



MANGKU: PATTERNS OF LOCAL LEADERSHIP AUTHORITY IN THE TRADITIONS OF THE SASAK PEOPLE

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Abstract

The development of a knowledge system that has an impact on the emergence of a modern leadership system or pattern does not necessarily shift the local leadership pattern of the community. This paper aims to explore the pattern of Mangku leadership authority in the social life of the Sasak community including the role and pattern of Mangku leadership authority. This paper is based on qualitative research with primary data sources, namely Mangku, traditional leaders and the Sasak community in general. The data obtained through the interview method is then interpreted using Max Weber's leadership approach. The results of the analysis show that the existence of Mangku in the social life of the Sasak community serves to maintain identity and examine the values that enter. In addition, Mangku has the authority to regulate the community and become a reference for the community in acting and making decisions. This is due to the hereditary Mangku leadership authority based on traditions and community belief systems. Given the constantly changing nature of the pattern of leadership authority, it is necessary to carry out further research with a wider reach and informants, in order to identify issues that have not been revealed.

Keywords: Leadership Authority, Mangku, Sasak Community.

A. INTRODUCTION

The development of a knowledge system that has an impact on changes in all aspects of people's lives from the social system to the emergence of modern formal leadership system patterns does not necessarily shift the local leadership patterns of the Sasak people. The local leadership pattern of the Sasak people, which is understood as

the basis of Tuan Guru, is inseparable from the existence and role of Mangku. This is inseparable from the existence of people on the island of Lombok who still cling to or still live in the traditions or cultures passed down by their ancestors. Mangku's leadership role is needed in almost all social systems of society. Similar to the formal government, Mangku has a function as a medium for conveying public policies. Mangku or traditional stakeholder himself is someone who has the right and authority in maintaining and carrying out customs. Mangku has the authority or power to influence members of society. The results of research conducted by Rasmianto show that Mangku has the task of organizing and presiding over ceremonies, especially those related to customs.¹

The study of leadership in the Sasak community makes Mr. Guru more the object of study. While the study of local leadership in this regard Mangku is very limited and only focuses on the role and function of Mangku in terms of traditional ceremonies. In addition, the study of Mangku focuses more on the shift in Mangku's behavior where nowadays Mangku not only focuses on the indigenous realm but has begun to enter entrepreneurship and so on. From previous studies or studies, very few have not even studied specifically regarding the existence of Mangku's leadership authority in the tradition of the Sasak people.

This paper tries to fill in the gaps from the studies that have been carried out so far, especially regarding Mangku, namely mangku's leadership authority in the tradition of the Sasak people. To reveal or find comprehensive answers regarding Mangku's leadership authority in the Sasak tradition, this article will answer two questions, namely, first, how is Mangku's extension in the midst of Sasak people's lives? Second, what is the pattern of Mangku's leadership authority in Sasak society? This paper tries to capture the pattern of

¹ Rasmianto Rasmianto, "Interrelasi Kiai, Penghulu dan Pemangku Adat dalam Tradisi Islam Wetu Telu di Lombok," *El Harakah* 11, no. 2 (2009): hlm. 143.



Mangku's leadership authority in the Sasak tradition both in terms of role and the pattern of Mangku's leadership authority in the social life of the Sasak people. The existence of Mangku in the midst of the social life of the Sasak people has a very important role in maintaining the socio-cultural-religious identity of the Sasak people.

The study of the pattern of Mangku's leadership authority in the social life of the Sasak people is important to do because it will have an impact on understanding and pattern of policy making by the government. The existence of local leadership authorities based on culture and belief systems will have an impact on the social structure of the community. Seeing this, all policies that do not see this aspect will not be able to have an impact perspective because of the cultural-historical barriers that have not been identified in the social construction of Sasak society.

B. Research Methods

The research method used in this article is a descriptive qualitative method, that is, research whose data is in the form of verbal that is a way of analyzing it without resorting to statistics . The research approach used by researchers in this article is Max Weber's leadership approach, which is a type of approach used to describe patterns of authority or leadership in the social life of the community. In this study, the researcher was directly confronted with the subject as well as his environment. This was done in order to obtain data related to the focus of research in this case the pattern of Mangku's leadership authority in the Sasak tradition. To obtain data from a study, techniques are needed in collecting data. The data collection techniques used in this study are to obtain data related to the research topic, namely interviews. Interviews are a method of collecting data that is carried out by means of unilateral questions and answers that are carried out systematically with the aim of obtaining data related to what is being studied.

In this study, researchers used a semistructured interview method in which the researcher provided questions that were not too centered on one question but could develop according to the needs of the researcher. The primary data sources in this study are "M. P" as the head of the region as well as the head of the Penelando and "A" customs, as Mangku "S" and "B" as the local community. The election of regional heads and traditional leaders and local communities as a source of data is due to the fact that community leaders and local communities are a group of people who know the socio-cultural structure and history of the local community. So that it will be more aware of the pattern of Mangku's leadership authority in the Sasak tradition.

In addition, to get a comprehensive answer related to the research topic, namely the pattern of Mangku's leadership authority in the Sasak tradition, researchers also traced previous researches both in the form of books and journal articles. This is done as supporting data related to research topics. Meanwhile, to analyze the data, a descriptive philosophical is used, namely describing and explaining data from the findings obtained by researchers in interviews and documents such as books and journal articles and so on.

C. Finding and Discussion

1. Mangku and The Defense of Sasak Community Identity

The emergence of increasingly complex social problems and the increasingly administrative needs of the Sasak community do not necessarily cross the roles of local leaders who are the typical cirri of the Sasak community. The local leader of the Sasak community is known as Mangku. In the tradition of the Sasak Mangku community has a function that almost covers all lines of people's lives from social systems to religious rituals based on socio-cultural. In this context, mangku's function or role is not only limited to traditional rituals but covers the public domain and the system and social structure as a

whole. Mangku, who has a role and function as a leader, is an absolute holder of local authority for generations based on the beliefs and beliefs of the community.² Mangku has a role to examine the elements that enter the community whether accepted or rejected and maintain the identity of a society.³

Nowadays, the issue of identity has become increasingly strong in the social dynamics of Sasak society. There is an adagium in the social life of Sasak people that modernity is considered a bias of Western culture is a hegemonic actor that has resulted in changes in the joints of people's lives ranging from shifts in values to the onset of identity crises. Culture itself in its development refers to how a culture exists in and lives in the daily life of society.⁴

Furthermore, "M. P" (traditional chairman of Penelando) explains that:

"With the modernization of the shift in the values of local wisdom and our identity as a Sasak community gradually began to shift. Today the younger generation often forgets the customs passed down by ancestors such as tabeq walar (excuse me) and so on. Young people now when passing in front of parents will just pass by without any manners or manners".⁵

In this context, the existence of Mangku with his local authority was then faced with the conditions of a different era. Furthermore, "A" (Mangku) explains that:

"The changing times caused by modernization have an impact on all aspects of people's lives. The shift in people's values and beliefs in ancestral heritage such as not

² Adriana Monica Sahidu dkk., "Pergeseran peran belian dalam pemeliharaan kesehatan perempuan Suku Sasak di saat kehamilan," *Masyarakat, Kebudayaan dan Politik* 26, no. 1 (2013): hlm. 55.

³ Surya Bakti, "Peran Pemangku Adat Dan Majelis Duduk Setikar Kampung (Mdsk) Terhadap Pembinaan Akhlak Remaja Di Desa Tenggulun Kecamatan Tenggulun Kabupaten Aceh Tamiang," *Wahana Inovasi: Jurnal Penelitian dan Pengabdian Masyarakat UISU* 9, no. 1 (2020): hlm. 163.

⁴ Hery Prasetyo, "Ruang Abstrak Pemangku Adat: Narasi Elite Dan Re-Tradisionalisme Komunitas Using," *Jurnal Sosiologi Pendidikan Humanis* 2, no. 2 (2017): hlm. 76.

⁵ "M. P", Interview, Pene 2021.

being allowed to play at dusk, letting hair fall down for women gradually began to erode. So it is the duty of the "old man" (Mangku) to always follow and hold on to what the ancestors passed down".⁶

Changing times demand a quick response from society whether to accept or reject change with the consequences that follow. Broadly speaking, there are not two processes carried out by Mangku to maintain the local identity of the community in the midst of global cultural changes. First, habituation and institutionalization. As a local muscle holder based on community culture, Mangku's function is to socialize and internalize community identity through habituation and institutionalization. This is done through the traditions or culture of the community that continues to be maintained and carried out until now such as *mauled*, *mubur* and so on. In this way, there will be a process of internalization of values that will ultimately strengthen the identity of society. Second, the edification of ancestral authority. As a holder of local authority, Mangku has the power to "resist" a change. In this context Mangku diffuses as a community reference by referring to or referring to ancestral heritages.⁷

The concept of *malik* or *pamali* is a surefire tactic to respond to change. On the grounds of *malik* or *pamali*, the people will continue to maintain the teachings of their ancestors and identity. Mangku's existence as a leader is very important in hamir all aspects of people's lives. All religious rituals based on the culture of the Sasak people are carried out and led by Mangku. Mangku has legitimacy and the authority to "regulate" and mobilize society. Acceptance or rejection of changes or phenomena made by

⁶ "A", *Interview*, Pene 2021.

⁷ Ahmad Salehudin, "Revitalisasi Identitas Diri Komunitas Masjid Saka Tunggal Banyumas, Masjid Raya Al Fatah Ambon, dan Masjid Agung Jami' Singaraja Bali dalam Perubahan Budaya Global," *Religió: Jurnal Studi Agama-agama* 8, no. 1 (2018): hlm. 23-24.



Mangku will be followed by society. For rejecting or resisting Mangku is the same as rejecting or resisting the authority of ancestors.

2. Mangku's Pattern of Leadership Authority In Sasak Tradition

In the social and cultural construction of Sasak society consists of values or norms that are divided into several layers. The first layer, there are overlapping values that motivate the Sasak people to become righteous human beings such as obeying, obeying, pacu (diligent) and so on. The second layer, there is the value of malik (prohibition or abstinence) which is the limiting law of sasak society in interacting both with others and with the surrounding natural environment. The last layer is the third layer, which is collective values for the common good by prioritizing sangkep (deliberation). Looking at the socio-cultural construction, the community has two leadership patterns, namely the formal leader of the bureaucracy with its structure and the leadership pattern based on the rules or beliefs of the community. Leadership is a process of behavior or relationship that causes one group to act together or work together in accordance with and common goals. According to Weber, leadership is the probability that a certain command will be influenced by a group of people. The construction of the social system of Sasak society forms leadership patterns according to the characteristics and characteristics of the leadership patterns themselves.

a. Mangku and traditional authorities

The authority of legal or formal leadership grows out of the legitimacy of the rational and official system hence the traditional leadership is based on the beliefs of its followers. Traditional leadership is different from formal legal leadership in terms of the absence of a system of rules and structural organization. In this case, Mangku's leadership pattern is a leadership pattern based on the beliefs of people who do not have a formal structure.

Mangku in the socio-cultural construction of the Sasak people is a person who knows deeply about the socio-cultural structure of the community. People believe that the socio-cultural system they have lived so far is the teachings or heritage of their predecessors or ancestors in this case the Sasak people. Such socio-cultural constructions then form a system that cannot be separated or replaced. These socio-cultural constructions are internalized into people's lives which then shape people's consciousness. "S. B" (Sasak community) explains that:

"Mangku is a manifestation of the ancestors. All of Mangku's words and deeds are inheritance from ancestors that must be believed and carried out. This then causes Mangku as a reference for the community in acting and making decisions. We believe in the truth of Mangku's bonding and cultivation because it is the legacy of our ancestors".⁸

In this regard, Weber explained that traditional authority is the authority possessed by a leader because of the relationship with the previous leader. This causes people who obey or follow the previous leader to automatically follow and obey the authority created by the new leader. Community compliance with Mangku is continuous with the compliance of the previous community with the previous Mangku. Sasak people's compliance with Mangku is a must for every community. This is because the admonitions to Mangku's advice or teachings have taken root in people's daily lives. These admonitions then formed customs that became the social construction of society. Mangku's leadership pattern with traditional authority has several characteristics, including the following:

- 1) The existence of hereditary provisions that elevate leaders in society.
- 2) The existence of a higher authority than the position of a person who is personally present.

⁸ "S. B". *Interview*, Pene 2021.



- 3) As long as it does not conflict with traditional provisions, then everyone can act freely.⁹

The social life of the Sasak people is inseparable from the customs and traditions passed down by the ancestors of the Sasak people. These traditions and customs then continue to be carried out and maintained authenticity starting from *tabeq walar*, *mubur*, *maulid* and so on. The existence of the customs and traditions of the Sasak people is inseparable from the role and traditional authority possessed by *mangku* as the local leader of the Sasak community. Furthermore, in this context Weber explains that traditional authority is an authority that has validity based on chastity or in the concept of Sasak society called *malik* (*pamali*). The existence of the concept of *malik* (*pamali*) causes people to obey and obey authority based on people's beliefs or beliefs in something that is persistent. Being continuous in this context is defined as an ongoing belief in the sanctity of customs and traditions. This then put *Mangku* in a high position as a local leader. Society is submissive and obedient to the authority of *Mangku*. Adherence to *Mangku* has been internalized in the social life of sasak people. Such obedience is a socialized legacy that is hereditary from generation to generation.

b. *Mangku* and charismatic authority

Charisma leadership is given to someone who has the ability or advantage over others. Furthermore, Max Weber explains that charismatic leadership is initiated by someone so extraordinary that his orders and words can affect society. Charismatic leadership itself is not elected as formal legal authorities. Charismatic leadership does not create a clear hierarchy. Sasak people believe that *Mangku* is a special person who is chosen directly or in a noble way to have a blood relationship with ancestors. Related to

⁹ Herman Arisandi, *Buku Pintar Pemikiran Tokoh-Tokoh Sosiologi Dari Klasik Sampai Modern*, hlm. 70.

this then not just anyone can become Mangku. In this context Weber explains that, a person is said to have a charismatic type of leadership when the person is separated and ostensibly has supernatural powers. These abilities must include both physical and nonphysical.

The dominant discourse of the Sasak people interprets and believes Mangku as a figure who has a deep understanding of socio-cultural life and supernatural life. The existence of this understanding or ability makes Mangku a benchmark and reference for the community in taking actions or decisions. The socio-cultural construction of the Sasak people that placed Mangku in a high position based on belief systems and hereditary led to the existence of absolute authority in Mangku's leadership.¹⁰ All of Mangku's words and deeds are a necessity that must be followed by society. So this causes it is not uncommon for Mangku's policies as a local leader to be listened to more by the community than the policies of formal legal leaders. For example, related to the Phenomenon of the Covid-19 pandemic, to break the chain of spread of Covid-19, the formal government with its policies or programs requires all members of the public to vaccinate. However, on the other hand, with certain considerations and reasons, Mangku refused to do the vaccine, it had an impact on the public's response to the vaccine. People then refused to do the vaccine on the grounds of fear and so on.

In this case "S" (Sasak community) explains that:

"Mangku is an introspective figure. So Mangku explores the phenomena that we don't understand. All words and deeds of Mangku are based on ancestral heritage so it is

¹⁰ Razali Pebrianto, Heri Saputra, dan Nurhasanah Bakhtiar, "Kearifan Lokal dalam Tradisi Mandi Balimau Kasai: Peran Pemangku Adat untuk Menjaga Nilai-nilai Islam di Desa Alam Panjang Kec. Rumbio Jaya Kab. Kampar Prov. Riau," *JUSPI (Jurnal Sejarah Peradaban Islam)* 3, no. 1 (2019): hlm.22.



appropriate that all his commandments and deeds be accepted and exemplified by the community".¹¹

This is a form of community mutalak's compliance with Mangku. The society's adherence to Mangku is based on the people's belief in sacred rules and values or in the concept of Sasak maliq society on the ancestral heritage attached to Mangku. People's obedience to Mangku is based on special personal excellence, sacred and so on. The community has a belief in Mangku's leadership charismatically.

D. Conclusion

The rapid development of science which then has an impact on all lines of people's lives ranging from social systems, cultures, to government systems does not necessarily eliminate the existence of local governments based on the cultural-historical system of the community. In the context of the Sasak community, the Sasak people know the term Mangku who is a local leader of the community based on the culture-history of the Sasak community. Mangku in the context of Sasak society not only functions in traditional events or rituals, but more than that, Mangku has power or authority in mobilizing society in all aspects of life ranging from social, political and so on. Mangku itself has a variety of functions and roles ranging from maintaining or strengthening identity and as a reference in the social life of the community. This is inseparable from the charismatic figure of Mangku, as an embodiment of the ancestors, as well as the holder of authority over the value system, norms, and knowledge inherited by the ancestors of the Sasak people.

This article related to mangku leadership authority in the tradition of sasak people aims to see how the existence and pattern of Mangku's leadership in the midst of Sasak people's lives. Using Max Weber's leadership theory, this paper tries to explore the pattern

¹¹ "S", *Interview*, Pene 2021.

of authority and Mangku's existence in Sasak community life. Given the evolving and changing science system that has an impact on the pattern of government or authority, it is necessary to have further research with a wider range of regions and sources. This is done in order to identify problems that have not been revealed or in this context, namely the pattern of authority or leadership or more especially the authority or leadership of Mangku in the midst of sasak community life.

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