

Dialectics of Religion and Culture (Socio-Anthropological Study of Islam in the Sasak Tribe Society)

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Abstract: This article explains about how the religion as the guidance for the people who are live in this world that has cultural value in themselves. The human has the culture as the creature, ethics and feeling in conducting the interaction with the God, the other people, and with the nature. Religion and culture have been as the united in social-religion life in Indonesia. This study has purpose to describe the dialectical relation between Islam and local cultural in Sasak ethnic that exist in Lombok Island by using strategy approach socio-anthropology. This study will elaborate the dialectical Islam and culture and the practical of religion and culture as the contextual that based on the customs as the effort of maintenance the great value to align the religion life moderately based on the value of faith that has been as the mutual agreement.

Keywords: dialectical, socio-anthropolgy, Islam and culture

A. INTRODUCTION

Religion is often synonymous with the terms of “religion” and “*al din*”. Etymologically, the word “religion” comes from Sanskrit. Regarding the basic understanding, there are several opinions, some state that religion comes from the word “*a*” which means no, and *gama* which means chaotic or topsy-turvy. So, the word *agama*—religion, means that it is not chaotic or messy, which means orderly in the order of life based on news from heaven (revelation). So that religion is a belief that brings an orderly and undisturbed life and brings prosperity and safety to human life (Muhaimin, 2005).

All Muslims have agreed that the Qur'an as revealed by the scholars' is the word of Allah which was revealed to the Prophet Muhammad *Shalallahu Alaihi Wassalam* through the intermediary of the angel Gabriel from the beginning of Surah Al-Fatihah to Surah An-Nas (Munawir, 2005). As a guide for humans in their lives in the world. The holy book contains commands, prohibitions, information and a lot of knowledge for humans to learn (Zaman, 2021).

The concept of revelation in Islam is a universal concept that is not limited by time and place—*salih li kulli zaman wa makan* (Zaman, 2020). Revelation is a process of communication between the *Khaliq*—creator, and His creatures, the Qur'an can be said as a product of revelation with the medium of the Prophet Muhammad *sallallaahu 'alaihi wasallam*, especially revelation communication which is actually not verbal communication. (Zaid, 2013). Revelation in the Qur'an is first of all the result of linguistic proof. The Qur'anic discourse provides a totally articulated communication space to express the thoughts and contents of the revelation (Miftah & Riyani, 2018), so that the text of the Qur'an is a producer of culture because it forms Islamic civilization.

Culture is defined as the result of human creation, initiative, and work so that it is anthropological. The scope of culture includes the whole distinctive way of life with an emphasis on the experience of everyday meaning which includes, values (abstract ideals), norms (definite principles or rules) and material/symbolic objects. These meanings are generated by collectivities and not by individuals, so the concept of culture refers to shared meanings (Barker, 2005).

In the process of creating culture, it cannot be separated from people's beliefs or beliefs about religion. Religious teachings that are understood by the community form a mindset which is then poured in the form of a mutually agreed tradition. Islam did not come to destroy the culture that has been embraced by society, but at the same time Islam wants humanity to be far away from things that are not useful and bring harm in their lives.

The term culture in anthropological studies is distinguished from the term civilization. Etymologically the meaning of culture is related to worship (cult) which in other languages means cultus and culture, while civilization or civilization is related to the word cives which means citizens. Therefore, it is

explained that if culture is the influence of religion on humans, then civilization is the influence of natural reason (Izebogovic, 1992).

Talking about religion and culture, Islam actually does not reject the development of culture and customs in people's lives, as long as these cultures and customs do not conflict with the spirit and religious norms. Islam only rejects the customs and culture of the community that contain elements of belief or understanding that are not in accordance with the pure teachings of Islam.

Through the anthropological approach of religious figures who are on an empirical level, it will be possible to see the fibers and the background of why the religious teachings emerged and were formulated. Anthropology seeks to see the relationship between religion and various social institutions that occur in society. So anthropology is the science of humans, especially about the origin, various colors of physical form, customs, and beliefs in the past to understand the overall social experience (Koentjaraningrat & Santoso, 1979). Therefore, in this paper the author tries to explain how the dialectic of Islam and local culture in Lombok by using an anthropological approach. According to Muniruddin: 2019 in an article written by Mustaqim Pabbajah explained that dialectics is a process of discussion or debate of two different elements, in Hegel's view, two things are contradicted and then reconciled, or commonly known as thesis (statement), antithesis (denial) and synthesis (unit of contradiction) (Pabbajah, 2020).

Indications of the occurrence of dialectics between religion and culture in Islam are also seen in the phenomenon of changing patterns of religious understanding and religious behavior from high tradition, such as the existence of various local Islamic styles. From the Indonesian-style Sunni Islamic tradition, it gave birth to Muhammadiyah—Sunni Islam, Nahdlatul Ulama—Sunni Islam, Persis—Sunni Islam, Nahdatul Wathan—Sunni Islam and so on to enter into local traditions that exist in the community (Roibin, 2011).

B. STUDY OF THEORY

Dialectics Religion And Culture

Religion is one of the elements that make up the cultural value system. Religion can make a real contribution to the formation of the moral system and social norms of society. It can be understood that between culture and

religion have their own symbols and values that appear on the surface of society. Religion without culture can only develop as a personal religion. Therefore, religious culture can give birth to collectivity (Syam, 2007).

The tendency of contemporary views in understanding religion is to appreciate the variety of local expressions of local Islamic treasures that are spread in various regions, which are quite diverse with religious beliefs and practices. Although some rituals are only based on culture which may not have any relevance to religion, often many rituals which are dynamic collaborations between Islamic values and local traditions are easier to accept despite many internal upheavals that have entered the realm of politicization between religion and culture. The local Islam variant is clearly unavoidable by people throughout Lombok who share the same noble values of bringing together Islam at the time of five and *Islam wetu telu*, both of which do not need to be seen as opposing parties.

The Sasak people are the majority adherents of Islam Time Five. The face of Islam at the time of five is the same as Islam in the Arabian Peninsula. Islam Time Lima emerged as a comparison of Islam *wetu telu*. Islam Time Five carries out religious teachings in accordance with the teachings of the Qur'an and the Prophet's Hadith, especially in *aqidah*, *shari'ah*, *muammalah* and morality—*akhlaq*.

Religious understanding implies that the extent to which a person's ability to recognize or understand religious values that contain the values of his ancestors and to practice these values in behaving and behaving (Kholid, 2011). Dogmatism and religious ritualism are not signs of a religious revival, because what is very urgent for today's society is the practical and applicative value of how these religious teachings are applied in the order of Islamic morality. When a conception of religion no longer has meaning, it will be abandoned and replaced by other teachings until the original teachings are completely changed permanently (Agus, 2006).

E.B Tylor defines religion as an effort to embrace and familiarize forces that are believed to be superior to humans. Durkheim provides a definition that religion is more than just the idea of God and Spirit, but religion is a set of beliefs and practices related to something sacred, that is, something that is set aside and forbidden, beliefs and practices that unite a single moral community in which people who believes in him submit to him (Morris, 2003).

Besides, humans create a beautiful culture so that it can be said as an art. Humans and beauty can not be separated, so we need a combination of the beauty of art with patterns of human morality so as to create harmony to be proud of and developed. A large culture usually has a sub-culture that has a parent culture. Like the people of Lombok, it is an acculturation of Javanese culture combined with the local context of the indigenous people of Lombok and then gives birth to a culture that has its own characteristics.

Humans as behavior in culture and culture itself is an object. Humans and culture are a unity that cannot be separated as well as an embodiment between humans and culture, meaning that they are related to each other. Thus, the community together with its social institutions will influence to form the human itself.

The merging of religion and culture does not make one of them marginalized, but in this condition, it will display an Islamic religion that is free from the shackles of adversity that causes a decline in religion. The combination of culture as the spirit of religious philosophy with a multi-disciplinary understanding shows religious teachings that are more nuanced in Islam for the entire universe. In this way, humans can realize norms and values in society in the broad sense of expressing them in accordance with applicable religious boundaries.

Culture

Each culture has distinctive elements or special themes that contain the philosophical values of that culture, as well as a special feature that distinguishes one culture from another. In addition to the distinctive elements, there are cultural elements that are universal.

Culture has seven universal elements, namely these seven elements can be found in all cultures of all nations in the world, namely: *First*, language. Language is a very important cultural element in every human culture, because it is from language that every individual can express various desires of his heart, *Second*, Knowledge. Knowledge is obtained by humans from the results of their adaptation to the environment in which they are located, and becomes a guide for living and behaving socially to the community, including knowledge of the natural environment, about flora and fauna, about raw materials, about the human body, about human behavior and about space, time and number. *Third*, Technology. Technology is a means used by humans to

fulfill their needs through technology in their daily life to facilitate the work carried out by humans.

Fourth, Social Organization. Community life is governed by customs regarding the various units in which it lives. Social organizations have a very big influence on the development of civilized society. *Fifth*, Livelihood. Live livelihood systems, in meeting their needs, humans develop livelihood systems, ranging from simple forms to more complex forms. *Sixth*, the religious system. Namely human activities based on religious emotions. It is this religious emotion that makes an object, situation or idea a sacred value and then sacred. The supporters of the religious system hold three elements that are included in the religious system, namely the belief system, the system of religious ceremonies and the people who adhere to the religious system. *Seventh*, Art, namely human expression of beauty. In terms of how to express the sense of beauty, art is divided into two groups, namely visual arts and sound arts.

Culture has a close relationship in a social order, as stated by Melville J. Herkovits and B. Malinowski that everything contained in society is determined by the culture that is owned by the community itself (Kahmad, 2011). Religion and culture can be an eternal bond of brotherhood, which transcends regional or geographic boundaries based on the mindset to the same belief.

Max Weber stated that religion is a spirit for the socio-cultural life of the community, namely the actions of the community are largely determined by the values contained in the religious teachings they believe in. These values according to Weber include the spirit of devotion, obedience and obedience. This can be seen from the various activities of the Lombok people who have a high work ethic in an effort to maintain their lives, such as women who work as casual laborers, including the Sasak cultural pattern which can be said to be contrary to textual Islamic teachings (Shaleh, 2013).

Therefore, cultural values can determine the characteristics of a cultural environment in which these values are held. Cultural values directly or indirectly will certainly be colored by the actions of the people and cultural products that are material. This kind of interaction pattern can be described in the flow of an interactive schema as follows (Simuh, 1995): Cultural Values, Norms, Mindsets, Attitudes-Actions.

Cultural values apply in society, while the norms themselves are born as a result of a mindset. The mindset that appears in society will shape attitudes

and attitudes will result in actions or deeds. In relation to the process of changing times in the social culture of society, Islam in particular can always go hand in hand according to the times, but the horizontal relationship between religion and culture provides an overview of the problematics of changes in the sociological anthropological area that were born from changes in civilization itself.

The relationship between religion and culture in this case can be categorized into three, (1) religion changes the existing culture, in this situation the relationship between religion and culture is compromising, causing reconstruction (*taghyiir*) in the previous situation, (2) rejecting the existing culture, relationality between religion and culture is confrontational so that there is a process of deconstruction of the previous culture, and (3) strengthening (affirmative) the existing culture (*ta'kid*). (Sugianto, 2020)

This dialectic of religion and local culture shows the diversity of forms of Islamic manifestations in people's lives. It is clearly seen that the Sasak people have a distinctively local Islamic style. There is a tug of war between the principle of openness and the principle of dialectical authenticity between religion (Islam) and Islamic culture when it must be actualized in a culture that has displayed various colors, and in the regional diversity of Islamic culture.

In Richard Niebuhr's view (Poniman, 2015) contained in the article written by Poniman explains the responses that appear in the dialectic of Islam and culture, there are five kinds, namely: Religion changes culture, Religion merges with culture, Religion overcomes culture, Religion and culture are contradictory and Religion transforms culture.

When Islam has a dialectic with local culture, it has contributed to cultural diversity. The dialectic then forms a distinctive variant of Islam, such as the Sasak's Islam which dominates all levels of the Sasak ethnic community. The variant of Islam is not Islam from its pure roots, but Islam in which it has been acculturated with local culture (Poniman, 2015). The fact that there is a link between religion and cultural reality also means that the development of religion in a society, both in discourse and in social practice, shows an element of human construction. Although of course this statement does not mean that religion is a human creation.

The local Islamic variant continues to be sustainable and has developed on various sides. Cultural Islam remains the hallmark of the Islamic pheno-

menon of Indonesian society, which is different from Islam in the Middle East and Europe. This is inseparable from the heterogeneity and plurality of the Indonesian nation which is not owned by any other nation in the world.

The Islam of the Sasak people in general has had a lot of potential to give birth to various goals towards true worship with a variety of different forms and rituals. The heterogeneity and plurality of the nation in turn places Indonesia as a unique, distinctive, and interesting country. Likewise with the pattern of religion he adheres to. Religion that grows and develops in Indonesia inevitably has to be dialectical with local culture which then has its own characteristics and uniqueness.

Indigenization in a religion is not an effort to avoid the emergence of resistance from the strength of local cultures, but rather so that the culture does not disappear (Suwito et al., 2015). Karena itu, inti pribumisasi Islam adalah kebutuhan bukan untuk menghindarkan polarisasi antara agama dan budaya, sebab polarisasi demikian memang tidak bisa terbendung (Zaman, 2021).

Regarding Islamic culture as a system of religious teachings, there will always be a dialogue with the local culture in which Islam grows. Even though in the end there is one that has an influence, either religion or vice versa, it is very likely that both of them can play an important role in forming a new culture so that it displays moderate Islam, because there is a dialogue between the order of religious values that become the idealism of a religion with local cultural values (Widiana, 2017).

Koentjaraningrat said that there are four components in the religious system. First, religious emotions cause humans to be religious (Koentjaraningrat, 1974). Religious emotion is a vibration that moves the human soul. This process occurs when the human soul gets light from God. The vibration of the soul called religious emotion can be felt by an individual in his own state. A religious activity can be carried out in silence. One can pray prostrate, or perform the prayer alone with solemnity. When overwhelmed with religious emotions, he will imagine his God.

Second, a belief system that contains human belief and imagination about God, the existence of the supernatural world, and supernatural beings and so on. Such beliefs are usually taught to humans from the scriptures concerned. The belief system is closely related to the religious ritual system and determines the order and elements of the event, as well as the infrastructure used

in religious elements. Third, the system of religious rituals aimed at seeking a human relationship with God. This religious system symbolizes the concepts contained in the belief system. Fourth, religious groups can be in the form of socio-religious organizations, da'wah organizations or religious broadcasting which also use symbols with the religious characteristics of each of these religious groups.

C. RESEARCH METHOD

This study uses a literature study research model with an interconnection and integration approach between the science of religion (Islam) and the social-humanities (anthropology) as a supporter of the dialectical analysis of Islam and local culture of the Sasak people on the island of Lombok. This paper is important to describe the religious and cultural view of life of the Sasak people which naturally has a very high religious value combined with local wisdom and customs that cannot be separated from the philosophy of life of the people and then form a significant view of life in the social order of the Sasak people. Through the anthropological approach of religious figures who are on the empirical ground, it will be able to see the fibers and the background of why the religious teachings emerged and were formulated.

D. RESULTS AND DISCUSSION

Dialectics of Islam With Sasak Culture

If explored further, the indigenization of Islam in Indonesia is a historical necessity. Since the beginning of its development, Islam in Indonesia, especially in Java, is indigenous Islam which was spread by Walisongo and his followers by carrying out cultural transformations in society. Islam and tradition are not placed face to face, but are placed in the framework of creative dialogue (Widiana, 2017)

Islam is a religion that was revealed to humans as a mercy for the universe. His teachings always bring benefit to human life in this world. Allah Subhanahu wa ta'ala himself has stated this, as stated in (QS. Toha: 2) which means “*We have not sent down this Qur'an to you so that you will be troubled*”. This means that humans who want to follow the instructions of the Qur'an, will be guaranteed by Allah that their lives will be happy and prosperous in this world and the hereafter—*akhirat*.

It is undeniable that the process of entering and developing Islam in Indonesia in general, the people on the island of Lombok in particular have never been separated from the role of culture, one example can be seen in the process of spreading Islam in Java which was brought by the songo guardians who spread Islam through marriage, wayang golek, and dance which incidentally is the culture of the local community which aims for total acceptance. This is one of the factors why Islam is very well accepted in Indonesia, so it is not surprising that Islam is the religion with the largest number of adherents in Indonesia.

Geographically, the island of Lombok is located in the province of West Nusa Tenggara, which is commonly known as the island of a thousand mosques. The term a thousand mosques, gives the meaning that the people on the island of Lombok are thick and like to worship. The Islamic tradition on the island of Lombok which was adopted based on the understanding of the Hindu-Buddhist kingdom which is full of mythology originating from animistic beliefs and dynamism became the meeting point of Islamic civilization. Sasak culture as a tribe that inhabits the island of Lombok fosters a lively culture after being touched by Islamic values in their lives as a spirit of revolutionizing people's views of life.

Lombok Island has a map of cultural absorption that is different from other regions in Indonesia, the acculturation of Hindu-Buddhist-Islamic culture has resulted in an Islamic model with a cosmological Islamic nuance rather than an Islam with ritual and normative nuances commonly known as *wetu telu* Islam. *Wetu telu* Islam is widely spread in the Bayan area, precisely in the northern part of Lombok, but traditionally and the mindset of Islam of *wetu telu* has spread throughout the island of Lombok.

Wetu telu from the side of the Bayan people is not a "three time" in Islamic worship. *Wetu* comes from the word *metu*, which means to appear or come from, while *telu* means three. This symbolically reveals that all living things arise (*metu*) through three kinds of reproductive systems; i) give birth (*kid*), like humans and mammals; ii) lay eggs (*baying*), like birds, and iii) reproduce from seeds and fruit (*meniuk*), such as grains, vegetables, fruits, trees and other plants. *Menganak*, *mentiuk*, *menteluk* symbolically represent the literal meaning of *wetu* or *metu telu*. The three types of reproductions are carved on a wooden statue called *Paksi Bayan* featuring a lion, which is part

of the pulpit apex of the ancient *Wetu telu* Bayan mosque (Diwanti, 2000).

The existence of mankind cannot be separated from culture in terms of various social aspects and based on the area where they live, which is characterized by their behavior and physical form, skin color and language, ethnicity and nation, thoughts and forms of belief. Cultural traditions of religion and culture in the eyes of the Sasak Muslim community in general have given birth to many judgments related to myths and mystique against a person and the sanctity of certain places accompanied by the sanctity of worship activities. Some are eager to sterilize religion from the possibility of acculturating the local culture, while others are busy building a dialectical pattern between the two.

The patterns and themes of traditional culture in each region have a very important meaning for the life of the supporting community. As a characteristic, an area has values and rules as culture and humans complement each other. This importance can be seen in the fact that through traditional culture the noble values of the nation's culture can be introduced and express the meaning and symbolic content contained in it.

According to Frazer in Roibin's writing, he explains how myths are often an inseparable part of religion, because in reality any religion is always full of mythical practices (Roibin, 2008). In the spread of Islam in the archipelago, especially the land of Lombok, there are many allegations written in various kinds of literature, among Asian historians, such as S.Q. Fatimi also denies the theory of spreading Islam by trading methods. According to him, Islam was spread by Sufi preachers from the Bengal region. This is evidenced by the mystical style of Islam that is in accordance with the mystical attitude of the people in the Indonesian region (Muqoyyidin, 2012).

The Sasak Islamic cultural tradition, which has been acculturated to Islam, places cultural tradition as a religious practice that is carried out like obligatory worship, so as to link views with something that is considered mystical, such as lucky days and unlucky days. In addition, a cultural approach that emphasizes historical aspects can lead to ambiguity in the religious-normative meaning of the Lombok people and is unable to reveal the understanding of fiqh of the *wetu telu* adherents themselves (Ariadi, 2017).

Religion as a sacred teaching for humans is inseparable from culture as a tradition and sacred places are elements that negotiate with each other. In

cosmology, humans in dealing with God always have a place that is considered sacred, starting from the location of tombs, mountains, to tall trees. An understanding like this when categorized into the realm of Islam *wetu telu* makes a place sacred and then if someone who visits it has done bad deeds around the zone it will have an impact on upper body organs such as headaches to cause vomiting, in Lombok society things This is common when you visit a new place you have visited and then forget to do the *sembeq* ritual¹ then that person will experience the symptoms that have been mentioned in the previous explanation with the term *ketemuq*.

This understanding can be categorized into animism and dynamism understanding because it is believed to be rebuked by the spirits of the ancestors who were there. The treatment also includes a ritual of pulling hair as fast as possible until a voice is heard and combined with prayer readings with Islamic nuances, the following is a common occurrence in the Sasak community. It doesn't end there, acculturation of religion and customs already has a relationship like the night and the stars have entered the realm of obligatory worship, namely prayer, in the Sasak tradition many of the traditional elders to some people perform religious rituals that we examine here is praying using traditional clothes such as when doing the wedding process. *Sapuq* as a headband term used for the traditional procession of the Sasak people is used to prostrate like a turban and a cap. Ritually the *Sapuq* shows how the turban and cap used by most people when going to worship have a similar symbolic form used for prostration.

Moreover, the author tries to explain that religious processions such as tahlilan are carried out when a relative dies. Not much different from the religious rituals on the island of Java, namely completing tahlilan until the seventh night, but in the Sasak people of Lombok, doing tahlilan until the ninth night, the rest will be accompanied by until the fortieth and hundredth night. After the tahlilan event, there will be an activity called *nyaer*. *Nyaer* in language can be interpreted as poetry, in ancient times when *nyaer* took place the dish was served together with liquor made from tape fermentation, but along with the progress of religiosity the people of Lombok replaced it with a halal drink. During the *nyaer*, the text read contains about life after death until the reading

¹ A ritual that puts the finger on the heel and then puts the finger on the forehead while reading *Bismillah*, this ritual has been taught by parents when they want to travel somewhere.

of the holy verses of the Qur'an is accompanied by its translation using the typical Sasak style.

Still in the context of strengthening adat and adat institutions, there are increasingly discourses whose construction has an impact on strengthening the separate meanings between adat and religion, which continue to permeate the discourse of separation that has been put forward by several Islamic schools. This separation represents a dissonance between a relatively radical understanding of Islam beyond domination and accommodation.

In a society that has traditional values, it is undeniable that the relationship between customs and religion in society gives rise to three different perspectives or attitudes towards this relationship. *First*, the perspective or attitude that sees that religion needs to be purified from elements of local culture, which can be seen in customary practices. *Second*, the view that sees that adat should be maintained in relation to religion. *Third*, a more moderate view or attitude which views that customs and religion should be given a balanced portion in the life of the community or religious communities (Rumahu, 2012).

Diversity of Fikh Actualization: Time Five Islam And *Wetu Telu* Islam

Sociological research of 20th century Western scientists, such as Van Eerde and Professor Bousquet, shows that among the Sasak people there are three groups of religious; Sasak Boda, Time Five and *Wetu telu*. Sasak Boda is said to be the original religion of the Lombok people (Diwanti, 2000). Sasak Boda has made many changes until a small part remains of this understanding and some even say that it has become extinct and has converted to Islam *wetu telu* and Islam in five years.

In the previous paragraph the author has discussed a little about Islam *wetu telu*. In this paragraph, the author will explain how Islam *wetu telu* went hand in hand with Islam in the fifth time, which was based on Islamic law, which strictly adhered to the text and context of its teachings. The emergence of the typical *Wetu telu* Islam is the result of the fiqh-sufistic approach.

In contrast to the time of Lima Islam, adherents of *wetu telu* Islam are identified with those who in their daily life practice strongly adhere to the customs of their ancestors. In the *wetu telu* teachings, there are many nuances of Islam in it. However, the articulation is more meaningful in traditional

idioms. At that time, the color of religion was mixed with custom (Basarudin, 2019).

Wetu telu's series of social and individual rites were formed based on the ability of some Sasak people to accept Islam, especially in the Bayan area. An example is the teaching of the Shahada and Salah as an important part of their daily view of humans and nature (Diwanti, 2000).

It is certain that most of the people who inhabit the slopes of Mount Rinjani claim themselves to be followers of Islam, but if one observes in depth, it will be seen how the Islamic models and forms of the people on the slopes still have elements of ancestral rituals.

Theoretically, adat is not recognized as one of the sources in Islamic jurisprudence. However, in practice, adat plays an emerging legal aspect in countries that adhere to the majority of Islam. As in Lombok, a series of major events in commemoration of Islamic holidays always uses rituals that are based on local culture. This ritual is believed to be a mandatory way to be carried out on Islamic holidays. This is an adoption of nuanced Islam in northern Lombok, showing more custom as a symbol and religion as a layer.

In the *wetutelu* teachings, there are many nuances of Islam in it. However, the articulation is more meaningful in traditional idioms. Here the color of religion is mixed with custom, even though custom itself is not always in line with religion. This mixing of religious practices into adat causes the *wetu telu* character to become very syncretic and is seen as more pluralistic by others (Zuhdi, 2012).

The Bayan Agung customary leader explained that the elements embedded in the *Wetu telu* teachings are: *First*, Secrets or Asma which manifests in the five senses of the human body. *Second*, the store of God's form which was manifested in Adam and Eve. *Third*, God's nature is a combination of 5 senses (derived from God) and 8 organs inherited from Adam (male line) and Eve (female line). Each of God's natures can be found in every hole in the human body, from the eyes to the anus (Diwanti, 2000). Culture is thus also seen as the organization of meanings that are tied to symbols related to human expression. Meanwhile, religion as a symbol system, there are certain symbols to actualize the teachings of the religion it adheres to. Both the symbols in question are in the form of actions, words, objects, literature and so on.

Back with the focus of the previous discussion, we can see various kinds of religious symbols that are actualized with local culture in the Lombok area

so that they provide different images and characteristics in achieving the pleasure of the khaliq. In essence, there is no difference between the dualism of understanding Islam in the land of Lomok because the traditions used to carry out all religious rituals use texts originating from the holy book. Therefore, it can be understood that between culture and religion, each has its own symbols and values. Religion is a symbol that symbolizes the value of obedience to God. Culture also contains values and symbols so that humans can live in it. Religion requires a symbol system, in other words, religion requires religious culture. But the two need to be distinguished (Paisun, 2010)

According to Geertz, 1981: 170 in Paisun: 2010 explains creative dialogue between Islam and local culture does not mean sacrificing Islam, and places cultural Islam, as a result of that dialogue, as a simple type of Islam and is incompatible with "pure" Islam, which exist and thrive in the Arabian Peninsula (Paisun, 2010).

This concept was later known as the indigenization of Islam. Indigenization of Islam strives for the teachings of Islam to be truly grounded in every space and time that it passes, simply indigenization of Islam teaches how to embrace Islam in accordance with the conditions in an area that takes place naturally. The local form of Islam can be seen from the gawe urip ceremony which symbolizes the stages of human life from birth to marriage and death, including birth ceremonies, removing hair, circumcision, teeth grinding, carrying girls away for marriage to death ceremonies that last until the 100th anniversary. These ceremonies aim to combine the spirits of the dead with the ancestral world. This is closely related to the perception of *Wetu telu* adherents that death is a stage to guarantee a higher stage (Zuhdi, 2012).

Art in its various forms is a form of human self-actualization. Because it can be said that art is human nature. In the view of Musa Asy'arie: Religion and art are both capable of transposing the light of divine beauty and signs of His greatness reflected in His creation. (Asy'arie, 1999).

The dialectical form between religion and culture can also appear in the embodiment of art in the form of ceremonies and has sacred values. The sacredness of this ceremony can be seen from the equipment and procedures for the course of the ceremony which contains a certain meaning as the embodiment of servitude to God Almighty, omnipotent and omnipotent over everything, then the Sasak people call it in the Sasak language always in-

terpreted as *nenek kaji sak kuase* as is known by the entire community of Lombok, the meaning of the word Lombok is not chili in Javanese, but Lombok has a very deep meaning because it has a high religious value, as evidenced by the nickname that has become an icon of the island of Lombok, namely the Island of a Thousand Mosques. This nickname is not just a nickname but also contains a very deep religious value, namely *lomboq* which means straight.

Straight in terms of belief and religion displaying Islamic teachings on the island of Lombok gives its own color by displaying various kinds of culture on the basis of Islamic thought giving new nuances that are more interesting to study based on the actualization of Islamic fikh so that Islamic dualism runs which always upholds divine values for achieve pleasure.

E. CONCLUSION

This religious study is needed to realize critical religious insight that is guided by the diversity of the Sasak people as a philosophy of life intellectual activity that formulates, reforms, evaluates and reorients an understanding of religious traditions that is controlled within the line of faith which will be maintained according to the provisions of revelation from the heavens.

Analysis using socio-anthropology provides open solutions and insights to enrich Islamic treasures and local culture as integration-interconnections. Criticizing several findings that always present a picture related to the wrong understanding of *wetu telu* Islam which in fact adheres to a different understanding. The diversity of fikh actualization as seen in the concept of Islamic law provides room for movement to make Islam *rahmatan lil 'alamin*.

The difference between the Islamic tradition of the time of five and Islam *wetu telu* does not mean that it violates the truth that has been written, but it makes Islam as symbols of understanding for total acceptance by the Sasak Islamic community which prioritizes cultural values combined with Islamic religious law.

Because cultural wealth is a manifestation of the wealth of results from the fruit of religious thought that is still in the corridor of Islamic faith supporting religious pluralism. These traditions have been preserved until now along with the diversity of the mindset of modern Islamic society with some changes that are modified by the times. This change occurs because of the

continuous dialectic between society, patterns of social interaction to human development in mobilizing in the technological era.

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