

## ABSTRAK

### **Jenjen Zainal Abidin. 2025. Konstruksi Modal Simbolik dan Otoritas Keagamaan Ulama Lokal dalam Islamisasi Masyarakat Pesisir Pangandaran.**

Penelitian ini bertujuan untuk menganalisis konstruksi modal simbolik ulama lokal, mekanisme pembentukan otoritas keagamaan, serta strategi dan praktik keagamaan yang digunakan dalam proses Islamisasi masyarakat pesisir Pangandaran. Kajian ini dilatarbelakangi oleh pentingnya peran ulama lokal sebagai aktor sosial-keagamaan yang mampu mengintegrasikan nilai-nilai Islam dengan tradisi budaya pesisir sehingga terbentuk corak keberagaman yang moderat, kontekstual, dan berakar pada kearifan lokal. Penelitian menggunakan pendekatan kualitatif dengan metode etnografi simbolik. Pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan studi dokumentasi terhadap ulama, tokoh masyarakat, budayawan, serta masyarakat pesisir Pangandaran. Analisis data dilakukan melalui reduksi data, penyajian data, penarikan kesimpulan, serta interpretasi hermeneutik dengan menggunakan teori modal simbolik, habitus, dan arena sosial Pierre Bourdieu yang dipadukan dengan teori otoritas Max Weber. Hasil penelitian menunjukkan bahwa modal simbolik ulama lokal di Pangandaran dibangun melalui empat unsur utama, yaitu nasab keulamaan, keilmuan agama, kesalehan personal, dan karisma sosial. Modal simbolik tersebut kemudian dikonversi menjadi otoritas keagamaan melalui mekanisme pengakuan sosial yang berlangsung secara berkelanjutan dalam kehidupan masyarakat. Otoritas ulama tidak semata-mata bersumber dari posisi formal, tetapi lahir dari legitimasi sosial yang diperoleh melalui keterlibatan aktif dalam pendidikan keagamaan, mediasi sosial, pelestarian tradisi, dan pembinaan masyarakat. Strategi Islamisasi yang dilakukan ulama berlangsung secara kultural melalui pengajian, tradisi keagamaan, ritual sosial, dakwah berbasis budaya, serta adaptasi terhadap perkembangan teknologi dan media digital. Temuan penelitian menunjukkan bahwa Islamisasi di Pangandaran berlangsung secara organik melalui interaksi simbolik antara agama dan budaya sehingga menghasilkan corak Islam pesisir yang inklusif, akomodatif, dan berkelanjutan. Penelitian ini memperkaya kajian sosiologi agama dan antropologi Islam mengenai hubungan antara modal simbolik, otoritas keagamaan, dan proses Islamisasi pada masyarakat lokal. Selain itu, penelitian ini menegaskan pentingnya peran ulama lokal sebagai agen simbolik yang menjaga kesinambungan nilai-nilai Islam dan kearifan budaya dalam masyarakat pesisir.

**Kata Kunci:** Islamisasi, modal simbolik, otoritas keagamaan, ulama lokal, masyarakat pesisir, Pangandaran.

## ABSTRACT

### **Jenjen Zainal Abidin. 2025. Construction of Symbolic Capital and Religious Authority of Local Ulama in the Islamization of Coastal Communities in Pangandaran.**

This research investigates how local *ulama* (Islamic scholars) construct symbolic capital and establish religious authority, alongside the specific practices they employ to spread Islam within Pangandaran's coastal communities. The underlying premise of this work centers on the unique position of the *ulama* as socio-religious figures who seamlessly blend Islamic teachings with coastal traditions. This integration ultimately fosters a moderate, context-specific form of religious practice deeply anchored in local heritage. Utilizing a qualitative framework grounded in symbolic ethnography, the study draws on multiple fieldwork techniques. Primary data emerged from direct observations, extensive interviews, and document reviews involving the scholars themselves, community elders, cultural practitioners, and local residents. The analytical process—encompassing data reduction, visualization, and conclusion drawing—was interpreted through a hermeneutic lens. Theoretically, the study bridges Pierre Bourdieu's concepts of symbolic capital, habitus, and social field with Max Weber's perspectives on authority. Findings reveal that four core pillars sustain the symbolic capital of Pangandaran's local *ulama*: scholarly lineage (*nasab*), extensive religious mastery, individual piety, and social charisma. Over time, continuous social validation within the community translates these accumulated assets into genuine religious authority. Rather than relying on formal titles, these scholars earn their legitimacy organically by actively engaging in religious instruction, mediating social disputes, safeguarding cultural traditions, and driving community empowerment. In terms of spreading the faith, their approach relies heavily on cultural integration. They utilize traditional study circles (*pengajian*), local rituals, and culturally attuned preaching (*dakwah*), while also adapting their methods to embrace modern digital platforms. Ultimately, the Islamization of Pangandaran unfolds as a dynamic interplay between faith and local customs, yielding a coastal Islamic identity that is highly inclusive, adaptable, and enduring. By mapping these dynamics, the thesis contributes broader insights to the sociology of religion and Islamic anthropology, specifically highlighting how symbolic assets and religious leadership drive faith adoption at the grassroots level. It also underscores the irreplaceable function of local scholars as cultural guardians who ensure both Islamic teachings and indigenous wisdom thrive together along the coast.

**Keywords: Islamization, symbolic capital, religious authority, local *ulama*, coastal communities, Pangandaran.**