

## Portrait of Formal Islamic Education in the Wetu Telu Bayan Lombok Indigenous Community

**Raden Sumiadi**

STKIP Hamzar

Email : [radensumiadi01@gmail.com](mailto:radensumiadi01@gmail.com)

### Abstract

*This study aims to describe the picture of Islamic education in the Wetu Telu Bayan indigenous community who still firmly hold local traditional values. This research is qualitative research using a phenomenology approach. In research, researchers act as the main instrument, data are obtained through interviews, observations and documentation activities and analyzed using the Miles & Huberman model, while the validity of the data is confirmed through extending the observation period, increasing persistence, triangulation, and focus group discussion. The results showed that the process of Islamic education in the indigenous people of wetu telu Bayan was carried out through formal educational institutions pursued through Madrasah Ibtidaiyah, Madrasah Tsanawiyah and Madrasah Aliyah.*

**Keywords:** Islamic Education, Indigenous People, Wetu Telu Bayan

### INTRODUCTION

The Bayan people have historical value in the presence of Islamic civilization on the island of Lombok. Since the arrival of the spreaders of Islam in Lombok, of course the process of Islamic education has begun in the Bayan indigenous community, the main actor of which is led by Sunan Prapen. In internalizing Islamic teachings, Sunan Prapen uses an informal da'wah strategy because it adapts to the conditions of local society. Apart from that, they also approached the power elite such as the king who was in power at that time. If the king embraces Islam, then the king issues an order to his people to embrace Islam. (Asnawi, 2005:5)

In the course of internalizing Islamic teachings, the Sunan Prapen group used a three-chain learning method, where they appointed and educated three people to become students, if the students were deemed capable, they were then appointed as Kiai, and so on. With this three-chain learning pattern, it gives the Bayan indigenous community the impression that only Kiai has the obligation to carry out Islamic law such as prayer and fasting. This continued to happen from one generation to the next, so that an understanding emerged that this was what Islamic teachings were like. It was not surprising that the refinement of understanding of Islamic teachings in the following period by master teachers did not receive support from Bayan

traditional leaders because they adhered to the old teachings. (Asnawi, 2005:8)

In the view of the Bayan Wetu Telu indigenous community before being hit by the current of modernization, if any of them accepted the new teachings they would definitely experience bad luck. This belief was very deeply rooted in them because at that time, their average education was very low and many of them did not go to school (Zaelani, 2007:58). Of course, this is a challenge for master teachers in perfecting their understanding of the Islamic teachings of indigenous communities in Bayan.

Several master teachers continue the mission of perfecting the understanding of Islamic teachings in the Wetu Telu Bayan indigenous community, such as Tuan Guru Mutawali Jerowaru, TGH Zaenudin Abdul Majid Pancor, TGH Azmi Hamzar Mamben and TGH Safwan Hakim Kediri. They also used a da'wah strategy that was not much different from before, namely playing the role of the power elite in facilitating plans to perfect the understanding of Islamic teachings among the Wetu Telu Bayan indigenous community. As Tuan Guru Mutawali did when he wanted to conduct religious training with Bayan traditional kiai. He asked for help from the regent of West Lombok, namely Lalu Anggrat, so that religious training could take place without any resistance from the Bayan

traditional kiai. The teacher, Safwan Hakim, also did the same thing when he wanted to build a mosque and madrasah in West Java/Bayan custom and Sukadana wet custom. Based on this description, it is very important to describe the portrait of Islamic education in the Wetu Telu Bayan indigenous community in Lombok.

**METHOD**

The research method is the researcher's way of obtaining valid data so that it can be scientifically accountable. The position of the researcher in this research is as part of the insider community. Such a position is really needed in order to describe data findings from an emic point of view, namely explaining a phenomenon that occurs from the perspective of society itself. Even though the researcher is an insider, the data found will be described objectively and not manipulatively. The researcher's position as an insider figure will provide benefits in describing data findings that were initially still covered by the community and traditional leaders, becoming more open so that there is no misinterpretation of the data found.

Phenomenology is an interpretative study of human experience, aimed at understanding and describing human situations, events and experiences as something that appears and is present every day. Through a phenomenological approach, we can reveal the concept of the form and process of implementing Islamic education among the Wetu Telu Bayan indigenous community.

The characteristics of phenomenology carried out by researchers according to Moleong (2007: 8) are: (a) paying

attention to the existing reality, in this case awareness of an object clearly (b) understanding the meaning of events or occurrences that occur and are related to people who are in certain situations. (c) start with silence then continue with a clear description of the phenomena experienced directly.

**RESULTS AND DISCUSSION**

Islamic education is the process of directing human development in terms of physical, intellectual, language, behavior, and social and religious life which is directed towards goodness towards perfection. In line with that, M. Arifin also stated that Islamic education is an effort to change individual behavior in personal life and social life as well as life in the natural environment. (M. Arifin, 1987:15). So Islamic education is a process of change and human development towards a better and more perfect direction.

Developing individuals in a better direction certainly requires sincerity for every educational practitioner, especially if the Islamic education process is carried out in a community that is still strong in upholding ancestral traditions.

**1. Formal Islamic education of the Wetu Telu Bayan indigenous community**

There are four religions spread across the Bayan sub-district area. Islam dominates as the religion of the Bayan people, followed by Hinduism, Buddhism and Catholic and Protestant Christianity. This data can be seen in the table based on data from the North Lombok Central Statistics Agency below;

**Table 2. Distribution of the number of religious adherents in Bayan District**

No	Subdistrict	Religion				
		Islam	Hindu	Buddha	Protestant	Catholic
1	Parrot	50,551	1,438	296	1	5
2	Heaven	46.132	682	2	1	1
3	Ganga	45,297	1,332	3,369	18	1
4	Cape	44,490	4,151	5,085	20	4
5	Winner	36,559	1,001	1,188	15	19

Source: BPS North Lombok Regencyra

Based on table 2 above, it shows that Bayan has the largest number of residents who are Muslim, including the Wetu Telu Bayan indigenous community who are also Muslim. Evidence that they are Muslim is that in this area there are buildings as places of worship for Muslims such as mosques and prayer rooms. Based on data released by the North Lombok statistics agency, it

shows that the number of mosques in the Bayan area is 84 mosques and 61 prayer rooms, and ranks second in the number of Muslim places of worship after Kayangan District. (BPS, 2021:119). Formal Islamic educational institutions such as madrasas are usually founded by foundations. The following table presents several forms of formal Islamic education institutions in the Bayan indigenous community area;

**Table 3. Types of Islamic educational institutions of the Wetu Telu Bayan Indigenous community**

No	institution name	Year	The number of students	Total number of teachers	Sarpras
1	2	3	4	5	6
1	MTs Babul Mujahideen	1993	58	18	Not good
2	Miftahussuar MTs	1993	53	14	Pretty good
3	MI Deconning School	1997	69	9	Pretty good
4	MI Miftahussuar	1984	160	10	Pretty good

**a. Babul Mujahidin Bayan Bleq Tsanawiyah Madrasah**

The Babul Mujahidin Madrasah was built in Bayan Village by Tuan Guru Safwan Hakim on land purchased from Raden Muntur in 1993. Beside the Madrasah, a mosque was also built where the five daily prayers were held. The process of building the Madrasah and Mosque involved government intervention, namely in collaboration with the Regent of West Lombok Lalu Mudjihatid and a member of the NTB provincial DPRD, namely Lalu Muchlis.

After receiving sufficient funds, Tuan Guru Safwan Hakim built a Madrasah with three simple classrooms as a place for children to receive Islamic education. The first Madrasah and Mosque buildings were heavily damaged when the earthquake hit North Lombok in 2018, but were replaced with new buildings which had three classrooms made from calciboats and were built permanently. This new

building was built by PUPR as a place for children to study because it is made of calciboat. The infrastructure available at the Madrasah is incomplete because it only has classrooms and no other rooms. Teacher and principal rooms are also not available because the classrooms are divided into teacher and principal rooms and staff rooms. Likewise, tools for managing learning in the form of media are not available at all in Madrasahs. This can certainly make learning less conducive.

In terms of educational qualifications, the teachers who teach are adequate because on average they have bachelor's degrees, in fact most of the teachers come from indigenous communities so they know how to approach students because they have the same culture. It's just that it is very dilemmatic that teachers have to be forced to teach things that are not in accordance with their field of expertise. Apart from that, the amount of honorarium for teaching teachers also

greatly influences their performance. With an income of 200 thousand per month, teachers cannot focus on teaching at the Madrasah, therefore most of them have to look for side jobs to meet their daily living needs, such as teaching elsewhere, farming in the rice fields, and gardening. The number of certified teachers at MTs is 1 person;

#### **b. MTS Miftahussuar**

Miftahussuar Madrasah was founded in Loloan village which stands on Haji Amir's private land which was donated to Tuan Guru Zainuddin Abdul Majid as a place to establish an Islamic educational institution. This school was founded in 1993 and is still affiliated with MI. The building has been separated from MI since 1997 under the NW Anjani foundation, with a fairly simple building, namely two classes, but Islamic education continues. The condition of the initial building was seriously damaged after the earthquake in 2018. After being demolished, MTs received building construction assistance from PUPR and it was better than the previous building with 3 classes.

MTs has 14 teachers with different educational backgrounds but with undergraduate educational qualifications. Each teacher certainly teaches main subjects according to their scientific field and teaches lessons that are different from their scientific field. For example, language teachers teach Arabic subjects, sports teachers teach hadith lessons, and science teachers teach fiqh as is done by Mr. Bayanto. He has a sports degree, but teaches the Koran and Hadith. Of course, this is an obstacle in developing students' knowledge because students are taught by teachers who are not in their scientific field.

#### **c. Madrasah Ibtidaiyah Miftahul Ulum De Conning School**

Madrasah Ibtidaiyah Miftahul Ulum de Conning school stands on the land of the Segenter Hamlet community with an area of 30 acres. This school was founded by Tuan Guru Safwan Hakim in collaboration with donors from the Netherlands in 1997. The construction of this Madrasah was accompanied by the construction of a mosque which was used by the community as a place of worship and learning about the Islamic religion. Several traditional leaders were also involved, such as the Sirmanem traditional defender. Standing in a simple, makeshift building, this is where the process of Islamic education takes place to this day.

The Madrasah building, which was standing in a very simple condition, was seriously damaged during the 2018 earthquake. Seeing the condition of the building which was badly damaged, PUPR rebuilt the school with a permanent building that was better than before with a steel frame, ceramic floor and equipped with facilities and equipment. infrastructure such as benches and tables as a place for students to study. However, the availability of learning media used by teachers in class is inadequate.

Teachers are the spearhead of students' success in achieving learning goals, so teachers must develop their competencies. Most of the Madrasah teachers have bachelor's degrees, but there are also 2 teachers who still have high school education and teach in other fields of expertise. For example, Sports graduates teach Qur'an and Hadith subjects. High school graduates teach Islamic cultural history lessons. In the process, students cannot deepen the material from the teacher, so in the learning process the teacher only enters the class to give notes to the students, then the students take notes according to the teacher's directions and there is no

explanation or reinforcement of the material.

#### d. Madrasah Ibtidaiyah Miftahussuar

Miftahussuar Madrasah was founded in Loloan village which stands on Haji Amir's private land which was donated to Tuan Guru Zainuddin Abdul Majid as a place to establish an Islamic educational institution. Since its inception in 1984, the building was very simple and was heavily damaged during the 2018 earthquake, so it received renovation assistance from PUPR for 6 classes. After being renovated, the Madrasah building looked better than the initial building, with ceramic floors and also equipped with tables and chairs for students to study. However, the existence of learning media in Madrasahs is not adequate, so teachers teach using minimal media. Madrasahs that have a vision of instilling the values of monotheism of the Shari'a and Akhlak Karimah has 10 teachers with the current number of students being 160 from indigenous areas. Meanwhile, most of the teachers who teach already have undergraduate education qualifications and teach according to their field of expertise. The number of certified teachers is three out of 10 teachers. The salary of teachers who have not been certified is 400 thousand per month. Teachers' low income can affect their performance in managing learning in the classroom, because teachers are not focused because they have to look for side jobs such as being farmers in the fields, livestock breeders and other professions.

In managing learning in the classroom, teachers are not equipped with complete learning tools such as the

availability of lesson plans, worksheets and adequate learning media. If there is a lesson plan, it is usually the result of being downloaded on the internet, which of course does not match the characteristics of students at the Madrasah, therefore the learning that is built is more student-centered without the use of innovative learning models. This is not in accordance with the demands of the 2013 curriculum used by Madrasahs.

### CONCLUSION

The Wetu Telu Bayan indigenous community is known as a community group that is steadfast in upholding local traditional values to this day, but this steadfastness does not mean they ignore the process of providing Islamic education. It is proven that until now they still exist in managing Islamic educational institutions such as madrasah tsanawiyah and madrasah ibtidaiyah

### BIBLIOGRAPHY

- Asnawi, "Respon Kultural masyarakat Sasak terhadap Islam," *Ulumuna* IX. Ed.15 Januari-juni 2005.
- Kamarudin Zaelani, *Satu Agama Banyak Tuhan: Melacak Akar Akar Sejarah Teologi Wetu Telu*, Mataram: Pantheon Media Pressindo, 2007.
- Irawan Soehartono, *Metode Penelitian Sosial: Suatu Teknik Penelitian Bidang Kesejahteraan Sosial dan Ilmu Sosial Lainnya*, Bandung: PT Remaja Rosdakarya, 2008.
- M. Arifin, *Filsafat Pendidikan Islam*, Jakarta: Bina Aksara, 1987.
- Badan Pusat Statistik Kabupaten Lombok Utara, *Kabupaten Lombok Utara dalam angka*, Lombok Utara: CV Maharani, 2021.