

INTEGRATION OF SUFISM, WETU TELU MYSTHICITY AS LOCAL WISDOM FROM AL-QUR'AN AND HADITH PERSPECTIVES IN BAYAN, NORTH LOMBOK, WEST NUSA TENGGARA

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ABSTRAK

Pulau Lombok, Nusa Tenggara Barat, menyimpan kekayaan budaya spiritual yang unik, di mana tradisi Sufisme berpadu dengan kebatinan lokal Wetu Telu. Integrasi ini telah membentuk kearifan lokal yang khas dan berakar pada nilai-nilai Al-Qur'an dan Hadis. Penelitian ini bertujuan untuk mengkaji integrasi Sufisme dan Wetu Telu di Pulau Lombok dari perspektif Al-Qur'an dan Hadis. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi literatur, analisis teks, dan wawancara. Data dikumpulkan dari berbagai sumber, termasuk kitab suci Al-Qur'an dan Hadis, teks-teks Sufisme dan Wetu Telu, serta hasil wawancara dengan tokoh Wetu Telu. Temuan penelitian menunjukkan bahwa integrasi Sufisme dan Wetu Telu di Pulau Lombok memiliki akar sejarah yang panjang dan erat kaitannya dengan penyebaran Islam di wilayah tersebut. Nilai-nilai Al-Qur'an dan Hadis menjadi landasan moral dan spiritual dalam tradisi Sufisme dan Wetu Telu, yang tercermin dalam berbagai ritual, adat istiadat, dan praktik keagamaan masyarakat Lombok yang merupakan perpaduan antara ajaran sufisme dalam Islam dengan praktik-praktik kebatinan Wetu Telu yang bersumber dari tradisi Hindu-Budha. Integrasi ini terlihat dalam ritual-ritual, amalan, dan cara pandang masyarakat Bayan dalam menjalani kehidupan spiritual. Meskipun terdapat beberapa praktik yang tidak sepenuhnya sesuai dengan ajaran Islam, namun integrasi tersebut tetap berada dalam koridor nilai-nilai yang diajarkan dalam Al-Qur'an dan Hadis, seperti toleransi, kesederhanaan, dan kedamaian.

Kata kunci: sufisme, wetu telu, Al-Qur'an Hadits

ABSTRACT

Lombok Island, West Nusa Tenggara, holds a unique spiritual cultural richness, where the traditions of Sufism combine with local Wetu Telu mysticism. This integration has formed distinctive local wisdom rooted in the values of the Koran and Hadith. This research aims to examine the integration of Sufism and Wetu Telu on Lombok Island from the perspective of the Al-Qur'an and Hadith. This research uses a qualitative approach with literature study methods, text analysis and interviews. Data was collected from various sources, including the holy books Al-Qur'an and Hadith, Sufism and Wetu Telu texts, as well as interviews with Wetu Telu figures. Research findings show that the integration of

Sufism and Wetu Telu on Lombok Island has long historical roots and is closely related to the spread of Islam in the region. The values of the Qur'an and Hadith are the moral and spiritual foundation in the Sufism and Wetu Telu traditions, which are reflected in various rituals, customs and religious practices of the Lombok people which are a combination of the teachings of Sufism in Islam with Wetu spiritual practices. Telu originates from the Hindu-Buddhist tradition. This integration can be seen in the rituals, practices, and perspective of the Bayan people in living a spiritual life. Even though there are some practices that are not fully in accordance with Islamic teachings, this integration remains within the corridor of the values taught in the Koran and Hadith, such as tolerance, simplicity and peace.

Keywords: *sufism, wetu telu, Al-Quran Hadits*

INTRODUCTION

Sufism, from its inception until now, is still a phenomenon and topic of conversation that influences the perception of Muslims in the social and religious education realm. Especially related to the existence and experience in the daily life of Islamic society in modern times (Kafid 2020). The trend of modern humans towards spirituality does not mean that modern humans have abandoned their reason and turned to irrational things. Spirituality and reason are not contradictory. This is because the principles of spirituality originate from reason which leads to efforts to improve human values. Ibn Sina argued that if someone speaks or is involved in something without paying attention to reason, it is as if he is detaching himself from his human aspect (Mubarok 2022).

Sufism is often understood as a form of religious practice that is passive and separated from the social involvement of society. This is because it is considered an attitude that maintains distance or even avoids involvement with world realities (Kafid 2020). In fact, Sufism is a mystical dimension in Islam which emphasizes spiritual search and direct experience with God. In Indonesia, Sufism is often associated with traditions of mysticism and local wisdom, which combine elements of Islam with pre-Islamic beliefs and other spiritual traditions. Wetu Telu is one of the groups that represents local wisdom on Lombok Island. They combine Islamic teachings with pre-Islamic customs and beliefs, which are reflected in their religious practices and daily life.

Islam has developed on the island of Lombok for centuries, and has a strong influence on people's daily lives. However, variations in religious practices, including the existence of groups such as the Wetu Telu, indicate the adaptation and integration of Islam with local beliefs and traditions (Arifin 2016). On the island of Lombok itself, there are two significantly different variants of Islam, Wetu Telu Islam and Lima Time Islam. Wetu Telu Islam tends to reflect traditional religion, while Lima Time Islam is an Islam that is more in line with celestial teachings. However, these two categories are not always strictly separated, and there is overlap between them. Certain values, concepts, views and practices from traditional religions can be found in Lima Time Islam, and vice versa.

Although Wetu Telu Islam is closer to religious traditions, and Lima Time Islam follows more divine teachings, this separation is not total. There are elements of Lima Time Islam that are also adhered to by the Wetu Telu people, such as the use of prayers in Arabic taken from the Koran and hadith, the role of kiai as imams, and the existence of mosques. In contrast, Al-Quran verses are included in the Wetu Telu religious practices, but do not substantially change the animistic and anthropomorphic forms of their beliefs (Suprpto 2020). Meanwhile, Lima Time Islam, which is dominant among the Sasak community, rejects traditional ritual practices which still contain elements of animism, and opposes traditional ceremonies which are considered to be contrary to religious teachings. This means rejecting the local heritage of Islam which has its roots in animism. Practices like this can be found in various areas in Lombok, even in the city of Mataram, where the majority of the population is modernist Muslims (Mansyur 2019).

Theologically, the Wetu Telu religious practices practiced by followers of Lima Time Islam are based on the teachings of the Koran and the Sunnah of the Prophet. This includes belief in spirits and spirits in traditional practices such as *ngurisang* and *nyunatang*. Apart from that, they believe that the concept of the teachings they received from their teachers and kiai were not completely perfect. This research aims to reveal more about Wetu Telu Islamic practices among the Lima Islamic community (Zuhdi 2014).

In the religious practices carried out by Wetu Telu followers, there are many meanings and philosophical elements containing Sufism and mysticism contained therein. For example, Alif's party. According to folklore, the Alif ceremony is carried out once every eight years with the aim of asking God for all creatures in the world to receive His blessings and protection. On this occasion they clean graves that are considered sacred as a tribute to the spirits of their ancestors.

The Alif ceremony also does not conflict with the Koran and hadith. There is no literature in the Koran and hadith that prohibits this religious practice. As long as the aim is for the benefit of many people and does not cause harm then there are no prohibitions (Zuhdi 2014).. Moreover, in the Alif party tradition, there are many activities that are in accordance with the teachings of the Qur'an and hadith, such as the Tilawat (*Zikiran*) ceremony. This ceremony takes the form of recitations of remembrance which are carried out after the Alif Festival is over, which aims to ask God to be given safety for the times to come, guidance on the right path, avoidance of all disasters and dangers, forgiveness for sins that have been committed , and abundant sustenance. This is also stated in the Qur'an surah Al-Baqarah verse 152:

اذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

Meaning: "Therefore, remember Me, I will remember (also) you, and give thanks to Me, and do not deny My (favours)."

In Tafsir Al Misbah Quraish Shihab, it is stated that the meaning of this verse is a command to Muslims to always remember Allah. Therefore, remember Me with your tongue, thoughts, heart and limbs; the tongue purifies and praises Me, the mind and heart through paying attention to My signs of greatness, and the limbs by carrying out My commandments. If you do all that, I will surely remember you too, so that I will always be with you in your joys and sorrows and thank Me with your heart, tongue and actions too, I will surely increase My blessings and do not deny your blessings. - Me so that My punishment will not befall you (Quraishy 2021).

This research uses a qualitative approach with literature study methods, text analysis and interviews. Researchers use library research methods, which involve collecting data from various sources relevant to the research object, such as books,

scientific works, and journal (Nashihin 2023). The approach used is qualitative, where data is obtained through literature study by carefully examining articles, books and scientific journals related to the integration of Sufism and Wetu Telu mysticism. Data was collected from various sources, including the holy books Al-Qur'an and Hadith, Sufism and Wetu Telu texts, as well as the results of interviews with religious and community figures in Lombok. After the data is collected, discussions are carried out on all the problems studied to produce accurate and precise data and study materials. The data that has been collected is then analyzed qualitatively with an approach from general to specific (Dahuri 2023).

DISCUSSION

Historical Context of the Arrival of Wetu Telu in Bayan, North Lombok

There are various versions about the reasons for the birth of this belief. Wetu Telu Islam is usually associated with the incomplete process of Islamic propagation carried out by the early spreaders of Islam. In the process of spreading it, it turned out that Islamic teachings were still difficult for the Sasak people to accept unanimously. They still cannot abandon their beliefs in animism and dynamism, which are the legacy of their ancestors. Hindu dogmas, which have similarities with the beliefs of their ancestors, also started to leave this area to continue the spread of Islam to other areas (such as Sumbawa and Bima) (Athhar 2018).

Before leaving this area, the preachers appointed kiai as their representatives to convey teachings to the people (Sasak tribe). The kiai only convey the teachings they received from their teachers. They never provide new interpretations of Islamic teachings to answer challenges originating from life phenomena that arise in society. This happens, perhaps due to fear, obedience, and/or the kiai's inability to provide interpretation. As a result, the Islamic teachings that had just become known to the Sasak tribe experienced stagnation.

In another version, after Islam began to be introduced to the Sasak people of Bayan Village, efforts to spread Hinduism also increased. A priest named Dankian Nirartha, who was sent by King Bali, tried to unite the teachings of

Islam, Hinduism and old beliefs into one. This was the beginning of the development of the Wetu Telu Islamic belief among the Sasak tribe in Bayan Village. The teachings of Dankian Nirartha are the main foundation of the Wetu Telu Islamic belief, including the restoration of the customs of worshiping the gods through the intermediary of the regent, maintaining the practice of circumcision, and reducing the obligation of daily prayers, which are only performed by the kiai in the mosque on three occasions. certain (Setiyani 2023). Based on the reasons that only three types of prayers are performed, this belief is called Wetu Telu Islam. Other obligations required by Islam were abolished, such as the Hajj and zakat.

Meanwhile, the strongest version of the birth of Wetu Telu Islam is when the arrival of Sunan Prapen or Pengeran Sangupati had a significant impact on the spread of Islam on Lombok Island. Initially, the King of Lombok rejected the arrival of Islam, but the peace mission brought by Sunan Prapen changed the King's views, and he finally accepted Islam. From historical records, the arrival of Islam and its spread on Lombok Island resulted in a belief system known as the Wetu Telu Islamic Belief System. This marks an important phase in the Islamization process on Lombok Island (Hafiz 2023).

Wetu Telu's Islamic conception from Sufi and spiritual Perspective

Various views have emerged regarding wetu telu, considered by some to be a distorted form of Islam. This is because in practice, Wetu Telu adherents do not fully follow Islamic teachings, but instead mix elements from other religions such as Hinduism and Buddhism. One striking difference is in the implementation of worship, especially prayer. Wetu telu adherents often only pray three times a day, namely at Zuhr, Asr and Maghrib. This is different from Islamic teachings which stipulate five prayer times a day.

The term "wetu telu" itself has varying meanings, because there is no term "wetu" in the Sasak language. The term is often confused with "time" and "telu" is interpreted as "three", so it is interpreted as "three times" which refers to only three prayers in a day. However, this term is not necessarily completely accurate. Wetu telu adherents themselves are still trying to explain that their beliefs are in accordance with Islamic teachings, even though there are differences in the

implementation of prayer services which are considered wrong by some people (Said 2020). The following is the conception of Wetu Telu Islam based on the results of an interview with Mr. Wiresentane.

- a. Wetu Telu is defined as three reproductive systems, which refers to the process of the emergence of living creatures through three ways: giving birth, laying eggs, and reproducing from seeds or fruit. This concept also reflects the belief in the Almighty of God which allows this reproductive process to occur.
- b. Wetu Telu symbolizes the dependence of living creatures on each other, with the division of the cosmological area into a small universe and a large universe. Humans and other creatures are considered dependent on the universe.
- c. Wetu Telu is understood as a religious system that describes the three stages of the life cycle of birth, life and death. Their ritual activities focused heavily on these stages, which marked the transition and transformation to the next status.
- d. The center of the Wetu Telu belief is faith in Allah, Adam and Eve. They consider the importance of elements such as secrets or asthma in the human body, the stored form of God which is manifested in Adam and Eve, as well as the nature of God which exists in every part of the human body (Wiresentane 2024).

Integration of Sufism and spirituality Wetu Telu Practices in the Life of the Bayan Community of North Lombok Perspective of the Qur'an and hadith

Islam Wetu Telu recognizes the importance of the two sentences of the shahada as the first pillars of Islam, which are the same as those believed by Muslims. The shahada is said at the time of marriage in a process called "merariq", which is the first step for young men who want to marry a girl. After "merariq", the wedding ceremony is carried out with the terms repentance kakas and repentance valid. At repentance kakas, the marriage contract is carried out directly, with the male guardian of the marriage, different from the general wedding ceremony where the woman's parents act as guardians. Legal repentance is carried out after three years, where the marriage ceremony is attended by the

woman's guardian. Nevertheless, the marriage contract at the repentance kakas is considered valid, and the repentance is legally carried out as a formal act (Athhar 2018).

The issue of the creed is highly exalted in its meaning, because it contains the spiritual peak of a person viewed from an inner perspective. This is also understood by the Wetu Telu Islamic community. Because the sacredness is so high that the discussion is not in just any place. People who adhere to the Wetu Telu Islamic belief consider the creed to be the door to communicating with God and the beginning of the servant's absence of himself. This is what people think that Wetu Telu Islam is heretical and misleading. Even though the Wetu Telu Muslim community itself rarely speaks, let alone demeans other communities (Wiresentane 2024).

Wetu Telu Islam also offers prayers, including Friday prayers which are a combination of holiday prayers and the five daily obligatory prayers. Many people's perception is that Wetu Telu Islam only carries out three daily prayers, namely only Asr, Maghrib and Isha prayers. Even though they pray 5 times a day as ordered by God through his apostle. On holidays such as Eid al-Fitr and Eid al-Adha, they pray on days determined by local traditions, not on official dates according to Islamic lunar calculations. Ramadan fasting is also carried out, divided into three parts with different time requirements. However, there are variations in fasting practices, with some community members only fasting for nine days in the month of Ramadan. During fasting, there are restrictions such as prohibitions on doing work, telling lies, and leaving the house. The obligation to fast is completely determined by their kiai (Wiresentane 2024). This is in line with the Qur'an it self, Allah SWT. Says:

It is forbidden to you on the day of fasting: having sexual relations, committing immoral acts and arguing." (QS. Al-Baqarah: 187)

This Qur'anic literature is closely related to Sufi principles in fasting. That fasting is not enough to endure hunger, thirst and thirst. But it must enter the dimensions of the heart and mind. Then the determination of fasting and other worship based on local traditions is contrary to the Shari'a, which is a deviation

from hadith science. From Ibn Abbas radhiyallahu'anhuma, Rasulullah sallallahu 'alaihi wa sallam said:

"Whoever makes a new sharia in our religion that is not from him, then he is rejected." (HR. Bukhari-Muslim).

This hadith narrated by Ibn Abbas radhiyallahu'anhuma contains a firm warning against the act of making new sharia or rules in the Islamic religion that do not originate from the teachings of the Prophet sallallahu 'alaihi wasallam and the Koran. This is known as bid'ah, which linguistically means something new, but in the context of the Shari'a, bid'ah means something that is invented in religion without any evidence or basis from the Al-Qur'an and the Sunnah of the Prophet. In this hadith, Rasulullah SAW firmly stated that whoever makes a new Shari'a that does not originate from his teachings, that practice or Shari'a will be rejected and not accepted. This shows how important it is to maintain the purity of Islamic teachings and not mix them with local traditions or customs that conflict with the *Syari'at*.

Determination of worship such as fasting, prayer, and others based on local traditions that do not originate from the Al-Qur'an and the Sunnah of the Prophet is an example of heresy which is prohibited in this hadith. Islam has clearly regulated the time and procedures for carrying out these worship services through revelations revealed to the Prophet Muhammad. Changing or adding new rules outside those established by Allah and His Messenger means committing a rejected heresy. The scholars agree that heresy in matters of worship is something that is prohibited and must be avoided. Because, worship is a form of obedience and submission to Allah SWT which must be carried out in accordance with the rules established in Islamic law. Adding or subtracting new things to it without a sharia basis can plunge someone into polytheism and error. Therefore, the determination of fasting, prayer and other forms of worship based on local traditions that do not originate from the Al-Qur'an and the authentic Hadith of the Prophet Muhammad is a deviation and heresy that must be shunned by every Muslim. As Muslims, we are commanded to always adhere to the teachings brought by the Prophet sallallahu 'alaihi wasallam and stay away from all forms of bid'ah and khurafat that can contaminate the purity of Islamic faith.

In the context of wetu telu, the Qur'an and Hadith are used as the main teaching sources used to support spiritual practices in this tradition. Wetu telu adherents believe that the teachings of the Koran and Hadith can be combined with the concepts of mysticism and mysticism that they adhere to (Yasin 2010). The Qur'an and Hadith are often used as a basis for the integration of Sufism and kebatinan in the wetu telu tradition. Sufism is a branch of mysticism in Islam that emphasizes spiritual experience and the search for inner truth. Kebatinan, on the other hand, refers to esoteric or inner spiritual teachings in various religious traditions, including in the context of wetu telu which mixes elements of other religions such as Hinduism and Buddhism (Huda and Hi 2020).

In the context of Wetu Telu Islam, kebatinan also has an important role. Kebatinan refers to esoteric or inner spiritual teachings in various religious traditions, including in the context of indigenous beliefs such as Wetu Telu. Wetu Telu adherents may practice mystical teachings that reflect the mystical and spiritual aspects of their tradition, such as the belief in the relationship between the universe, humans and God. Thus, the correlation between the Qur'an, Sufism, and kebatinan in the Wetu Telu context reflects a complex integration between Islamic teachings, Sufi spiritual practices, and indigenous kebatinan traditions (Suhaimi 2023). Wetu Telu adherents may combine teachings The Qur'an with Sufi concepts and kebatinan in their religious practices, creates a unique and distinctive spiritual approach for them. Although this view may be controversial among religious scholars and scholars, for Wetu Telu adherents, it is an expression of deep belief and spirituality. Wetu telu Islam also has various kinds of ceremonies like the country. This is what makes it unique and has become local wisdom in the land of Lombok. The following are typical ceremonies carried out by people who adhere to Wetu Telu Islamic teachings, which contain many elements of Sufism and mysticism:

a. Alip Party

According to folklore, the Alip ceremony is carried out once every eight years with the aim of asking God for all creatures in the world to receive His blessings and protection. On this occasion they clean graves that are considered sacred as a tribute to the spirits of their ancestors. This

ceremony consists of the Alip Gama Party which aims to restore and restore places that are considered sacred such as the Reak tomb. And the Alip Luir Gama Festival which aims to repair and restore Gedeng Daya and Gedeng Lau', namely two holy places in north and south Bayan.

Al-Baqarah (152):

فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

"Therefore, remember Me, I will remember (also) you, and give thanks to Me, and do not deny My (favours)."

In Tafsir Al Misbah Quraish Shihab, it is stated that the meaning of this verse is a command to Muslims to always remember Allah. Therefore, remember Me with your tongue, thoughts, heart and limbs; the tongue purifies and praises Me, the mind and heart through paying attention to My signs of greatness, and the limbs by carrying out My commandments. If you do all that, I will surely remember you too, so that I will always be with you in your joys and sorrows and thank Me with your heart, tongue and actions too, I will surely increase My blessings and do not deny your blessings. - Me so that My punishment will not befall you (Quraisy 2021). Then in another verse, Allah forbids worshiping or supplicating other than Allah, as He says:

"So do not worship other than Allah, in fact I am afraid that you will be punished by your Lord." (Az-Zumar: 16)

Prophet Muhammad sallallaahu 'alaihi wasallam said:

"Whoever dies while worshiping someone other than Allah will go to hell." (HR. Bukhari)

Then in another hadith, the Prophet said:

"Whoever visits a grave, let him not say something that is denied (meaning associating partners with Allah)." (HR. Muslim)

Thus, even though this tradition has good intentions, if it contains elements of asking someone other than Allah or rituals that are contrary to Islamic beliefs, then this is not permitted. As Muslims, we are commanded to only pray and worship Allah alone. As for respecting ancestors and maintaining traditions that do not conflict with Islamic teachings, this is permissible as long as it does not lead to polytheism. The most important thing is to maintain intentions and sincerity to Allah alone.

The Alip Ceremony is a thanksgiving ceremony which is held once every 8 years and only seeks Allah's blessing and also does not attribute blame to anything other than Allah. Then related to Tabarruk (visiting the graves of ancestors) it is also permissible as long as you don't believe in anything other than Allah. And this is indeed what the Wetu Telu adherents do. So in this case the customs carried out by the Wetu Telu Community are in line with the Koran and Hadith.

b. Tilawat (*Zikiran*) Ceremony

This ceremony takes the form of recitations of remembrance which are carried out after the Alip Festival is over, which aims to ask God to be given safety for the times to come, guidance on the right path, avoidance of all disasters and dangers, forgiveness for sins that have been committed, and abundant sustenance. In the Koran itself, Allah says:

"And submit all of you to Allah and do not associate anything with Him. And do good to both parents and close relatives..." (An-Nisa: 36)
Then in another verse Allah says:

"So it is to Him that you all must ask by presenting all your desires and must obediently submit to Him." (Al-An'am: 62)
From the hadith, the Prophet sallallahu 'alaihi wasallam said:

"Whoever always makes dhikr of Allah, Allah will surely provide a way out for him from all his troubles." (HR. Abu Dawud)

In another hadith, Rasulullah sallallahu 'alaihi wasallam said:

"Whoever reads 'Laa ilaaha illallah wahdahu laa shariikalah, lahul mulku wa lahul hamdu wa huwa 'alaa kulli syai'in qodiir (There is no god worthy of worship except Allah Almighty, there is no partner, for Him is the kingdom and to Him is all praise and He is Almighty over all things), one hundred times a day, then the reward is the same as freeing ten of his servants, one hundred good deeds will be recorded for him, one hundred bad things will be written off from him..." (HR. Bukhari Muslim)

So, as long as the zikr reading ceremony is intended only for worship and supplication to Allah alone, without associating partners with Him, this is permitted and even recommended in Islam as a form of devotion and obedience to Allah Subhanahu Wa Ta'ala.

c. Ngaturang Ngulak Kayu Koran Cemetery Ceremony.

This ceremony is one of a series of state ceremonies which are attended by all village residents. Held once a year as an expression of gratitude to God regarding the agricultural results obtained in previous years. In addition, grave pilgrimages are held to honor the spirits of ancestors. In the Koran, Allah says:

"So give thanks to Allah, whoever is grateful (to Allah), then indeed he is grateful for his own good." (QS. Al-Naml: 40)

Then in another verse Allah says:

"Indeed, I am Allah, there is no god (who has the right to be worshipped) but Me, so worship Me and establish prayer to remember Me." (QS. Taha: 14)

Then in hadith science it is not permissible to visit graves with the intention of begging or asking for something from the spirits. Rasulullah sallallahu 'alaihi wasallam said:

"Previously, I forbade you from visiting graves, but now make pilgrimages (to graves). Because it reminds you of the afterlife." (HR. Muslim)

In another hadith, the Prophet sallallahu 'alaihi wasallam said:

"Whoever visits a grave, let him not say anything wrong (shirk)." (HR. Muslim)

So, as long as the ceremony does not contain elements of shirk or asking other than Allah, and visiting graves is only limited to respecting and praying for goodness for the spirits, not asking or begging them, then it is permissible in Islam. The most important thing is that the intention and method of implementation must be in accordance with the instructions of the Al-Quran and the Sunnah of the Prophet.

d. Wiwitan Ceremony.

This ceremony is carried out when disasters and calamities occur in human life, with the aim of asking God for protection. This ceremony is carried out by holding prayers in the mosque which is attended by all the kiai. After this ceremony is finished, dishes are served to the spirits of the ancestors.

Based on the explanation above regarding the ceremony, there are several things that are and are not in accordance with Islamic teachings:

- 1) Ask Allah for protection when a disaster/disaster occurs

This is permitted and even recommended in Islam, in accordance with the words of Allah:

"Say (Muhammad), "Who can protect you from (the punishment of) Allah, the Most Merciful, day and night?" (QS. Al-An'aam: 63)

2) Perform prayers in the mosque followed by the kiai

This is also good and recommended in Islam as a form of worship and asking Allah for help. In surah Al-Baqarah Allah SWT says:

"And ask for help (from Allah) with patience and prayer." (QS. Al-Baqarah: 153)

3) Serving dishes to the spirits of ancestors

This is not permitted in Islam because it is an act of shirk, namely associating partners with Allah. Rasulullah said:

"Whoever visits a grave, let him not say anything wrong (shirk)." (HR Muslim)

Then in another hadith the Prophet said:

"Indeed, Allah curses those who worship graves and make graves into mosques." (HR Tirmidhi)

During this ceremony, asking for protection from Allah through prayer is permitted and even recommended. However, it is not permitted to serve special dishes or rituals for the spirits of ancestors because it can lead to idolatry. As Muslims, we can only pray and worship Allah alone. This hadith narrated by Imam Tirmidhi strictly prohibits the act of worshiping graves and making graves a place of worship like a mosque. Rasulullah shallallahu 'alaihi wasallam cursed (cursed) people who did this, which was a form of polytheism and deviated from the teachings of monotheism in Islam.

Visiting graves with the intention of reminding you of the afterlife and praying for goodness for the buried soul is permitted in Islam. However, if grave pilgrimage is accompanied by special rituals such as serving dishes, appealing to spirits, or making graves a place of worship, then this is clearly prohibited and falls into the category of shirk which was cursed by the Prophet *sallallahu 'alaihi wasallam*.

e. Agricultural Ceremonies

This ceremony is held before the planting season arrives, which is the main resource for Bayan Village. This ceremony consists of the ceremony of planting and dropping the seeds.

1) Grilling.

The majority of the Sasak tribe in Bayan Village live on farming. When you want to open a new field and build a house, you must first do a bangar (mantra). This ceremony is led by the mangku bumi (the person in charge of leading agricultural events), this is intended to ask God for protection, so that the plant seeds to be planted can produce good results. In the middle of the land that will be cleared, Mangku Bumi plants sura porridge (porridge made from black sticky rice), betel, areca nut and tobacco.

2) Dropping Seedlings.

To plant plants in the fields, good seeds are needed, therefore the Sasak tribe in Bayan Village always carries out a seed dropping ceremony which aims to select plant seeds that are suitable for planting. This ceremony is accompanied by slaughtering a buffalo as an offering to the ruler of nature.

Based on the explanation above regarding the planting ceremony and planting of seeds, there are several things that are and are not in accordance with Islamic teachings:

- a) Ask for protection and blessings from Allah so that the harvest is abundant

This is permitted in Islam, as Allah says:

"And in the sky there are (the causes of) your sustenance and what is promised to you." (Adz-Dzariyat: 22)

Then in another verse Allah SWT. Says:

"And it is He who sends down rainwater from the sky, then We grow with it the grain of all kinds of plants." (Al-An'am: 99)

- b) Planting offerings such as porridge, betel, areca nut, tobacco

This is not permitted in Islam because it can lead to polytheism by associating partners with Allah.

- c) Slaughtering sacrificial animals as offerings to the 'lord of nature'

This is also not permitted because it constitutes polytheism by worshiping/appealing to other than Allah. Allah says:

"Say: Indeed, my prayer, my worship, my life and my death are only for Allah, Lord of the worlds." (Al-An'am: 162)

In Islam, it is recommended to always pray, try and put your trust in Allah so that you will be given blessings for the harvest. As for rituals that contain polytheism, such as offerings to other than Allah, they are prohibited. Rasulullah sallallaahu 'alaihi wasallam said:

"Whoever associates partners with Allah, Allah has forbidden heaven to him." (HR Muslim)

The verse in Surah Al-An'am verse 162 is a very strong affirmation of the oneness of Allah SWT and the necessity to only worship and devote oneself to Him alone. Through this verse, Allah ordered the Messenger of Allah to convey that all worship activities, all life and death are only for Allah, the Lord of the worlds. There is no partner for Him in worship and devotion. This verse is the core of the teachings of monotheism in Islam which prohibits all forms of polytheism and associating partners with other than Allah. Worship such as prayer, fasting, remembrance, prayer, and other religious rituals must be directed only to serve Allah alone, not to other creatures such as angels, prophets, ancestral spirits, or anything else.

f. Village Ceremony

Village ceremonies are held once a year or during an outbreak of disease. Usually this ceremony is carried out at the house of the village head or someone who is considered honorable. At this ceremony there is a reading of the takepan tapal adam (palm leaf), which is a takepan which contains stories about the prophets. This village celebration aims to keep away disease outbreaks that affect humanity.

1) The aim is to prevent disease outbreaks

This is permissible and in accordance with Islamic teachings. In the Koran Allah says:

"And when I am sick, He is the one who heals me." (Ash-Syu'ara: 80)

From the hadith, the Prophet sallallaahu 'alaihi wasallam said:

"There is no disease sent down by Allah unless He also sends down the medicine." (HR Bukhari)

The verse in surah Asy-Syu'ara verse 80 and the hadith narrated by Bukhari show that in Islam it is permissible and recommended to ask for healing from Allah SWT when sick, including to ask to be kept away from disease outbreaks. Allah as the Creator and Sustainer of the universe has the power to heal and keep humans away from various diseases. The Prophet also explained that for every disease there is a cure from Allah. So asking Allah for protection and healing during a disease outbreak is something that is justified in Islam.

2) Read the stories of the prophets

This is permitted and even recommended in Islam so that you can learn lessons and wisdom from these stories. Allah says:

"Indeed, in their stories there is teaching for people who have understanding." (Yusuf: 111)

The verse in Surah Yusuf verse 111 emphasizes that reading and studying the stories of previous prophets contains many lessons and wisdom for people of understanding. The stories of the prophets in the Koran were revealed to serve as examples, lessons and warnings for humans. Therefore, reading or telling the stories of the prophets in religious ceremonies or rituals is permitted and even recommended in Islam as a means of taking *ibrah* and strengthening faith.

3) Hold a ceremony at the house of the village head/respected person

As long as the ceremony does not deviate from Islamic teachings, it is permitted. However, if the ceremony contains rituals that are contrary to the Shari'a, such as asking someone other than Allah, then this is not permitted. The following are some of the propositions of the Koran and related hadith:

"And indeed I am your God, so worship Me." (Al-Anbiya: 92)

"Whoever worships other than Allah, Allah has forbidden him to go to hell." (HR Muslim)

"Indeed, the most hated and denied act is creating new things in this religion." (HR Bukhari)

The verse in surah Al-Anbiya verse 92 and the hadith narrated by Muslim and Bukhari remind us that only Allah alone has the right to be

worshiped and asked for help. Holding a ceremony at the house of a village head or respected person is permitted as long as there are no rituals or activities that deviate from Islamic teachings, such as begging or worshiping other than Allah. If in the ceremony there are rituals that contain polytheism, such as asking someone other than Allah, then this is contrary to Islamic creed and is a prohibited act of heresy. So as long as the village ceremony only has good intentions and does not contain polytheism or heresy, it is permissible in Islam. However, if there are rituals that invoke other than Allah or traditions that conflict with the Shari'a, this is not permitted. Hopefully this explanation can provide clarity, *wallahu a'lam*.

CONCLUSION

Wetu Telu Islam is a belief tradition that developed in Lombok, West Nusa Tenggara. This tradition is an integration of Islamic teachings, Sufism practices, and elements of mysticism and local traditions. Wetu Telu adherents practice various ceremonies and rituals that reflect this combination, such as the Alip Festival, zikr ceremonies, agricultural ceremonies, and others. Even though it has its own uniqueness, several practices in the Wetu Telu tradition are considered controversial because they are believed to contain elements that deviate from true Islamic teachings, such as begging someone other than Allah and rituals that are polytheist. However, Wetu Telu adherents believe that their practice is a deep spiritual expression and is based on the integration of the Koran, Hadith, Sufism and local mysticism. In the modern era, the Wetu Telu tradition faces various challenges such as modernization, globalization and religious extremism. However, on the other hand, there are opportunities to preserve this tradition through education, interfaith dialogue, reinterpretation, and the use of technology. Efforts are needed to maintain a balance between preserving local wisdom and adapting to current developments without sacrificing the true values of Islamic teachings.

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