

TRACE, HISTORY AND VALUE OF THE PHILOSOPHY OF BUGIS TRIBE IN LOMBOK (ARCHAEO-HISTORICAL PERSPECTIVE)

Lalu Murdi

Hamzanwadi University
murdilalu2014@gmail.com

Andi Ima Kesuma

Makassar State University
andiimakesuma33@gmail.com

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ABSTRACT

This research aims to uncover and analyze the traces of migrating ethnic Bugis in Lombok with various backgrounds ranging from philosophy, economic and non-economic factors. The approach used is qualitative research with historical methods consisting of several stages, namely heuristics, criticism, interpretation of data and historiography. The heuristic stage in this research is focused on the use of documents in the form of research journal articles, unpublished research results, seminar papers, and books. Whereas in the criticism of sources the researcher tried to identify several sources included in primary and secondary sources. The historiography stage uses writing of critical analytical history or widening in space. The results showed that long before the rapid development of Islamic religion in Lombok, there were many sailors and Bugis migrants in Lombok, although their presence was more numerous and recorded in statistics after the 16th century. The existence of the Bugis in Lombok both as spreaders of Islam with various kinds of archaeological evidence such as the tomb, can not be separated also from other factors such as economic and non-economic (siri', etc.). Its existence as an accomplished sailor and as a strong migrant is evidenced by its presence both in East Lombok (Labuhan Lombok, Labuhan Haji, Tanjung Luar, Serewe), Central Lombok (Awang), and Ampenan.

Keywords: Merantau, Cultural Cross, Ethnic Bugis, Lombok.

INTRODUCTION

The lack of archaeological studies in strengthening historical sources in Lombok, especially during the early days of the arrival of Islam, even before, has led to some obscure historical facts in it. Although this scarcity has recently received significant touches, it still needs studies that are broader and deeper and with more diverse themes.

The study conducted by Dr. Jamaludin, M.A, a historian of UIN Mataram-NTB, in revealing several aspects of Islamic history by referring to and using archaeological traces is quite helpful in uncovering some obscurity which so far is still less clear. Two of his works entitled "Archaeological Traces of Islam in Lombok" published by Sanabil in 2019, and "Islamic History of Lombok XVI Century - XX Century" in the same year are very valuable references both in terms of methodology as well as references in understand some aspects of Islamic history in Lombok in general and in East Lombok in particular.

Islamization in the Sasak community, both at the royal elite level and in the common people, cannot be separated from the role of the Bugis, both driven by political factors and at a certain level at the same time being strengthened on the basis of Islamic religious beliefs spread by Bugis figures and communities in Lombok.

Besides playing a role in the process of Islamization, an important thing to get special attention from the Bugis community is the migration patterns that were carried out. Their current existence is merely an example ranging from Labuhan Lombok, Labuhan Haji, and Tanjung Luar, Serewe in East Lombok; Awang in Central Lombok, and Ampenan in West Lombok with various other identities provided information that basically they did not just come with a political goal or on the basis of spreading Islam, but more than that they came to Lombok at the same time were strengthened by a very strong philosophy and spirit of migration. strong and rooted. In line with this, it seems that the Bugis and Makassar people migrated or visited other countries not to seize power, but only to achieve high achievements in siri (Mahmud, 2000, p.103). In relation to this, migration patterns and how the Bugis people adapted, for example the dwellings and houses in Lombok, are quite important to consider in an archaeological context.

The existence of the Bugis tribe in Lombok with its various identities in general until now can be identified from various aspects ranging from language, place of residence (geographic), form of house, to daily work shows a distinctiveness that characterizes itself, of course in addition to inclusiveness because there are many. adapting to the indigenous people and other immigrants, the acculturation in it has also become an integral part.

As a historical basis to trace the relationship between Bugis and Lombok, since the 1360s the ports in Makassar and Lombok have developed quite rapidly as a global maritime network. Hartati (2017: 3) explains, "in the book *Negara Kertagama* written by Empu Prapanca in 1364 and the ancient manuscript of the Bugis Ilagaligo people, it is said that the Eastern Indonesian Region is a trade route which is categorized as quite old". This includes the relationship between the Bugis and the Sasak and other ethnic groups in Lombok. However, a very rapid development occurred in the 16th century to the first half of the 17th century, where Makassar and Ampenan became the trading centers for trade carried out by both Asian and European traders who were looking for spices and sandalwood.

One important thing from the Bugis Ethnic migration process with its maritime culture in Lombok is conceptually able to provide a broad study of the cultural community (cross cultural communion) between one community and another which is the basis for the integration process for the Indonesian people (Burhanudin, et al. 2003: 6). This means that in addition to understanding the existence of the Bugis tribe in Lombok in the historical context and the values that underlie its existence, it is much more important than that, with regard to their role and how they adapt both to society and nature so that it will create a cross-culture that is currently part of reinforcing the values of diversity.

This essay in general tries to reveal and analyze the existence of the Bugis tribe in a broad context starting from a historical background with some evidence ranging from tombs, buildings and documents, as well as discovering their work and culture as a community with a very strong migration culture, especially in Lombok.

Another important thing that causes the author to be interested in tracing the historical traces between Lombok and Sulawesi is due to the limited literature that can be used as a reference and considers the importance of the relationship between the people on the two islands separated by the Wallace line. Although lately, almost in the internal context, when it

comes to Lombok history in particular, they always relate it to the role of the Bugis people, most historians from outside the region when describing the Bugis migration in the archipelago only mention Bima and Sumbawa for the West Nusa Tenggara. Fortunately, a small number of historians such as A. Rasyid Asba in 2009 with his writings entitled “Makassar and Lombok: Integration with the Global Business Network, which straightforwardly and deeply tries to examine this important historical relationship but is often forgotten.

RESEARCH METHODS

The research approach used is qualitative research. While the method used is the historical method which consists of three stages, namely heuristics or data collection, where at this stage several sources are collected from documents such as books (both research results and literature reviews), scientific articles, scientific papers and through documentation in several Bugis settlement areas in East Lombok such as Labuhan Haji, Labuhan Lombok, and Tanjung Luar. After the data was collected, a source criticism process was carried out followed by a data analysis process, and finally a historical construction could be carried out regarding the footprints of the Bugis people in Lombok.

RESEARCH RESULTS AND DISCUSSION

A. Overview and Philosophy of Bugis Migration

Lombok, like other areas in Indonesia, can be likened to a picture of small Indonesia because even though it is a small island, almost all the tribes in Indonesia are in this area. In addition to the existence of the Sasak tribe as the majority, there are several other tribes such as Bima, Sumbawa, and Bali, there are also several other tribes with a number of minorities such as the Bugis as the largest minority, Madurese, Javanese, Bajo, Chinese, Arabic, and others in very large numbers. a little.

Although the Bugis (in a more general sense in which Makassar, Bajo, Wajo and Mandar) are currently only a minority, their existence in the course of history in Lombok as can be noted is very important.

Currently, the Bugis tribe in Lombok administratively resides in several districts and sub-districts. In East Lombok, it is scattered in several districts and villages such as Labuhan Lombok Village, Pringgabaya District, Tanjung Luar Village, Keruak District, Labuhan Haji Village, Labuhan Haji District; in the Mataram Kodya there are in Ampenan, and West Lombok in Sekotong Tengah Village (Safarudin, 2007, P. 3). Another ethnic community originating from one of the ethnicities in Sulawesi, namely the Bajo tribe, is found in Awang Village, the southern part of Central Lombok. Where the community in general in Lombok is also identified as the Bugis tribe. It is true what was said by Bahrum (2015), that outsiders often overlap in referring to tribes originating from South Sulawesi as if they are all the same as the Bugis. Likewise, in Kalimantan, Malaysia, Singapore, Brunei, and several other countries he generically refers to the Bugis tribe (Bahrum, 2015, p. 5).

As a characteristic for the Bugis people living in Lombok, they are basically no different from the philosophy of life of their native people. Safarudin (2007: 3), writes that “the Bugis people who live in this coastal area have a dynamic, open spirit, have a fighting spirit that never gives up and the courage to face risks in responding to the challenges they face.

The existence of the Bugis tribe as very accomplished sailors and at the same time making them one of the tribes with a very large migration activity is very familiar in various historical records in Indonesia. Take, for example, Adrian Horridge (Lampe, 2014: 5-6), arguing that “there are six ethnic groups that are the forerunners of maritime communities in the archipelago, namely the Bajo (Sea Gypsies), Bugis (Teluk Bone, Makassar, Galesong, Tallo), Mandar (West Sulawesi, Buton, Southeast Sulawesi), and Madura (including the East Java region). They are the heirs of maritime culture from the pioneering Malay-Polynesian race and the development of maritime culture in Southeast Asia since thousands of years ago”. This information indicates the strength of several tribes in Sulawesi who are generally considered the owners of maritime culture in the archipelago, so this is what at the same time brings them to spread in various regions including in this case in Lombok.

The migration patterns of the Bugis people to Lombok and throughout the archipelago and abroad generally refer to M. Irfan Mahmud (2000: 95-96), using various references ranging from historical records and texts, that the migration of the Bugis and Makassar people

was driven by four things, as follows: 1) siri', where they migrate to maintain their good dignity due to political, environmental, and other factors; 2) the social myth that their fate will be better if they immigrate; 3) slavery, the slaves obtained from captivity were generally sold to other countries; 4) entrepreneurial character, because the Bugis trade emporium developed in several places in the archipelago, including Lombok itself. For this last purpose as well as an interesting reference also to read further in his book Prof. Andi Ima Kesuma, entitled "Moral Economy of Bugis Human" was published by Rayhan Intermedia in 2012.

The factors above are also strengthened by the philosophical values of the Bugis people. It is interesting what Andi Ima Kesuma (2004: 5-6) explains, that: "what underlies or crosses the spirit of sailing (sompe') across the seas in the Archipelago is an auto suggestion in the form of a philosophical expression which reads" kekisi monro sore'lopie, ko tomallabu sengereng (where the boat arrives, there life is established)". This means that wherever the Bugis people live, they should and should continue as well as possible, there is no term to do nothing, as well as when they migrate to Lombok.

Regarding the migration factors above, Andi Ima Kesuma (2004) more specifically divides them into two backgrounds, namely economic and non-economic factors. According to him, this non-economic factor is not only related to war, but more due to the pressure of "independence", so that they find their siri' when migrating to other areas which can cause their honor and sense of independence in all aspects to be felt.

As one of the ethnic groups that has a superior and accomplished fisherman and entrepreneurial culture, according to Koentjaraningrat (Nuralang, 2001: 99), that "cultures that live in fishing communities exist throughout the world", so it is very natural that the Bugis community is spread apart in the archipelago. and not a few of them migrated to foreign countries such as Malaysia, the Philippines, Singapore and others.

It is quite clear from the brief description of the migration philosophy of the Bugis people above, more than what is explained by an anthropologist Mari Singarimbun in his introduction to Mochtar Naim's book (1984) entitled "Merantau Minangkabau Tribe Migration Patterns" regarding Bugis migration as an effect of "factors geography and political unrest" although basically this statement is not all wrong because at a certain time there has

been a wave of migration due to political unrest, but more than that there is something deeper, namely the existence of a grounded maritime culture as previously explained.

B. Historical Background of the Bugis Tribe in Lombok

The Bugis people in Lombok have their own historical stories and understanding of their existence so far that they arrived in the Sasak earth. In fact, every different place has a historical story and the factors that caused them to arrive and live in Lombok. This difference can clearly be justified because indeed the time and factors that cause them to migrate are different so that they also live in different locations.

The connection with the folklore of the Bugis tribe regarding their arrival in Lombok is quite interesting from the research conducted by Safarudin (2007). As a whole, the folklore that has developed is classified as legend and some are included in fairy tales. Legend has more to do with political factors, and fairy tales are more about the involvement of certain animals that brought them to Lombok. The story of the Lombok Labuhan community which is classified as a legend, for example their existence cannot be separated from the rebellion by Kahar Muzakkar, so that his ancestors fled to Lombok and from generation to generation they have lived in Labuhan Lombok.

The initial process of the arrival of the Bugis tribe in Lombok as previously described, in an empirical context at the same time can be proven. The development of trade between Makassar and Lombok in the 16th century and subsequent centuries also influenced political life and was followed by the Islamization of the Sasak people. This Islamization seems important to elaborate on first.

Prior to the existence of strong political contacts and relations between the kingdoms of Makassar and Lombok after the 16th century, long before that trade relations were thought to have occurred in the 14th century. This information according to Hartati (2017) is strengthened by the "distribution of Bugis and Bajo tribes which according to the Kertagama State has existed since the beginning of the 14th century in Labuhan Lombok". Has there been an Islamization process in Lombok at this time? Pires's testimony in this regard can be used as a reference. Gendero Keling (2019: 91) refers to the belief that "indirectly Pires gives us an idea that around the 1500s when he visited Lombok this area had not been touched by Islamic

understanding". And Islam became widespread after political relations between Lombok and Makassar strengthened, especially since the 17th century

In line with the information above, according to Gendero Keling (2019: 99) that "during the 16-17 century AD, Lombok was under the influence of the Kingdoms of Gowa and Ternate. The influence of Islam that was brought from Gowa to Lombok in the mid-17th century AD had a major impact on social life in Lombok. This influence also strengthens one of the theories of Islamization channels in Lombok from the east carried out by the Makassar people, in addition to the existence of Sunan Prapen, which in many sources is considered the foundation stone of the first Islamization on the Sasak earth.

The trade network in a broad sense and political development at the same time both in Lombok at that time (17th century) could not be separated from the global network that the Bugis had previously built. Even Denys Lombard (2005) explains that "the Bugis from Sulawesi are one of the most prosperous networks in the archipelago". In line with that, prior to 1669 as described by Anthony Reid (2015: 151) that the rise of Makassar to political and economic domination in eastern Indonesia "was the fastest and most spectacular success story produced in Indonesian history". And Lombok as one of the strategic routes remains one of its own priorities both for trade, for political expansion, as well as in the framework of spreading and strengthening Islam.

Why is this political expansion at the same time related to religious strengthening for the kingdom conquered by Gowa? The answer to this question is obtained the answer in the explanation of Sartono Kartodirdjo (2017: 109), that "during the heyday of Makassar (in the 17th century) life was mainly carried out in accordance with religious teachings, and appreciation of arts and culture as well as training in various crafts. .

Strengthening the information above, Sritimuryati (2018: 134) explains that in the mid-17th century Makassar expanded its power, mostly in the eastern region of the archipelago such as Selayar Island and its surroundings, the Walio Kingdoms in Buton, Bima, and others (including in this case Lombok when referring to the previous information). At the same time, through this expansion of political power, the spread of Islam has become an important part. At that time "the period of the spread of Islam in Lombok in the 17th century AD became stronger after the king of Lombok collaborated with the kingdom of Makassar"

(Basarudin, 2019: 33). In this process, Basarudin (2019: 33) further explained that "the conquest produced by the sultan of Makassar (Gowa) and Raaja Lombok (in this case Dewa Maharaja Parawa) in 1623 led to contact between the Lombok kings and the Makassar king". In fact, "in the 17th century the entire Islamic kingdom of Lombok was under the influence of the Kingdom of Gowa. The relationship between the Kingdoms of Gowa and Lombok is strengthened by means of marriage such as Pembani Selaparang, Pembani Pejanggik and Pembani Parwa "(Wahyudin, 2018: 55).

How the political relationship between Lombok and Makassar in the 17th century cannot be separated from the spotlight of neighboring countries such as the Balinese kingdom (Klungkung) which always wanted to continue its power in Lombok, and also the VOC on the other hand. Meanwhile, the Makassar Kingdom under Alauddin had an interest in stemming the power (influence) of the VOC along the coast, which was the city of Bandar which was controlled by Islamic kingdoms in the southern archipelago (Lesser Sunda) (Jamaluddin, 2019: 58). So that there is no conflict of interest, they resolve it in a peaceful manner. It was only later in 1624 AD that the Makassar - Bali (Alauddin-Saganing) treaty was established, in which the area of expansion of each territory was determined. In its development in 1633 AD Makassar placed its influence over Bima, and seven years later Lombok was under the influence of Makassar (1640) (Jamaluddin, 2019: 58)

The existence of this relationship clearly led to the Lombok Kingdom being involved in conflict with several parties who confronted the Makassar Kingdom. According to Jamaluddin (2019: 59) it caused Selaparang and Makassar to face the VOC indirectly, where at that time in Selaparang the ruling was Pembani Meraja Mas Pekel, with Patih Arya Busing. The existence of political leaders from the Makassar kingdom who had lived in Lombok was also obtained from physical evidence. As archaeological evidence of the role of the Bugis-Makassar community, Genro Keling (2019), in his research results prove this with the existence of the Hanggereksa Tomb Site which he can confirm as a tomb that has been in contact with Islamic influence. Regarding the existence of this site, it is explained as follows: "It should be assumed that the people or figures buried here are important figures of the royal aristocracy The art of beautifying the headstone and the motifs carved on this headstone reminds us of several similar tombstones, including the Bugis Tomb Site in Serangan Bali, the

site. the Bugis tomb in Geliting Sikka, the site of the king's grave in Bima ”(Keling, 2019: 102).

The information above shows the existence of a theory which explains that the development of Islam from the East by Makassar people is considered relevant. This theory is also strengthened by the results of research conducted by Fadjal AR Bafadhal and Asep Saefullah (Wahyudin, 2018: 55), which states that "Islam entered Lombok through two routes, namely from the West (Java) and from the East (Gowa)". Political relations in which there is also a religious relationship are further described as occurring “in the 17th century when the entire Islamic Kingdom of Lombok was under the influence of the Kingdom of Gowa. The relationship between the Kingdoms of Gowa and Lombok is strengthened by means of marriage, such as that of Pembani Selaparang, Pembani Pejanggik, and Pembani Parwa ”(Wahyudin, 2018: 55).



Figure 1. Hanggereksa Tomb Site (Source: Gendro Kelong Documentation, 2019)

Political relations which at the same time were strengthened by the belief factor after the spread of Islam in Lombok society, the existence of the Bugis tribe in Lombok continued to increase, even in the mid-17th century when the Gowa Kingdom had lost its power and political hegemony in Makassar not a few among the traders in the region. it is no longer free to expand its trade to several other areas such as Nusa Tenggara (Lombok and Bali), Southeast Maluku, even to the north coast of the Australian continent (Lampe, 2014: 7).

Gowa's defeat against the VOC had an impact on the political relations between Makassar and Lombok. Since the Bongaya agreement in 1667 AD, Makassar's supremacy

over Selaparang and Sumbawa has become uncertain. But what is clear since then, Selaparang and Sumbawa have united forces in facing attacks from outside. Likewise Makassar was always behind both of them when faced with attacks from Bali. Even in disrupting the power of the VOC in Lombok, there were three famous Makassar aristocrats, namely Daeng Tollelo, Karaeng Jenerika, and Karaeng Pemelikan (Jamaluddin, 2019: 60).

It must be admitted that the VOC's existence was so strong that Selaparang was involved in the agreement with the VOC. In 1674 AD, Selaparang made direct contact with the VOC for the first time when an agreement was made at Fort Rotterdam Makassar, where Selaparang was represented by a regent named Nene 'Juoro Saparang. As for the results of the agreement, Selaparang acknowledged VOC rule and annually handed over 16 pikul (@ 60 kg) of rice, or the same as more than one ton of rice (Jamaluddin, 2019: 61).

Although the Kingdom of Gowa in the middle and end of the 16th century its influence was not so strong in Lombok, and since the 1680s the Kingdom of Karangasem Bali has tried to fight the tantara Sumbawa and Sulawesi for control of Lombok, even according to Ricklefs (2005: 150) in 1740, power Karangasem over Lombok is safe, but the existence of the Bugis people and their numbers in Lombok is still large, this can be proven by statistical figures after the existence of Balinese rule, especially in the 18th century.

C. Developments since the IX - XXI centuries

The existence of the Bugis in Lombok in a number of statistics has been obtained since the mid-19th century, for example in this case Zollinger (1846) describes the following: "There is a population of 405,000 here, consisting of: 38,000 Sasak people, 20,000 Balinese, 5,000 Bugis, 10-12 Chinese, and 4 Europeans "(Asba, 2009: 11). This means that in the 19th century there were a lot of Bugis ethnicity in Lombok even though they could be considered as a minority, even a few years later, to be precise in 1856 according to J. H. Peter (Asba, 2009: 11), saying "in Ampenan there were as many as 10,000 Bugis. This shows that the Bugis people in Lombok doubled over the ten years from 1846 - 1856.

Although there are also other sources that show the same number specifically for the Bugis ethnic group between the middle and the end of the 19th century, namely the population data which at the same time is an estimate from Ten Have (Kraan, 2009: 2), regarding the 1894 statistics. states that "the population is 405,000, of whom 380,000 are

Sasak people, 20,000 Balinese, and 5,000 Bugis and Chinese. This information was also confirmed by Willemstijn in 1891 (Kraan, 2009: 2) which stated that the number of mixed ethnic Bugis, Mandar, Arabs and Chinese was not more than 6,000.

If J. H. Peter's estimate shows the existence of the Bugis tribe was already as many as 5,000 to 10,000 in the mid-19th century, Tan Have and Willemstijn's data show that the numbers up to the 5,000s and even the 6,000s at the end of the 19th century contradicts previous information. Which is the strongest data? Are other documents needed as reinforcement? One thing that is important is that another historical analysis is needed. However, despite these statistics, it is clear that the Bugis ethnic group has long been one of the largest minority ethnic groups in Lombok.

Even when confronted further with statistical figures at the beginning of the 20th century, the numbers decreased. Volkstelling Data 1930, Vol. V, pp.20-21 as quoted by Zainal Abidin (1983) shows that in Bali and Lombok the number is not more than 5,000, consisting of 2,468 people of Bugis, Makassar 276 people, and Mandar 2,295 people.

Basically, these data do not need to be contested. The large number of Bugis people in the 19th century as illustrated in the writings of A. Rasyid Asba (2009) shows a very intense intensity of maritime trade between the two islands. At certain times the Bugis as traders between islands at other times would move from one place to another. This conclusion is also strengthened by AB Lopian (2002) who shows that the Bugis people who work as traders will live in certain places, including in this case Lombok, for a long time either to return to their original area or continue their journey, so that their numbers are in a certain place at different times of increasing and decreasing as illustrated in the previous description.

CONCLUSION

As one of the most famous accomplished sailors in the archipelago, the Bugis in the course of their history until now are scattered in all regions of the archipelago, they not only live temporarily but have also become part of the place where they live.

The existence of the Bugis in Lombok is estimated to have started quite a lot since the 14th century, but it is better developed in political, socio-cultural, religious, and of course trade

relations, all of which are driven by the power of the philosophy of wanderings that occurred in the 17th century.

Historical traces that until now can be proven by the existence of the Bugis tribe on the coast in Lombok starting from East Lombok such as in Labuhan Lombok, Labuhan Haji, Tanjung Luar, Ekas; in Lombok Tengah there are in Awang; West Lombok is located in the Ampenan Harbor area with the characteristics of the area of origin such as place of residence, language and culture which can be used as a strong reference for how they were formed from the long past.

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