



*Article History*

*Submitted:*

05-07-2024

*Reviewed:*

24-12-2024

*Aproved:*

24-04-2025



## Relations of Islam and Indigenous Religion in the Perspective of the Living Qur'an of the Savu Tribes

**Mustolehudin**

*must014@brin.go.id*

National Research and Innovation Agency, Indonesia

**Nur Laili Noviani**

*nur1013@brin.go.id*

National Research and Innovation Agency, Indonesia

**Muhammad Dachlan**

*muba258@brin.go.id*

National Research and Innovation Agency, Indonesia

**Joseph Lamont**

*jolamont@gmail.com*

Sumba Integrated Development, Waingapu, Indonesia

**Harapandi Dahri**

*hopesdi.dabri@puas-sb.edu.bn*

Seri Begawan Ugama University College, Brunei Darussalam

**Israpil**

*Isra002@brin.go.id*

National Research and Innovation Agency, Indonesia

### Abstract

*The relationship between Islam and ancestral religion in the Savu tribe in NTT presents an interesting dynamic to study. Islam, which came later in the 19th century, was able to adapt to the culture of the Savu tribe. This study aims to explore and analyze the relationship between Islam and the ancestral religion of the Savu tribe from the perspective of living Qur'an. This research is a qualitative descriptive study based on field research. Data in this study were obtained through interviews, observations, and literature studies. The results of study indicate that the development of Islam in Savu occurred through marriages between native residents and newcomers from Bugis, Kalimantan, and Java. The newcomers, some of whom were traders in Savu Raijua, spread Islam through economic channels. On this island, there is only one mosque that is the center of Islamic worship and education. The practice of living Qur'an occurring between the Muslim community and the Jingituu community is through socio-religious activities centered in the Jami An-Nur mosque. For example, during the*

*construction of the mosque, the ancestral religious community transported stones and sand. Similarly, during the Eid al-Adha celebration from year to year, non-Muslim residents of the Savu tribe help Muslims to separate the skin of the sacrificial animal, cut it into meat, and distribute it to residents in the area. This study provides invaluable insight into how the living Qur'an can be used to create social harmony between Islam and ancestral beliefs in a pluralistic and multicultural society such as the Savu tribe. The successful integration of Islamic values into local culture depends on an approach based on tolerance, harmony, and respect for local traditions.*

**Keywords:** Religion-Culture Relations; Jingituu Belief; Savu tribe; Living Qur'an; Indigenous Religion

URL : <https://e-journal.uingusdur.ac.id/index.php/Religia/article/view/8551>

DOI: <https://doi.org/10.28918/religia.v28.i1.8551>

## INTRODUCTION

The people of East Nusa Tenggara (NTT), both those living in the provincial capital and the tribal communities on the islands, have a high level of tolerance. This illustrates that Islamic values teaching mutual respect, appreciation, mutual assistance, and unity in diversity are practiced by the Muslim community and also adherents of ancestral religions in Savu Island (Husna et al., 2022, pp.1-10; Saehu & Muchtar, 2023, pp. 245-256 ). The people of NTT, according to Chomsah (2023, p.3), believe that with the harmony assets they have, all communities can carry out worship calmly and comfortably. Even at the national level, in 2021, the NTT Interfaith Harmony Index (KUB) was ranked first with a score of 81.07. Data on KUB and tolerance practices can be seen in the tribes in the region, one of which is the unique relationship between Islam and the ancestral religion of Jingituu in the Savu Tribe. The ancestral religion in this region coexists with Abrahamic religions. Based on statistical data, Islam is a minority group in NTT. The definition of a minority as stated by Williams quoted by Tule (2018, p. 59), is any aggregation that is culturally (religiously) or physically separate and socially conscious with hereditary membership and with a high tendency for endogamy, experiencing political, economic, social, or religious discrimination by a dominant segment within the scope of a particular political society.

Contextually, the dialectic of religious life in the Savu tribe is inseparable from the socio-cultural context. Abdullah Saeed stated that the Qur'an revealed to the Prophet Muhammad SAW did not leave out socio-historical aspects or the Qur'an was not revealed in a cultural vacuum. Regarding this, Saeed then divides the verses of the Qur'an into four types that are difficult to distinguish and therefore only approximated: (1) theological verses, (2) narrative verses, (3) metaphorical verses, and (4) verses oriented toward practice, namely verses containing ethical-legal content (Saeed, 2014, 2016). Religious texts, according to Abu Zayd, are inseparable from the cultural structure from which they originate. The text is related to space and time in a historical and sociological sense, and their divine source does not rule out its existence as a linguistic text with all its linguistic implications (Alfian, 2018; Zayd, 2000). Thus, social practices such as mutual cooperation in the construction of mosques in Savu Island,

mutual cooperation in the activity of skinning sacrificial animals, and also intermarriage between the Savu tribe and Muslim newcomers gave birth to cultural acculturation (Wellfelt, 2020b).

Based on this theory, NTT, having 432 islands, is a very valuable wealth, both in terms of culture, tradition, and religion (BPS, 2023). Savu Island is the outermost island bordering directly on the Indian Ocean. This island is an expansion of Kupang City which since 2008 has become Savu Raijua Regency. Socially and religiously, Islam developed in this region through trade routes along the Seba port. Muslim newcomers adapted to the native people of Savu who were adherents of the Jingitiu ancestral religion. Local beliefs (indigenous religions) in NTT are among the largest compared to other regions in Indonesia. The Secretariat General of the Ministry of Religion's records (2022) states that there are around 34,251 adherents of ancestral religions spreading across various islands in NTT. Two of the islands with a fairly large number of adherents of ancestral religions are Sumba Island and Sabu Island. Data from the Population and Civil Registration Service (Disdukcapil) of Savu Raijua Regency shows that there are 5,087 (Logo, 2023, p. 6). Although the Muslim community on Savu Island is a minority, the values of Islamic teachings deriving from the teachings of Qur'an can be accepted and practiced in social aspects of society. The living Qur'an in Indonesia is, according to (Rafiq, 2021, p.470), interpreted sociologically-anthropologically as the meaning given by society (Muslims and non-Muslims) to the Qur'an and how this meaning is actualized in everyday life. This phenomenon is practiced by Muslim and non-Muslim communities in the Savu tribe, NTT.

Therefore, the development of Islam in Sabu is interesting to study in depth, because Islam in this area has a fairly close relationship with the ancestral religion, namely the Jingitiu belief. Studies on the development of Islam, especially from the aspect of the living Qur'an on Sabu Island, have not been widely conducted. The research that directed the author about the development of Islam in Savu was written by Jenny Yolita Mangialu and Harry B. Kori'un. Mangialu's thesis explains the tradition of nose kissing ( *Hange'du bewangnga* ) discussed with the relationship between Islamic and Christian doctrines (Mangialu, 2020, p. 108), while Kori'un's writing is more of a journalist's note with a literary approach (Kori'un, 2019, p. 153). Furthermore, Mangialu (2020, p. vii) explains that religious differences are not a barrier for Muslim and Christian communities in Savu Raijua to live in harmony and peace. To the Savu Muslim community, the symbolic act of *Hange'du Hewangnga* is not an act of pornography or immodest, but is done as an expression of love and acceptance towards anyone of different gender, customs, ethnicity, including religion. The primordial bond as *Do Hawnu* performing *Hange'du Hewangnga* binds them to care for and accept each other.

Previous researchers have studied the Jingitiu belief. In the Jingitiu belief, the gods and goddesses have the qualities of patience, loyalty, and preservation of the universe constituting the basis of the teachings of the Savu tribe. Several relevant studies can be used as literature in this study, including how ethical values (manners) can be formed through belief in the gods of the Savu tribe (Pada et al., 2019, pp. 12-21). Meanwhile, Mega's study found traditional

innovations in the Jingituu belief (Mega, 2023, pp. 3-6), that in order to maintain their culture, the Savu people developed seven symbols of traditional clothing called *Pemau Domade*. This is also confirmed by Rondo dan et.al. (2023, p.589) that the Savunese people still use their various religious rituals. None of the studies aforementioned specifically show the relationship between Islam and the ancestral religion of Jingituu in the Savu tribe. Therefore, this study is important to see how the process of Islamization of the Savu tribe and its relationship with the ancestral religion of Jingituu assumed to be the oldest religion on Savu Island before the religion of Abraham came and developed in this island. Furthermore, this study also explains the process of social interaction between the Muslim community and the Savu tribe adhering to the *Jingituu faith* in the perspective of the living Qur'an.

To analyze the encounter between Islam and *Jingituu beliefs* in the Savu tribe, the theories used in this study are symbolic interaction theory and living Qur'an theory. Some famous symbolic interaction theorists are George Hebert Mead, Charles Horton Cooley, and Herbert Blumer (Agustya et al., 2023). Symbolic interaction emphasizes the development of social interaction between individuals because of the symbols they create (Febridianti & Pribadi, 2023; Husin, Ab Rahman, et al., 2021; Melani & Zamzamy, 2023). One of Mead's famous works is *Mind, Self, and Society : From the Standingpoint of a Social Behaviorist* later becoming 3 (three) concepts in symbolic interaction: *mind*, *self*, and *society* (Ahmadi, 2008, p. 301; Hadibroto et al., 2023, p. 73). From the three concepts, Hadibroto et.al. (2023, p. 80) concluded that there are 3 (three) bases of symbolic interaction: the importance of the meaning of human behavior, the importance of self-concept, and the relationship between individuals and society. Mead's idea of symbolic interaction was later developed by Blumer into 5 (five) concepts: *self*, *action*, *object*, *social interaction*, and *joint action* (Ahmadi, 2008, p. 316), other literatures state that Blumer created 3 (three) basic concepts of symbolic interaction: *meaning*, *language*, and *thought* (Agustya et al., 2023, p. 17; Hadibroto et al., 2023, p. 75; Yumiolda, 2023, p. 148).

The core of symbolic interaction theory, according to Mead, is the concept of self constituting the result of the process of social interaction between individuals and the ability of reflecting oneself on others in interacting (Pribadi, 2022, p. 583). Basically, humans are sensitive, creative, and innovative creatures so that in any social environment they are in, they will develop themselves effectively (Ahmadi, 2008, p. 316). This self-concept will determine how humans recognize themselves and interact with others. This self-concept also plays a role in shaping ethnic identity, if the self is considered as ethnicity, in which according to Mead a group is able to shape perceptions of actions and meanings in society (Widiarti et al., 2023, p. 191).

Meanwhile, the concept of mind is defined as the ability of using and understanding symbols that have social meaning (Hadibroto et al., 2023, p. 73). Every individual must learn these social symbols in order to interact in society. Society is defined as an order in which social interactions will be created, built, and developed between individuals, and it is in this society that individuals will take on their social roles (Hadibroto et al., 2023, p. 78). Thus, individuals

shape and change “themselves” and “society” through “mind” and how humans can take on unique roles when interacting (Husin et al., 2021, p. 115) .

In the context of Islamic teachings, social interaction is internalized through the down-to-earth teachings of the Qur'an ( Shihab (1993, p. 55) . Meanwhile, Mansur (2007, p. 47) argues that the Qur'an should not only be interpreted as a holy book, but also as a book whose contents are manifested or attempted to be manifested in everyday life. Another term is how someone can internalize the Qur'an, as expressed by Ghazali (2018a).

Furthermore, in Fuadi's view (2021, p. 137) one of the identities inherent in most societies around the world is how a person or group of people become religious when they can interact across religions. A religious adherent can only describe his religious identity in his relationship with others. The description of a religious person's identity is related to his interactions with others having different beliefs and religions. Relationships with others are part of his religious identity.

Zakiyah (2023, p. 62) explains that the concept of living Qur'an is not only implemented textually by reading the Qur'an at home, prayer room or mosque, but also reading contextually and applying it in everyday life. The application and practice of Qur'an can be carried out through speech, writing, action, thought, emotion and spirituality. Thus, living Qur'an is a portrait of someone who makes the Qur'an a guide to life for Muslims, where they (Muslims or non-Muslims) make the Prophet Muhammad a role model, because the prophet's morals are the Qur'an itself. Therefore, the Prophet Muhammad is the figure of the “living Qur'an”, the Qur'an that is incarnated in a human figure.

This article is based on three assumptions. Firstly, the development of Islam in Savu Island was carried out by newcomers from Sulawesi, South Kalimantan, and Java. Islam developed through trade routes along the Seba port. Secondly, as a social custom passed down from generation to generation, the Jingitui belief has functioned as one way to maintain the customs of Savu tribe in NTT prioritizing traditional values such as mutual cooperation, helping each other, and togetherness. Thirdly, the relationship between Muslims and the Jingitui community built through the institution of marriage and socio-religious activities is a form of practicing Islam (the Qur'an) that is grounded in the region.

This study offers a new approach by combining the theory of living Qur'an and symbolic interaction to understand the harmony between religions and local cultures in Savu Island. This study provides insight into how the teachings of the Qur'an coexist with local traditions through social interactions such as marriage institutions and mutual cooperation. This research not only broadens insights into the integration of religions and local cultures, but also offers a model of harmonious diversity relevant to be applied in the context of plural society in Indonesia.

This descriptive qualitative study was conducted on the Savu tribe in East Nusa Tenggara (Dillon, 2003, 28; Lune, Howard & Berg, 2017, p. 22). The main focus and purpose of

this article is to understand the religious tradition (*the living Qur'an*) intersecting between the Muslim community and also the community group adhering to the local Jingitiu religion in Savu Island. Key informants in this study were: Islamic religious figures, traditional leaders, community leaders, cultural leaders, government, and the Savunese people. The data collected from the informants were related to the practice of the living Qur'an that was internalized by the Muslim community and the Savunese people adhering to ancestral religions in their daily lives (Benefiel, 2005, p. 723). This research as explained by (Silverman & Patterson, 2022, p. 24; Wellfelt, 2020, p. 147) was conducted through analysis of literature reviews, document studies, interviews, and direct observation on the social practices of Muslim community and the Savu Tribe from the perspective of practicing the Qur'an in the daily lives of the Savu Tribe.

Previous studies discussing the relationship between Islam and local beliefs in East Nusa Tenggara, especially in Sabu Island, such as those conducted by (Mangialu, 2020; Kori'un, 2019) only highlighted certain aspects of tradition or used a descriptive approach. There is no study deeply highlighting the social interaction between the Muslim community and Jingitiu adherents within the framework of the living Qur'an theory and symbolic interaction. This study fills this gap by exploring how the values of the Qur'an are internalized into the context of local Jingitiu culture and how this interaction creates social harmony in Savu Island.

## Discussion

### The Concept of the Living Qur'an and its Practice in the Savu Tribe

The relationships established by the Muslim community and the Jingitiu adherents of the Savu tribe are carried out through social spaces, such as the port, market, and also the Jami An-Nur Mosque which is not far from Seba Harbor, inseparable from the values of mutual assistance as explained in the Al-Qur'an (please help in good things and do not help in bad things, QS Al Maidah, 2). The following is a detailed explanation of the concept of the living Qur'an and its application to the Savu tribe.

Islam have come to and developed in the Savu tribe since centuries ago, when traders first brought the religion to the island (Mangialu, 2020; Kori'un, 2019). Over time, these teachings have had a significant impact on the religious practices of the Savunese people, leading to the evolution of their beliefs and rituals. Islamic principles have also influenced social norms and community dynamics within the tribe, shaping the way individuals interact with each other and with the world around them. Despite these influences, the Savunese people have managed to maintain a unique blend of Islamic beliefs and local customs, creating social interactions on a rich fabric of cultural traditions practiced continuously until today, similar to the Islamic traditions carried out with Javanese culture (Ja'far, 2023, p. 192).

Cultural practices and Islamic teachings, as explained by Amin (2022, p. 30) , are the main principles of social relations in the Qur'an including connecting the bonds of brotherhood and strengthening brotherhood (*ukhawah basyarayah*), helping each other (*ta'awun*), being clarifying

(*tabbayun*), thinking positively and not finding fault (*tajassus*), understanding differences (*ta'aruf*), and tolerance (*tasāmuḥ*) toward non-Muslims (Saihu & Cemal Şahin, 2020).

These indicators of the Qur'an teachings are social relations related to fellow human beings, namely relations between humans (*hablu min al-nās*), called social relations. Social relations, according to Huong T. Bui (2020, p. 1022), is a relationship existing between individuals lasting for a relatively long time that will form a pattern. This relationship pattern is called a social relationship pattern. There are 2 patterns formed from social relationships, according to him: (a) associative social relationships, namely a process created by cooperation, accommodation, assimilation, and acculturation tending to unite; and (b) dissociative social relationships, a process created by opposition, such as competition.

Verses explaining the relationship between humans can be seen in the Qur'an, as explained in QS. al-Hujurat (13) about the importance of maintaining brotherhood (*ukhuwah basyariyah*) and understanding differences, QS. al-Maidah (2) explaining the importance of helping each other (*ta'awun*), clarification (*tabbayun*), QS. al-Hujurat (6, 11-12), thinking positively and not looking for faults (*tajassus*), tolerance QS. al-Baqarah (256) and many other verses related to *muamalah* in society.

The teachings mentioned in the Qur'an have long been practiced by the Savunese people. For example, when Muslims in the island built a mosque, workers who transported sand from Seba beach were assisted by the Savu tribe, most of whom were Christians, Jingitiu followers, and Catholics. Islam was brought to the island by his great-grandfather in 1888, H. Ahmad Al Boneh who was a trader from Pontianak. Previously, Ahmad Al Boneh stayed to trade in Belu, Timor Island. When he heard that there were many horses and other livestock in Savu, he sailed and settled there. That year he also built a small mosque, which became the forerunner of the current Jami An-Nur Mosque (Kori'un, 2019). This is as explained by H. Yasin below.

An-Nur Mosque was built and expanded around 1953, its size was not too big, they started constructing the foundation by taking stones and sand from the sea, involving the Savunese people as laborers (interview, April 2024).

In addition, social relations between the Jingitiu community and the Muslim community in the Savu tribe are also built through economic relations. The traditional market in Nagata West Savu is a space to meet (shop and sell) various basic needs in the Savunese people (Dhema, 2024, p. 1). In addition to the market, traders also sell basic necessities on the roadside. They sell fish, vegetables, betel nuts, and other daily necessities.

In the context of the Qur'an teachings, the Savunese people have applied the Qur'an teachings in their daily lives (Zakiyah, 2023b, p. 62). When viewed over a long period of time since the early 19th century, the community has practiced and continuously practiced the Qur'an (Ghazali, 2018b, p.95). They establish a mutually beneficial associative cooperation between the Islamic community and the Jingitiu indigenous community. There has been a social dialectic process between local traditions and Islamic elements, according to Hermansyah (2020,

p.100), where the community helps each other and works together in the socio-economic and social fields.

Thus, this unique blend of Islam and indigenous beliefs has enabled the Savunese people preserve their cultural identity while adopting new ideas and practices. Islamic teachings have provided a framework for moral guidance and spiritual growth within the tribe, enhancing their sense of community and connection to the divine. Through a combination of ancient traditions and modern influences, the Savunese people have developed a rich and diverse religious landscape reflecting their history, values, and way of life. “The Qur’an does not specifically mention indigenous religions, but acknowledges the existence of other religions such as Judaism, Christianity, Zoroastrianism, Hinduism, and Buddhism, and considers them to be truly divinely revealed religions” (Nasr, et.al., 2017, p. 101).

The religious attitudes of the Savunese people are created through three concepts in symbolic interaction: mind, self, and society (Hadibroto et al., 2023, p.74). The behavior of the Savunese people illustrates the relationship between individuals and the wider social community. This practice can be seen in their daily lives where they work together to achieve mutually beneficial goals. This practice is especially seen around the time of the Eid al-Adha celebration. One of the livelihoods of the people in this island is raising buffalo, goats, cows, horses, sheep, and pigs. In addition to being used for religious ceremonies purpose, these animals are also sold outside the region. The followings are the livestock population in Savu Raijua Regency.

Table 2

## Farm Animal Population in Savu Raijua Regency

Type of Livestock	Population
Cow	2,646
Buffalo	7,216
Horse	5,034
Goat	30,360
Sheep	12,303
Pig	25,987

Source: BPS Savu Raijua Regency (2024)

Animals such as cows, goats, and buffaloes, ahead of Islamic ceremonies in the island, are purchased by the local Muslim community and some are purchased by people outside the Savu tribe. This is as conveyed by H. Yasin, that during the 2024 Eid al-Adha celebration, Muslims in Savu slaughtered 23 cows and 1 goat centered around the An-Nur Mosque. The sacrificial animals came from: donations of the Savu Raijua Regional Government (1 cow), the NTT Provincial Government (1 cow), the Savu Raijua Police (1 cow), Dompot Dhu’afa (4 cows), and the rest from the congregation of the An-Nur Sabu Mosque (Interview, 2024).

The process of slaughtering the sacrificial animals is carried out by Islamic religious leaders in the area, while the process of skinning and cutting the meat is mostly assisted by the local community, the majority of whom are Jingitui and Christians. The abundant sacrificial meat is of course distributed not only to the Muslim community, but also to the non-Muslim community. Those who help skin the sacrificial animals get the head and feet of the cow. Regarding the relationship between Muslims and non-Muslims, H. Yasin explained as follows.

The relationship between the Muslim community and the local community, especially the Savu tribe, has been well established for a long time. Then they got married. As is known, H. Ahmad Al Bone has a wife who is a native of Savu, as well as children and other families. This can be witnessed when celebrating Eid al-Adha, non-Muslim Savu people (Jingitui and Jingitui who have become Christians) are involved in slaughtering sacrificial animals, they are happy with cow heads. Likewise, sacrificial animals such as cows are purchased from non-Muslims. The An-Nur Mosque's sacrificial committee usually sacrifices quite a lot of cows and goats, both from the Muslim community and from the donation of the Savu local government and the governor who are not Muslims. We usually slaughter 20 to 30 cows. You can imagine that without the help of the non-Muslim community, it would take a long time to skin the sacrificial animals. With their help, the process from slaughtering to distributing the *qurban* meat takes one day. In distributing the meat, the committee also distributes meat to the non-Muslim community (Interview, April 2024).

Based on the social facts in the island, it is illustrated that the values of the teachings of the Qur'an related to social society are clearly applied. People respect each other, help each other, appreciate each other, and work together in religious ceremonies. For example, they do so in the celebration of Eid al-Adha, which is an Islamic holiday. Although Muslims in Savu Island are a minority community, they are able to work together with other communities.

The cooperative relationship of the Sabu tribe is, according to Hadibroto (2023), based on 3 (three) basic concepts of symbolic interaction: the importance of the meaning of human behavior, the importance of self-concept, and the relationship between individuals and society. In Husin's view, individuals of the Savu tribe have formed and changed "themselves" in society through social thinking and action when organizing religious ceremonies (Husin, Rahman, et al., 2021). This shows that Islam and local culture (the native religion of Jingitui) have laid the foundation for an inclusive and realistic Islam (Sila, 2023,p.1)

In the context of Islamic teachings, the relationship between Islam and Jingitui beliefs is reflected in the Qur'an Surah Al-Hujurat (49) verse 13, highly respecting the existence of humans who were created in groups of nations and tribes so that they can get to know each other. The combination of Islam and ancestral religion fosters a sense of unity and solidarity among its members. The combination of traditional practices and Islamic teachings has created a unique cultural tapestry distinguishing the Savu tribe from other indigenous groups in the region (Alkouatli, 2018, p. 366).. This adaptation allows them to pass on their customs and beliefs to the next generation, ensuring the preservation of their heritage amid modern

challenges (Singh, 2020, p. 744). In addition, the Savu tribe's willingness to adapt and develop their religious practices demonstrates their commitment to staying relevant and connected to the ever-changing world around them. The tribe's ability of balancing tradition with innovation has given them respect from outsiders and admiration from within their own community. Upholding their values and remaining open to change, the Savu tribe thrives continuously and remains a dynamic cultural force in the region (Singh, 2020, p. 745).

Preserving cultural identity and religious harmony in the Savu tribe is very important to the people in the region (Darajad, Syarifuddin & Wula, 2023, p. 260). Maintaining continuously their traditional practices and beliefs, the Savunese people are able to maintain a strong sense of community and connectedness to their ancestors (Timoa et al., 2022, p. 90). Their deep attachment to their cultural heritage not only strengthens their sense of identity but also serves as a source of strength and resilience in the face of external pressures. Maintaining traditions and religious values deriving from the Qur'an teachings, the Savunese people are able to navigate the complexities of modern society while remaining true to their cultural roots. Furthermore, the tribe's socio-religious commitment to religious harmony ensures that all members of the tribe can practice their beliefs freely and without fear of discrimination. This inclusive approach to spirituality fosters a sense of unity and understanding among the tribe, creating a peaceful and harmonious community where everyone is valued and respected.

### **Living Qur'an in Social Harmony: A Study of Islam and Jingitiu in Savu Island**

The process of internalization and social interaction of the Savunese people with Muslim newcomers from Java, Sulawesi, and Kalimantan in the island, generated a reciprocal relationship (symbolic interaction). In addition to bringing a trading mission, the Muslim newcomers married the natives (Jingitiu belief), which ultimately resulted in a unique social harmony. The beginning of Islam development in Savu island is estimated to have occurred around 1872, where one of the Savu king's families had converted to Islam (Moru, 2022). This is confirmed by H. Yasin, an Islamic figure in Savu, as follows.

After the king of Amania Jawa died in 1868, he was automatically replaced by his deputy Ama Abbu Lehi or Abdullah who ruled from 1868 to 1880 AD. King Abdullah converted to Islam after previously going to Makassar to study Islam. Before King Abdullah converted to Islam, there were actually many Muslim traders coming from Sulawesi who came to Savu, but did not settle, they only traded back and forth from Savu to their hometowns (interview, April 2024).

It was through King Abdullah that Islam gradually developed in Savu. A significant influence on the development of Islam in Savu occurred through trade routes and also through marriage. In its development, in 1943, Islam entered Savu Raijua brought by an Islamic preacher from Hadramaut named H. Ahmad Al Bone. From Hadramaut he moved to Mempawah, West Kalimantan, after growing up he continued his journey to Ambon by trading copra. In Ambon

he had heard the news and was interested in Savu, after hearing the uniqueness of the horses in Savu, which had beautiful tails that stood up when running. At that time, Sabu called Savu. He married to Bua Ga from the Jingitiu tribe. From his marriage to Bua Ga, H. Ahmad Al-Bone had two daughters : Hadia Al Bone, Hamidah Al Bone and 5 sons: Abdurrahman Al Bone, Noh Al Bone, H. Yusuf Al Bone, H. Kasim Al Bone, and H. Saleh Al Bone.

Considering these trade and marriage routes, Islam developed in Savu with a kinship system which ultimately became institutionalized in the social harmony of the Savu community.

Through these Islamic figures, the next generation was born and has developed to this day.

In the early days of Islam development in Seba Harbor, in 1953, Islamic leaders attempted to build a place of worship for Muslims in the area. Regarding this, H. Yasin explained as follows.

Before building the mosque, H. Ahmad Al Bone along with his family and relatives performed prayers at his house. There were only 3 children of H. Ahmad who lived in Sabu Raijua, namely H. Yusuf, H. Kasim, and H. Saleh. They were the ones who discussed in Mesara to build the mosque. Then in 1953, a mosque was built and named the An Nur Seba Mosque. The wood used came from a ship that sank in the waters of Savu, the ship owner sold the wood and it was bought by H. Yusuf and his brother H. Abdurrahman. H. Abdurrahman is a businessman who lives in Yogyakarta. He was the one who sent building materials from Bima, such as cement, roof tiles, and so on (interview April 2024).

Along with the increasing number of Muslims on Savu Island, the An Nur Mosque, located right on the edge of Seba-Sabu Village Road, has undergone expansion because the mosque is no longer able to accommodate the increasing number of worshipers. This was conveyed by Abdurrahman, one of the imams at the An Nur Mosque.

In 1991, H. Adam Al Bone, son of H. Saleh Al Bone, received a guest from Jakarta. The guest was willing to provide assistance and establish a relationship with H. Adam, followed by a friendship with Abd. Azis Al Bone, which resulted in development assistance from the Pancasila Muslim Charity Foundation (interview April 2024).

An Nur Mosque stands on a land that juts out with an area of approximately 3,000 m<sup>2</sup>. In addition, this mosque also has a large field located right on the edge of Seba-Savu road. In addition, to develop Islamic propagation and education, a Raudlatul Athfal/MI (Elementary School) building was also built at this location as a place of education for Muslim children in this area.

The arrival of Islam in Savu was brought by traders peacefully, namely by marrying the indigenous Savu tribe, which then resulted in cross-cultural relations between the Jingitiu belief and Islam (Lombard, 2008, p. 178). The development of new religions and the marriages with the indigenous Savu tribe have had a demographic impact on social and religious aspects. In the latest developments in 2023, the growth of Abrahamic religions has increased, and adherents of the Jingitiu belief have decreased in quantity, because based on historical records, the ancestral

religion of *Jingituu* was previously the majority on Savu Island. The following is the condition of the population in Sabu Raijua Regency based on religion and belief in God Almighty.

Table 1  
 Population based on Religion and Belief in Savu

No	Religion/ Belief	Man	Woman	Amount
1	Christian	44,329	42,955	87,284
2	Jingituu Ancestral Religion	2,819	2,268	5,087
3	Catholic	1,367	1,357	2,724
4	Islam	454	480	934
5	Hindu	3	2	5
6	Buddha	1	0	1
7	Confucianism	0	0	0
<b>Total</b>		<b>48,973</b>	<b>47,062</b>	<b>96,035</b>

Source: Savu Raijua Regency's Civil Registry Office (2023).

Based on the data, the development of Islam has increased over time, but in terms of quantity it is still below Christianity, Jingituu Belief, and Catholicism. Although the number of Muslims is not as many as that of other religions' adherents in this island, the community can adapt and acculturate with the local culture (Zuhdi, 2012, p. 46). The development of Islam in Savu experienced dynamics along with the development of Christianity, Catholicism, and Jingituu belief system. Since the entry of Islam to this island, as explained by the Chairman of the Savu Raijua's MUI, H Yasin, there has been no significant conflict. This is shown by research conducted by Mangialu, (2020b, p. vii), finding that religious differences are not a barrier for Muslim and Christian communities in Savu Raijua to live in harmony and peace. To the Savu Muslim community, the symbolic act of *Hange'du Hewangnga* is not a pornographic or impolite act. The practice of this symbolic act is carried out as an expression of love and acceptance of anyone of different gender, customs, ethnicity, including religion.

However, on the other hand, the establishment of houses of worship on Savu Island, among others, can result in small ripples that could be potential conflicts. Competition with Christianity is very strong. This can be seen that although there are 934 Muslims in the Savu area as reported by BPS of Savu, there is only one place of worship in the form of a mosque, namely the An Nur mosque in Seba. This is different from the churches existing in almost every sub-district in Savu Regency. Even H. Yasin said that the slow development of Islam in Savu has elements of political content. This is as conveyed by H. Yasin in his statement to the following media.

Only few native Savunese people want to convert to Islam because Protestantism is so strong. H Yasin also does not want to have conflict with other religions. So, marriage between

Muslims and local people is the most common and natural way. This is because both Protestants and Jingitui do not have a problem if their followers convert through marriage. They respect that choice very much (Koriun, 2020, p.138)..

This social fact shows that social interaction in the Savu tribe is based on kinship relations through marriage. Social interaction as stated by Hadibroto et al., (2023, p. 73) and Husin, Ab Rahman, et al., (2021, p.113) emphasize the development of social interaction between individuals because of the symbols they create. For example, the nose-kissing tradition of the Savu tribe symbolizes harmony between its citizens. Thus, the potential for conflict can be minimized with cultural traditions that have developed and been preserved to this day.

### **Native Religion of the Savu Tribe**

The socio-religious history of the Savu ethnic population initially adhered to the Jingitui belief, which originated from an ancient ritual belief system that existed before the arrival of Dutch colonialism (Duggan, 2009, p.163). Ivana Pascalia Soao (2021, p.40) says that this ancient belief originated from the mass migration of South Indians to Savu in the 3rd and 4th centuries, considered to be the ancestors of the Savu ethnic group.

As previously mentioned, the *Jingitui belief* was the ancestral religion before the Abrahamic religion entered Savu. Then, according to Yuda (2021a, p. 39, Christianity entered Savu Raijua brought by NZG (1814-1860), a Zending institution in Timor aiming to instill true Christianity into the hearts of the people. R. Le Bruyn, Ter Linden, F. Karbe, D. Dauwes, and G. Heijmering were NZG pastors assigned to preach the gospel in Kupang, Babau, Rote, and Savu Raijua. At that time, Donselar (August 1870 and September 1871, 1889-1891), Teffer (1873-1883), Bieger (1885-1888/9), and Letteboer (1896-1899) preached the gospel to many Christians, and they, along with several teachers and evangelists from Ambon, established several congregations and schools in these areas, but the life of these congregations declined.

Furthermore, Yuda (2021b, p. 40) said that churches in NTT are usually established as a result of meetings showing acceptance and rejection of the Gospel. The people of Savu Raijua Regency previously adhering to the Jingitui tribal religion were willing to convert to Christianity after going through meetings that were carried out gradually and intensively. To get eternal life, new social status, and protection and safety, people gather. In the spiritual lifestyle of the NTT people, there is a blend of Western Christian beliefs and the tribal religious beliefs mentioned earlier. This is a new style of spirituality in NTT society that is syncretic. Protection and safety related to the difficulty of getting clean water during the dry season are one of the factors encouraging conversion. This is as Nando said below.

Economic factors also erode their resilience, and so do water factors because the *Jingitui people* live in the mountains; so when there is no water, they move to settle in the city and go down the mountains to look for water sources and then settle, leaving their traditional villages to look for water sources and finally mingling with the city community and finally

embracing Christianity, most of them are farmers, and farm in certain seasons (Interview, April 2024).

The number of Savu people adhering to the Jingitiu religion has declined since the Dutch colonial era. They have administratively switched to Christianity, Catholicism, and Islam. In this regard, Titus B. Duri, an assistant to the Regent of Savu Raijua, stated:

Before becoming Savu Raijua Regency, this area was part of Kupang Regency. There were around 35,000 people in Jingitiu at that time, but their numbers decreased after the entry of Christianity, Catholicism, and Islam (Interview, April 19, 2024).

As shown in Table 1, the number of Jingitiu adherents has decreased significantly administratively. However, although the indigenous people of Savu converted to Christianity and Catholicism in very large numbers, namely 87,284 people converted to Christianity and 2,724 people converted to Catholicism, they still maintain the Jingitiu belief tradition in their daily lives. They also live side by side with the Muslim community, most of whom are in the Seba port area.

### **Dynamics of the Relationship between Islam and Ancestral Religion in Indonesia**

In previous studies, the relationship between Islam and local beliefs in Indonesia has often been studied in the context of cultural acculturation and the adaptation of Islamic teachings to local traditions. This study focuses on how Islam can be accepted by communities previously adhering to animism, dynamism, or ancestral religions, and how Islam interacts with current cultural practices.

Islamization and Cultural Acculturation as explained by Quraish Shihab shows that Islamization in Indonesia occurred more through cultural assimilation and acculturation, where Islamic teachings were adapted to existing local traditions, without completely eliminating local cultural elements (Shihab, 2005, p.103).

It is similar to the Dynamics of Islam and Traditional Beliefs in Nusa Tenggara (Wahid, 2006, p. 215). Abdurrahman Wahid argues that Islam can adapt to strong local beliefs in areas such as East Nusa Tenggara (including Savu). In this study, Islam does not replace local beliefs completely.

In the context of Islamic-to-Christian relations in Indonesia, as explained by Muhammad Turhan Yani, this study discusses a lot about the dialogue between Islam and Christianity in Indonesia, often influenced by socio-political factors. In many places, Islam and Christianity often experience conflict. However, in some cases, some efforts have been made to reach agreement, especially in the social and educational fields (Yani et al., 2022, p.8) .

A study close to this study is the research conducted by Kamil. This study investigates how Islam in Indonesia accommodates various local traditions, including customs and ancestral beliefs that are still alive (Kamil, 2023, p.15).. This study shows that Islam does not remove

local traditions, but rather aligns and integrates them with more universal Islamic teachings. This study is strengthened by (Azra, 2013, p. 169), that Islam seeks to maintain diversity and respects local cultural values, including interacting with ancestral beliefs. In managing religious and cultural diversity, an inclusive approach is very important.

The study on the relationship between Islam and Jingitui is similar to with previous studies in the theme of cultural acculturation and the adaptation of Islamic teachings to local beliefs. However, the study of Islam and Jingitui focuses on how Islam directs ancestral belief traditions toward monotheism while maintaining the local cultural values existing. This provides a more specific understanding of the relationship between Islam and ancestral religion that has not been widely studied elsewhere in Indonesia.

### **Creating Social Harmony between Islam and Jingitui Beliefs through Local and Interfaith Approaches**

In Indonesia, the relationship between Islam and Jingitui shows a broader effort to create social harmony through local and interfaith approaches. In this context, Islam and Jingitui beliefs interact in a pluralistic social framework in the island of Savu, East Nusa Tenggara, , where both try to respect each other and adapt to existing cultures and traditions.

Aiming to create harmonious relationships in a pluralistic society, Islam and Jingitui Belief seek to accept local values. This method focuses on adapting culture and religious teachings in order to be acceptable to the local community while maintaining basic principles.

Islam in Indonesia, especially in areas like Savu, is not meant to remove or replace local beliefs. Islamic teachings about monotheism and reverence for God are blended with local cultural values, such as respect for ancestral spirits. This respect is considered a respect for history and cultural traditions rather than idolatry, according to Islam.

On the other hand, Jingitui as a local belief is capable of adapting to changing times and the influence of major religions such as Islam. In this case, the Jingitui belief does not close itself off from the influence of Islam, but tries to find common ground allowing local traditions to survive without generating conflict with the teachings of new religions such as Islam (Wellfelt, 2020b, p. 151). This can be seen from the way they organize their religious ceremonies and customs with Islamic principles prioritizing monotheism, or the oneness of God.

Dialogue and social interaction between Islam and Jingitui Belief is a social necessity. Open discussion between Jingitui and Islamic adherents is an important component in realizing social harmony between the two. Interfaith dialogue is important to build mutual understanding and tolerance in a pluralistic society, such as in Savu Island.

Islam teaches tolerance and respect for differences. This is evident in the way Islam interacts with various communities, including those adhering to their ancestral beliefs. Religious dialogue allows Muslims to understand local beliefs as part of their cultural richness while affirming Islamic principles not conflicting with their beliefs.

Likewise, in the Jingituu belief there are values prioritizing respect and social harmony. Although the Jingituu do not have clear teachings on interfaith relations, their customs centering on respect for nature and ancestors instill a collective awareness of the importance of good relations between fellow members of society, helping people interact with other religions' adherents, such as Muslims.

In Islam, the value of respect for parents and ancestors can be aligned with Jingituu's respect for ancestors, but with an interpretation not leading to idolatry. Although Jingituu's beliefs focus more on local spiritual aspects, they still allow respect for Islamic teachings as long as these teachings do not conflict with their basic values. In this case, respect for nature and spirits can be understood in a broader framework, without conflicting with Islamic teachings on the oneness of God.

Strengthening social harmony in a plural society, including the Jingituu community and the Muslim community in Savu, can help create harmony in a society consisting of various religious and belief groups. Diversity should be seen as a strength to enrich shared social and cultural experiences rather than as a divider in Indonesia's highly pluralistic society. In Islam, harmony between religious communities is part of the *da'wah* itself. Islam unites various religious and social groups in many places, emphasizing universal human values such as justice, brotherhood, and tolerance. Although more limited to local communities, the ancestral religion of the Jingituu also helps strengthen social relations. Religious practices respect nature and ancestors often foster a sense of solidarity and togetherness among community members. This helps create a more harmonious atmosphere among different religious groups.

### **Reflection of Social Harmonization of Islamic Teachings and Jingituu Beliefs**

The relationship between Islam and the Jingituu ancestral belief in the Savu Tribe in East Nusa Tenggara (NTT) is a clear example of how Islam can live together with traditional religions or beliefs without causing conflict, through a process of adapting complementary local values. This is an interesting and important phenomenon in the context of religious and cultural diversity in Indonesia, where efforts are made to align local cultural principles with religious principles. As having been practiced for more than a century, the Muslim Islamic community and Jingituu believers adapt to each other without eliminating the monotheistic values of both beliefs.

The process of acculturation and cultural adaptation between Islam and Jingituu runs harmoniously. The harmonious and natural process of acculturation of Jingituu beliefs is one of the main lessons that can be learned from the relationship between Islam and Jingituu. Islam, which arrived in Indonesia through trade routes in the 13th century, did not dramatically change the existing local beliefs, such as Jingituu. On the contrary, Islamic teachings seek to accept some aspects of local culture not conflicting with the basic principles of religion, such as respect for nature and ancestral spirits.

Islam emphasizes the importance of *tawhid* (the oneness of God) and that only Allah is worthy of worship. However, reverence for nature or ancestors, which is an important part of Jingitui belief, is not prohibited by this teaching. Islam in Savu focuses on adapting local practices so that they still respect the principle of *tawhid*, with the emphasis that ancestral spirits and nature should not be worshipped as God. Islamic teachings are often adapted to Jingitui ritual practices involving reverence for ancestral spirits. For example, reverence for ancestral spirits is seen more as respect for tradition and history than as worship or association with Allah. This allows Savu people to maintain their ancestral customs without conflicting with Islamic law.

Interfaith discussions between Muslims and Jingitui in Savu Island demonstrate that religious differences in Indonesia do not necessarily lead to conflict; instead, the two groups can coexist peacefully through discussion and mutual understanding. There are principles in Islamic teachings that emphasize the importance of tolerance and harmony between religious communities. This is evident in the way Islam interacts with Savu's traditional beliefs. Islam does not force people to abandon their local customs; instead, Islam encourages discussion and adaptation so that local values can be incorporated into the broader teachings of Islam.

Owing to the understanding and appreciation of differences, the Savunese people believing in Jingitui can live in harmony. Although most Savunese people have converted to Christianity, Catholicism, and Islam, based on data from the Civil Registry Office, there are still many Jingitui believers, around 5,087 people. There is no conflict between Jingitui and Islam in daily life. Social activities involving everyone, regardless of their religion, create social solidarity. For example, the Jingitui community helps build the An-Nur mosque and helps the Eid al-Adha committee every year, reflecting the practice of life wrapped in social religious harmony.

The results of the relationship between Islam and Jingitui Belief in the Savu Tribe show that Islam can live together with ancestral beliefs without experiencing conflict. To achieve this, Islam in Savu is not only an accepted religion, but also becomes part of the acculturation process allowing Islamic values and local cultural values to unite well, and open dialogue between religious groups.

### **The Phenomenon of Social Relations between Living Qur'an in Savu Tribe and Global Issues**

The phenomenon of the Living Qur'an practice in the Savu Tribe in East Nusa Tenggara (NTT) is a real example of how religion and local traditions can coexist while maintaining the core values of religion. In this context, Living Qur'an refers to the understanding and practice of Islamic teachings in social interaction and integration with local traditions.

The phenomenon of the Living Qur'an practice in the Savu Tribe, which is correlated with the global problem regarding the integration of religion and local traditions in a pluralistic society, can be seen in several aspects. That is, firstly, the integration of religion and local

traditions in the context of pluralism. The practice of the Living Qur'an in the Savu Tribe shows that Islam is not only taught as a rigid doctrine separate from one's culture and social life, but also becomes a principle of life that can be applied in everyday life. Interacting in a pluralistic society, such as the Savu Tribe, Islam and local traditions (such as Jingitiu) can strengthen rather than conflict with each other. This shows how religion and local traditions can unite to create harmony in a pluralistic society throughout the world.

Islamic values have been integrated into the local customs of the Savu community, including respect for ancestors and nature. The Savu community considers respect for ancestral spirits as respect for history and culture rather than idolatry because Islam teaches *tawhid* (the oneness of God). This is an example of how Islamic values can be adapted to local customs that are acceptable to the community while maintaining the core teachings of the religion.

Throughout the world, especially in countries with multicultural and pluralistic societies, there is a great challenge in achieving social harmony between major religions and local traditions. According to the Living Qur'an phenomenon in Savu, the integration of local cultures and religions can be very important for building a peaceful society where major religious beliefs and local cultures can live together, strengthen each other, and not hinder each other. This model can be applied to religious pluralism in other countries facing similar problems.

Secondly, that is interfaith dialogue and cultural diversity. One important part of the Living Qur'an is the social dialogue occurring between Muslims and people embracing local beliefs such as Jingitiu, which results in a relationship of mutual respect. In the Savu Tribe, although Muslims are a minority, they still respect and apply the values of the Jingitiu culture. The Islamic community sees local beliefs as a cultural wealth that must be respected, and interfaith conversations occur naturally in Savu. For example, respect for ancestors in Jingitiu does not contradict Islamic teachings, but the way how such respect is understood based on the Islamic principle prioritizing monotheism. Religious pluralism and harmony between religious communities are major challenges in many countries, especially in areas where people of different religions and cultures live together. As the Living Qur'an phenomenon in the Savu Tribe shows, the open and respectful dialogue between major religions and local beliefs can produce more stable social harmony. It also shows the possibility of developing an inclusive approach to religion and culture; this is especially important in a global context where societies are increasingly connected and plural.

Thirdly, the importance of tolerance and respect for diversity. In the Living Qur'an, the principle of tolerance and respect for differences is the basis of religious life, translated into social attitudes. Islam in Savu teaches that everyone must live in harmony and tolerance despite different religions and beliefs. The Savunese community learns to respect these differences in their social lives, both in daily activities, rituals, and traditional ceremonies. This results in strong social harmony amid religious and cultural differences. Tolerance is a very important issue

throughout the world, especially in societies with very different religions and cultures. Looking at the phenomenon of the Living Qur'an in Savu, religious tolerance means respecting other religions and local cultural practices that do not conflict with religion. This is an important lesson in a global context where many countries face problems in integrating major religions with different local traditions.

The Living Qur'an phenomenon in the Savu Tribe in East Nusa Tenggara shows that Islam can enter into local traditions without causing conflict, even in a society consisting of many people. This is relevant to the global issue of how major religions can interact with local beliefs in a multicultural society. Through interfaith dialogue, tolerance, and reinterpretation of religious teachings in the local context, this phenomenon shows the potential for integration of religion and local traditions that can create social harmony amid diversity. Many countries can follow this model as they face similar problems in maintaining cultural and interfaith harmony in an increasingly pluralistic and global world.

### **Symbolic Interaction Theory and Living Qur'an in Multicultural Context of the Savu Tribe**

The phenomenon occurring in the Savu Tribe in East Nusa Tenggara (NTT) regarding the relationship between Islam and ancestral religion (in this case Jingituu) provides a good example of how major religions and traditional beliefs (Jingituu) can interact with each other in diverse social life. The Living Qur'an perspective provides a deeper understanding of how Islamic teachings are integrated into everyday life, especially in an environment where traditional values are very strong. By using the perspective of symbolic interaction and the Living Qur'an, this study can gain a better understanding of how these two belief systems interact, change, and enrich each other in a multicultural context.

The way by which Islamic communities interact with their local traditions, including ancestral beliefs such as Jingituu, is seen in the Savu Tribe. This shows that Islam can develop and be accepted in local cultures while maintaining the basic values of the Qur'an such as *tawhid* (the oneness of God), tolerance, and social justice, while respecting local traditions.

The sociological theory known as symbolic interaction theory emphasizes that social meaning and reality are created through interactions between individuals and social symbols that existing in society. In this context, symbols can include anything that has meaning in social interactions, such as language, rituals, actions, or cultural objects. This theory emphasizes that social identities and cultural values are created through social processes (Chen & Rahman, 2018, p.153).

Jingituu and Islamic beliefs can interact and influence each other as seen from the symbolic relationship between the two. Respect for Jingituu ancestral spirits and traditional rituals related to nature are examples of cultural symbols that have meaning in people's lives. Symbols are not removed in the Living Qur'an; instead, they are given new meanings that are

more in line with Islamic teachings. Respect for ancestral spirits is part of a strong cultural practice in Jingitiu. However, in the context of the Living Qur'an, this respect is considered as respect for history and cultural traditions rather than idolatry. This shows that Islam does not reject local cultural symbols, but provides new interpretations in accordance with monotheism.

In the Jingitiu belief, nature and the environment also have significant symbolic meaning. Nature is considered God's creation which must be respected and protected by Muslims. Natural symbols in the Qur'an can be understood as signs of God's power not conflicting with local values; rather, they can help us understand the relationship between humans and universe.

Islam in Savu does not aim to replace or remove ancestral beliefs, but focuses on adapting Islamic values into acceptable local communities. Here, the concept of the Living Qur'an shows that Jingitiu beliefs can coexist with Islam through a process of adjustment and reinterpretation of religious and cultural values related to their social life. For example, although Muslims in Savu are a minority group, they still respect their ancestors and nature as part of their cultural identity.

In a multicultural context, the Living Qur'an and the theory of symbolic interaction can complement each other. Both theories explain how religious and cultural values interact with each other and create a more inclusive and harmonious social reality in a pluralistic society such as the Savu Tribe. Symbols existing in ancestral beliefs, such as respect for ancestral spirits and nature, are integrated into Islamic practices by giving them new meanings that are in accordance with Islamic teachings. This process occurs through social interactions involving existing cultural symbols, which are then given new interpretations in accordance with Islamic teachings.

The relationship between Islam and ancestral religion (Jingitiu) in the Savu Tribe, according to the Living Qur'an perspective, enhances the theory of symbolic interaction by showing how religious and cultural symbols can interact peacefully with each other in everyday life. Through reinterpretation and discussion between major religions and local traditions, Islam can adapt to the local values of the Savu tribe. This creates social harmony in a society consisting of various religions and traditions, and shows that local religions and traditions can enrich each other in a multicultural context while maintaining the basic principles of religion and respecting cultural diversity.

### **Local Values of the Savu Tribe Emphasize Mutual Cooperation and Togetherness**

The Study on the Relationship between Islam and Ancestral Religion in the Perspective of the Living Qur'an in the Savu Tribe in East Nusa Tenggara (NTT) provides an interesting description of how Islam and ancestral beliefs (especially Jingitiu) can live together well in a pluralistic and multicultural society. This phenomenon is related to not only how Islamic teachings are accepted by the local community, but also how the social and cultural values of the Savu Tribe, especially those related to togetherness and mutual cooperation, influence the establishment of social harmony. In the Living Qur'an perspective, describing Islamic teachings

as principles of life that can be applied in everyday life, religious teachings and local traditions can work well together. There are at least several factors why the practice of the living Qur'an can occur in Savu Island, the majority of whom are adherents of the Jingitiu Belief. Here are some aspects of the practice of the living Qur'an in the Savu Tribe.

Firstly, Living Qur'an and Social Harmony. Living Qur'an refers to how the Qur'an teachings are not only understood as a single text, but also implemented in social practices and daily actions. In the context of the Savu Tribe, this means that Islamic values are translated into a social life very much tied to local traditions, where the principles of justice, tolerance, and harmony can be applied without ignoring the pre-existing local values. The Savu tribe's ability of combining Islamic teachings with their cultural values, such as mutual cooperation, togetherness, and social solidarity, results in social harmony.

Secondly, Local Values of the Savu Tribe Emphasizing Mutual Cooperation and Togetherness. The strong social values of Savu tribe root in the customs of mutual cooperation and togetherness. These values greatly influence the way people interact with each other in their community. The concept of mutual cooperation is very strong in the culture of the Savu Tribe, where people work together to complete various tasks, such as farming, building houses, or holding traditional events. In the Savu community, togetherness is also seen in maintaining good relationships between neighbors and families and managing natural resources together. In everyday life, mutual cooperation is not just a physical activity; it also shows social concern and a spirit of helping each other. According to this value, collective strength is more important than individual strength, and everyone has a responsibility for the common good. In a society consisting of many people, such as the Savu Tribe, mutual cooperation is not limited to religion or religious beliefs; everyone, both Muslims and those adhering to ancestral beliefs (such as Jingitiu), work together for the common good.

Thirdly, Social Harmony as a Result of the Integration of Islam and Local Values. In the perspective of the Living Qur'an in the Savu Tribe, the relationship between Islam and ancestral beliefs shows that Islam and local values can integrate without causing conflict. This integration process occurs by adapting Islamic teachings into existing social life rather than eliminating or replacing local traditions. The values of Islamic teachings are, among others, brotherhood and cooperation in goodness, in accordance with the principle of mutual cooperation in Savu culture. Islam teaches that fellow human beings are brothers (Al-Hujurat: 10), and this is in accordance with the spirit of mutual cooperation of the Savu Tribe, where everyone is required to help each other. Islam emphasizes the importance of *ukhummah* (brotherhood), meaning mutual respect for each other, maintaining good relationships, and working together to achieve the common good. This value is very much in line with the togetherness existing in Savu society. In the context of the living Qur'an, Islamic teachings on brotherhood and togetherness are translated into real actions, such as participating in social activities, participating in joint celebrations, and solving problems collectively.

Fourthly, the Influence of Mutual Cooperation and Togetherness on Religious and Social Life. Mutual cooperation is very important in *da'wah* (preaching) because it helps Muslims with each other carry out worship such as community service in the construction of the An-Nur

mosque, the celebration of the Eid al-Adha (skinning sacrificial animals) assisted by the Savu tribal community. These religious activities are often carried out together in the Savu community, creating stronger social ties between individuals and religious groups. The religious rituals of Muslims and Jingituu followers show togetherness. Cooperation between Muslims and people adhering to ancestral beliefs occurs in the form of joint participation in traditional ceremonies or religious celebrations. This increases brotherhood and helps maintain social harmony, which is very important in a pluralistic society.

### **Adaptation of Islam and Jingituu Beliefs Through Marriage and Trade**

The study on the Relationship between Islam and Ancestral Religion in the Perspective of the Living Qur'an in the Savu Tribe in East Nusa Tenggara (NTT) shows that the adaptation of Islam among the Savunese people did not occur through confrontation or violence; instead, it occurred through a more friendly approach to local culture and based on existing social relationships, such as trade and marriage. This method allows Islamic values to be accepted more naturally and harmoniously without damaging or replacing ancestral beliefs. The following is an analysis of how the non-confrontational adaptation of Islam through marriage and trade is the key to the successful acceptance of Islamic values in the Savu Tribe, and how this is connected to the Living Qur'an as a practice of Islamic teachings in the local context.

Firstly, Marriage as a Means of Social and Cultural Integration. The most effective pathways in the process of adapting Islam among the Savu community is, among others, marriage. Marriage connects people from different religious or belief groups in addition to allowing for deeper social integration and cultural fusion. Marriage is a Pathway between Islam and Ancestral Religion. In the Savu community, mostly adhering to ancestral beliefs (Jingituu), marriage between Muslims and those adhering to ancestral beliefs is often the starting point for the spread of Islam. Couples who marry Muslims indirectly spread Islamic values to their families and communities. Children born from this type of marriage are also often raised with two cultural principles: Islam and local traditions. This process allows the Savu community to apply Islamic values in their daily lives without causing conflict or split. The way to spread Islamic teachings indirectly is, among others, through marriage, according to the Living Qur'an. Broader family and social relationships are how Islam implements the concept of brotherhood among Muslims, or *ukhuwah Islamiyah*. Islamic values emphasizing social harmony, justice, and concern for others are accepted and practiced in everyday life in a society like Savu highly prioritizing togetherness and mutual cooperation. Islamic principles such as tolerance, justice, and respect for parents and ancestors are considered universal in this mixed family, despite religious differences. This is especially important in the context of the Living Qur'an because Islamic teachings are translated and accepted according to the social and cultural life of the Savunese people while maintaining the basic principles of the religion.

Secondly, Trade is a Pathway for Spreading Islam Peacefully and Inclusively. In addition to marriage, trade played an important role in the adaptation of Islam in the Savu Tribe. Since Muslim traders entered the East Nusa Tenggara region through trade routes, they brought with them Islamic values, gradually spread through economic and social relations. Muslim traders

who interacted with the Savu community not only carried out economic transactions, but also built deeper social relations with the community. Through this interaction, the Savu community began to accept Islamic values such as honesty, fairness in transactions, and togetherness in trading. These principles can be considered as part of an invitation to live according to Islamic values and apply them in everyday life. The acculturation that occurred between Muslim traders and the Savu community through trade allowed Islamic values to be naturally accepted. Muslim traders and the Savu community often interacted with each other in such activities as buying and selling, and exchanging information and culture. In this situation, Islam was not applied by force; instead, the influence was generated gradually through existing social relations. Muslim traders in Savu introduced values such as tolerance for local religions and beliefs. They did not force the people to adhere to Islam, but prioritized universal Islamic values such as truth, honesty, and justice in trade. This made the Savu community appreciate Islam as a religion with real and tangible social benefits.

Thirdly, Non-Confrontational Adaptation of Islam. Successful Acceptance of Islamic Values. The non-confrontational way of adapting Islam through marriage and trade greatly influenced the successful acceptance of Islamic values in the Savu Tribe. This adaptation process includes, according to the Living Qur'an, not only theological knowledge but also daily practices in accordance with local cultural values. Islam neither takes a confrontational approach nor changes ancestral beliefs directly; instead, it focuses on changing values. Islamic values are accepted naturally and gradually in social interactions such as marriage and trade. The concept of the Living Qur'an states that Islamic teachings must be translated into life practices that are in accordance with the local context. The Savu Tribe did this by integrating cultural values such as togetherness and mutual cooperation. The reason that Islam was successfully accepted by the Savu Tribe is, among others, that the religion did not seek to remove or replace their ancestral religion; instead, it provided a new interpretation of existing traditions. Jingituu values are in line with respect for ancestors and nature, but in a broader context, such as respect for God's creation. This allows Islamic values to be accepted without causing conflict.

### **The Relationship between Islam and Jingituu Beliefs in the Perspective of the Qur'an in Global Discourse**

The Living Qur'an approach looks at the relationship between Islam and the ancestral religion of the Savu tribe. This approach sees the Qur'an not only as a normative text; the Qur'an is a revelation living in the dynamics of society's social, cultural, and daily practices. This study contributes at least four aspects to the global discourse.

Firstly, the Local Harmony Model in a Global Context. The relationship formed between Muslims and Jingituu believers in Sabu Island shows a religious practice that can accept, cooperate, and does not fight against. Linking Islamic values to local values such as mutual cooperation (*lolu bedu*), mutual assistance, and respect for ancestors, Islam appears as a partner in the local culture rather than a hegemonic force. This consequence encourages global discussions on how Islam can adapt well to multicultural environments, breaking stereotypes about Islam as an exclusive culture or dominating other cultures. This finding is an important

model for peaceful diversity in an era where tensions between religious and cultural identities are escalating worldwide.

Secondly Strengthening the Theory of Living Qur'an in a Multicultural Context. Raising the dynamics of the relationship between Islam and ancestral religions, this study enriches the theory of Living Qur'an. This interaction does not focus on the dichotomy of right and wrong, but rather on everyday values and shared values. The Qur'an is brought to life through social practices such as helping each other in rituals, accepting interfaith marriages, and respecting customs. This method strengthens the idea that Living Qur'an can be a hermeneutical approach to reading the Qur'an in a plural and local context. Globally, this is relevant, especially in the development of contextual interpretations respecting local wisdom and expanding the reach of the meaning of the revealed text in various cultures.

Thirdly, Contribution to the Issue of Pluralism and Interfaith Dialogue. The practice of Islam in the Jingitiu faith shows that interfaith conversations occur in everyday life as well as in official forums. Ritual tolerance, collaboration in customary activities, and the presence of Islam not removing local identities show natural pluralism. This is a significant contribution to the global discussion on coexistence and Peacebuilding in Pluralistic Societies. This study shows that diversity must not be overcome by assimilation and domination. Instead, diversity can be managed by respecting differences and providing space for discussions across cultures.

Fourthly, the Inconsistency between Religious Power and Uniformity of Da'wah. In addition, this study provides an implicit critique on the homogeneous and hegemonic method of Islamic da'wah. This study challenges the narrative of da'wah that is confrontational and focuses on massive conversion by showing that cultural da'wah is successful through peaceful pathways such as trade and marriage. This approach provides important lessons about *da'wah* that is inclusive, based on humanitarian values, and respecting local traditions in a world often witnessing conflicts between majority and minority religions.

The study of the relationship between Islam and the ancestral religion of Jingitiu from the perspective of the Living Qur'an in the Savu tribe provides a description of local religiosity and a significant contribution to the discussion of Islam and cultural pluralism around the world. This study clearly shows that Islam can adapt to and strengthen local values without losing its spiritual identity. Such an approach provides important lessons about inclusive *da'wah*, based on human values, and respecting local traditions in a world that often witnesses conflicts between majority and minority religions.

## Conclusion

Based on the findings of the research on the Living Qur'an in Social Harmony: A Study of Islam and Jingitiu in Savu Island, it can be concluded that the phenomenon of social relations between Islam and the ancestral beliefs of Jingitiu in the Savu Tribe creates a unique social harmony. The followings are the conclusions of this study: Here are some important conclusions. The results of this study provide several important conclusions, including:

Firstly, Islam is not only taught in texts, but also translated into daily life in accordance with Savu cultural values. The Living Qur'an serves as a life principle integrating Islamic teachings with local social and cultural practices. This facilitates the acceptance of Islam and creates social harmony between Muslims and Jingitiu believers.

Second, the integration of Islam and Jingitiu in Sabu is carried out in a non-confrontational manner and is based on cultural conversation and religious tolerance. These two belief systems can strengthen each other, not eliminate each other. This is seen in daily life practices such as social cooperation, mutual cooperation, and joint celebrations that prioritize the principle of harmony.

Thirdly, this phenomenon provides an important contribution to the global context, where many societies face challenges in maintaining religious diversity and social harmony. In an increasingly pluralistic and multicultural world, the Living Qur'an model implemented in Savu shows that a major religion such as Islam can coexist with ancestral beliefs through inclusive adaptation of values and without sacrificing the basic principles of religion.

Fourthly, the results of study provide an appropriate diversity model that can be used elsewhere with comparable conditions. Both in Indonesia and in other countries facing similar challenges, peace in a pluralistic society can be achieved through an approach based on interfaith dialogue, social harmony, and respect for local cultural values.

Fifthly, local values such as mutual cooperation and togetherness play an important role in creating harmony in Savu. These values are not only the basis for the social life of the Savu community, but also connect Islamic teachings to local traditions so that Islam is accepted more easily and naturally. Therefore, social harmony is achieved through building strong relationships between individuals and groups supporting each other in everyday life.

Sixthly, the adaptation of Islam through marriage and trade is an important part of the successful acceptance of Islamic values in the Savu Tribe. Trade allows Islamic values to be accepted gradually and naturally without causing split, while marriage between Muslims and adherents of ancestral beliefs connects the two religious groups organically and inclusively. This method allows the acceptance of Islamic teachings without forcing or changing existing local cultures; instead, these values are adapted to the daily lives of the community.

This study provides valuable insights into how the living Qur'an can be used to create social harmony between Islam and ancestral beliefs in a pluralistic and multicultural society such as the Savu Tribe. The successful integration of Islamic values with local culture depends on an approach based on tolerance, harmony, and respect for local traditions. This study can contribute to the global discourse on the experience with managing a culture of peace in the world.

## BIBLIOGRAPHY

- Agustya, SV, Rahma, HM, & Natalia, K. (2023). Analysis of Symbolic Interaction on TikTok Content @don.Gustavio in Interpreting the Characters of the 80s, 90s, and 2000s Generations. *Scriptura* , 13 (1), 14–26. <https://doi.org/https://dx.doi.org/10.9744/scriptura.13.1.14-26>
- Ahmadi, D. (2008). Symbolic Interaction: An Introduction. *Mediator* , 9 (2), 301–316.
- Aksan, N., Kisac, B., Aydin, M., & Demirbuken, S. (2009). Symbolic Interaction Theory. *Procedia - Social and Behavioral Sciences* , 4 (1), 902–904. <https://doi.org/http://dx.doi.org/10.1016/j.sbspro.2009.01.160>
- Alfian, M. (2018). Nasr Hamid Abu Zayd's Hermeneutics. *Islamika : Journal of Islamic Sciences* , 18 (01), 25–38. <https://doi.org/10.32939/islamika.v18i1.268>
- Alkouatli, C. (2018). Pedagogies in becoming Muslim: Contemporary insights from Islamic traditions on teaching, learning, and developing. *Religions* , 9 (11). <https://doi.org/10.3390/rel9110367>
- Amin, M. (2022). Social Relations in the Qur'an. *QiST: Journal of Quran and Tafseer Studies* , 1 (1). <https://doi.org/https://doi.org/10.23917/qist.v1i1.523>
- Azra, A. (2013). *Islamization of Java* . 20 (1). <http://journal.uinjkt.ac.id/index.php/studia-islamika/article/view/352/750>
- Benefiel, M. (2005). The second half of the journey: Spiritual leadership for organizational transformation. *Leadership Quarterly* , 16 (5), 723–747. <https://doi.org/10.1016/j.leaqua.2005.07.005>
- BPS. (2023). *Statistics of East Nusa Tenggara* . <https://ntt.bps.go.id/>
- Bui, H.T., Jones, T.E., Weaver, D.B., & Le, A. (2020). The adaptive resilience of living cultural heritage in a tourism destination. *Journal of Sustainable Tourism* , 28 (7), 1022–1040. <https://doi.org/10.1080/09669582.2020.1717503>
- Chen, H., & Rahman, I. (2018). Cultural tourism: An analysis of engagement, cultural contact, memorable tourism experience and destination loyalty. *Tourism Management Perspectives* , 26 (October 2017), 153–163. <https://doi.org/10.1016/j.tmp.2017.10.006>
- Chomsah, A. (2023). Religiosity Index Movement in the Year of Tolerance 2022. *Ministry of Religious Affairs, East Nusa Tenggara Regional Office* . <https://ntt.kemenag.go.id/opini/721/gerakan-religiosity-index-di-tahun-toleransi-2022>
- Darajad, Syarifuddin & Wula, Z. (2023). The Contribution of Siripuan's Traditional Civilization to Religious Moderation of Identity in the City of Kupang. *International Journal of Social Science Research and Reviews (IJSSRR)* , 6 (1), 260–270. <https://doi.org/https://doi.org/10.47814/ijssrr.v6i1.866>
- Dhema, AYT (2024, April). Nataga Sabu Raijua People's Market is Quiet. *Pos-Kupang* . <https://kupang.tribunnews.com/2024/04/24/pasar-rakyat-nataga-sabu-raijua-sepi?page=2>
- Dillon, M. (2003). *Handbook of The Sociology of Religion* . Cambridge University Press. [www.cambridge.org/0AInformation](http://www.cambridge.org/0AInformation)
- Duggan, G. (2009). The Genealogical Model of Savu, Eastern Indonesia. *Journal of Indonesian Social Sciences and Humanities* , 2 , 163–177.
- Febridianti, DGA, & Pribadi, MA (2023). The Role of Symbolic Interaction in Creating Content

- Marketing to Create Social Media Brand Engagement @dailysocial.id. *Prologia* , 7 (1), 110–118. <https://doi.org/https://dx.doi.org/10.24912/pr.v7i1.15884>
- Fuadi, A. (2021). Quraish Shihab's Quranic Exegesis On Interreligious Harmony And Its Relevance To The Contemporary Western Hermeneutics. *Ulumuna Journal of Islamic Studies* , 25 (1), 137–161. <https://doi.org/https://doi.org/10.20414/ujis.v25i1.441>
- Ghazali, Z. (2018a). Making the Qur'an Flesh and Blood. *Cross-Border: Journal of Border Studies Between Countries, Diplomacy and International Relations* , 1 (1). <https://journal.iaisambas.ac.id/index.php/Cross-Border/article/view/552/445>
- Ghazali, Z. (2018b). Making the Qur'an Flesh and Blood. *Cross-Border: Journal of Inter-State Border Studies, Diplomacy and International Relations* , 1 (1).
- Hadibroto, JU, Agustina, A., Kaligis, RAW, & Halim, U. (2023). Capitalistic Dilemma of Merantau for Minangkabau Men Viewed through Symbolic Interaction and Relational Dialectics. *Journal of Mutiara Lensa Komunikasi* , 7 (2), 73–84. <https://doi.org/http://dx.doi.org/10.51544/jlmk.v7i2.4541>
- Hermansyah. (2020). Religion and Occultism: Contestation of Islam and Local Culture in Malay Society. *Religia: Journal of Islamic Sciences* , 23 (1), 100–116. <https://doi.org/https://doi.org/10.28918/religia.v23i1.6805>
- Husin, SS, Ab Rahman, AA, & Mukhtar, D. (2021). The Symbolic Interactionism Theory: a Systematic Literature Review of Current Research. *International Journal of Modern Trends in Social Sciences* , 4 (17), 113–126. <https://doi.org/10.35631/ijmtss.417010>
- Husin, SS, Rahman, AAA, & Mukhtar, D. (2021). The Symbolic Interactionism Theory: A Systematic Literature Review of Current Research. *International Journal of Modern Trends in Social Sciences* , 4 (17), 113–126. <https://doi.org/10.35631/IJMTSS.417010>
- Husna, R., Zayyadi, A., & Wirendri, DO (2022). The Relationship of Faith and Tolerance in the Film One Amen Two Faith: Living Qur'an Perspective. *Indonesian Islamic Journal* , 6 (1), 1. <https://doi.org/10.33852/jurnalnu.v6i1.343>
- Ja'far, S. et. a. (2023). Islam Aboge Between Heritage Tradition and Religious Sect in the Horseshoe Area. *Religia Journal of Islamic Sciences* , 26 (2), 190–212. <https://doi.org/https://doi.org/10.28918/religia.v26i2.1207>
- Kamil, S. (2023). The Muslim Social Integration Within Different Social Groups in Indonesia: The Dynamics of Their Horizontal Integration in the Pre-independence Period. *International Journal of Islamic Archipelago* , 11 (1), 15–26. <https://journal.uinsgd.ac.id/index.php/ijni/article/view/17189>
- Kori'un, HB (2019). *To Sabu, We Go to Raijua* . Language and Book Development Agency.
- Koriun, HB (2020). Muslim Community and Religious Tolerance in Sabu Raijua. *Riaupost* . <https://riaupos.jawapos.com/feature/2253500521/komunitas-muslim-dan-toleransi-beragama-di-sabu-raijua>
- Lapidus, M. (1990). A History of Islamic Societies. *Studia Islamika* , 71 (1). <https://doi.org/https://doi.org/10.2307/1595651>
- Logo, SMB (2023). *Population Aggregate Data Semester II of 2023*. Population and Civil Registration Service of Sabu Raijua Regency.
- Lombard, D. (2008). *Nusa Java: Cross-Cultural Integrated Historical Studies Part II Asia Network* . Grafindo Pustaka Utama.
- Lune, Howard & Berg, B. L. (2017). *Qualitative Research methods For the Social Sciences 9th edition by Lune* . ECIN.
- Mangialu, JY (2020a). *Symbolic Action: Kissing the Nose of Hange'du Animalangnga in Muslim-Christian Relations in Sabu-Raijua, East Nusa Tenggara* . UIN Sunan Kalijaga Yogyakarta.

- Mangialu, JY (2020b). *Symbolic Action: Kissing the Nose of Hange'du Hewangnga in Muslim-Christian Relations in Sabu-Raijua, East Nusa Tenggara*. UIN Sunan Kalijaga.
- Mansur, M. (2007). *Living Qur'an in the Trajectory of the History of Qur'anic Studies* in M. Mansyur, et al., *Research Methodology of Living Qur'an and Hadith*. TH. Press.
- Mega, F., & Manafe, N. R. (2023). A Semiotic Analysis of The Purification Ceremony of Pemau Domade in Limaggu Village, Savu Raijua Regency. *Sparkle: Journal of Language, Education and Culture*, 3 (1), 63–67.
- Melani, E.R., & Zamzamy, A. (2023). Symbolic Interaction in Tiktok's Live Streaming: A Study of Influencer-Viewers Engagement. *Jurnal Spektrum Komunikasi*, 11 (4), 550–561. <https://doi.org/https://doi.org/10.37826/spektrum.v11i4.620>
- Moru, OO (2022). Christianity and the Ru-ketu Tradition “A Review of Helmut Richard Niebuhr’s Typology of the Pros and Cons of the Ru-ketu Tradition Practices Among the West Sabu Christian Community, Sabu Raijua Regency.” *Apostolos Journal of Theology and Christian Education*, 2 (2). <https://doi.org/https://doi.org/10.52960/a.v2i2.141>
- Nasr, SH, & et.al. (2017). The Study Quran: A New Translation and Commentary. *Journal of the American Academy of Religion*, 85 (1). <https://doi.org/https://doi.org/10.1093/jaarel/lfw074>
- Pada, H., Bustan, F., Feliks, T., Juli, L., & Djawa, A. (2019). Characteristics of Forms and Meanings of Verbal Expressions about God's Existence in Sabunese. *Academic Journal of Educational Sciences*, 3 (2), 12–21.
- Pribadi, MANC (2022). The Role of Symbolic Interaction of Shopee Application Users (Shopee COD Case Study). *Kimari*, 1 (3), 583–588. <https://doi.org/https://dx.doi.org/10.24912/ki.v1i3.15879>
- Rafiq, A. (2021). Living Qur'an: Its Texts and Practices in the Functions of the Scripture Living Quran: Texts and Practices in the Functions of the Scripture. *Journal of Studies of the Sciences of the Qur'an and Hadith*, 22 (2), 469–484. <https://doi.org/10.14421/qh.2021.2202-10>
- Rondo, A., & Hudayana, B. (2023). Spiritual Function of Ritual Hole in Agriculture in the Liae Indigenous Community of the Jingtju Tribe. *Ideas: Journal of Education, Social, and Culture*, 9 (2), 589. <https://doi.org/10.32884/ideas.v9i2.1343>
- Saeed, A. (2014). *Reading the Qur'an in the Twenty-First Century A Contextualist Approach*. Routledge Taylor & Francis Group. <https://doi.org/https://doi.org/10.4324/9781315870922>
- Saeed, A. (2016). *The 21st Century Al-Qur'an: Contextual Interpretation* (A. Baiquni (ed.)). PT Mizan Pustaka.
- Saeu, R., & Muchtar, IH (2023). Religious Pluralism and Harmony among Buddhist-Muslim Communities Living in East Lampung, Indonesia. *Journal of Islamic Thought and Civilization*, 13 (1), 245–256. <https://doi.org/10.32350/jitc.131.17>
- Saihu & Cemal Şahin. (2020). The Harmonious Dialectics Between Hindu-Muslim in Bali (A Study in Jembrana Regency). *Religia Journal of Islamic Sciences*, 23 (1). <https://doi.org/https://doi.org/10.28918/religia.v23i1.6806>
- Secretariat General of the Ministry of Religious Affairs. (2022). *Population by Religion*. Ministry of Religious Affairs of the Republic of Indonesia. <https://satudata.kemenag.go.id/dataset/detail/jumlah-penduduk-menurut-agama>
- Shihab, M. Q. (1993). *Grounding the Koran: The Function and Role of Revelation in Community Life*. Mizan.
- Shihab, MQ (2005). *Tafsir al-Misbbah: Message of the Impression of the Harmony of the Qur'an*. Lantern of the Heart.
- Sila, MA (2023, September). Grounding Inclusive Culture. *Kompas.Com*.

- <https://app.komp.as/vCDTHvDW9n2SE1j47>
- Silverman, R. M., & Patterson, K. L. (2022). Qualitative Research Methods for Community Development. In *Qualitative Research Methods for Community Development*. Routledge. <https://doi.org/10.4324/9781315797762>
- Singh, K. B. (2020). *GOVERNANCE The Marup: A Traditional Socio-Economic Security System MANIPUR*.
- Sooao, Ivana Pascalia & Qisty, SN (2021). Jingitiu Religious and Belief System in Sabu Raijua Regency. *Tornare - Journal of Sustainable Tourism Research*, 3 (1). <https://doi.org/10.24198/tornare.v3i1.29840>
- Timoa, YER, Lestaria, DT, & Labetti, UC (2022). The construction of Padoa dance music as a form of thanksgiving for the harvest and as an expression of the identity of the Sabu Raijua Tribe. *Mara Christy Scientific Journal*, 12 (2). <https://doi.org/10.37196/mc.v12i2.165>
- Tule, P., Doeka, F., & Atang, A. (2018). *Discourse on Identity of Indigenous Muslims of NTT* (P. Tule (ed.)). Widya Mandira Catholic University. <https://doi.org/https://doi.org/10.14203/press.253>
- Wahid, A. (2006). My Islam, Your Islam, Our Islam : Religion Society Democratic State. *The Wahid Institution*.
- Wellfelt, E. (2020a). Book Reviews: Geneviève Duggan and Hans Hägerdal, Savu: History and Oral Tradition on an Island of Indonesia. *Bijdragen Tot De Taal, Land- En Volkenkunde*, 176, 147–186.
- Wellfelt, E. (2020b). Savu: History and Oral Tradition on an Island of Indonesia, by Geneviève Duggan and Hans Hägerdal. *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia*, 176 (1), 151–153. <https://doi.org/10.1163/22134379-17601007>
- Widiarti, L., PP, A., & PK, G. (2023). Review of Symbolic Interactionism Theory and Adolescent Self-Actualization through Korean Popular Culture. *Journal of Communication and Business*, 11 (2), 191–205. <https://doi.org/https://doi.org/10.46806/jkb.v11i2.1040>
- Yani, MT, Mahfud, C., Rangga Sa'adillah, SAP, Bustami, MR, Maskuri, & Taufiq, A. (2022). Advancing the discourse of Muslim politics in Indonesia: A study on political orientation of Kiai as religious elites in Nahdlatul Ulama. *Helijon*, 8 (12). <https://doi.org/10.1016/j.helijon.2022.e12218>
- Yuda, DHH (2021a). The Encounter of the Gospel and Culture in the Sabu-Raijua Islands in the 19th & 20th Centuries. *Mathetheou*, 1 (1). <https://doi.org/https://doi.org/10.52960/m.v1i1.43>
- Yuda, DHH (2021b). The Encounter of the Gospel and Culture in the Sabu-Raijua Islands in the 19th & 20th Centuries. *Mathetheou*, 1 (1). <https://doi.org/https://doi.org/10.52960/m.v1i1.43>
- Yumiolda, VD (2023). Symbolic Interaction in the Painting “Kampung Karo” by Rasinta Tarigan. *Gorga: Journal of Fine Arts*, 12 (1), 148–153. <https://doi.org/https://dx.doi.org/10.24114/gr.v12i1.41164>
- Zakiyah, E. (2023a). The Foundation of Understanding the Living Al-Qur'an as a Reinforcement of Islamic Humanism in the Context of Civil Society. *Al-Mada: Journal of Religion, Social and Culture*, 6 (1), 62–75. <https://e-journal.ikhac.ac.id/index.php/almada/article/view/2707>
- Zakiyah, E. (2023b). The Foundation of Understanding the Living Al-Qur'an as a Reinforcement of Islamic Humanism in the Context of Civil Society. *Al-Mada: Journal of Religion, Social and Culture*, 6 (1), 62–75.

- Zayd, N. H. A. (2000). *The Qur'an: God and Man in Communication* .  
<https://scholarlypublications.universiteitleiden.nl/handle/1887/5337>
- Zuhdi, MH (2012). Da'wah and Dialectics of Cultural Acculturation. *Religia Journal of Islamic Sciences* , 15 (1). <https://doi.org/10.28918/religia.v15i1.122>