



Bugis Migration to Labuhan Lombok: Social-Economic Adaptation and Maritime Transformation

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Abstract: This article examines Bugis migration to Labuhan Lombok and explains how migrant families built durable social, economic, and maritime lives in a Sasak coastal environment. The article is developed from a qualitative historical study using oral testimony, observation, documents, and relevant literature. Four stages of historical method were applied: heuristics, source criticism, interpretation, and historiography. The thesis records fourteen informants from Bugis and Sasak settlements in Labuhan Lombok. The findings identify two principal migration contexts: trade-oriented mobility associated with nineteenth-century inter-island commerce and family displacement connected to insecurity in South Sulawesi during the 1950s. Settlement was sustained through kinship chains, proximity to the sea, common Islamic affiliation, everyday exchange, interethnic marriage, and respect for local norms. Economic adaptation relied on fishing, diving, fish and shrimp-paste trading, and inter-island commerce. Maritime practices also changed from wind-powered sailing and experiential navigation to motorized boats, global positioning systems, generators, and more commercialized fish marketing. The Bugis presence in Labuhan Lombok should therefore be understood not merely as population movement, but as a locally negotiated maritime adaptation in which inherited knowledge, migrant networks, and technological change combined to produce interethnic integration and coastal economic transformation.

Keywords: Bugis migration; Labuhan Lombok; maritime history; social adaptation; economic adaptation

Abstrak: Artikel ini mengkaji migrasi orang Bugis ke Labuhan Lombok dan menjelaskan cara keluarga migran membangun kehidupan sosial, ekonomi, dan maritim yang berkelanjutan di lingkungan pesisir Sasak. Artikel dikembangkan dari penelitian sejarah kualitatif dengan memanfaatkan kesaksian lisan, observasi, dokumen, dan pustaka relevan. Metode sejarah dilaksanakan melalui heuristik, kritik sumber, interpretasi, dan historiografi. Skripsi mencatat empat belas informan dari permukiman Bugis dan Sasak di Labuhan Lombok. Temuan menunjukkan dua konteks utama migrasi, yaitu mobilitas berorientasi perdagangan yang berkaitan dengan perdagangan antarpulau sejak abad ke-19 dan perpindahan keluarga akibat ketidakamanan di Sulawesi Selatan pada dekade 1950-an. Keberlanjutan permukiman ditopang jaringan kekerabatan, kedekatan dengan laut, kesamaan agama Islam, pertukaran sehari-hari, perkawinan antaretnis, dan penghormatan terhadap norma lokal. Adaptasi ekonomi bertumpu pada pekerjaan nelayan, penyelam, perdagangan ikan dan terasi, serta niaga antarpulau. Praktik maritim berubah dari pelayaran bertenaga angin dan navigasi berbasis pengalaman menuju kapal bermesin, GPS, genset, serta pemasaran ikan yang lebih komersial. Dengan demikian, kehadiran orang Bugis di Labuhan Lombok bukan sekadar perpindahan penduduk, melainkan adaptasi maritim yang dinegosiasikan secara lokal melalui perpaduan pengetahuan warisan, jaringan migran, integrasi antaretnis, dan perubahan teknologi.

Kata Kunci: migrasi Bugis; Labuhan Lombok; sejarah maritim; adaptasi sosial; adaptasi ekonomi



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Introduction

Indonesia's historical formation cannot be separated from the sea. The archipelagic environment made coastlines, straits, ports, and vessels into spaces where people exchanged commodities, religious ideas, political loyalties, and family ties. Maritime history therefore treats the sea not as an empty boundary between islands but as a connective field that enabled mobility and integration. Lopian (2009) emphasized this relational perspective by showing that maritime communities developed through control of routes, knowledge of waters, and interaction among coastal settlements. Within this setting, Bugis migration occupies a prominent place because Bugis sailors, traders, and settlers repeatedly converted voyages into durable social communities across the Indonesian archipelago.

The Bugis are widely associated with seafaring and *merantau*, but the historical meaning of this mobility is more complex than a fixed image of an inherently mobile people. Migration occurred in different periods and for different reasons: war and insecurity, commercial opportunity, kinship invitations, land or marine resources, and the desire to build an independent livelihood. Setiyanto (2019) demonstrates that Bugis migration must be read through both historical circumstances and cultural principles such as *siri'*, while Basmar et al. (2025) show that migration waves can produce distinct livelihood trajectories as migrants respond to changing coastal ecologies and markets. These studies caution against explaining mobility by culture alone; cultural dispositions become historically effective through routes, networks, political crises, and material opportunities. Earlier studies likewise show that Bugis mobility and settlement are shaped by locally specific modes of adaptation and by economic networks that connect migrants with destination communities (Ammarell, 2002; Mansyur, 2016).

Lombok was one of the destinations connected to South Sulawesi through shipping and trade. Bugis and other South Sulawesi communities settled in several coastal locations, including Labuhan Lombok, Labuhan Haji, Tanjung Luar, Serewe, Awang, and Ampenan. Murdi and Kesuma (2020) identify this distribution as evidence of a long Bugis presence in Lombok and link it to economic motives, Islamic connections, and the social philosophy carried by migrants. Labuhan Lombok is especially important because it developed as a port and transit point facing the Alas Strait and Sumbawa. Its coastal economy offered access to fishing grounds, inter-island trade, vessel movement, and markets, while its social setting required newcomers to negotiate relations with the Sasak population.

The undergraduate research on which this article is based focuses on Bugis migration to Labuhan Lombok within the broad period 1800-2022. Its main questions concern the background of migration, the social and economic adaptation of migrants, and the development of Bugis maritime life after settlement. The original study is significant because it combines local oral testimonies with observation of settlements, occupations, boats, and cultural traces. It also records how descendants understand migration through family memory. Rather than treating Labuhan Lombok as a passive destination, the evidence presents it as a coastal arena in which Bugis migrants and Sasak residents jointly shaped livelihoods and community relations.

A central issue is periodization. The thesis contains broad claims about earlier Bugis contacts with Lombok, yet its strongest empirical evidence concerns two more specific

contexts. The first is trade-linked movement during the nineteenth century, described in oral and secondary sources as a period when sailing merchants visited Labuhan Lombok and some gradually settled. The second is displacement during the 1950s, when insecurity related to the DI/TII conflict in South Sulawesi encouraged families to leave and follow relatives already living elsewhere. The historical literature confirms that the DI/TII movement produced prolonged violence, uncertainty, and social disruption in South Sulawesi between 1950 and 1965 (Sahajuddin et al., 2019). Accordingly, this article uses cautious chronology: earlier maritime contact is acknowledged, but detailed analysis prioritizes periods supported by converging oral and documentary evidence.

The second issue concerns adaptation. Migration did not end when a vessel reached Labuhan Lombok. Newcomers needed social recognition, access to work, shelter, and security. Adaptation involved direct communication with village authorities, transactions with local residents, participation in religious life, observance of local norms, and the creation of marital and neighborhood ties. Comparative studies help clarify this process. Ardiansyah and Basri (2024) found that Bugis-Tolaki relations were strengthened through market exchange, employment, language learning, cooperation, and intermarriage. Angriani and Basri (2023) similarly show that associative interaction, tolerance, and kinship can become the dominant pattern in a multiethnic settlement. More recent work by Itarni et al. (2025) stresses that social adaptation is multidimensional, encompassing environmental adjustment, livelihood change, cultural learning, and participation in collective activities.

Labuhan Lombok presents an important variation because the migrants did not need to abandon their maritime occupational repertoire. In some destinations Bugis migrants changed from fishing to agriculture, but in Labuhan Lombok the sea remained the main economic foundation. Migrants selected settlements near the coast and used skills in fishing, sailing, diving, trade, and fish processing. This continuity reduced one form of ecological disruption, yet it did not eliminate adaptation. Fishing grounds were shared with Sasak fishers, commodities were sold through local networks, and technology and marketing systems changed. Economic adaptation was therefore both a continuation of familiar knowledge and a response to new institutions, markets, and interethnic relations.

The maritime dimension also requires attention beyond the romantic symbol of the pinisi. Maritime culture is not static. Akhmar et al. (2024) describe a rapid transformation from traditional propulsion and navigation toward engines and modern navigational equipment, accompanied by broader social and economic restructuring. The Labuhan Lombok evidence mirrors this pattern: wind-powered boats and experiential route finding were supplemented or replaced by engines, GPS, generators, lamps, and modern fishing gear. These technologies altered range, safety, fishing time, labor organization, and commercialization. They also changed how inherited maritime identity was expressed, because being a maritime community increasingly involved operating modern equipment and engaging with buyers, capital, and wider commodity chains.

Recent national research strengthens the relevance of a local historical study. Putri Relina et al. (2025) identify improved living standards, trading traditions, strategic location, and natural potential as important push-pull factors in Bugis migration to Wawotobi. Sakti et al. (2026) show that the socio-economic history of Bugis coastal communities is shaped by technology, capital, markets, human resources, and environmental conditions. Tolapa (2024) demonstrates that cultural acculturation can substantially influence communication behavior among Bugis migrants. Together, these studies suggest that Bugis migration is best understood as an interaction between historical movement, social incorporation, livelihood assets, and changing technology rather than as a single event of relocation.

This article offers three contributions. First, it reconstructs the main migration contexts and settlement pathways of Bugis families in Labuhan Lombok using the most reliable convergence between oral testimony and historical literature. Second, it analyzes social and economic adaptation as linked processes: trust, marriage, religion, trade, and shared maritime work reinforced one another. Third, it interprets technological change as part of local maritime history, not merely as a technical upgrade. The main argument is that Bugis settlement endured because migrant families combined inherited maritime competencies with negotiated social inclusion and flexible economic practices. Labuhan Lombok thus represents Indonesian maritime history at the scale of everyday life, where mobility, ethnicity, technology, and coastal resources were woven into a shared locality.

Research Methods

This article is based primarily on Lukmanul Hakim's undergraduate thesis, a qualitative historical study conducted in Labuhan Lombok, Pringgabaya District, East Lombok Regency. The research design sought to reconstruct migration and adaptation through evidence produced by people who experienced, inherited, or observed the historical process. Historical inquiry is appropriate because the subject involves temporal change, family memory, settlement development, and the transformation of maritime practices. Following Kuntowijoyo (2013) and Herlina (2020), the research process was organized through heuristics, source criticism, interpretation, and historiography.

Heuristics involved collecting oral, written, material, and observational sources. Oral evidence came from interviews with Bugis and Sasak residents, community figures, fishers, traders, and people familiar with local settlements. The thesis lists fourteen informants living in Kampung Baru, Kampung Turingan, and Mandar. Their occupations included fishing, diving, fish trading, neighborhood administration, entrepreneurship, and household work. The age range and occupational diversity were useful because older informants contributed family memories of migration and early livelihoods, while working fishers and traders described contemporary maritime and market practices. The study selected people considered capable of providing factual testimony and willing to share what they knew; the thesis does not formally label this process as a particular sampling technique.

Observation was used to examine the coastal setting and the material traces of maritime life. The researcher observed settlement locations near the sea, boats and fishing equipment, economic activities, and Bugis-influenced houses. The thesis records the presence of pinisi-related maritime memory and the construction of houses associated with Bugis architectural forms, including references to the *saoraja*. Documentation included photographs, village profiles, interview transcripts, and secondary works on migration, maritime history, Bugis culture, Lombok, and social adaptation. These different source types made it possible to compare what residents remembered with what could be observed and what had been recorded in historical scholarship.

Source criticism was essential because oral histories often combine personal memory, inherited stories, and local collective narratives. External criticism considered the identity, age, occupation, residence, and proximity of an informant to the events discussed. Internal criticism compared statements across informants and assessed whether a claim was consistent with known historical contexts. For example, the thesis presents varying statements about the earliest Bugis presence in Lombok. Rather than forcing those statements into a single precise date, this article distinguishes between a long history of maritime contact, a trade-linked settlement process that became visible in the nineteenth century, and more clearly remembered family

arrivals during and after the 1950s. This approach treats chronological inconsistency as a feature requiring analysis, not as evidence to be repeated uncritically.

Interpretation connected the sources through three analytical dimensions. The first was migration context, including push factors, pull factors, routes, kinship, and settlement choices. The second was adaptation, divided analytically into social and economic processes while recognizing their overlap. The third was maritime transformation, including changes in propulsion, navigation, fishing equipment, commodity processing, and marketing. Comparison with recent national studies was used to test whether the Labuhan Lombok patterns were locally distinctive or part of broader Bugis migration tendencies. This comparative literature was added to the thesis evidence but is clearly used as an interpretive framework rather than as a substitute for local sources.

Historiography arranged the findings chronologically and thematically. It begins with migration waves and settlement formation, continues with the social mechanisms that made residence sustainable, and then analyzes livelihood and technological change. Interview statements are paraphrased unless a distinctive detail is necessary, and names and dates are retained when they are recorded in the thesis transcript. Field interviews and village materials date mainly from 2023, while the study's substantive temporal scope extends to 2022. The resulting account is a local social and maritime history rather than a demographic census. It explains processes and meanings, but it does not claim statistical representativeness for all Bugis people in Lombok.

The research has limitations. First, the written archive concerning individual migration journeys is limited, so family testimony carries considerable weight. Second, some narratives compress long periods and may place events earlier than documentary evidence can confirm. Third, the informant list is dominated by maritime occupations, which appropriately illuminates coastal life but provides less detail about migrants working in education, formal business, or other sectors. These limitations are addressed through source comparison, careful wording, and the separation of well-supported findings from tentative chronology.

Research Results

Migration Waves, Routes, and Settlement Formation

The migration history recorded in Labuhan Lombok is best understood as a sequence of movements rather than a single founding event. Bugis sailors first encountered Lombok through routes that connected South Sulawesi with the islands of Nusa Tenggara. Commerce encouraged repeated visits, and repeated visits created opportunities for residence. In oral narratives, the earliest migrants are remembered as traders and sailors who carried commodities between islands, assessed local demand, and remained near the port for varying periods. Some later established households. This pattern corresponds to the wider history of Bugis migration in which commercial mobility, temporary sojourn, and permanent settlement often overlapped (Setiyanto, 2019; Basmar et al., 2025).

The thesis groups migration into two principal periods. The first is a trade period associated with the nineteenth century. Labuhan Lombok attracted migrants because its port connected Lombok, Sumbawa, and wider inter-island routes. The availability of marine resources and a market for transported goods made the settlement economically promising. Migration in this context was not necessarily organized by the state. It occurred through sailing, trading partnerships, information from earlier travelers, and the gradual decision to stay. Early settlement names and family memories preserve traces of South Sulawesi connections, including Kampung Mandar, Turingan, and Kampung Baru.

The second period concerns the 1950s, when conflict and insecurity in South Sulawesi produced a different kind of movement. The DI/TII rebellion under Kahar Muzakkar and the military response created social disruption in several areas. Sahajuddin et al. (2019) show that the movement emerged from accumulated political and military grievances and affected civilian experience over an extended period. In Labuhan Lombok interviews, migrants or their descendants recalled leaving because of fear, violence, or unstable conditions. Some traveled with spouses and children, while others followed relatives who had already settled. The route was therefore shaped by both forced circumstances and the practical security offered by kinship networks.

Mulyadi's family narrative, as recorded in the thesis, illustrates this combination. His parents left South Sulawesi amid insecurity and came with family members to Labuhan Lombok, where known Bugis residents could help them obtain shelter and work. Daeng Malewa recalled arriving from Bone around 1960 to join relatives who had preceded him. Such accounts are important because they show that migration decisions were rarely individual calculations. The household was the operational unit, and relatives at the destination reduced uncertainty by providing information, social introductions, and access to economic activity.

Kinship-based movement continued after the first arrivals. Once a household became established, news about safety and work circulated to relatives in South Sulawesi. This generated chain migration. The mechanism resembles the staged process identified by Putri Relina et al. (2025), where early Bugis arrivals were followed by later groups attracted by strategic location and livelihood potential. In Labuhan Lombok, chain migration also helped transform newcomers into a recognized local community. A small number of sailors could remain socially marginal; a growing network of households could establish neighborhoods, marriage ties, religious participation, and collective economic routines.

Settlement location was closely related to livelihood knowledge. Bugis migrants preferred coastal areas because the sea was familiar and because boats could support both mobility and income. The thesis repeatedly notes that migrants brought or used boats, fishing nets, and maritime experience. Their choice of Kampung Baru, Turingan, and Mandar was not simply ethnic clustering. It was an adaptation to the spatial requirements of fishing, landing catches, repairing vessels, processing marine products, and entering the port economy. Settlement near the sea lowered the cost of transferring skills from the place of origin to the destination.

The term migrant gradually lost its everyday relevance as families became permanent residents. Children were born in Labuhan Lombok, marriages linked Bugis and Sasak households, and some descendants no longer practiced distinct Bugis ceremonies. This does not mean that Bugis identity disappeared. Instead, identity became layered: residents could recognize Bugis ancestry while speaking local languages, participating in Sasak social life, and identifying Labuhan Lombok as home. Murdi and Kesuma (2020) describe a similarly durable Bugis presence across Lombok, where maritime mobility became embedded in local history rather than remaining an external episode. Historical research on Bugis communities outside South Sulawesi similarly demonstrates that migrant identity can be reconstructed in response to local social and political conditions rather than simply disappearing through settlement (Suwitha, 2017).

Table 1 synthesizes the migration contexts reconstructed from the thesis. The dates should be read as analytical periods rather than exact boundaries for every family. Trade, conflict, kinship, and economic aspiration often operated simultaneously, but their relative importance changed across time.

Table 1. Migration contexts and settlement processes of Bugis people in Labuhan Lombok

Period/ context	Main drivers	Migration and adaptation mechanism	Local outcome
Nineteenth-century trade-linked mobility	Port activity, inter-island commerce, marine resources, search for residence	Repeated sailing and trading visits; information from earlier travelers; gradual household settlement near the coast	Formation of Bugis-linked neighborhoods and participation in the port and fishing economy
Conflict-related movement in the 1950s-1960s	Insecurity associated with DI/TII conflict; protection of family; loss of safety and livelihood	Family migration and chain migration through relatives already living in Labuhan Lombok	Permanent residence, expansion of kin networks, and stronger community organization
Continuing mobility and consolidation, late twentieth century-2022	Fishing and trading opportunities, marriage, kinship, and improved transport	Occupational diversification, interethnic marriage, use of modern boats and market networks	Integrated Bugis-Sasak coastal community and transformation of maritime livelihoods

Source: Research Data, 2024

Social Adaptation and Interethnic Integration

Social adaptation began with the need to be recognized as legitimate residents. Newcomers entered a settlement governed by local authorities and social expectations that differed from those in South Sulawesi. The thesis indicates that Bugis arrivals communicated with village leaders and local residents, explained their purpose, and sought a peaceful place to live. This initial contact created a framework for subsequent interaction. Acceptance was not automatic, but it was facilitated when newcomers behaved respectfully, worked visibly, and avoided challenging local authority.

Everyday communication was the most persistent mechanism of integration. Buying and selling fish, repairing boats, borrowing equipment, visiting neighbors, and meeting at landing places created repeated contact. Such interaction transformed ethnic difference from an abstract boundary into practical cooperation. Ardiansyah and Basri (2024) similarly found that trade and market institutions enabled Bugis migrants and Tolaki residents to communicate, negotiate mutual interests, and reduce conflict. In Labuhan Lombok, transactions were not merely economic exchanges; they were occasions for learning language, reputation, and acceptable conduct.

Common adherence to Islam also supported social proximity. Bugis and Sasak residents shared mosques, religious celebrations, moral vocabulary, and expectations concerning family and community. The thesis repeatedly identifies religious similarity as a reason adaptation occurred relatively quickly. Religion did not erase cultural differences, but it supplied trusted institutions and common practices. It enabled migrants to participate in collective worship and to be evaluated through recognizable moral behavior. In this sense, religious affiliation functioned as social infrastructure.

Interethnic marriage deepened relationships that trade and worship had initiated. Several informants described marriages between Bugis and Sasak families, producing descendants who inherited both lineages. Marriage extended obligations across ethnic boundaries, linked

households through ceremonies and mutual assistance, and created bilingual or culturally mixed domestic spaces. It also made permanent settlement more likely. The pattern is consistent with studies in other Bugis destinations, where marriage is repeatedly identified as a major form of accommodation and integration (Ardiansyah & Basri, 2024; Itarni et al., 2025). Studies of Bugis marriage also show that marital boundaries can become more flexible and that intercultural marriage creates sustained spaces for negotiation, mutual understanding, and adaptation across ethnic differences (Fitriana & Nisa', 2020; Hafifah Sh et al., 2021).

The value of *siri'* appears in the thesis as an internal ethical reference. Informants and the literature describe it through dignity, shame, self-respect, and the obligation to behave honorably. In the Labuhan Lombok context, *siri'* was not presented mainly as confrontation. It was interpreted as a reason to work diligently, maintain personal credibility, respect hosts, and avoid conduct that would dishonor the family. Rahman et al. (2022) show that Bugis core values are sustained by being actualized in contemporary circumstances, while Setiyanto (2019) links *siri'* to migration history. These perspectives help explain how a value carried from the homeland could support adaptation rather than cultural isolation.

Respect for local norms was equally important. Bugis residents adjusted to village regulations, Sasak customs, patterns of politeness, and community decision-making. The thesis records positive Sasak responses because migrants came peacefully and did not seek to dominate local life. Interviewees emphasized that Bugis fishers did not monopolize nearby fishing grounds and often operated farther offshore. Whether this perception describes every interaction cannot be established statistically, but its repetition in testimony is historically meaningful: coexistence was remembered through a language of non-competition and mutual respect.

Participation in collective activities strengthened the sense of belonging. Residents helped one another during work, religious events, neighborhood matters, and family occasions. These practices resemble the associative patterns identified by Angriani and Basri (2023), where tolerance, kinship, and cooperation became the dominant effects of Bugis-Moronene interaction. Labuhan Lombok's coastal environment gave cooperation a practical urgency. Weather, boat damage, accidents, and fluctuating catches could threaten any household, making reciprocal assistance economically as well as morally valuable.

Acculturation was selective rather than total. Some descendants retained Bugis ancestry and certain maritime narratives while no longer performing distinctive ceremonies. Others maintained names, food practices, house forms, or knowledge of South Sulawesi relatives. Tolapa (2024) demonstrates that acculturation can reshape communication behavior without requiring the complete loss of ethnic identity. The Labuhan Lombok evidence supports this interpretation. Integration occurred through competence in shared local life, not through a simple replacement of Bugis identity by Sasak identity.

Social adaptation also had a temporal dimension. First-generation migrants depended strongly on relatives and conscious negotiation with local society. Later generations were born into the settlement and experienced ethnicity differently. For them, Labuhan Lombok was not a foreign environment requiring entry; it was the social world in which they grew up. The historical transition from newcomer to local resident is therefore one of the most important outcomes of migration. It shows that integration is produced across generations through ordinary institutions: household, neighborhood, mosque, market, marriage, and work.

The findings challenge an interpretation that explains harmony only through cultural compatibility. Common religion and Bugis ethical values helped, but integration also depended on material interdependence and political behavior. Migrants needed access to local markets and coastal space; local residents benefited from trade, fishing activity, skills, and wider

commercial connections. Harmony was thus negotiated through reciprocal usefulness, repeated contact, and accepted rules. Cultural values gave this cooperation moral language, while everyday institutions made it durable.

Economic Adaptation in a Coastal Environment

Economic adaptation was the foundation that allowed migration to become settlement. Families could not rely indefinitely on the resources they carried from South Sulawesi. They needed regular food, income, and access to housing. Labuhan Lombok reduced the difficulty of this transition because its coastal ecology matched skills many migrants already possessed. Fishing, sailing, diving, and trading could be resumed with local modifications. This continuity distinguished Labuhan Lombok from inland destinations where Bugis migrants had to change their primary occupation more dramatically.

Fishing was the most frequently reported livelihood. The informant list is dominated by fishers, and interview transcripts describe boats, nets, offshore grounds, engines, lights, and fish buyers. Migrants settled near the sea to minimize the distance between home, vessel, landing place, and market. The choice reflects an ecological logic: familiar skills become valuable only when settlement geography allows them to be used. In this respect, coastal residence was an economic strategy rather than merely a preference for living among co-ethnics.

The sea nevertheless required local learning. Migrants needed knowledge of currents, seasons, fishing grounds, harbor conditions, and market timing. They acquired this knowledge through observation, experience, and interaction with Sasak fishers. Shared work did not eliminate competition, but informants portrayed relations as generally cooperative. A Sasak fisherman stated that Bugis participation did not create serious conflict because many people from surrounding villages also used the waters and because Bugis crews often traveled beyond the immediate coastal zone. Such testimony indicates that access was managed through practical coexistence rather than exclusive ethnic claims.

Trade provided a second livelihood path. Daeng Malewa recalled that when he came from Bone around 1960, his family sold shrimp paste obtained through connections with Kalimantan because Lombok consumers valued the product. Local residents sometimes joined voyages on the pinisi to obtain goods. This detail reveals a migration economy built on mobility across several regions rather than a closed two-point route between Sulawesi and Lombok. The migrant household connected Labuhan Lombok to commodity networks extending toward Kalimantan and other islands.

Shrimp-paste production and trading later became more localized. Marine products could be processed, sold in markets, supplied to visitors, or incorporated into small household businesses. The thesis treats *terasi* not only as a commodity but also as part of Labuhan Lombok's developing local identity. Processing increased the value of catches and created work beyond offshore fishing. Women played an important role in this sphere, especially in selling fish and processed products, although the thesis gives less systematic attention to gendered labor than it does to male fishing activity.

Occupational diversification included diving, fish trading, entrepreneurship, neighborhood administration, and village government. The informant list itself demonstrates that Bugis descendants were not confined to one job. Some households improved their economic position and entered local leadership. Such mobility is historically significant because it marks a shift from survival at the destination to participation in its institutions. Economic adaptation therefore included both continuity in maritime work and expansion into occupations that signaled permanent citizenship.

Kinship networks functioned as economic institutions. Newly arrived relatives could obtain temporary accommodation, join a fishing crew, learn local prices, borrow equipment, or receive introductions to buyers. Chain migration lowered entry costs because established households absorbed part of the risk. Basmar et al. (2025) describe comparable effects in the Mahakam Delta, where different waves of Bugis migrants followed livelihood pathways shaped by predecessors and changing coastal opportunities. In Labuhan Lombok, kinship was both a social bond and a practical mechanism for labor recruitment and market access.

Market organization changed over time. Older accounts describe fish being taken to local markets, often with women involved in retail sale. More recent practice involved larger buyers or 'bosses' purchasing catches near landing sites. This shortened the fisher's marketing process but could also increase dependence on intermediaries and capital. The thesis does not provide price series or debt records, so the balance of benefit and dependency cannot be quantified. Nevertheless, the shift indicates the integration of Labuhan Lombok into wider commercial chains and the declining importance of purely household-based retail.

The recent study of Bugis coastal residents in Tinobu offers a useful comparison. Sakti et al. (2026) identify weather, human resources, production technology, capital, and markets as major influences on socio-economic change. These factors are also visible in Labuhan Lombok. Weather determined safe sailing and catch; knowledge and labor shaped fishing capacity; engines and gear altered production; capital affected boat ownership; and buyers influenced income. This comparison confirms that adaptation should not be reduced to personal industriousness. It was structured by ecological and market conditions that households could only partly control.

Economic success also supported social acceptance. A household that worked consistently, traded fairly, and contributed to village life gained a positive reputation. This relationship between livelihood and status helps explain why economic and social adaptation cannot be separated. Work demonstrated commitment to the destination, while social trust created access to customers, partners, and assistance. The Bugis philosophy of effort was meaningful in this context, but its results depended on cooperation with Sasak residents and on Labuhan Lombok's maritime opportunities.

The overall pattern is one of adaptive continuity. Migrants retained maritime skills, but they did not simply reproduce the economy of South Sulawesi. They entered new fishing grounds, responded to Lombok consumer demand, used kinship to connect distant markets, formed mixed crews and families, and adjusted to changing buyers and technologies. This combination allowed a migrant occupation to become a local coastal economy.

Maritime Transformation and Local Impacts

The maritime history of Bugis residents in Labuhan Lombok is visible in changes to boats, navigation, fishing equipment, and commodity relations. Earlier accounts emphasize pinisi vessels, sails, wind, stars, coastal landmarks, and experiential knowledge. A crew's ability to read weather and direction was central to mobility. These practices connected technical skill with cultural identity. The vessel was not merely a tool; it was the means through which trade, migration, kinship visits, and settlement became possible.

Modernization changed this system. Informants described the use of engines to propel boats, GPS to determine direction, and generators to provide electric light. Engines reduced dependence on wind and could extend operational range or make travel schedules more predictable. GPS supplemented embodied route knowledge and improved positional certainty. Generators enabled stronger lighting during night fishing and supported other electrical equipment. The transition corresponds closely to the broader transformation identified by

Akhmar et al. (2024), who argue that technological modernization restructures maritime knowledge and social-economic organization.

Technology did not simply replace tradition. Experienced fishers still needed to understand weather, currents, vessel behavior, and the location of fish. Modern devices could fail, fuel could become expensive, and equipment required maintenance. In practice, inherited knowledge and modern instruments were combined. This hybrid competence is important for interpreting maritime identity. The continuity of Bugis maritime life lies less in preserving every traditional device than in the capacity to learn, travel, and make a livelihood from the sea under changing conditions.

Fishing gear also changed. Traditional nets and simple lamps were supplemented by modern net materials, engines, brighter lights, and other equipment. These changes could increase catch capacity and time at sea, but they also raised capital requirements. Boat owners with access to engines, fuel, and gear could operate differently from crew members who depended on wages or shares. The thesis does not provide enough evidence to reconstruct class relations in detail, yet informant references to owners and buyers suggest that modernization produced new economic differentiation alongside increased productivity.

Commercialization altered the social geography of fish marketing. When catches were carried by family members to a market, the household controlled more stages of sale but also bore the labor and uncertainty. When large buyers purchased at the landing place, distribution became faster and linked to larger destinations. Fishers gained a ready outlet, while buyers gained influence over price and supply. This change is part of maritime transformation because it affects why, when, and how boats operate. Technology and markets evolved together.

The growth of maritime activity had wider local impacts. More fishers and better equipment increased the visibility of Labuhan Lombok as a fisheries location. Informants reported that buyers from outside became interested in obtaining catches, which also created selling opportunities for Sasak fishers. In this sense, Bugis migration contributed to a larger economic field rather than benefiting only migrant households. The precise magnitude of that contribution requires quantitative study, but oral evidence consistently links migrant fishing activity with the development of local fish marketing.

Boat knowledge and maritime symbols also entered local heritage. The thesis mentions a pinisi museum and tourism recognition associated with Labuhan Lombok. Heritage can preserve memory of migration, craftsmanship, and seafaring even when working vessels have changed. Yet heritage representation should avoid turning maritime culture into a static display. The historical evidence shows continuous innovation. A museum or tourism narrative is most meaningful when it connects pinisi memory with present-day fishing, processing, inter-island networks, and the multiethnic community that sustains them.

Housing and settlement forms changed alongside maritime technology. Earlier Bugis-influenced houses were remembered as visible signs of migrant origin, but many families later rebuilt with modern materials. This transformation did not necessarily indicate the disappearance of identity. Housing responds to income, durability, land constraints, and changing aspirations. As with boats, cultural continuity may survive through memory, kinship, and social practice even when material forms change.

The environmental dimension remains underdeveloped in the thesis and deserves future attention. More powerful boats and gear can increase access to fishing grounds, but they may also intensify pressure on marine resources. Weather variability and fuel costs affect the resilience of fishing households. Basmar et al. (2025) show that Bugis livelihood trajectories in another coastal region were intertwined with landscape change. A similar approach in Labuhan

Lombok could examine how migration, fisheries, coastal development, and ecological change have interacted over time.

Maritime transformation also reshaped generational knowledge. Older fishers learned through long participation in voyages and direct observation. Younger fishers encounter engines, digital navigation, and commercial buyers from the beginning of their careers. Knowledge transmission therefore includes both stories of earlier sailing and practical instruction in modern equipment. This creates the possibility of discontinuity, but also of creative synthesis. The history of adaptation suggests that Bugis maritime culture has persisted precisely because it can incorporate new tools without abandoning the sea as a central social and economic reference.

At the local level, the most important impact was the formation of a shared maritime community. Bugis and Sasak residents did not become culturally identical, yet they participated in overlapping livelihoods, markets, religious institutions, and family networks. The sea linked them through risk and opportunity. Maritime history in Labuhan Lombok is therefore not the history of one ethnic group in isolation. It is the history of how migrant knowledge entered a destination, was negotiated with local society, and contributed to a multiethnic coastal economy.

This interpretation also clarifies the phrase 'representation of Indonesian maritime life' used in the thesis. Labuhan Lombok represents Indonesian maritime history not because it reproduces a national ideal in miniature, but because it reveals several recurring processes: islands connected by mobile people, migration driven by both commerce and conflict, communities formed through interethnic negotiation, and traditional knowledge transformed by technology and markets. The local case makes the maritime nation visible through concrete households, voyages, marriages, boats, and occupations.

Conclusion

Bugis migration to Labuhan Lombok developed through successive and overlapping movements. Trade-oriented voyages associated with nineteenth-century inter-island commerce created early opportunities for residence, while conflict and insecurity in South Sulawesi during the 1950s encouraged family displacement and chain migration. Kinship reduced the risks of movement and helped migrants obtain shelter, work, and social introductions. Permanent settlement was then sustained through everyday communication, common Islamic institutions, respect for Sasak norms, interethnic marriage, and participation in local collective life. Economic adaptation drew on familiar maritime competencies, especially fishing, sailing, diving, trading, and processing marine products, but these competencies were reshaped by local markets and shared coastal space. Maritime transformation moved boats and fishing practices from stronger dependence on wind, experiential navigation, and simple lighting toward engines, GPS, generators, modern gear, and commercial buyers. This modernization did not erase inherited knowledge; it produced hybrid practices that combined experience with new technology. The Labuhan Lombok case therefore shows that migration, social integration, livelihood formation, and technological change were mutually reinforcing. Bugis identity endured not through isolation or unchanging custom, but through the capacity to negotiate belonging and adapt maritime knowledge to a new locality. Future research should strengthen archival chronology, examine women's economic roles, quantify changes in fisheries and marketing, and investigate the environmental consequences of technological expansion. Such work would deepen understanding of Labuhan Lombok as a living site of Indonesian maritime history.

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