

## DESCRIPTIVE STUDY OF THE ISLAMIC UNDERSTANDING OF THE SOUTH ELFULE BURU COMMUNITY

### KAJIAN DISKRIPITIF PEMAHAMAN KEISLAM MASYARAKAT ELFULE BURU SELATAN

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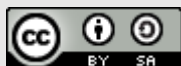
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#### ABSTRAK

Pemikiran masyarakat Elfule dalam memandang Islam masih primitif yaitu tanpa adanya kajian mendalam terhadap Al-Quran dan Al-Hadits. Pandangan ini masih dipengaruhi oleh budaya tradisional dan mengarah pada pemahaman yang konservatif. Penelitian ini bermaksud untuk menjelaskan pemahaman Islam pada masyarakat Elfule di Kabupaten Buru Selatan dengan melihat konsep makna keagamaan dan sosial. Metode yang digunakan adalah etnografi, dengan cara observasi dan wawancara, kemudian dianalisis menggunakan deskripsi kualitatif berdasarkan wawancara yang diperoleh di lapangan. Hasil penelitian menemukan betapa rendahnya pemikiran keagamaan masyarakat Elfule sehingga adanya aturan ibadah masyarakat Elfule mulai dari larangan bagi pendatang untuk salat di masjid adat. Selain itu, dibedakan pada setiap barisan salat yang wajib ditempati oleh tokoh agama, kepala desa, tokoh masyarakat yang mempunyai peranan penting di barisan depan, sedangkan masyarakat biasa berada di barisan belakang dan wajib memakan gamis (syar'i) untuk pria dan wanita. Dalam kehidupan bermasyarakat terdapat pemisahan antara masyarakat adat dan pendatang, namun untuk menjaga hubungan baik masyarakat pendatang dilibatkan dalam proses tradisi adat.

**Kata kunci:** Pemahaman Islam; Masyarakat Elfule; Buru Selatan

#### ABSTRACT

*The thinking of the Elfule community in viewing Islam is still primitive, namely without any in-depth study of the Koran and al-hadith. This view is still under the influence of traditional culture and leads to a conservative understanding. This study intends to explain the understanding of Islam in the Elfule community in South Buru Regency by looking at the concept of religious and social meaning. The method used is ethnography, by way of observation and interviews, then analyzed using qualitative descriptions based on interviews obtained in the field. The results of the study found that how low the religious thinking of the Elfule people was so that there were rules of worship for the Elfule people starting from the prohibition for newcomers to pray in traditional mosques. In addition, it is distinguished in each prayer line which must be occupied by religious leaders, village heads, community leaders who have an important role in the front row, while ordinary people are in the back row and are required to eat the robe (syar'i) for both men and women. In social life there is a separation between indigenous peoples and immigrants, but to maintain good relations, immigrant communities are involved in the process of customary traditions.*

**Keywords:** Understanding Islam; Elfule Society; South Buru

## INTRODUCTION

Maluku Province is the largest archipelago in Indonesia which stretches between large and small islands, so it is called the thousand island province (Tuhuteru, 2015). The essence of being an archipelagic

region is that Maluku is unique for its unique characteristics. Each region in Maluku has its own characteristics. As is the case with South Buru (Bursel) district, one of the Baru expansion areas of Central Maluku and Buru Regency. Like the South Buru district (Bursel), one of the new expansion areas of Central Maluku. The emergence of South Buru as an expansion area is a manifestation of the development of equitable island-based development, as well as an implementation of the government's mission to build a society to achieve equal empowerment and emancipation from conservative confines (Eirumkuy, 2013). The conservative trap is caused by the slow development and flow of the latest news information. One of the impacts is visible in the South Elfulu Buru community, which is still in a primordial-conservative environment regarding the pace of development of globalization in the modern era. This incident made the Elfulu people more self-closing in facing world developments that mixed with religious law. But, isn't it able to keep up with the times so that it is claimed as the most perfect religion in this world (Masud, 2009).

The birth of conservative values among the Elfulu people who think that Islamic teachings are solely in accordance with the behavior of the Prophet Muhammad SAW without any deeper interpretation of the Koran and hadith. This thought has given rise to a primitive thought in viewing Islam towards the implementation of worship in society. Moreover, today there are still many people who see Islam as just a religion that blends in with the mystical world, thus ignoring worldly affairs. In this case, Islam also emphasizes the process of meaning of living side by side as implied in the Qur'an and hadith. In essence, Islam is a universal religion that is able to demand its followers towards a better life (Whitehead, A. N. 2009). In addition, Islam has explained various things to its people, starting from how to worship Allah and the process of achieving a better life by using the principles of prayer, zakat, fasting and pilgrimage for those who can afford it. This shows that how systematic the teachings of Islam are in humans who are able to answer historical phenomena in the past and forecast in the future (Masud, 2009). But what about the Elfulu people's view of Islam which is still under the influence of traditional culture and leads to a conservative understanding.

However, even the best religion is sometimes unable to create a unit in the local community so that sometimes it fails to give birth to a different interpretation of individual understanding (Prevalence & Syndrome, 2005). This can be seen in the Elfulu community, which in fact is an Islamic community, but has different rules from other Islamic communities, especially in carrying out worship. These differences are visible in the role of religious figures in worship processions by adopting classical Islamic values and ignoring modern culture (Siti Nurjanah, 2005). This means that the Elfulu community, which is actually Islamic, has special rituals before performing worship and does not want to use modern things in carrying out worship, such as the use of jeans in general society as a whole. The rejection of jeans was born from the assumption that jeans were not part of the Prophet's sunnah, so they only wanted to wear cloth or sarongs when carrying out their worship. Apart from that, resistance arose by adopting the sultanate's prohibitions made during the heyday of the King of Ternate on wearing jeans during sehlat (Thalib, 2012). This is one of the problems and novel points of this research, namely that the emergence of various dynamics in Elfulu society has shown the value of diversity and plurality of the Indonesian nation regarding religious values.

The phenomenon that occurs in Elfule society is a form of social event that is interesting to study in the mainstream of the Islamic religious system of rules. Moreover, after seeing the conflict between primordial and paranoid in Elfule society, it shows the differences with universal Islamic teachings. Even though this action was a form of adding rules to worship which is usually called heresy, it never undermined the Elfule community's understanding of abandoning rituals before carrying out worship. Isn't heresy a sin? Why do the Elfule people adopt ideas that deviate from the Koran and Hadith? In this case, the interpretation of heresy or not becomes a controversy in viewing the activities of the Elfule people, because they carry out this system of rules with the assumption that the value of truth is in accordance with the Sun. 'ah Prophet. But what about the assumptions of the Islamic community universally who have claimed that this is bid'ah (making it up). This has become a classic in this research so that it has become one of the colors in studying the activities of the Elfule community in carrying out worship.

Apart from that, it should be noted that the population of South Elfule Buru is inhabited by several immigrant tribes such as Bugis, Makasar, Buton, Javanese and East Kei which are called southeastern tribes. However, in implementing the government system, it still has a group division where the native South Buru tribe has the right of immunity to hold the highest office and the immigrant tribes are only able to occupy middle to lower positions such as village secretaries on a rotating basis and the apparatus then for the native tribe or Titawael clan has the position of King, and Also, the Sikmarlatu clan and the Sosulisa clan are the original clans of the Elfule population, while the Sosulisa clan as priests are held in turn by the three original clans, namely: Titawael, Sikmarlau, and Sosulisa.

This means that the culture of the South Buru Elfule people is still in a conservative primordial confines which places more emphasis on the interpretation of Islam from the perspective of the Elfule people. So the freedom to think in producing ideas is very limited, especially brilliant ideas for change and development of a culture in society which are not only born from internal tribalism, but these ideas will be born under immigrants with a wealth of experience and knowledge. Therefore, the description of the study of the problem has encouraged the author's enthusiasm and motivation in exploring more deeply the reasons why the Elfule community adopted teachings that Islam universally considers heretical. Or are Elfule's Islamic teachings a collaboration of Islamic teachings and the traditional culture of their ancestors. So as to be able to attract newcomers to follow the teachings that they apply as a reflection of social change.

## **METHOD**

In this paper, data was taken using ethnography (Herdiansyah, 2015) in the South Buru Regency area, Elfule village to be precise by examining the religious understanding that exists in the Elfule community, data was collected by observation and interviews and then analyzed using qualitative descriptive based on sources obtained in the field . This data is the study and discussion of what is the aim of this research on the study of the Elfule Society's Low Understanding of Islam (South Elfule Buru Community Islamic Studies).

## **RESULTS AND DISCUSSION**

### **The entry of Islam in Elfule**

The Islam of the Elfule community has existed since ancient times around the 1860s, which was brought by the salafis and traders who came from Ambalau village, especially Ambalau Kampung Baru in South Buru district, whom they knew as Tuan Guru or Sultan (terms of the Elfule community) for propagator of Islam in Elfule. The system of spreading religion through trade, migration or movement of people from village to village so that they settle and form a community of people that can produce a culture or tradition called religion. Based on data obtained in the field, it shows that Elfule's Islamic religious standards are based on the Ambalau Islam of Kampung Baru Buru Selatan (Handoko, 2016). As Mr. T, a religious figure in the Elfule community, said; If there is a change in the meaning and value of religion in Ambalau Islam, the Elfule community's Islam will automatically change its tradition in carrying out worship rituals. As was the result of the interview that katong (we) have guru teachers (religious leaders) go to Ambalu Kampung Baru every year to deepen the experience of religious values, from what they get there, they will also apply it here (Elfule village), if there is Changes in religious values will indirectly change according to the traditions and culture in Elfule village.

The Islamic religion of the Elfule people is different from other Islamic religions in general, from the form of implementation of worship and unique traditional traditions which result in differences from other Islamic religions. The author also found this difference in several areas in Maluku, especially in the Haruku island area (Pelauw, Rohmoni, Kabau) and Manipa island, Sela village. This can be seen in the procedures and implementation of prayers which are marked by the prohibition for outsiders to pray at traditional mosques, going to prayers from home without wearing footwear, praying is not required to wear jeans, you have to wear a robe or sarong, there are mosques loudspeakers but not used at times and hours of prayer but only at certain times and purposes such as appeals to the public when there are social relations and during religious holidays such as the fasting month which is not even carried out in a full month but three times a month during fasting, Eid al-Adha and Eid al-Fitr, in essence, are still traditional in nature used by the Elfule people, while modern blends are not allowed or which can change the shift in traditional Islamic cultural values of the Elfule people.

### **Rules of Worship in Islam Elfule Society**

Islam is a universal religion that has perfection in all aspects that can be implemented by humans in everyday life. Apart from that, Islam is an ideology that can guide humans to seek perfection in life, both in this world and the afterlife. Even though Islam is the last religion, its presence is a symbol of primacy and perfection in looking at the world and the afterlife. However, despite its perfection, people feel confused in interpreting the meaning of the Koran and Hadith. Sometimes traditional people are afraid to develop their thoughts on a religion due to fear of deviating from religious teachings. People's fear of the influence of globalization makes primitive society increasingly in darkness (Sujati, 2018). Thus causing a deviation from religion, especially in the clash of animism and monotheism. In Taid's view, Ali Termsi reveals that humans are only afraid of one power and are responsible for only one judge (Bonjol, 2016). This means that humans are only allowed to worship God without any interference from other supernatural elements. Shariati emphasized that this view is due to the fact that many people mix religion and culture when they want to pray or worship the Creator.

Along with the increase in science and the development of thinking, every human being sometimes tries to undermine the view of religion as a role model for life, so that in Habermas' view he states that "the

religion and practical reason are incompatible. This arises from the incompatibility between heart and mind, where sometimes human actions conflict with what they believe, especially in the field of religion (Clarke, 2009). The Elfule people's belief in Islam, which is still conservative regarding the changing phases of life, has trapped them in a vicious, misleading circle. Especially in a sociological perspective emphasizing that all religions recognize rituals, because each religion has teachings about sacred things. One of the objectives of carrying out rituals is the maintenance and preservation of sacredness. Apart from that, rituals are actions that strengthen the perpetrator's relationship with sacred objects, and strengthen group solidarity which creates a feeling of security and mental strength. However, the question is whether every ritual in religion is in accordance with the rules and laws of the book which guides the lives of religious people.

The birth of religious rituals from the Elfule community which is claimed to be a form of heresy is part of the community which carries out religious rituals based on beliefs in the Islamic religion. Because sacred beliefs have the potential to give rise to new rituals. Therefore, ritual itself is defined as strictly regulated behavior, carried out in accordance with regulations, which is different from everyday behavior, both in the way it is carried out and its meaning. If carried out in accordance with the provisions, the ritual is believed to bring blessings, because it believes in the presence of something sacred.

The birth of Islam as the last divine religion in the history of mankind is able to answer all the challenges and problems of life faced by humans, there is no problem and problem of life except Islam which is able to answer and provide solutions for them even though the principles of its creed or shari'ah differ based on current developments (Sodikin, 2003). In the Islamic perspective, it emphasizes similarities and blurs differences, where Islam considers that all humans are the same, there are no physical differences between one another. Whites are equal to blacks, Arabs are equal to non-Arabs, rich and poor alike. But that does not mean that Islam does not recognize different levels, especially in the procedures for worshiping the Creator. Therefore Islam places great emphasis on the rules of worship in accordance with the Al-Qur'an and hadith. So the Prophet Muhammad said "I have left behind me two things, if you cling to them you will never go astray. They are the book of Allah and my Sunna (call to Islam: 6). This has been revealed in the words of the Prophet that before his death he had advised humans that he had left behind two important things, if humans stick to these two things, then they will not go astray and that is the book of Allah and his sunnah. However, even though the Prophet had given a message before he left, there are still many people who are negligent and disobey his words and teachings. Even the teachings conveyed are manipulated so that they become something unique and have a novelty which is usually called bid'ah in an Islamic perspective (Nikmah, 2020).

This perspective can be seen in the Elfule Islamic community which forms the difference between one Muslim and another Muslim according to them the Islamic teachings they teach are true and come from the Prophet and Rasulullah so that they still defend them to this day, as the results of an interview with the Head of Elfule Village explained that customary rules have been passed down from generations of ancestors, we prohibit everyone who does not live in Elfule village from praying at the traditional mosque in any form and situation, for anyone who violates them will receive customary prohibitions or sanctions for them.

The same thing also applies to the implementation of prayers, as stated by Mr. S. that during the Friday and five daily prayers, people who are not ethnic groups or communities living in Elfule village are not allowed to perform prayers in traditional mosques, except for people who already live and reside in Elfule village. This is because someone has changed the original ancestral culture that we have maintained all this time.

Apart from that, in the process of carrying out the prayer, namely before the prayer begins, the front row or row at the very front of the right part of the pulpit is occupied by the Sultan or King, while the front row on the left side of the pulpit is occupied by the teacher (educator), after that the row is followed by Religious leaders or traditional and community leaders, apart from that, ordinary people are not allowed to occupy the front row, while the second to last rows can be occupied by the general public who live in Elfule village.

If one pays attention to Islam in general, for anyone in any situation and condition, the time has come and the five times prayer time where he is allowed to perform prayers, the important thing is that the place is clean and pure from uncleanness, and they are free to occupy any position either in the front or front shap (position). In the back, the prayer area is still empty for other people. However, in practice it is different from the perspective of Islam in general, but in such a way they are able to maintain the cultural authenticity that exists in Elfule Islam in South Buru.

From the point of view of religious life, the Elfule people are very devout in worship, when it is time to pray in any condition and situation they have to pray both in the forest and at sea and are required to wear a robe or long shirt (syar'i) in the form of a robe that can cover from the shoulders to the knees for prayer (Ulfa & Bunda Mulia, 2016). In addition, the khatib or head of the mosque never forgets his robe (syar'i) when traveling either in the garden or at sea or anywhere else, their clothes will be stored in a bag or plastic in order to maintain cleanliness and purity in performing prayers. The results of the findings in the field in an interview with Mr. BB explained that apart from being a khatib, I also work as a farmer which is the source of life for the family. When I am anywhere, especially in the garden, my robe (syar'i) and turban never forget that I always have it inside. I have a backpack and in that place I pray, the important thing is that the place is clean because that is also our responsibility as mosque preachers, don't forget the traditions we have from our elders (ancestors).

Robes and turbans are a characteristic of the Elfule community in carrying out prayers and maintaining their culture and traditions. Overall, robes and turbans are found everywhere for every Muslim who wear them in society, especially in Islamic communities in the Middle East with their religious characteristics (Na'im & Andari, 2013). However, in the Elfule Islamic community, robes and turbans have their own meaning in the spread of Islam carried out by the Prophet in ancient times and have become a separate tradition from the ancestors for Elfule Islam as a whole, and can be carried on from generation to generation so that the culture and traditions are not lost due to the times. as well as increasingly sophisticated technology due to human thought.

### **Changes in Islamic Law of the Elfule Society**

The shift in the meaning of Islamic teachings is the result of interference from humans who have been trying to interpret the Al-Qur'an and hadith according to their desire to think. In fact, they have never realized that all the heavenly books and one of them is the Qur'an is the result of thoughts from God to regulate human activity. However, the polemic is that humans always try to reach God's thoughts, in terms of the perspectives of God and humans are very different. This difference has been implied in surah Al-Baqarah verse 30 that Allah knows better what His creatures do not know (Surah Al-Baqarah: 30). The emergence of Allah's words should be a reference material for every Muslim to think carefully about the essence of God, let alone wanting to change the rules in the Qur'an which are God's direct words. But the facts say otherwise that most people with selfish logic think they are trying to modify the Islamic religion. This can be seen in the Elfule community, which has a ritual style that is different from other Islamic societies. In terms of Islam is a concept or religion that is able to homogenize human thoughts and actions in the process of achieving monotheism "cosmopolitanism" (Masud, 2009).

The difference comes from the prayer ritual that before praying they have to lean on a rock and chant a song of praise to ancestral spirits or other mystical things. In addition, in the Friday procession, the sermon readers forced themselves to use Arabic on the grounds that Arabic was the language used by the Prophet when broadcasting Islam. In the procession of reading the Sermon, it has a cycle that never changes so that it allows the community to experience lack of knowledge in the religious field. The point is that today's sermon using Arabic will be read in next week's sermon with the same title without any change in meaning. This makes the Elfule people increasingly left behind and remain under the influence of animist culture in collaboration with Islamic teachings. On Fridays or religious holidays (Eid) khatib only conveys what is already there, adhering to one life guideline from the ancestors, namely guidelines that contain invitations and prohibitions for humans that we understand so far we can read and teach them to children we will later, without changing the meaning and purpose of what is conveyed, this book/book is the guideline for katong passed down from generation to generation from the ancestors (ancestors) as a result of an interview with Mr BB as Khatib of the Elfule Traditional Mosque.

The scriptures or guidelines read by the hatib are only based on what is already in the Islamic teachings of the Elfule community, which were taught to their previous generations of children and are still maintained today. In its implementation, the hatib finishes his sermon, then the book or guideline is rolled up and stored in bamboo so that it is not easily damaged or crumpled, then placed in a safe place and on the following Friday it can be used again with the same reading by the preacher.

Islam generally does not force people's will to understand Islam. However, Islam must be learned for humans as a guide in life and Islam does not force someone who exceeds the abilities they have, as happened in the Elfule Islamic community, someone must be forced to convey to ma'mun what is contained in Islamic teachings from their ancestors with what they resemble. which is in the Elfule Islamic book (guide to worship) as a guideline and outlook on life that they have maintained all this time. The guidelines that they teach are passed down from generation to generation to their grandchildren so that culture and traditions are not lost in accordance with the current developments.

### **The Relationship Between Islam and the Culture of the Elfule People**

Culture and Religion are a unified whole and are interconnected with each other. This relationship has influenced human activities so that religion and culture are able to merge into one series and try to dominate each other (Kumar, 2014). According to Koentjaraningrat, culture is the entire system, ideas, actions and results of human work within the context of community life which are made into human property through the learning process. Therefore, culture is born from learning activities by humans, such as how to eat, drink, dress, talk, farm, carpentry, and relate in society, which is culture. But culture is not only found in technical matters but in the ideas contained in the mind which are then manifested in art, social order, work ethic and outlook on life. Joachim Wach tries to show the immaterial influence of religion on human culture, that mythological collective relationships depend on thoughts of God. Social and religious interactions are patterned on how they think about God, experience and imagine God (Settler, 2022), (Wach, J. 2019).

Wach's assumptions have been reflected in the behavior of the Elfule people by interpreting God through their own thoughts, thus giving birth to a deviation from the worship of Islam. The deviation in question is in the form of the appearance of additional rituals of worship (*bid'ah*), namely the monotonous use of religious teachings, the modification of the shape of the mosque is different from other mosques and even in parts of the mosque there are parts that are sacred, then the courtyard in front of the mosque must be free from residential houses. This is a form of deviation from the rules of the Islamic religion which is claimed to be a religion that is able to keep up with the times.

The belief system of the Elfule people is a combination of the traditional culture of the local community and the Islamic religion, so that the ancestral culture mixed with mysticism has been adopted into the Islamic religion, forming a series of rules for worship. This phenomenon was researched by Greertz and resulted in two assumptions that revelation forms a psychological structure in the human mind that gives birth to a view of life, and becomes a means for individuals or groups of individuals that directs their behavior. But Greertz also revealed that revelation not only produces immaterial culture, but also in the form of sound art, carvings, buildings (Geertz, 2013). So, in the author's opinion, the culture of the Elfule people was born from the process of community interaction with books which is believed to be the result of creativity. This event has been conditioned in the lives of the Elfule people through geographical factors, traditional culture which is more objective. Apart from that, there are several references that state that Indonesian traditional religion is very strong in animism, namely the worship of ancestral spirits or gods. It is possible that these understandings are still embedded in the Elfule people's belief system, thereby combining animism and monotheism.

Despite the development of material culture such as mosques with different models, such as the legacy of the Angun Denmak Mosque in Central Java. The shape of this mosque has a 3-tiered roof which is typical in Indonesia, different from mosques in Arabia which have their own distinctive roof. Then the Al-Aqsa Menara Kudus Mosque in Banten has a tower in the form of a combination of Islam and Hinduism. The Rao-rao Mosque in Batu Sangkar is a combination of various artistic styles with decorations close to Indian style, while the roof is made with Minangkabau house motifs (Tule, P., & Djulei, W., 1994). Likewise, the Elfule community mosque has a different roof and room from other mosques in Indonesia. However, this phenomenon is the result of interpretation and combination of culture and religion to produce an objective geographical combination. Moreover, most of the Prophet's worship procedures have been interpreted according to their culture, for example the laying of stones in the mosque, the front yard of the mosque



being free from residential areas as well as the rituals before prayer and even the use of sticks when reading the sermon. Such behavior is a form of imitation of the activities of the Prophet Muhammad in broadcasting the Islamic religion. So it was later adopted by the Elfule community with the understanding that it was part of the Prophet's sunnah in carrying out worship.

The ignorance of the Elfule people about how to carry out the good and true sunnah of the Prophet led them to fall into the realm of bid'ah. This happens due to the influence of conservative attitudes in accepting global influences that are religious. so they only know the Koran from a translation without any further and in-depth interpretation, but isn't the Koran not only translated but also requires a long interpretation? This weakness makes the Elfule community even more left behind, because they are only able to translate other people's words without interpreting the Koran and hadith in depth.

According to custom and tradition, the Elfule community is very closed to all developments and changes, especially in traditional ceremonial processions, namely that the general public is prohibited from passing through the places that have been provided, especially in the mosque grounds. Not only that, on normal days that are not traditional ceremonies, people other than Elfule village are prohibited from passing by or looking at the activities they are carrying out because it will disrupt the ceremonies they are carrying out. The religious life of the Elfule community is very closed, not only cultural processes but also aspects of social life, sometimes we cannot pass or look around the mosque, not to mention that motorized vehicles are also prohibited from passing during prayer times and traditional events, all roads leading to the mosque are closed , because for them foreign cultural processes cannot be accepted by the people of Elfule village (Results of an interview with Mr. Y as a migrant living in Elfule Village).

Overall, the people of Elfule village are very traditional with current developments and changes. When viewed from all sides of people's lives related to the procedures for carrying out prayers starting from the clothes used, everyone who prays in the mosque is prohibited from wearing jeans must wear a robe or sarong besides that also with the development of the era which is marked by advances in electronic technology as information media for the general public. The people of Elfule village do not use it as a loudspeaker at the mosque to call people to pray, they only use a traditional blended instrument that has been passed down from their ancestors, namely tifa or drum as a tool to mark the time of prayer. In the traditional mosque of the Elfule community, every tool or object that blends modern is not used in the implementation of worship, both clothing and electronic devices such as DVDs, tape recorders and others are not allowed in the implementation of worship because all of these were not part of the life of the prophet while spreading Islam. The only thing there as a tent when it's time for prayer is the tifa (drum) which is beaten by the khatib.

The Elfule Bursel community is very closed to changes in the environment around which they live in matters relating to customs and customary process procedures. If there are things related to traditional processes that are distorted either from outside or from within Elfule village, namely their children who go to school outside and have finished, who have a more advanced view of religion, then they are straightened out, in the sense that when they arrive at village then the village rules and traditions are what they use until they leave Elfule village.

In addition, in Islam in general, it is obligatory for women to cover their "aurat" by wearing long clothes and headscarves to avoid the sins and depraved crimes of men in general. But in Islam the Elfule people don't use it, they even consider it a disaster or a disaster for them, in the sense that what was there from their ancestors cannot be changed or distorted from their culture and traditions, both in the physical form (way of life, dress or attitude in society). Those who are considered more modern or have a different nature from their way of life are not welcome in the social life of Elfule village. To cover the nakedness or the degree and dignity that exist in women, they use a cloth in the form of a "scarf", namely a cloth that is rectangular in shape, widely used by indigenous peoples in general, which is slung over the head to the neck which can be used in everyday life they.

Problems like the one above can be experienced by Mrs. RS who is an educated person at a tertiary institution in Maluku who wears a long headscarf from head to knees when she finishes college, returns to her village looking like that she is reprimanded, scolded and even considered as a bringer of disaster or bad luck for my family, they consider the death of one of my parents as a result of my behavior that looks like that and even when my parents are sick I am forbidden to visit them as if I am not part of the parents' family I myself.

What they consider to be a disgrace in society is a calamity and calamity for their village and family, even though literally health, pain and death are determined not by humans, especially by the way humans live, but by their attitude of piety and faith in Allah which determines life and death of humans. In addition, the native Islamic people of Elfule do not believe in doctors as modern medicine when a person is sick, in fact they believe in the mystical combination of their ancestors by taking the sick person to the traditional house and leaving the person to get better on their own with the efforts of the parents. parents or traditional leaders, and if a man is sick, women are not allowed to visit him or look after him, and vice versa, if a woman is sick, men cannot look after the sick and are not allowed to wear a headscarf (veil) even if they are relatives or children.

### **Social Life of the Elfule Community**

In reality, it shows that there are religious and ethnic boundaries and partitions when viewed from the aspect of population composition and settlements (Armayanto, 2014). Overall, the Elfule community is still primordial in carrying out life as a community, including there is a separation between the native South Buru community and immigrants, this can be seen in the mapping of the main road in Elfule village, namely the main road is occupied by the general public or those who come from outside live in the village of Elfule while the indigenous people of Elfule live on a traditional road on the coast. However, sociologically, of course they are not closed off from the wider community around the area where they live by interacting with the people in Elfule village.

The social interaction that exists is very good between fellow people, both native Elfule residents and immigrants, in the sense that there is no gap between one resident and another, there is mutual respect for both culture and traditions that are carried out in a village, which are traditional rituals or traditional traditions. Other migrant communities are involved in the process of carrying it out in order to maintain relations with other communities who live in Elfule village. This is as expressed by Mr. R as a community (immigrants) explained that; We as immigrants feel proud and feel respected because every traditional

event we are always told or invited, so we can work together with them, but we must know how to adapt to their traditions and we as immigrants must maintain that so that the existing relationships will be maintained and the culture and what they maintain will be sustainable for generations.

This means that there is a social relationship that arises between members of the community, mutual respect and understanding of tradition from minority groups as native residents of Elfule village but as a group of migrants who crowd Elfule village settlements they respect every tradition and existing culture so that this relationship will continue until when even without feeling that one of the parties feels ostracized in every social process that exists in the village.

## CONCLUSION

The emergence of culture and ideological uniformity in the Elfule community is closely related to the needs of the entire community, both the natives of South Buru and migrants (from outside). The birth of ideas from traditional leaders and heads of the Elfule government were based on cultural assumptions that were closely related to society. Apart from this, the Elfule people wish to maintain their culture due to their knowledge and experience of the global world which is growing day by day where urban communities tend to abandon their traditional values, especially in the religious field, in contrast to rural communities, especially in Elfule which still adhere to traditional religious values. Moving on from this thought, they always upheld religious principles in viewing Islam as one of the oldest Islamic kingdoms in Maluku as part of Indonesia. Their consistency with culture is greatly influenced by past history, such as the Kingdom of Ternate, which had various kinds of rituals in worship. Apart from that, changes do not only come from the belief system but also apply to the village government system. Where migrants can only reach the highest position in the form of village secretary and so on, unlike the natives of South Buru who can serve and act as Traditional Leaders, Religious Leaders, Village Priests and Village Heads. This implies that there is an imbalance in the Elfule community which is clearly visible where the democratic system of government is still not running well among the people in the life of the nation and state.

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