan yang ada.

*This is an open access article under the [Lisensi Creative Commons Atribusi-BerbagiSerupa 4.0 Internasional](https://creativecommons.org/licenses/by-sa/4.0/)*



---

### Corresponding Author:

Anwar

Universitas Teknologi Sumbawa

Email : [anwardonggo@gmail.com](mailto:anwardonggo@gmail.com)

---

## 1. INTRODUCTION

Donggo District is one of the areas that has a unique socio-cultural life in Bima society. This seems to be the case in the social life of people who are still taboo about the taboos that apply in society which are called "Pamali" or Bimanya Typhel language, this has been true since their ancestors. And then passed it on to their children and grandchildren from generation to generation.

The social system in Bima Regency is under by Gowa Kingdom in 1609 AD. Even though Bima had succeeded in Gowa's economy, King Ruma-ta Mantau Bata Wadu La Ka'I succeeded in inviting his family and people to embrace Islam. As a result, when the Gowa army was withdrawn from Bima in 1632 AD, the King's family and its people rose up against the King, and succeeded in removing him from the throne. To overcome this crisis, in 1633 AD Gowa again sent troops to Bima. After going through a bloody battle, Gowa succeeded in restoring the power of the Islamic government. Since then, the title of

King was replaced with Sultan, and Islam officially became the religion of the Bima kingdom. When in power, Kings also used Arabic names to show their Islam.

The arrival of Islam in Bima Regency continues to develop to this day, because Islam is relatively easily accepted by the community, in fact the people of Bima have long been familiar with Islam through religious preachers from Java, Malay and even Gujarati, Indian and Arab traders. The intervention of the Bima rulers who had converted to Islam and made Islam the official religion of the kingdom had helped accelerate the spread of Islam, which was initially only adhered to by coastal communities.

Despite the arrival of Islam in Bima faced challenges, but thanks to the tenacity and patience of its preachers, the Bima people gradually embraced Islam. The development of Islam in Bima Regency has had a major influence on changes in the structure of community life, especially among the nobility. This also applies to Donggo, which is one or part of Bima Regency, where in the 1980s, nobility, who were the highest group, ruled because of stratification. Social and its descendants, after entering further developments, especially after the arrival of Islam, these teachings began to shift, because Islamic teachings do not differentiate between the nobility and the common people, that in the Islamic religion all humans are equal except for those who are pious.

Until recently, a new organization emerged, namely Muhammadiyah. Although this organization was initially not immediately accepted by the Bima Community, it even faced challenges from the community, even though the community was already Muslim. However, they do not agree with this organization because they believe that, if Muhammadiyah develops, the dignity of society will be destroyed because Muhammadiyah does not differentiate between humans as equals before God, except those who are pious, (Zaini, in Zanily: 1998:3).

Although the arrival of the Muhammadiyah Organization in Bima Regency faced challenges, thanks to the tenacity and patience of its spreaders, the traditional community and indigenous people gradually shifted and followed Muhammadiyah's teachings. In 1930, after Muhammadiyah was founded in Bima, it was necessary to study Muhammadiyah, what its goals and after understanding his teachings, he returned to Donggo to teach them, then Muhammadiyah was officially established in Bima Regency in 1931.

## 2. METHOD

The types and sources of data used in this research are primary data and secondary data, primary data is data directly obtained or obtained from the research orbit while secondary data is supporting data to primary data obtained from various books, papers, theses, documents which is related to the problem in accordance with the research.

In this research, the research itself is the main instrument trying to collect reading data and information, both regarding research activities. The way to obtain data in this research begins with the stage of using, 1) Library research, namely the author's way of using library books that are related to the author of this thesis, 2) Field research, namely the author's effort to obtain data by conducting research directly.

Meanwhile, for field research, the author used several methods, including observation, namely the author's attempt to first review the exact location to obtain authentic data, while interviews, namely the author's attempt to obtain data by conducting interviews directly with the local community.

In processing this data the author uses data including, 1) Deductive method, namely a way of processing data by discussing general problems to problems of a specific nature, 2) Inductive method, namely a way of processing data by taking problems that are general in nature. Meanwhile, the comparative method is a way of processing data by comparing different materials, then drawing clear and accurate conclusions.

### 3. RESULTS AND DISCUSSION

#### **The social system of pre-Islamic Donggo society**

Geographical conditions then became the main factor why Donggo escaped reach because the condition of the area was mostly mountainous. Behind the areas with the typology of valleys and mountains, there is a beautiful natural beauty, where people take advantage of the valleys and hilly areas to build villages, rice fields and fields condition. This then makes Dou Donggo a miniature traditional society that still adheres to old traditions, namely belief in supernatural things such as animism and dynamism. This old belief then became a system of cultural practices in the social activities of the community, so that the culture of the Donggo people became a sample of Bima culture in general which can be seen in the form of physical culture.

Apart from the local Dou Donggo beliefs, namely the waro and marafu beliefs which are believed to be beliefs in ancestors who can provide spiritual strength in facing various problems in people's social life. Apart from that, the Donggo people believe in gods who can protect them from the disturbances they experience, including Dewa Langi, Dewa Oi, and Dewa Wango. Of all these gods, they have roles based on their abilities and beliefs, Johannes Elbert, 1911. This belief in Marafu has influenced all patterns of people's lives, so it is very difficult to abandon, even though in the end, with the increasing intensity of Islamic preachers and the influx of missionaries Christianity caused them to accept religions that they considered new.

#### **Donggo In the midst of a pluralist society**

Socially and culturally, the Donggo people are a group of people who inhabit the valleys and mountains in the west of Bima Regency, which borders Dompu Regency. This area has different characteristics from areas in Bima Regency in general. Donggo is a traditional area with a strong language and ancestral traditions which are still maintained continuously. Based on the research results of Elber Johannes (1909-1910) which revealed that the Donggo people have the same characteristics as the Sasak tribe in Lombok, with short, wavy, curly hair and a slightly dark skin color. From these findings, the Donggo are a group of people who have long lived in the Bima area (the native Bima tribe) including the villages of Kala, Mbawa, Padende, Kananta, Doridungga and the Tarlawi language is used by the Donggo people who live in the Central Wawo mountains, including Tarlawi Village, Kuta, Sambori, Teta, Kalodu.

In the midst of traditional society, Donggo is an area with people who have different ethnicities, races and religions who come from various regions in Indonesia in general. Of the various tribes, they live in the villages of Mbawa, Sangari and Nggeru Kopa in the Donggo region. They live as a unified whole in maintaining a civilization to create a cool social order amidst cultural diversity. This situation, the Donggo people, when communicated with Indonesian society in general, then Donggo is a role model for religious diversity in a society that is predominantly Muslim.

A society that upholds the value of togetherness amidst the unique cultural diversity embraced by the multi-racial Donggo community to build a harmonious social life. In this system, a society that adheres to five monotheistic belief systems becomes the moral basis for controlling the dynamics and problems that arise in a pluralist society. And because of that, inter-religious, social and cultural harmony can be built together and not be provoked by emerging issues from outside or from within itself, which can give rise to potential conflict.

#### **Islamic Social and Cultural Life of the Donggo Community**

Since humans live socially, problems have emerged that must be solved together, it is impossible for one person's needs to be met alone. Therefore, the more complex the social relations, the stronger the dependence on each other to fulfill their needs. To understand the meaning of social life, the author provides the definition of "social life", a term which literally means: life comes from the word alive, meaning it continues to move and work as it should" (porwadarminta 1976:36).

In economic life, it is a need that must be fulfilled in the life of every human being, society and nation. Likewise, for the Islamic community in Donggo, economic problems are the main problem that needs to be addressed to improve their standard of living. The Islamic community in Donggo tends to be more involved in work as farmers, especially in plantations. This condition occurs because the Donggo region is a mountainous and valley area, making it possible for people to enter the world of agriculture. In addition, many Donggo people also enter the world of animal husbandry. Economic life, through gardening, farming and animal husbandry, is indeed perceived by the local community as a job that is sufficient to provide the welfare of the population or community in the area, which is still relatively low.

Even though the people in Donggo only work as farmers and raising livestock, if you look at the people, especially the number of people who have completed the Hajj, this is an illustration of the community's high level of life. In the socio-cultural life of the Islamic Community in Donggo, the atmosphere of mutual cooperation is very visible, this can be seen in the management of plantations, agriculture, construction of religious facilities, roads, houses and so on, the community works together, helps each other so that development can run smoothly, this It is also a characteristic of rural communities, namely mutual cooperation.

Cultural Transformation in Donggo seems that between Traditional and Islamic Culture there are elements that are in line or Islamic. This is a logical consequence of the understanding between Adat and Islamic Culture. It can be understood as a strategy in the framework of a smooth process of Islamization in a wise manner without the community feeling that the existence of Islam is a threat to traditional institutions. However, this does not mean that obstacles are not found, such as in the norms that are adhered to, where there are conflicts between custom and sharia. Such a situation demands the participation of the government as a center which is expected to be able to pave the way as a center which is expected to be able to pave the way for the realization of peace and peaceful society.

Community participation in the development of Islamic culture is of course inseparable from development activities, both mental development and physical development in developing Islamic culture. The fact is that wherever and whenever in mental development there is always Islamic preaching to educate and maintain morals and honest behavior. Likewise regarding physical development, wherever people live, places or facilities for worship are always built, such as prayer rooms, mosques and langgars. All of this is community participation in developing culture in society. The implementation of this development is carried out in mutual cooperation as a principle that togetherness in the form of mutual cooperation is a life that cannot be separated from kinship.

To develop Islamic culture in Donggo, not only by building facilities for worship, but also by holding lectures or recitations which are usually held in turns. So it is very visible that community participation in the development of Islamic culture. Because without society, culture cannot be realized, because a cultured society grows and develops and experiences changes depending on the conditions of that cultured society.

It seems that human culture will not live together and work together to maintain life and existence, therefore society is a social unit that is very closely related to culture. According to (Gazalba 1983:44), "as an example, culture is the brain, then society is the

hand, the brain thinks, the hand carries out what the brain thinks". So culture and society cannot possibly be separated, because culture is a human matter. The formation and implementation of culture stems from living together and collaborating with a group of people. Likewise, religion and culture are difficult to separate because with the experience of Islamic culture, Muslims bring themselves closer to fellow Muslims and other humans. Living together and working together based on the principles and values outlined by religion forms an Islamic society, without culture society is impossible to form. If Muslims practice Islam but the culture they practice is not Islamic, then the society they form is not an Islamic society because it does not have an Islamic culture.

Furthermore, according to Gazalba (1983:47), that: People are Muslim because they are Muslim, but society is not Muslim because they do not have Islamic culture, because the society of those Muslims does not practice the Islamic conception of culture. They did not enter Islam as a whole. This description provides a conclusion that culture and society cannot be separated from each other, what forms culture is a society that cooperates with each other and lives together to form a culture.

The social life of society, as described above, cannot be separated from cultural values, although initially they formed a society that believed in Animism, Dynamism and Monotheism, but with the arrival of Islam, they began to abandon these beliefs, along with the formation of a new culture, namely Islamic culture. . Islamic culture is formed by acculturation with local culture. With the development of Islam in the area, Islamic culture will naturally also develop. This is what happened in the Donggo community, where the people used to still have beliefs, but after the arrival of Islam they embraced Islam and tried to practice Islam as well as possible, even Islamic culture began to be carried out with the demands stipulated in Islamic teachings.

The Islamic community in Donggo began to build its society with Islamic principles and Islamic culture, so that the development of Islam in Donggo could be understood fundamentally by the majority of the population so that Islamic teachings ran smoothly.

#### 4. CONCLUSION

In the Islamic social and cultural system of *Donggo* society, implementing Islamic teachings that are in accordance with the principles and can be accepted by all levels of society without any cultural clashes that previously adhered to mystical beliefs. Social conditions of Islamic society in *Donggo* takes place in a life of mutual cooperation, even though there are differences in social status, a shift has begun to occur since the introduction of Islamic teachings that humans are equal except that the difference is their devotion. Cultural life of Islamic *Donggo* society developed as the Islamic religion developed in the region. Islamic culture was formed along with the development of the Islamic religion. Factors supporting the development of Islam in *Donggo* is the tolerant attitude of society with the inclusion of Islamic teachings. Islamic teachings in their development are carried out peacefully without any coercion, the facilities and infrastructure for worship are already available so it is necessary to make maximum use of them. The process of understanding Islamic teachings is carried out gradually by using method and in a way that is quite clear and directed. Therefore, there is a need for good cooperation with the Department of National Education, the Department of Religion and other departments, as well as community figures, religious figures who contribute to the development of Islamic society in *Donggo*.

#### 5. BIBLIOGRAPHY

Abdurrahman, Dudung, 2011. *Metodologi Penelitian Sejarah Islam*. Yogyakarta: Penerbit Ombak, Amin, Ahmad, 1971. *Sejarah Bima*, Kantor Kebudayaan Kabupaten Bima : Bima.

- Anwar, 2019. *Interaksi Sosial dan Budaya Antar Umat Beragama Ditinjau dari Minimnya Konflik Dalam Perspektif Pendidikan IPS*. Jurnal Taman Siswa Bima.
- Departemen Pendidikan dan Kebudayaan, 1977. *Sejarah Daerah Nusa Tenggara Barat*. Jakarta : PN Balai Pustaka.
- Endraswara, Suwardi, 2003. *Metodologi Penelitian Kebudayaan*. Yogyakarta : Gajah Mada University Press,
- Geertz, Clifford, 1992. *Kebudayaan dan Agama*. Cet. IX : Yogyakarta : Penerbit Kanisius,
- Henri Chamber Loir, Siti Maryam R. Salahuddin, 2012. *Bo Sangaji Kai Catatan Kerajaan Bima*. Jakarta : Yayasan Pustaka Obor Indonesia.
- Ismail, M. Hilir, 2007. *Sejarah Mbojo Bima, dari Zaman Naka ke Zaman Kesultanan*, Cet. I. Bogor : Rizald.
- Nashir, Haedar, 2014. *Memahami Ideologi Muhammadiyah*. (Yogyakarta: Suara Muhammadiyah)
- Rachman, Fachrir, 2009. *Islam di Bima, kajian historis tentang proses Islamisasi dan perkembangannya sampai masa kesultanan*. Yogyakarta : Genta Press.
- Sitti Mariam R. Salahuddin, Munawar Sulaiman, dkk, 1987. *Aksara Bima dan Peradaban Lokal Yang Sempat Hilang*. Mataram : Alam Tara InstituteSamparaja.
- Subari, Sukarddin, 2022. *Nilai Solidaritas Kaboro Co'I Dalam Pernikahan Masyarakat Suku Donggo(Studi Sosial Budaya)*. JIM. Jurnal Ilmiah Mahasiswa Pendidikan Sejarah, Volume 7, Nomor 2.
- Subari, Sukarddin, 2023. *Desa Mbawa: Potert Sebuah Kampung Multikultural (Tinjauan Sejarah Sosial)*. Journal Ilmiah Ilmu Pendidikan (JIIP), Volume 6, Nomor 1.