

**RELIGIOUS BEHAVIOR OF AGRARIAN COMMUNITY IN LINGSAR VILLAGE,  
LOMBOK BARAT****Suparman Jayadi<sup>1</sup> and Ratih Rahmawati<sup>2</sup>**<sup>1</sup>Department of Religious Sociology, UIN Mataram, Kota Mataram NTB, Indonesia<sup>2</sup>Department of Sociology, Universitas Mataram, Kota Mataram NTB, IndonesiaCorrespondence Email: [suparmanjayadi@uinmataram.ac.id](mailto:suparmanjayadi@uinmataram.ac.id)

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**ABSTRAK**

Era globalisasi dengan masuknya pasar bebas membuat etos kerja dalam persaingan ekonomi semakin ketat dan tinggi. Penelitian ini bertujuan untuk menganalisis etos kerja serta perilaku beragama Islam Sasak masyarakat agraris di Desa Lingsar Lombok Barat Nusa Tenggara Barat. Perilaku beragama Islam Sasak dan etos kerja masyarakat agraris dalam praktik pertanian menjadi *unit of analysis* dalam penelitian kualitatif dengan pendekatan studi kasus. Pengumpulan data melalui observasi, wawancara mendalam dan dokumentasi terdiri dari Kepala Desa Lingsar dan ketua kelompok tani sebagai informan kunci kemudian AZ, TY, RA, AM dan WM sebagai informan utama dan masyarakat petani Desa Lingsar sebagai informan pendukung. Untuk menguji validitas data dengan multi sumber bukti kemudian dianalisis dengan teori tindakan sosial dari Weber. Hasil penelitian menunjukkan bahwa perilaku beragama masyarakat petani Desa Lingsar berupa tindakan *nerimaq*, *cukup*, dan *ikhlas*. Etos kerja dalam tindakan sosial bekerja keras serta rajin dan bertani mengolah lahan dengan baik terdapat relasi etos kerja petani dengan pemahaman keagamaan Islam Sasak masyarakat agraris Desa Lingsar dilakukan atas kesadaran dan potensi yang dimiliki. Dengan menerapkan praktek pertanian berdasarkan pengalaman dan pemahaman keagamaan untuk mencukupi kebutuhan keluarga dan sebagai kewajiban tanggungjawab kepada Tuhan.

**Kata kunci:** etos kerja, komunitas petani, perilaku beragama, Sasak, Islam

**ABSTRACT**

The era of globalization with the influx of free markets makes the work ethic in economic competition more intense and high. This research aimed to analyze work ethos and Sasak Islam religious behavior of agrarian community in Lingsar Village of Lombok Barat, Nusa Tenggara Barat. Sasak Islam religious behavior and work ethos of agrarian community in farming practice was the unit of analysis in this qualitative research with case study approach. Data collection was carried out through observation, in-depth interview, and documentation he was appointed by Lingsar village chief and chairman of the farmer group as a key informant then AZ, TY, RA, AM and WM as the main informant and Lingsar village farmer community as supporting informant. To validate data, multisource evidence was used and analyzed with Weber's social action theory. The result of research showed that religious behavior of Lingsar village's farmer community included *nerimaq* (grateful), *cukup* (feeling enough), and *ikhlas* (sincere). Work ethos could be seen in social action such as working hard and diligently and farming processing land well. There was a relationship between farmer's work ethos and Sasak Islam religious understanding of agrarian community in Lingsar Village is conducted on the awareness and potential of the possessed. By applying agricultural practices based on religious experience and understanding to meet the needs of the family and as a duty of responsibility to God.

**Keywords:** work ethos, religious behavior, agrarian community, Sasak Islam

## INTRODUCTION

Rapid development makes the life needs increasing. The attempt of fulfilling increases as well. However, it is in contrast to the farmer community in Lingsar in which they still can fulfill their living needs and continue their life by applying traditional farming system. In economic life aspect, there are two economic implementation concepts, as suggested by Weber: capitalistic and traditionalistic economies. Capitalistic economy is rationalized cautiously and thoroughly, focusing on future reach by attempting to exploit political opportunities along with non-rationalizable speculation. Meanwhile, traditional economic system or economic traditionalism is a behavior in contradiction completely with an effort to get wealth (Haryanto, 2011). The endeavor is made limited to fulfilling the needs of most people. They do not look for profit income, but emphasize on the achievement and the fulfillment of need (Overman, 2011).

Religious behavior can affect various aspects of human life. One of these aspects is economic life. Religious values are one of factors encouraging economic growth, economical structure change, and community advance. Religion's effect can be seen from the character of respective occupation class with its effect on economy (Mubaraq, 2010; Aisyah, 2016). Economic competition is getting tighter and higher. In achieving life necessity, agricultural field has been oriented on modern agriculture with agricultural orientation being a way of making a living, profit-oriented (Wisadirana, 2005). Farming is conducted by using modern technology and by planting a more profitable commodity.

Religion is an integrative system concerning belief and worship related to the ones that can unite its adherents into a moral community (Aisyah, 2016.). Religious values play some roles in society development: as motivator, creator, innovator, integrator, and inspiration source (Sikor, 2006; Mubaraq, 2010). Religious value as motivator can be defined as giving spiritual support or motive,

noble character (*akhlak*), and human moral by underlying human ideal and deed in all aspects of living and life, including the developmental effort (Kahmad, 2001; Sosis & Alcorta, 2003). In addition, as creator and innovator, religious value can give spirit to work creatively and productively. Then, as integrator, religious value integrates and harmonizes any human activities as individual and social creatures, resulting in physical culture such as well-dressed, architecture, and non-physical culture such as religious-nuanced art and culture, and work ethos (Mubaraq, 2010; Smrt, and Karau, 2011).

The work ethic of attitude that arises on the will and self-awareness based on the system of orientation of cultural values towards work (Sukardewi et al., 2013). This attitude is shared not only by individuals, but also by groups and even communities. The ethos is shaped by the various customs, cultural influences, and value systems it believes in (Rodgers, 2014). Ethos is defined as an individual or a group's typical characteristics and belief. Work ethos is an individual or a group's action involving discipline, honesty, self-confidence, responsibility, having entrepreneurship spirit, independence, paying attention to health and nutrition, and establishing communication (Tasmara, 2002) suggested some factors that can affect work ethos: religion, culture, social-politics, environment, education, economic structure and motivation.

Religion is a value system that can affect or determine its adherents' lifestyle. An individual's mindset, attitude, and action must be colored by the religion tenets he/she adheres to when he/she undertakes religious life wholeheartedly (Cornwall, 1989; Wansink, and Wansink, 2013). Studies on religion-based work ethos have been conducted widely, the findings of which generally confirm the positive correlation between a certain belief system and economic advance, prosperity, and modernity (Levin, 2013).

Work ethos is related to mentality, determination, discipline, and work

discipline. This attitude is composed of cultural value orientation, some of which originate from religion or traditional belief system (Afiff et al., 2005). People with advanced cultural value system have high work ethos and those with conservative one will have low work ethos (Simmons, Winters & Patrick, 2005).

Work ethos is affected by political structure encouraging people to work hard. Future orientation becomes competition and achievement that will result in professionalism in modern community (McCarthy, 2010). Favorable natural environment affects human beings within it to attempt to manage and to benefit from it, particularly to the sustainability of environment (Riggs et al., 2016).

The improved quality of population can be achieved when there is high-quality and evenly-distributed education, along with the expansion and improvement of education, skill, and expertise, leading to the improvement of community activity and productivity. The intensity of work ethos is affected by economic structure that can give the members of community an incentive to work hard and to enjoy their output of hard work fully (Rodgers, 2014). The work ethic based on the religious understanding of farmers about work and fortune is found in the attitude of Lingsar village farmers to influence traditional agricultural practices. The attitude of farmers who think that farming must work hard and diligently, and consider that farming well is God's command, shows that it is the duty and responsibility of farmers for destiny and life choices to be farmers. The land owned by farmers must be worked on and processed as best as possible according to their ability (Zabel, Biermeier-Hanson, Baltes, Early, and Shepard, 2017). With the application of traditional farming practices farmers, it is the practice of agriculture that can be and can be done by farmers. An individual with high work ethos is the one with high motivation, whose view and stance are based on belief system becoming work motivation. Work ethos can

be defined as the reflection of fundamental life attitude in facing the job is basically a reflection of values-oriented ideology (Rodgers, D.T., 2014).

Lingsar is one of villages located in Lingsar Sub Districts of Lombok Barat Regency, Nusa Tenggara Barat. The village is also the capital of Lingsar Sub District. The village is the oldest one in the history of villages in Lingsar Sub District. Most Lingsar villagers are farmers. Differentiation of farmer community can be made based on plant type, technology or tools used, topography or other physical-geographical condition. Generally, differentiable representation of farmer community can be seen between peasants (traditional farmers) and farmers or agricultural entrepreneurs (modern farmers) (Rahardjo, 2010).

A different reality is found in the agricultural conditions in Lingsar Village, the agricultural system is still traditional. In addition to still applying the traditional way of working, it also still implements the same plant matching system in each season. This is in contrast to some farmers who are in the area around Lingsar Village as well as other regional farmers, they have started to develop the economy in agriculture by becoming farmers tobacco, corn, mushrooms, and coffee in the dry season in order to meet their needs (Sukenti, Hakim, Indriyani, Purwanto, & Matthews, 2016). At this time there are many farmers' lives that are better economic condition with the development of agriculture, it is done to meet the needs of more and more families.

The representation of Lingsar village farmers' work ethos can be seen in their working attitude and lifestyle. Considering the elaboration concerning religion along with its function and effect on community life, this study will analyze the Sasak Islam religious behavior and work ethos in economic life of agrarian community in Lingsar Village, Lombok Barat, Nusa Tenggara Barat.

## RESEARCH METHODS

Lingsar Villagers are communities with a majority of arians as farmers. In addition to working as farmers, people also work as building workers and others who can support the needs of families. Agricultural products as a basic business in meeting the needs of families. Agricultural products as a basic business in meeting the needs of families. This qualitative research with case study was conducted in agrarian community on September-December 2019 in Lingsar Village, Lombok Barat. Key informants consisted of SA as Head of Lingsar Village and TU as Head of Farmer Group. Meanwhile, main informant consisted of AB, DK, SK, RA and KW. Supporting informant consisted of LK, NA, TK and ST. Techniques of collecting data used were direct observation of the findings in the field, in-depth interviews are conducted with informants to get clear information and do documentation as scientific evidence of what is actually found. To validate data, multisource evidence was used and analyzed using interactive model of analysis through data reduction, data display, and verification or conclusion drawing (Miles et al, 2013; Yin, 2017).

## RESULT AND DISCUSSION

Lingsar Village area has many tourist destinations attracting visitors, particularly in the term of cultural tradition activities and religious rites. The tourist destination is Pura Lingsar Park where Pura Gaduh and *Kemaliq* Lingsar are located. This destination attracts local, national, and international tourists to visit it. It is a sacred place used by Sasak Islam and Balinese Hindu adherents to their worship in Lingsar. This place is also used for holding Topat War Tradition (*Perang Topat*) annually by these two religions' adherents. Social cultural and diversity condition of Lingsar village people is well established, as indicated among others with the cultural tradition activity and religious rite in Perang

Topat tradition sacred by both adherents. Perang Topat is a series of *pujawali* rite to celebrate or to memorize Syekh K.H. Abdul Malik, one of Islam religion proselytizers in Lombok Island. This tradition is organized together by Bali ethnic Hindu and Sasak ethnic Islam adherents in Pura and Kemaliq. Both of them hold cultural tradition and religious rite as the form of reconciliation without discrimination and domination between those religion adherent groups.

There are 4,602 populations reportedly living in Lingsar Village, Lingsar Sub District, Lombok Barat Regency in 2016, consisting of 2,266 males and 2,336 females, and 1,584 family heads. By religion, there are 4,442 Islam adherents, 159 Hindu adherents, and 1 Budha adherent in late 2015. Lingsar village is lowland area with fertile soil condition. The produces produced annually are paddy, cassava, corn, soybean, squash, and etc. Meanwhile, horticultural plants cultivated are cassava, eggplant, chili, cucumber, beans, and vegetables like spinach, *kangkung*, and fruits like durian, mangosteen, mango, guava, banana, and etc.

Economic condition of Lingsar villagers can be represented by local geographical and demographical conditions. Considering the geographical condition resulting from the profile of Lingsar Village as shown in "*Selayang Pandang Desa Lingsar pemerintah Desa Lingsar Solah Soloh Saleh tahun 2016*", Lingsar villagers are largely farmers, cattle raisers, traders, Civil Servants, physicians or doctors, Indonesian Army and Police officers, and working in services field. Considering this, it is well-established that majority Lingsar villagers are farm workers.

By livelihood, Lingsar villagers are classified into the following categories: farmer with own land (40 people), tenant farmer (45), farm worker (701), cattle raiser (95), trader (135), handicraft business performer (6), Civil Servant (136), private employee (146), Indonesian Army (11), Indonesian Police (15), physician (1), nurse/midwife (18), retired (15), entrepreneur

(535), and odd job laborer and etc (765). Lingsar village has fertile soil with perfect technical irrigation. Its villagers can plant paddy once and horticultural plants up to twice annually. However, in the presence of autonomous policy, Lingsar villagers plant paddy along the year and some of them convert their farmland into seedling pond, because there are one secondary channel and two water channels.

In addition to cultivating farmland, the farmers can raise such animals as chicken, goat, and cow. To Lingsar villagers, having cattle amounts to having saving that can be used in urgency, because they can sell the cattle any time. They can get cattle feed easily as well; they can utilize grass and coarse grass for feeding their cattle, in addition to selling them.

Another activity the Lingsar village farmers usually do to increase their income is to conduct intercropping planting system, the one by planting other plant as intercropping plant between the main plants. Intercropping plant includes long bean, tomato, cucumber, eggplant, and vegetables like *kangkung*, spinach, squash, and etc. Farmers plant them in the edged of farmland with certain space between main and intercropping plants (Peluso et al., 2008). The product of intercropping plant can be sold, in addition to being consumed daily.

Job is a process in which human being and nature participate, and human being volitionally starts, organizes, and control material relations between him/her and nature. Considering the condition of farmer community in Lingsar village, the relationship between religion conception about the meaning of working and livelihood (*rejeki*) and economic behavioral pattern in the traditional farming practice implemented, and considering their motivations to perform the farming practice, it can be concluded that the religion-based work ethos relationship has an impact on the farming practice implemented.

Farmers' religious behavior in treating their life as farmers is the attitude to be

applied to their life. Farming is as job relying on nature's produces, regardless the certainty of output to be gained. The uncertain output makes the farmers have *nerimaq* attitude. It is an attitude in which an individual is always broadminded in accepting whatever occurs or they have, whether it is happiness or sorrow. When the *nerimaq* attitude among farmers is associated with their economic life behavior, it can be seen in the farmers' attitude when getting produces. They will be grateful for any harvest they got, whether it is much or less (McCarthy, 2007; Hayami & Kawagoe, 2016).

All produces are God's gifts they should accept, and they should be grateful for it. Farmers are always grateful for either abundant or little harvest. It can be seen from *Pujawali* rite always held annually in *topat* war tradition, a rite to express their gratitude for the produces gained around the paddy planting time. Cultural and diversity condition of Lingsar village people is well established, as indicated among others with the cultural tradition activity and religious rite in Perang Topat tradition sacred by both adherents Perang Topat is a series of *pujawali* rite to celebrate or to memorize Syekh K.H. Abdul Malik, one of Islam religion proselytizers in Lombok Island. This tradition is organized together by Bali ethnic Hindu and Sasak ethnic Islam adherents in Pura and Kemaliq. Both of them hold cultural tradition and religious rite as the form of reconciliation without discrimination and domination between those religion adherent groups.

The condition of living as farmers with uncertain income requires them to live in moderation. It means that they should expend life need according to their need. The most important point to farmers' life sustainability is the fulfilled and sufficed primary needs including clothing, food, and shelter. In addition to being used to fulfill food need, the harvest output can also be sold to suffice their clothing and shelter needs. This principle of living in moderation can be seen in the farmers' action of sufficing their food need. They have been accustomed with eating

whatever is available by relying on produces, e.g. utilizing vegetables growing in farming area or around the house yard. Vegetables usually utilized are *kangkung*, spinach, squash, eggplant, cassava leaves, and etc.

The farmers also seem to suffice the needs for clothing and shelter lightly. They buy clothing if only they really need it or they have enough money from the harvest. Farmers' houses seem to be unpretentious to Lingsar farmers as well. The work of land owned by people is done by lingsar village farmers in search of additional income. However, no farmer has worked on other people's rice fields through rentals. Farmers only work on people's rice fields by becoming laborers, with a system of providing wages based on hourly work. If the workers are relatives themselves, then the wage severs in the form of a portion of the crop.

The modest life condition makes the farmers feel concerned (*prihatin*) in undertaking their life. The word *prihatin* (*concerned*) or in Indonesian meaning *perih didalam batin* (the inner feeling of pain). *Prihatin* is the living attitude not prioritizing physical enjoyment, but controlling lusts inside in order to function naturally and proportionally, as a tool of maintaining life sustainability adjusted with the life condition owned. To farmers in Lingsar, this concerned living attitude is indicated with the restriction of their desire for unaffordable things. When they want something less affordable, they will live parsimoniously, by means of spending money for the objects really needed only. The farmers in Lingsar indeed do not want less affordable secular need, and most of them prioritize the hereafter need more, e.g. the wish to do pilgrimage (*naik haji*). Despite less affordable wish, they believe that through working hard God will hear their wish.

The farmers treat the job (occupation) equally. Working hard and diligently is a special skill, in addition determination, intention, and hard work needed to achieve the maximal output. Working in farming field also needs strong energy, as this job belongs

to heavy one. The farmers in Lingsar undertake their life wholeheartedly and sincerely because they consider it as their choice of life way and their destiny. To get food as every human's basic need, the effort the farmers do is not easy. A good life strategy is required to suffice the need. The agricultural practice carried out by farmers in Lingsar is not in the context of striving for profit pursuit, but more to the element of earning income that can cover his life needs. This is demonstrated by the traditional way of working, the calculation of traditional wages, even to the environment with traditional workers. So they have the presumption that farming is done by working hard and diligently, and farming well is the command of God. Farmers also believe that farming well as an obligation, an obligation to fulfill the needs of the family, as well as an obligation of responsibility to God for the destiny or choice of life to be a farmer, as well as with the possession of land.

The farmers in Lingsar village perceive that their life is sufficient despite in modest condition. Thus, they have a principle of keeping working hard and diligently to earn living for their life sustainability. However, some farmers perceive their life difficult, meaning that they have less feasible life. Thus, they assume that they are destined to live in poor condition, but if they work hard and persistently, God will give them living equally to their effort.

Land cultivation is conducted as well as possible in order to obtain the harvest as expected. Working hard will not be enough without persistence and continuance, because the output gained will not be less satisfactory. The farmers assume that working in farming field indeed requires precision and persistence. The attitude of farmers who think that farming must work hard and diligently, and consider that farming well is God's command, shows that it is the duty and responsibility of farmers for destiny and life choices to be farmers. The land owned by farmers must be worked on and processed as best as possible according to their ability.

With the application of traditional farming practices farmers, it is the practice of agriculture that can be and can be done by farmers.

Farmers perceive that living as the farmer is not easy. They assume that not only hard work and persistence but also good work is important to do to meet all of their family needs. After all efforts have been taken, the expectation of output gained should be submitted to God. Having been destined to be farmers with any livelihood given so far, through good farming the farmers expect more blessed living.

Traditional economic actors do not think in the context of attempt of increasing their income excessively. They think more of how many jobs (works) they should complete in order to gain income that can suffice their ordinary need. They do not prioritize the profit revenue, but emphasize on the achievement or the fulfillment of need (Weber, 2002). Working attitude characterizing this economic traditional actor makes the working obligation a duty (task). Considering the farming condition in Lingsar, traditional farming practice is conducted by pure tenant farmers focusing on land cultivation and the farmers owning and cultivating their own land focus not on gaining profit but on the attempt of sufficing their needs.

Considering the presence of religion-based work ethos along with farming practice implemented by Lingsar Village farmers, the conclusion can be drawn concerning traditional farming practice and the relationship between religion-based work ethos and traditional farming practice. The farming system conducted still implements the traditional planting method every season. It is different from some farmers in other areas who have developed agro-economy by planting tobacco, mushroom, and watermelon during dry season to suffice their life needs. Currently, many farmers have had better economic condition in the presence of agricultural development (Jati, 2018). It is intended to fulfill the family's increased need.

In farming reality aspect, there are also two types of farming: farming as a way of life and farming as a way of making a living. Farming as a way of life is an economic factor combined with kinship, religious, and social-cultural factors. Farming as a way of life is generally a subsistent family farming (Puthnam, 2002). The land area is perhaps only as wide as what the member of family can work on. Meanwhile, farming as a way of making a living is identical more with an agricultural sector that is profit-oriented using more advanced agricultural technology.

Traditional farmers are those still dependent on and dominated by nature due to their poor knowledge and low technology. The production of traditional farmers is intended more to an attempt of supporting their family life, rather than going for profit. Meanwhile, modern farmers are the ones whose attempt is intended to get profit. They use technology and modern management system and plant the plants salable in the market. Land cultivation is conducted in the form of agribusiness, agro-industry or other modern forms (Putnam, 2002).

Economic traditionalism actor is largely workers, laborers, and farmers. Traditional actors do not think in the context of attempting to improve the income excessively. They think more of how many jobs they should complete in order to gain income that can suffice their usual need. Traditionalism is actually in contradiction with greed to get wealth. The conscious coarseness in gaining something is often related directly and closely to the obedience to tradition. Working attitude characterizing this economic traditionalism makes the working obligation a duty (Weber, 2002).

The attitudes to work typically characterizing the traditional economic actors are: working is done to fulfill usual need by not wanting much income but to live just as usual, and having been accustomed with living and getting sufficient income according to usual life need. Economic traditionalism actors do not pursue the maximal profit

income, but prioritize the achievement and the fulfillment of need. More specifically, they prioritize life enjoyment characterized with traditional living behavior, calculating wage traditionally, traditional way of working, attitude to traditional worker and traditional customer environment, with very loose time management.

## CONCLUSION

### Conclusion

Sasak Islam religious behavior in the work ethos of farmer community in Lingsar Village can be seen in the farmers' attitude to life and working. It includes working hard and diligently, and cultivating land well. The farmers accept the uncertain harvest output with *nerimaq*, *cukup*, and *ikhlas* attitudes. The work ethos of farmers includes working hard and sincerely, and showing the attitude of living modestly, sufficiently, and not-excessively. The work ethic of lingsar village farmers is done on the awareness and potential of having by applying the practice of agriculture able, able, and known based on religious experience and understanding. Agricultural practice to meet the needs of farmers' lives is a safe way of fulfilling families. Working as a farmer is an obligation, to fulfill the needs of the family, as well as an obligation of responsibility to god.

### Suggestion

Based on the research results of Religious Behavior of Agrarian Community in Lingsar Village, Lombok Barat suggestions are directed to the relevant parties, namely:

1. For farmers the motivation gives rise to a work ethic of its own that is reflected in some attitudes of life, work attitudes and simple attitudes of society. The work ethic of religious understanding has an effect on economic action, especially on people's agricultural activities.
2. For lingsar villagers economic action is carried out based on religious understanding of the peasant community has a unique way of interpreting their

religion. This affects several aspects of people's lives such as economic aspects in agriculture.

3. For researchers for further research studies, especially on religious sociological scientific treasures with the use of the same object. The theme of research studies can be the religious interpretation of the community that will bring influence in various areas of people's lives, especially in the fields of economics, social and culture.

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