

Spirituality *Batetulak*: Construction of Social Piety and Solidarity of the Rembiga Muslim Community

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Abstract

This study discusses the discourse of traditional rituals in the community Sasak village batetulak Rembige in Mataram Nusa Tenggara Barat. This ritual has been going hundreds of years ago as a cultural heritage of the early generations of Islam in Rembige spreader. Besides aiming to prevent reinforcements or disasters that can happen anytime Rembige communities and villages, this ritual also aims to welcome the new year of Islam. On his way there were a bunch of people who see batetulak ritual conflict with Islamic law or heresy, then there are the related discourse of this ritual. The results showed that the ritual discourse batetulak present in spaces recitals (lido'), religious lectures, coffee shop chats, meetings of customs, the cultural chatter and text / speech appropriate government officials batetulak ritual. The existence of ritual discourse batetulak caused by three factors: education, modernity and religious purification. Before modernity and Wahabi ideology is present in public life Rembige batetulak never questioned ritual, this ritual as a value system that has been inherited from the early generations of Islam in Rembige. The entry of modernity and Wahabi ideology spawned a variety of rituals batetulak discourse in society Rembige, it has implications on the pros and cons of the ritual batetulak. Implications batetulak ritual discourse is the emergence of discourse batetulak struggle on the Rembige, struggles happen to each person who memorized Rembige there is a good variety ideology Wahabi ideology, modernity and culture of Rembige own ideology

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1. INTRODUCTION

This paper examines the discourse of traditional rituals *batetulak* in the Sasak community in Rembige Village, Mataram City, West Nusa Tenggara. How is the ritual discourse? *Batetulak* emergence, forms of discourse, factors influencing discourse, implications of ritual discourse *batetulak* in the Sasak Rembige community today, to the strategy of inheriting traditional rituals *batetulak* in the Rembige community.

Mataram City cannot escape the big current of globalization, apart from the tendency of changes in people's way of thinking from a communal type of society (*community*) to the aggregate society (*society*) due to globalization. The pragmatism and individualism tendencies of urban people also affect their understanding and attitude towards traditions and customs that they inherited from their ancestors. One of the traditional heritages that still survives today in Mataram City, precisely in Rembige sub-district, is the traditional ritual *batetulak*. According to the Rembige community, their ancestors have carried out this ritual tradition since ancient times. This tradition is believed to be able to eliminate evil spirits, *read* (danger or push), which is in Rembige Village.

The people of the Rembige sub-district, Selaparang district, are Sasak people whose ancestors originated from East Lombok. The historical dynamics of the Sasak people of Lombok are inseparable from the influence of Islam as part of their daily lives, which previously also involved their local religions and beliefs. The dynamics of the development of their understanding of Islam are closely linked to their cultural practices. Their diverse understanding of Islam also impacts their understanding and attitudes toward cultural practices, including traditional rituals *batetulak*.

With the advent of modernity and globalization, the dynamics of Islamic thought in this region have become more diverse, one example being the introduction of Wahabi ideology. This Wahabi Islamic ideology promotes the idea of purification within Islam (*This* ideology is often at odds with the cultural understanding of Islam that has been a hallmark of Muslims in Lombok since its inception. When this cultural understanding of Islam becomes part of the daily practices of the community, traditional rituals...*batscoexist* and align with their Islamic understanding. The problem becomes different when in Mataram City (in Rembige Village in particular), there is a new group that understands their Islamic practices like the Wahhabi ideology, and the existence of a new group that understands Islam with the ideology of *purification*. This has an impact on their cultural views. One of these impacts is their disapproval of the implementation of rituals *batetulak*. For them, the implementation of this ritual is contrary to the pure values of Islam or heresy.

2. METHOD

The research method used in this study is a qualitative method. Qualitative methods are used because they can reveal and understand something behind phenomena that are not yet known or that are only slightly known. There are four problems discussed in this study, namely: (1) the form of discourse that is currently developing regarding traditional rituals *batetulak* in Rembige Subdistrict (2) factors that influence the occurrence of traditional ritual discourse *batetulak* (3) implications of traditional ritual discourse *batetulak* and (4) the strategy of inheriting traditional rituals *batetulak* in the Rembige Village community. This study uses discourse theory, Foucault's theory of power-knowledge relations, and semiotics theory. Data collection was conducted through observation, interviews, and documentation. The data collected consisted of documents, stories, and narratives. The tools used for data collection were interview guidelines *tape recorder* and camera.

3. RESULTS AND DISCUSSION

Traditional rituals *Batetulak* are part of a life cycle ritual performed at the beginning of the month of Muharram to pray for the safety of the community and village from various disasters. Furthermore, this ritual also aims to welcome the Islamic New Year in the Hijri month. This ritual is associated with the initial arrival of Islam in Rembige Village. Objects left behind by the early spreaders of Islam serve as symbols of the ritual *batetulak*.

As time goes by, when modernity and purification religion have entered the realm of life of the people of Mataram City (especially the Rembige community), a small part of the community has questioned the validity of the ritual *batetulak*, they associate it with Islamic law, for them it is a ritual *batetulak* contrary to the teachings of Islamic law or heresy. With the presence of discourse heresy in society, there is a discourse of pros and cons regarding the ritual *batetulak*. Those who are pro-ritual *batetulak* feel called to maintain and preserve the existence of this ritual, for groups who are pro-ritual *batetulak*, not only is this ritual a cultural heritage that has been around for hundreds of years, but it also holds many noble values, rich with messages of humanity and divinity. Meanwhile, the local government is also involved in preserving this ritual for a different reason, namely that the ritual itself is a regional asset for tourism purposes.

The public should be wise in considering the pros and cons of this ritual. For those who support the ritual, this is understandable, as it is a ritual *batetulak* has become part of their socio-cultural life, and their knowledge of the meaning and significance of rituals also makes it natural. For people who

are against rituals, who consider this ritual *heresy*, it's best to re-examine the meaning and significance of Islamic law, and to re-examine the legal basis of Islam, namely the Quran and Sunnah. Avoid being easily provoked by the Wahhabi movement, which is actually a political movement with a fundamentally shallow understanding of religion. For those who support rituals, engage wisely with those who oppose them through dialogue and invite them even if they don't attend.

For local governments, especially the Mataram City government, the government should not only pay attention to tourism interests, but also to the rituals *batetulak*. This gives more meaningful attention than just tourism assets, such as documenting and creating books that explain the meaning and significance of rituals in more depth. *Batetulak* will further strengthen society in its own cultural life, especially in the current era of globalization and its influences, *purification of religion* (Wahhabi ideology); however, with a strong society that also benefits the government, which in the end will also create a more conducive situation for tourism, namely a safe society and area and a strong culture.

4. CONCLUSION

Traditional rituals *batetulak* are part of the life cycle ritual, which is carried out at the beginning of the month of Muharram to ask for the safety of the community and village in Rembige Subdistrict from various disasters or disasters. Furthermore, this ritual also aims to welcome the Islamic New Year in the Hijri month.

Ritual *batetulak* is associated with the initial arrival of Islam in Rembige Village. These relics from the early spreaders of Islam are a symbol of the ritual *batetulak* objects, besides reminding the Rembige community of the early spreaders of Islam, are also considered sacred by the community, calling them "village amulets." During the ritual, these amulets are paraded around the village while prayers are recited together.

As time goes by, when modernity and purification of Islam have entered the realm of life of the people of Mataram City (especially the Rembige community), a small part of the community has questioned the validity of the ritual *batetulak*; they associate it with Islamic law, for them it is a ritual *batetulak* contrary to the teachings of Islamic law or heresy. With the presence of discourse heresy in society, there is a discourse of pros and cons regarding the ritual *batetulak*. Those who are pro-ritual *batetulak* feel called to maintain and preserve the existence of this ritual, for groups who are pro-ritual *batetulak*. Not only is this ritual a cultural heritage that has been around for hundreds of years, but it also holds many noble values, rich with messages of humanity and divinity. Meanwhile, the local government is also involved in preserving this ritual for a different reason, namely, the ritual itself, as a regional asset for tourism purposes.

During the ritual process, there are two main events, namely *ngeliderang simat* and events *batetulak*. *Ngeliderang simat* is an event to carry ancestral relics (village amulets) around the village for three consecutive nights. Before the village tour begins, there is a reading of a story called *bakat*. In *bakat*, the stories of the prophets and pious people are retold to enable the public to emulate their lives. The next main event is the event *batetulak* is a four-day communal prayer event held in the mosque and on predetermined village roads, as well as a traditional food preparation event that symbolizes the first day through the fourth day. The final day of the entire series of ritual events *batsis* to invite all components of society in the Rembige area as well as traditional leaders, religious leaders, cultural figures and government officials in Mataram City as a form of togetherness and gratitude for the implementation of the ritual *batetulak*, in addition, there are various art and cultural stages to further enliven this series of events.

Ritual discourse *batetulak* is present in the study rooms ('swallow'), coffee shop chats, traditional meetings, chats between cultural figures and texts, or speeches from government officials regarding rituals *batetulak*. There are two forms of ritual discourse, namely the form of discourse at the ideological level and the form of discourse at the practical level. At the ideological level, it is related to differences in interpretation of the holy book of the Qur'an and differences in interpretation

of the cultural heritage of the Sasak Rembige community itself, while at the practical level, it is related to the attitudes of some people towards the development of this discourse, such as the absence of several figures when invited to ritual events *batetulak* and so on. The existence of ritual discourse *batetulak* is caused by three factors, namely education, modernity, and purification of religion. Before modernity and Wahabi ideology were present in the lives of the Rembige community, the ritual *batetulak*. This ritual has never been questioned as a system of values that has been passed down from the early generations of Islam in Rembige. The arrival of modernity and Wahabi ideology has given rise to various discourses about the ritual *batetulak*. In the Rembige community, this has implications for pros and cons regarding the ritual *batetulak*. Implications of ritual discourse *batetulak* are the emergence of discourse struggles *batetulak*. Among the Rembige people, a struggle occurs within each individual, each with a variety of ideologies, including Wahabi ideology, modernism, and their own Rembige cultural ideology. This struggle results in pro, con, and neutral or indifferent attitudes toward the evolving discourse, depending on the individual's struggle. The existence of pros and cons or diverse interpretations is normal in a diverse society. If not handled wisely, this pro and con discourse can lead to conflict.

Regarding efforts to preserve the existence of traditional rituals *batetulak*. Traditional leaders have implemented various heritage strategies to ensure the ritual continues to exist. These strategies include empowering the younger generation to actively participate during the ritual and documenting it through photos, videos, and written forms.

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