

## Internalizing Islamic Education through the Tablighi Jamaat Movement in Shaping the Religious Character of the Wetu Telu Indigenous Community of Bayan, Lombok

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### Article Info

#### Article history:

Received: 18 January 2026

Publish: 2 March 2026

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#### Keywords:

Internalization;

Islamic Education;

Jamaah Tabligh;

Wetu Telu;

Religious Character.

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### Abstract

*This research examines the process of internalizing Islamic education through the Jamaah Tabligh movement in shaping the religious character of the Wetu Telu indigenous community in Bayan, Lombok. The Wetu Telu community is an indigenous community with unique Islamic practices, blending local traditions with Islamic teachings. The presence of the Jamaah Tabligh movement, as a transnational da'wah (Islamic missionary) movement, has significantly influenced the transformation of religious understanding and practices among the local community. This research aims to analyze the da'wah strategies of Jamaah Tabligh in internalizing Islamic educational values, identify the dynamics of interaction between normative Islamic teachings and Wetu Telu local traditions, and evaluate the impact of the movement on the formation of the community's religious character. A qualitative approach using ethnographic methods was employed to collect data through participant observation, in-depth interviews, and document studies. The results show that Jamaah Tabligh applies a persuasive and cultural approach in the process of internalizing Islamic education, emphasizing practical worship, noble morals, and purification of faith. This internalization process faces challenges in the form of cultural resistance and concerns about the loss of local identity. However, cultural negotiation occurs, resulting in a synthesis between universal Islamic values and local wisdom. The impact of this movement is evident in increased awareness of worship, strengthening of community morals, and a gradual shift in religious practices towards a more orthodox understanding of Islam, although some members of the community still maintain elements of Wetu Telu tradition as part of their cultural identity.*

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## 1. INTRODUCTION

Indonesia, as the country with the largest Muslim population in the world, has a rich diversity of religious practices. This diversity was formed through a long process of acculturation between Islamic teachings and various local traditions that have been deeply rooted in Indonesian society. One unique phenomenon in the dynamics of Islam in Indonesia is the existence of the Wetu Telu Bayan community in Lombok, West Nusa Tenggara. The Wetu Telu community is an ethnic Sasak group that has distinctive Islamic practices, combining elements of animism and Islamic teachings. Wetu Telu is a term in a belief system that has become an integral part of the cultural identity of the Bayan community for centuries, shaping their social structure, customary rituals, and unique worldview. The Wetu Telu community has traditional figures such as Kiai, Lokaq, and Penghulu who play an

important role in preserving traditions and carrying out religious rituals that are integrated with local wisdom.

However, since the mid-20th century, after Indonesia's independence, significant changes have occurred in the religious landscape of the Wetu Telu community. Various Islamic purification movements began to enter the Bayan region, one of which was the Jamaah Tabligh movement. Jamaah Tabligh is a da'wah (preaching) movement pioneered by Maulana Muhammad Ilyas al-Kandahlawi in India in 1926, with the main goal of reviving the religious awareness of Muslims through door-to-door preaching methods and the khuruj (going out) system for preaching. The presence of Jamaah Tabligh in Bayan brought a new paradigm in the understanding and practice of Islam. This movement emphasizes six basic principles known as the Six Qualities or Sifat Sahabah, namely kalimah thayyibah (faith), shalat (devout worship), ilmu and dzikir (religious knowledge), ikramul muslimin (honoring fellow Muslims), ikhlas (sincere intention), and da'wah and tabligh (spreading Islam). The Tablighi Jamaat's method of proselytization is persuasive, non-confrontational, and emphasizes exemplary living, making this movement acceptable to various groups, including communities with diverse religious traditions.

The process of internalizing Islamic education carried out by the Tablighi Jamaat in the Wetu Telu community creates interesting socio-religious dynamics that are worth studying. On the one hand, there is an attempt to transform religious understanding from syncretic practices towards a more orthodox Islam. On the other hand, there are concerns about the erosion of local cultural identity that has become an ancestral heritage. This process does not proceed without challenges, involving cultural negotiations between universal Islamic values and local wisdom that has been deeply rooted in the life of the Bayan community. The internalization of Islamic education in this context is not only related to the transfer of religious knowledge but also concerns the formation of religious character that includes cognitive (knowledge), affective (attitudes and values), and psychomotor (behavioral) dimensions. The religious character in question includes increased awareness in performing worship, strengthening noble morals in daily life, a deeper understanding of Islamic teachings, and the ability to integrate Islamic values into every aspect of life.

Several previous studies have examined the Wetu Telu community and various Islamization efforts in Lombok, but specific studies on the role of the Tablighi Jamaat in the internalization of Islamic education and the formation of the religious character of the Wetu Telu community in Bayan are still limited. In fact, this phenomenon has significant importance in understanding the dynamics of Islamic proselytization in Indonesia, the relationship between normative Islam and local traditions, and effective Islamic education strategies in the context of a multicultural society. This research is relevant given the importance of understanding how the process of Islamic education can proceed harmoniously without causing social conflict or completely eliminating the cultural identity of the local community. The experience of the Tablighi Jamaat in Bayan can provide valuable lessons about an inclusive and tolerant model of Islamic proselytization and education, while still adhering to the principles of authentic Islamic teachings. Furthermore, this study is also considered important in the context of Indonesia as a country that upholds diversity. Understanding how Islam, as the majority religion, can engage in dialogue with diverse local traditions is key to realizing a religious society that also respects local wisdom. The process of religious character formation that occurs in the Wetu Telu Bayan community can serve as a model for similar efforts in other regions with diverse socio-cultural contexts. Based on this background, this research aims to thoroughly examine the process of internalizing Islamic education through the Jamaah Tabligh movement in shaping the religious character of the Wetu Telu Bayan indigenous community in Lombok.

## 2. RESEARCH METHOD

This research uses a qualitative approach with a descriptive analytical field research method. The qualitative approach was chosen because this research aims to deeply understand complex socio-religious phenomena, namely the process of internalizing Islamic education through the Tablighi Jamaat movement in shaping the religious character of the *Wetu Telu* indigenous community in Bayan, Lombok. This approach allows researchers to explore the meaning, interpretations, and subjective experiences of informants in their natural context, thus obtaining a holistic and contextual understanding of the phenomenon under study. This research uses the ethnographic method as the main strategy in data collection and analysis. The ethnographic method was chosen because this research aims to understand the culture and religious practices of the *Wetu Telu* community and how the Tablighi Jamaat movement interacts with that cultural context. Through the ethnographic method, researchers can directly observe the daily lives of the community, religious rituals, da'wah (preaching) processes, and social dynamics that occur within the community. The researcher will conduct immersion by living with the community for a certain period to gain a deep understanding of their worldview, values, and religious practices.

The research location is in three villages, namely Bayan, Loloan, and Sukadana villages in Bayan District, North Lombok Regency, West Nusa Tenggara, which are the centers of the *Wetu Telu* tradition and where the Tablighi Jamaat movement has intensively carried out da'wah activities. The selection of this location is based on the consideration that Bayan is a region with unique characteristics as the center of the *Wetu Telu* indigenous community and also a target for da'wah by various Islamic movements, including the Tablighi Jamaat. This condition creates interesting socio-religious dynamics to be studied in depth.

The research is planned for six months, with time allocated for field observation, interviews, documentation collection, and data analysis and verification. The research subjects in this study include several groups of informants selected through purposive sampling, a technique for selecting informants based on specific criteria and objectives relevant to the research focus. The first group consists of activists and members of the Jamaah Tabligh movement who are actively engaged in missionary work in Bayan, both from within and outside the *Wetu Telu* community. The second group consists of traditional leaders and custodians of *Wetu Telu* traditions, such as Kiai Lokaq, Penghulu, and other traditional elders who possess in-depth knowledge of the traditions and changes occurring in the community. The third group consists of *Wetu Telu* community members who have undergone a process of religious transformation through interaction with Jamaah Tabligh, both those who have fully converted to orthodox Islamic practices and those who still maintain some *Wetu Telu* traditions. The fourth group consists of local religious figures and Islamic educators who understand the religious dynamics in the region. The selection of informants from these various groups is intended to obtain a comprehensive and balanced perspective on the phenomenon under study.

Data collection techniques in this research include participatory observation, in depth interviews, and document analysis. Participatory observation was conducted by the researcher directly participating in the daily activities of the community, following the Jamaah Tabligh missionary activities, attending religious rituals, both traditional *Wetu Telu* and those that have undergone transformation, and observing social interactions in various contexts. Through participatory observation, the researcher can obtain data on actual religious practices, social dynamics, and changes in behavior and religious character of the community directly. In-depth interviews were conducted in a semi-structured manner using a flexible interview guide, allowing the researcher to delve into information in depth while still giving informants room to express their views and experiences freely. Interviews were

conducted in Sasak or Indonesian language according to the informant's comfort, and will be recorded with the informant's consent for later transcription and analysis. The documentation study was conducted by collecting and analyzing various related documents, such as literature on *Wetu Telu*, Jamaah Tabligh preaching materials, local historical records, photographs, video recordings of religious activities, and official documents related to the religious life of the Bayan community.

The data analysis in this research uses the interactive analysis model of Miles and Huberman, which includes three main components: data reduction, data presentation, and conclusion drawing or verification. The analysis process begins from data collection in the field and continues continuously. The data reduction stage involves the process of selecting, simplifying, and transforming raw data obtained from the field into more focused and meaningful data in accordance with the research objectives. In this stage, the researcher identifies important themes, emerging patterns, and discards irrelevant information. The data presentation stage is carried out by organizing the reduced information into narrative forms, matrices, diagrams, or charts that facilitate further understanding and analysis. Systematic data presentation allows researchers to see the overall picture or specific parts of the research more clearly. The conclusion drawing stage is carried out gradually, starting from temporary conclusions that are still tentative and may change as new data is found, to more solid and credible final conclusions after being supported by valid and consistent evidence.

To ensure the validity and credibility of the data, this research uses several data validation techniques. First, source triangulation, which involves comparing and checking information obtained from various different informant sources to ensure data consistency and validity. Second, method triangulation, which involves using various different data collection techniques to examine the same phenomenon, so that the data obtained can complement and confirm each other. Third, member checking, which involves reconfirming the data and the researcher's interpretations with the informants to ensure that the researcher's understanding is consistent with the informants' intentions and experiences. Fourth, peer debriefing, which involves discussing research findings with colleagues or experts who have competence in this field of study to obtain constructive input, criticism, and suggestions. Fifth, prolonged engagement, which involves conducting observations over a sufficiently long period so that the researcher can understand the research context in depth and build trust with the community being studied.

### 3. RESEARCH RESULTS AND DISCUSSION

#### a. Principles and Methods of the Tablighi Jamaat's Da'wah

The Tablighi Jamaat, in its missionary activities in Bayan, applies six basic principles known as the six qualities of the companions, which every Muslim should possess, as practiced by the companions of the Prophet Muhammad (peace be upon him). First, *Kalimah Thayyibah* and certainty, which is a firm belief in the declaration of faith *Laa ilaaha illallah Muhammadur Rasulullah* and its consequences in life. In the context of the *Wetu Telu* community, this principle is emphasized to improve understanding of pure monotheism, moving away from polytheistic and innovative practices. Second, Prayer with *Khushu'* and *Khudhu'*, which emphasizes the importance of performing the five daily prayers with full devotion and concentration as a means of servitude to Allah SWT. For the *Wetu Telu* community, who previously did not understand the proper way to perform prayers or even performed them irregularly, this principle became a main focus in the process of religious transformation.

Third, Knowledge and *Dhikr*, which is the obligation to always seek religious knowledge and constantly remember Allah SWT through *dhikr* and recitation of the Al-

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Qur'an. The Tablighi Jamaat encourages its members to attend religious gatherings regularly and read the book of virtues of deeds, which is the main reference of this movement. Fourth, the quality of Ikramul Muslimin, which is to honor and respect fellow Muslims with polite, humble, and helpful attitudes. This principle is practiced in daily life through maintaining relationships, visiting each other, and helping each other in various needs. Fifth, Sincerity or Tashih Niyyat, which is to correct intentions in every deed so that it is solely for the sake of Allah SWT, not for human praise or other worldly purposes. Sixth, Da'wah and Tabligh, which is to set aside time to go out and preach, spreading the teachings of Islam to others. This principle is the hallmark of the Tablighi Jamaat with its system of khuruj or going out to preach for a certain period of time: three days, forty days, or four months.

The method of da'wah applied by the Tablighi Jamaat in Bayan is grassroots or community-based, with a strong personal approach. Their main activities include jaulah or bayan, which involves visiting houses to invite residents to come to the mosque to listen to religious lectures. This approach is very effective because it is personal and non coercive, so people feel valued and do not feel directly criticized for their religious practices. After the jaulah, the activity continues with bayan or lectures, discussing the virtues of good deeds, the importance of maintaining the five daily prayers, and inspiring stories from the lives of the Prophet's companions.

The next activity is ta'lim or teaching, where the congregation is taught about the correct procedures for worship, Quranic recitation, and basic understanding of aqidah (creed), fiqh (Islamic jurisprudence), and akhlaq (morality). Ta'lim is usually conducted daily after the Fajr and Maghrib prayers in the mosque or the Tablighi Jamaat center. The teaching method is practical and applicable, not overly emphasizing complex theological aspects, but rather focusing on worship practices that can be directly implemented in daily life. In addition, there are consultative meetings to plan da'wah programs, evaluate activities that have been carried out, and divide tasks among the congregation members.

The most distinctive characteristic of the Tablighi Jamaah is the khuruj system or going out to preach to other areas. Every congregation is encouraged to attend khuruj at least three days a month, forty days a year, and four months in their lifetime. During the khuruj, the congregation lives simply, staying overnight in mosques, doing jaulah and bayan in various areas, while learning directly about Islamic practices from various Muslim communities. For the *Wetu Telu* community who participated in the *khuruj*, this experience was a very powerful transformative moment because they could see and feel for themselves how Muslims in other places carry out religious teachings more consistently and in accordance with syariat.

## **b. Programs and Activities of the Tabligh Jamaat in Bayan**

The Jamaat Tabligh has developed various structured programs and activities in Bayan to support the internalization of Islamic education. The first program is Masjid Revival, or reviving the function of the mosque as a center of religious and educational activities for the community. The Jamaat Tabligh encourages the community to revitalize the mosque by performing five daily congregational prayers, holding regular studies after prayers, and making the mosque a place for gathering and discussing various religious and social issues. In several hamlets in Bayan, mosques that were previously quiet and only busy on Fridays are now vibrant with the presence of congregations regularly performing congregational prayers and attending religious studies.

The second program is Tarbiyah Usroh, or the nurturing of Muslim families, where the Jamaat Tabligh pays special attention to family development as the smallest unit in society. They hold special studies for mothers on child education in Islam, the obligations

of wives to their husbands and vice versa, and the importance of making the home an Islamic environment. Husbands are encouraged to be imams for their families, leading congregational voluntary prayers at home, and teaching children about religion from an early age. This program has proven effective because the religious transformation that occurs within the family will be easier to maintain and pass on to the next generation.

The third program is Halaqah Al-Qur'an or recitation of the Al-Qur'an which is carried out regularly during Khuruj. In this halaqah, people who take part in the khurusj program are taught how to read the Al-Qur'an correctly according to the rules of recitation, memorize short letters that are often used in prayer, and understand the meaning and content of the verses of the Al-Qur'an. For the Wetu Telu community who were previously not used to reading the Koran or could not even read Arabic letters, this program is a very important entry point to getting to know Islamic teachings more deeply.

The fourth program is Bayan Masturoh, namely recitations specifically for mothers which are held periodically, usually once a week, with more comprehensive material about various aspects of Islamic teachings, especially for mothers. Bayan mastoraoh sometimes presents speakers from outside Bayan who have deeper knowledge about Islam, and is attended by dozens of participants from various hamlets. In the Bayan Masturoh activity, the mother participants received an important lecture from a woman on maintaining religion at home so that she can educate her children to obey Allah. Creating an Islamic family environment is an important task for a woman.

The fifth program is khuruj 3 days, 40 days and 4 months. The Tablighi congregation does not only focus on aspects of religious rituals where they live, but also pays attention to how they go about gaining faith through khuruj. The goal is solely to be self-conscious, whether it is a matter of faith and confidence in Allah. Furthermore, with khuruj they are actually learning to live out the Sunnah of the Prophet SAW, retracing the struggles of their friends, and is a form of their gratitude to Allah SWT.

### c. Strategies for Internalizing Islamic Values

The process of internalizing Islamic education carried out by the Tablighi Jamaat in the Wetu Telu Bayan community takes place through several systematic and gradual strategies. The first strategy is a cultural approach, where the Tablighi Jamaat first tries to understand the cultural context and traditions of the Wetu Telu community before conducting their missionary work. They do not immediately criticize or reject deeply rooted traditional practices, but instead try to find common ground between universal Islamic values and existing local wisdom. For example, the strong tradition of mutual cooperation and social solidarity in the Wetu Telu community is appreciated as a value consistent with Islamic teachings on ukhuwah Islamiyah (brotherhood among Muslims) and ta'awun (mutual assistance). With this approach, the community does not feel that their cultural identity is completely rejected, but rather purified and aligned with authentic Islamic teachings.

The second strategy is modeling, where Tablighi Jamaat activists demonstrate concrete examples of how a good Muslim should behave in daily life. They live simply, are honest in their transactions, friendly to everyone regardless of religious background, diligent in worship, and possess noble character. This exemplary behavior is very influential in the community because people tend to be more easily influenced by real examples than by simply listening to lectures or verbal advice. Ibu Aminah, a housewife who previously followed Wetu Telu traditions, said that she became interested in learning about Islam after seeing the patience and friendliness of a Tablighi Jamaat activist who lived in her village, contrary to the stereotype that religiously observant people tend to be rigid and unfriendly.

The third strategy is a persuasive and dialogical approach, not indoctrinating or coercive. In every missionary activity, Jamaah Tabligh opens space for discussion, questions and answers, and dialogue on various religious issues. They do not position themselves as judges who condemn the religious practices of the community, but rather as friends who want to share knowledge and experience about Islam. When there are Wetu Telu practices that contradict Sharia, they explain in gentle language, accompanied by arguments from the Al-Qur'an and Hadith, and provide alternative practices that are in accordance with Sharia without eliminating the essence of the ritual. For example, the Begawe tradition (large thanksgiving ceremony), which is often accompanied by offerings and animistic rituals, is not rejected entirely, but rather directed to be carried out according to Islamic Sharia, namely with prayer and recitation of the Al-Qur'an without elements of polytheism.

The fourth strategy is gradual and continuous education. Jamaah Tabligh understands that changing habits and beliefs that have been deeply rooted for centuries cannot be done in a short time. Therefore, they apply the principle of *tadarruj* (phased approach) in the educational process. In the initial stages, the focus is given to basic aspects such as correctly reciting the shahada, understanding the obligation of the five daily prayers, and learning the procedures for purification. Once this foundation is solid, then they proceed with more complex material such as a deeper understanding of tawhid, fiqh laws, and cleansing oneself from *bid'ah* and *shirk* practices. This gradual education makes the community feel less burdened and can follow the transformation process more comfortably.

The fifth strategy is empowering local figures as agents of change. Jamaat Tabligh realizes that change will be more effective if it is driven by figures who are already known and trusted by the community. Therefore, they focus on intensive training of community leaders, youth leaders, and influential families in the village. When these figures undergo transformation and become role models for the wider community, the process of internalizing Islamic values will proceed more quickly and deeply. Haji Munir, who is a descendant of the Wetu Telu noble family, is now one of the key figures in the Jamaat Tabligh missionary movement in Bayan. His transformation and commitment to orthodox Islam have had a significant influence on his extended family and the wider community who have long respected his family.

#### **d. Internalization Methods in Practice**

The internalization methods applied by the Tablighi Jamaat in practice involve various pedagogical approaches tailored to the characteristics of the Wetu Telu community. The first method is participatory learning, where the community members are not just passive listeners in lectures, but actively involved in the learning process. In every study session, a question-and-answer session is always opened where participants can ask questions about things they don't understand or religious issues they face in their daily lives. The preachers provide answers patiently, without judgment, and strive to provide practical and applicable solutions. This method creates a democratic learning atmosphere and makes participants feel that their opinions and experiences are valued.

The second method is practice-based learning or learning by doing. For practical subjects such as the procedures for prayer, ablution, *tayammum*, and reading the Al-Qur'an, the Tablighi Jamaat always emphasizes direct practice under the guidance of a teacher. Participants are not only verbally explained about the procedures of worship, but are also asked to practice repeatedly until they are correct and become habitual. This method is very effective because practical skills are more easily mastered through direct practice than through mere memorization of theory. In field observations, the researcher

witnessed how new members who had previously never prayed regularly, after participating in direct practice for several days in the daurah program, were able to perform prayers correctly and properly.

The third method is learning through spiritual experience or experiential learning, particularly through the Khuruj program. When someone participates in Khuruj for 40 days or more, they will experience a very profound spiritual experience. Living simply, sleeping in the mosque, walking from house to house to invite people to pray, listening to various lectures from different preachers, and interacting with congregations from various regions provides a new perspective on true religious life. Many informants recounted that their Khuruj experience was a turning point in their spiritual lives.

The fourth method is learning through the environment or environmental learning. The Tablighi Jamaat creates an environment conducive to the internalization of Islamic values by making the mosque the center of social and religious activities in the community. When the mosque is bustling with congregations praying together, regular studies, and various other positive activities, a religious atmosphere will naturally form in the community. People who were initially not interested in religious activities will gradually be influenced by this religious social environment. Peer pressure or positive social pressure from the environment also plays a role in encouraging someone to change their behavior. When the majority of neighbors regularly pray in congregation at the mosque, someone who does not pray will feel ashamed and be encouraged to follow this good habit.

#### **e. The Impact of the Jamaah Tabligh Movement on the Dimension of Religious Knowledge**

The process of internalizing Islamic education through the Tablighi Jamaat has brought significant changes in the cognitive dimension or religious knowledge of the Wetu Telu community in Bayan. The first change is seen in the improved understanding of the concept of monotheism and correct Islamic beliefs. Before being exposed to the Tablighi Jamaat's preaching, many people did not clearly understand the oneness of Allah and its consequences in life. Practices that led to polytheism, such as seeking blessings from ancestral tombs, believing in the supernatural power of heirlooms, or making offerings to the guardians of sacred places, were considered part of legitimate religious practice. However, after participating in regular studies and educational programs of the Tablighi Jamaat, their understanding of monotheism became clearer. They began to understand that only Allah is worthy of worship, asked for help, and glorified, while everything else is a creation of Allah that has no power except with Allah's permission.

The second change in the cognitive dimension is the increased knowledge of the correct laws and procedures of worship. Previously, many people in the Wetu Telu community did not know the correct way to perform prayer according to the Prophet's guidance, the pillars and conditions of ablution, or the obligations in Islam. The prayers they performed were often incomplete in terms of pillars and conditions, or even not performed at all because it was considered sufficient to pray only three times a day or only on certain days. After attending lectures and practical sessions provided by the Tablighi Jamaat, their knowledge of the procedures of worship increased significantly. They became aware of the five pillars of Islam, the obligation of five daily prayers, the obligation of fasting during Ramadan for a full month, and various other acts of worship that they previously did not know or did not practice correctly.

The third change is the improvement of religious literacy, particularly the ability to read the Quran and understand its meaning. Before the arrival of Jamaah Tabligh, many people in Wetu Telu were illiterate in Arabic and had never read the Quran in their lives.

The Quran was considered a holy book that could only be read by religious leaders or imams, not by ordinary people. However, with the Quranic study circles held regularly every month during their khuruj (religious outreach) program, the community's ability to read the Quran increased drastically. People who previously did not know the Arabic alphabet are now able to read the Quran, albeit still haltingly. Some of them have even started memorizing short surahs (chapters) that are often used in prayer. This improvement in Quranic literacy is very important because it opens up direct access for the community to the most authentic source of Islamic teachings, no longer relying entirely on the interpretations of traditional figures.

The fourth change is the expansion of religious understanding through interaction with congregations from various regions. Through the khuruj program and regional da'wah (religious outreach) activities organized by Jamaah Tabligh, the people of Bayan have the opportunity to interact with Muslims from various regions in Indonesia and even from abroad. This interaction broadens their understanding that Islam is a universal religion embraced by billions of people worldwide, not just a local tradition limited to Bayan. They can also learn from the experiences and Islamic practices of other more advanced Muslim communities, thus encouraging them to improve the quality of their religious practice. This experience also reduces local fanaticism and fosters a more inclusive attitude towards diverse expressions of Islam while remaining within the framework of Sharia law.

#### **f. The Impact of the Jamaat Tabligh Movement on Attitudes and Values**

In the affective dimension, the changes that occurred are related to the attitudes, values, and life orientations of the community, which have become increasingly religious. The first change is an increase in spiritual awareness and devotion to God. Previously, the religious life of the Wetu Telu community was more ritualistic and ceremonial, bound to traditions and customary ceremonies without a deep understanding of the spiritual meaning behind them. Worship was performed more as a customary obligation than as an expression of submission and love for God. However, after undergoing the process of internalizing Islamic education through the Jamaah Tabligh, the religious orientation of the community shifted from ritualistic-traditionalist to spiritual-substantive. They began to understand that worship is not merely a ritual that must be performed because of tradition, but as a means to draw closer to God, purify the soul, and obtain His pleasure.

The second change in the affective dimension is the growth of humility and awareness of the need to continuously learn about religion. In the *Wetu Telu* tradition, there was a spiritual hierarchy where certain individuals were considered to possess superior spiritual knowledge and power, while ordinary people only needed to follow what was taught by the elders without needing to understand or question it. However, the democratic approach of Jamaah Tabligh, which emphasizes that every Muslim has an obligation to seek religious knowledge, has changed this attitude. The community has become more open to learning, not feeling ashamed to ask about things they do not understand, and having the enthusiasm to continuously improve their religious knowledge. This humility is also evident in the willingness of the elders or those who were previously respected because of their position in the *Wetu Telu* tradition to relearn from the beginning about the correct teachings of Islam.

The third change is the strengthening of moral and ethical values in daily life. The Tablighi Jamaat strongly emphasizes the importance of noble character as a manifestation of faith. Through various studies and the exemplary behavior of Tablighi Jamaat activists, the community began to internalize values such as honesty,

trustworthiness, truthfulness in words and deeds, patience, gratitude, and sincerity. These values are not only understood conceptually but also practiced in daily social interactions. For example, in buying and selling transactions, traders become more honest in weighing goods, avoiding cheating, and refraining from usury. In neighborhood life, mutual respect, mutual assistance, and forgiveness become stronger. In family life, husbands and wives strive to fulfill their respective rights and obligations according to the guidance of Sharia, and parents pay more attention to the religious education of their children.

The fourth change is the growth of optimism and trust in God's destiny (*tawakkal*). In the *Wetu Telu* belief system, which is heavily influenced by animism, people often lived in fear of evil spirits, curses, or misfortunes that could befall them at any time. They had to perform various rituals and offerings to avoid danger or gain good fortune. However, with a correct understanding of monotheism, the community began to realize that everything happens by the will of God; there is no other power that can give benefit or harm except God. This awareness frees them from irrational fears and makes them calmer in facing life. They still strive to the best of their ability in worldly affairs, but the results are entrusted to God with full confidence that God will provide what is best for them.

The fifth change is the increased sense of brotherhood and solidarity among fellow Muslims (*ukhuwah Islamiyah*). Previously, the social identity of the community was more based on clans, extended families, or villages of origin, so social bonds tended to be exclusive and limited to their own group. However, through Islamic education that emphasizes the concept of the *ummah* (Muslim community) as a single entity, the community began to develop a broader sense of brotherhood that transcends kinship or geographical boundaries. They feel an emotional connection with fellow Muslims wherever they are, and are motivated to help and support one another. This is evident in the community's enthusiasm for social activities such as providing assistance to orphans, helping victims of disasters in other regions, and actively participating in *da'wah* (Islamic missionary) activities involving congregations from various regions.

#### **g. The impact of the Tablighi Jamaat movement on the dimensions of religious behavior and practices**

The psychomotor dimension relates to changes in behavior and religious practices that can be directly observed in the daily lives of the community. The first and most striking change is the increased adherence to performing obligatory prayers, especially the five daily prayers. Before being exposed to the teachings of the *Jamaah Tabligh*, the majority of the *Wetu Telu* community did not perform the five daily prayers regularly. Some only prayed on Fridays or on certain occasions, while others did not pray at all because they considered their traditional rituals sufficient. However, the current situation shows a very significant change, where several mosques in Bayan are now quite crowded with congregational prayers performing the five daily prayers.

The second change is the observance of fasting during the entire month of Ramadan according to Islamic law. If previously the *Wetu Telu* community only fasted for a few days in Ramadan, now the majority of the community who have followed the *Jamaah Tabligh* teachings observe fasting for the entire month. Ramadan has now become a very special month in the lives of the Bayan community, with various increased religious activities such as congregational *Tarawih* prayers, recitation of the Quran, intensive studies, and various social activities such as breaking the fast together and distributing *zakat fitrah* (alms). This Ramadan atmosphere, full of spiritual values, has become a new tradition that replaces old traditions that were not in accordance with Islamic law.

The third change is an increased awareness in fulfilling the obligations of zakat and charity. Previously, the concept of zakat was not well understood and practiced in the *Wetu Telu* community. The obligation to share with those in need did exist in the tradition of mutual cooperation and social solidarity, but not within the framework of zakat as regulated in Islam. After understanding the obligation of zakat and the virtues of charity through the education of the *Jamaah Tabligh*, the awareness to fulfill zakat increased significantly. Every Ramadan, the zakat committee formed by the *Jamaah Tabligh* in each hamlet collects zakat fitrah and zakat mal from the community, which is then distributed to the poor, orphans, and other eligible recipients. In addition to mandatory zakat, the culture of voluntary charity has also become stronger, as seen in the enthusiasm of the community in contributing to mosque construction, educational assistance for orphans, and various other social programs.

The fourth change is a transformation in appearance and lifestyle towards a more Islamic one. For men, the change is seen in the habit of dressing more modestly, no longer wearing revealing or tight clothing, wearing a peci or skullcap, especially during prayer and attending religious events, and some growing beards as a Sunnah of the Prophet. For women, the most striking change is the increased use of the hijab or headscarf that covers the aurat (parts of the body that must be covered). Some even started wearing the niqab, although this is still a minority. This change in appearance is not merely following a trend, but a manifestation of awareness of God's command to cover the aurat and maintain self-respect.

The fifth change is a change in consumption patterns and lifestyle towards what is more halal and thayyib (good). Awareness of the importance of choosing halal food and drinks has increased significantly. The community has become more selective in buying products, ensuring that the products have a halal label from the Indonesian Ulema Council (MUI). The habit of consuming traditional alcoholic beverages (tuak, arak), which was previously considered commonplace in the *Wetu Telu* tradition, is now abandoned by most of the community who have understood the prohibition of alcohol in Islam. Similarly, the habit of gambling or games that contain elements of gambling, even in the form of traditional games, is being abandoned due to the awareness that gambling is an act forbidden by God.

The sixth change is the increased participation in religious and missionary activities. The community is no longer merely the object of religious outreach, but also the subject or agent of it. Many of them, after experiencing religious transformation, are motivated to participate in missionary work, inviting their relatives, neighbors, and friends to follow the true teachings of Islam. They participate in khuruj programs, are active in jaulah (religious outreach visits) inviting people to pray in congregation, and are involved in various other missionary activities. This active participation shows that the internalization of Islamic education has reached a mature stage, where a person not only practices Islamic teachings for themselves but also feels responsible for spreading goodness to others.

The seventh change, which is equally important, is the change in the practice of traditional rituals, which are adapted to Islamic Sharia. The community does not completely abandon their traditional customs, but rather purifies them so that these traditions are in line with Islamic teachings. For example, the Begawe tradition, which is a large thanksgiving ceremony, is still carried out, but elements of offerings, worship of ancestral spirits, and animistic rituals are removed and replaced with readings of the Al-Qur'an, dhikr, and prayers according to the Sunnah. Marriage traditions, which are full of traditional ceremonies, also undergo modifications, where the marriage contract is performed according to Islamic Sharia in the presence of a religious official who

understands Islamic law correctly, even though there are still traditional ceremonies that are ceremonial and cultural in nature afterward. This accommodative strategy allows the process of religious transformation to take place without causing strong resistance from the community, which still has a strong attachment to ancestral traditions.

#### 4. CONCLUSION

The internalization of Islamic education through the Tablighi Jamaat movement in shaping the religious character of the Wetu Telu indigenous community in Bayan, Lombok, represents a complex and gradual process of socio-religious transformation. The Wetu Telu community, which historically practiced syncretic religious traditions—blending elements of Islam, Hindu-Buddhism, and local beliefs—has experienced a paradigm shift through the distinctive da'wah approach of Tablighi Jamaat.

The Tablighi Jamaat movement introduced a methodology different from conventional approaches, specifically through khuruj (going out for da'wah), ta'lim (teaching), and direct exemplary conduct. This approach proved effective in touching the spiritual dimension of the Wetu Telu community without generating significant cultural resistance. The internalization process of orthodox Islamic values occurred gradually, beginning with the introduction of basic worship practices such as five daily prayers, regular Quranic studies, and progressing to a deeper understanding of tawhid (monotheism).

The transformation of the community's religious character is reflected in changes to daily religious practices, shifting from predominantly ritualistic-syncretic expressions to more normative practices aligned with mainstream Islamic teachings. Nevertheless, this process did not entirely erase local cultural identity; rather, negotiation occurred between preserving tradition and adopting more comprehensive Islamic values.

The success of Tablighi Jamaat in this context demonstrates the importance of a persuasive, non-coercive da'wah approach that respects local contexts. This movement not only transformed the theological understanding of the community but also shaped character traits of greater piety, discipline in worship, and stronger religious consciousness.

This study underscores that effective Islamic education requires contextual strategies sensitive to local socio-cultural dynamics. The experience of the Wetu Telu community in Bayan exemplifies how religious transformation can occur peacefully and sustainably through approaches emphasizing exemplary conduct, patience, and constructive cultural dialogue.

#### 5. BIBLIOGRAPHY

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