

## Phenomenological Study: The Impact of Islamic Education on Indigenous Communities *Wetu Telu Bayan*

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### Abstract

*The Wetu Telu Bayan indigenous people are a community group that still maintains local traditional values in the midst of the progress of the times. They received Islamic teachings in the early phase, therefore the traces of the implementation of Islamic education still exist today. This research is designed with a phenomenological approach. Data was obtained through interviews, observations and FGD activities involving informants from traditional leaders, indigenous peoples, school principals, and teachers. The data obtained were then analyzed using the Miles and Huberman model. The validity of the data was confirmed through the extension of the observation period and triangulation. The results of the study show that since the occurrence of Islamic educational accommodation in the Wetu Telu Bayan indigenous people, several impacts have occurred, such as changes in knowledge of Islamic practices and their customs. Some of the indigenous people practice perfect Islamic practices such as prayer, zakat, fasting and hajj. In addition, some parents from indigenous peoples also send their children to Islamic boarding schools or other religious schools, such a condition that gives birth to the Wetu Telu Inclusive type indigenous people.*

**Keywords:** *Islamic Education, Wetu Telu Indigenous People, Inclusive Society*

### INTRODUCTION

The Bayan community has historical value in the presence of Islamic civilization on the island of Lombok. Since the arrival of the spreaders of Islam on the island of Lombok, the process of Islamic education has begun in the Bayan indigenous community, whose actors are led by Sunan Prapen. In internalizing Islamic teachings, Sunan Prapen used an informal da'wah strategy because he had to adapt to the conditions of the local community. Apart from that, they also approached the power elite such as the kings who ruled in Lombok at that time. If the king embraces Islamic teachings, the king issues an order to his people to embrace Islamic teachings. (Asnawi, 2005).

In teaching Islam, Sunan Prapen uses a three-chain learning method, namely learning where they are required to appoint and educate three people as students, if these students are deemed capable then they are appointed as *Kiai*, and so on. With this three-chain learning pattern, it gives the Bayan indigenous community the impression that *Kiais* only those who have an obligation to carry out Islamic law such as prayer and fasting. It continues to happen from one generation to the next until it becomes a tradition in the traditional community *Wetu Telu Bayan*, it is not surprising that the refinement of Islam

carried out by the Tuan Gurus in the following period did not receive support from Bayan traditional figures and communities because they adhered firmly to the teachings of their ancestors. (Asnawi, 2005).

Before being hit by the current of modernization, the Bayan indigenous people believed that if they dared to accept new teachings, they would definitely succeed in the *tulah manuh*. This belief is very deeply rooted in them because most of their education is very low and many of them do not go to school. (Zaelani, 2007). This is a challenge for Tuan Guru in perfecting the understanding of Islamic teachings of indigenous peoples *Wetu Telu Bayan*.

Several Tuan Gurus are continuing the mission of perfecting the understanding of Islamic teachings in indigenous communities *Wetu Telu Bayan*, such as Tuan Guru Mutawali Jerowaru, TGH Zaenudin Abdul Majid Pancor, TGH Hazmi Hamzar Mamben and TGH Safwan Hakim Kediri. They also used a da'wah strategy that was no different from before, namely playing the role of the power elite in order to facilitate their mission. Just like what Mr. Guru Mutawali did when he wanted to undertake religious *tkhurujing* at *Kiai Bayan* custom. He asked for help from the Regent of West Lombok, namely Lalu Anggrat, so that

religious *tkhuru* could take place without any resistance from the people of Kiai Bayan custom. Tuan Guru Safwan Hakim also did the same thing when he wanted to build a mosque and madrasah in the region *wet* custom Bayan and *wet* Sukadana custom. To facilitate this mission, he approached the Regent of West Lombok H. Lalu Mudjita. Public custom *Wetu Telu* Bayan certainly could not fight against the Regent's power at that time, so they continued to show resistance at the process level.

However, technological developments and the unstoppable flow of modernity have made access to information from the outside world increasingly open, and road infrastructure leading to indigenous communities *Wetu Telu* Bayan is getting better, and there are regional and village government policies to make cultural sites into tourist destinations, there is a policy from the government regarding the obligation to study nine years and there is a statement by Bayan traditional stakeholders that the Bayan traditional community needs to adapt to the presence of current developments as long as they do not change their customs. The stakeholder's statement as a Bayan traditional figure is a form of emphasis that indigenous peoples can adapt to the times and not abandon the good values that have become a strong culture; such as the spirit of togetherness, the spirit of helping and respecting others. The good values of indigenous peoples *Wetu Telu* Bayan has taken root in themselves so that they become capital in facing change and development time.

Changes in the times marked by the strong current of modernity will be able to erode the good culture of indigenous peoples, but the Bayan indigenous people use this good culture as a means of filtering culture that is contrary to their social norms. However, the flow of modernity that hit the Bayan indigenous community had an impact on the loose interaction of indigenous peoples with other groups. This can make it easier for Islamic mass organizations and the government to improve their understanding of Islamic teachings through the provision of

Islamic education. Humaidi explained that Islamization of indigenous communities *Wetu Telu* is still happening today, but Islamization is currently being carried out in the Bayan area because this place still survives, but has also experienced a shift in values as a result of pressure for modernization from foreign immigrants. (Yusrifa, 2016).

Fitria Yusrifa, et al also stated that indigenous peoples *Wetu Telu* Bayan has experienced changes in the period since its inception, the New Order and post-New Order periods until now. The changes in question can be seen from aspects of worship practices, religious rituals, traditional rituals and social structures. (Amran, 2012) Apart from that, Amran also emphasized that society as the target of da'wah is slow or there will be changes quickly. These changes can be seen in the implementation of non-formal Islamic education such as TPQ in prayer rooms and traditional community homes and taklim assemblies. Even though there is still resistance shown, it is not as strong as during the previous Tuan Guru era, so it can be resolved through activities of the countryside indigenous people.

Apart from Tuan Guru through his madrasah, the implementation of Islamic education in the Bayan indigenous community is also carried out by the indigenous community *Wetu Telu* Alone, as did Ustadz Kertadi, Ustadz Hambali, Ustadz Raden Septiadi, Mariono, Pak Jayadi, and Ustadz Raden Nyakranom. They are native residents of the Bayan traditional community who are still active in improving the values of Islamic teachings in their community through providing non-formal Islamic education such as studies at mosques, Islamic Prayer Room and home. Islamic educational activities organized by members of indigenous communities *Wetu Telu* itself is acceptable, even though not all aspects receive good support from indigenous communities, it is running like other Islamic education.

Apart from non-formal Islamic education activities, formal education has also been provided as a contribution is important in perfecting understanding of Islamic teachings

in indigenous communities because formal education is supported by government policy which requires 9 years of study. Through formal education of the younger generation of indigenous communities, *Wetu Telu* in Bayan comes into contact with the new values accepted in public schools. From school they also receive and come into contact with the values of formal Islamic religious teachings as new values obtained from school as a result of state regulations that require Islamic religious teaching in public schools. Based on these descriptions, it is deemed necessary to explore the impact of Islamic education on indigenous communities *Wetu Telu Bayan*.

## RESEARCH METHOD

Research methods are researchers' way of obtaining valid data so that it can be scientifically justified. The researcher's position in this research is as part of an 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 explained objectively and not manipulatively. The position of the researcher as a figure insider 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.

Phenomenological studies are interpretive studies of human experience, which aim to understand and describe situations, events and human 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 indigenous communities *Wetu Telu Bayan* characteristics of phenomenology carried out by researchers according to Moleong are: (a) paying attention to existing reality, in this case awareness of an object clearly (b) understanding the meaning of events or events that occur and relating to people who are in the situation certain. (c) Start

with silence then continue with a clear description of the phenomenon directly experienced.

## RESULTS AND DISCUSSION

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, skills needed by society, nation and state. (National Education System Law, 2003). Education is conscious guidance or leadership by educators towards the physical and spiritual development of the person concerned towards formation of the main personality. In the national education system, the term education is defined as a conscious and planned effort to prepare students through guidance, teaching, and/or preparation for role *tkhurujing*. in time that will come. (Marimba, 1998). Based on this, education can be interpreted as an effort to transfer knowledge, ethics and manners so that a noble personality is formed. Education is very important in all aspects of life because it can have a big influence on humans so that they can survive by interacting well with others so that the necessities of life are fulfilled easily. Ideally, education is given from an early age so that the values contained in that education are easier to apply when adults.

Meanwhile, Islamic education is an educational system whose theory is based on instructions from the Koran and Hadith. In essence, education in the Islamic view prioritizes optimal development of all potential possessed by students, both regarding physical, spiritual, intellectual and moral aspects. (Marwah, 2018). The development of the potential possessed by every person was able to be exemplified by Muhammad Saw when he was appointed as an Apostle. He was appointed as Rasull in order to carry out a very difficult mission, namely conveying Islamic teachings to humanity. The process of conveying Islamic teachings began when the Prophet Muhammad received revelation. The role of the Prophet Muhammad in the Islamic education process started from the smallest

scope, namely his family and friends. He educated the people in stages, starting secretly. First it was from his wife Khadijah to believe and accept Allah's instructions, then followed by his adopted sons Ali bin Abi Talib and Zaid bin Haritsah, then continued to his close friend who had been with him for a long time, Abu Bakar As-Siddiq, who immediately accepted his invitation. Then, slowly, this invitation was conveyed widely to the public but was still limited to the Quraish tribe.

Indigenous people *Wetu Telu Bayan* have accepted the teachings of Islam from the beginning of his arrival in Bayan, they believe that Islamic teachings were brought by Sunan Prapen from Java because of several historical evidence. Since Sunan Prapen's presence until now, Islamic education still occurs in various different patterns. The beginning of the presence of Islamic education among the Bayan indigenous community started from the mosque. After the Sunan Prapen era ended, the mission of Islamic education in Bayan was continued by master teachers and Ustadz who came from the Bayan indigenous community, they established Islamic educational institutions such as Madrasas and Qur'an Education Parks which took place in mosques, Prayer room and the house and program of the ta'lim assembly.

Some of the impacts of Islamic education on the religious practices and customs of indigenous communities *Wetu Telu Parrots* can be described as follows;

#### **A. Islamic Practices of Indigenous Peoples *Wetu Telu Bayan***

The changes that occur in the Islamic practices of some of the Bayan indigenous people are the real impact of Islamic education activities that occur formally and informally. Through non-formal Islamic education activities, it can provide strengthening support for formal education. Through the activities of the ta'lim assembly carried out by Ustadz who come from indigenous communities themselves, they are able to raise awareness among some indigenous communities to continue to encourage their generation to learn about Islam. The touch of the activities of the

ta'lim assembly is able to provide changes in attitudes and knowledge towards the Islamic practices of some indigenous communities so that currently if there are indigenous communities who carry out the commands of ideal Islamic teachings, it is not a taboo thing because some of them also carry out them, such as the commands for prayer and fasting. and zakat.

The activities of the ta'lim assembly in the Bayan indigenous community consist of several forms, namely, the women's ta'lim assembly and also the men's ta'lim assembly. Assembly Ta'lim for women is usually held in the afternoon at one of the residents' homes according to the results of their deliberations. Whereas assembly Ta'lim for men is usually carried out after the Maghrib prayer and ends before Isha. The congregation who attended consisted of various ages and those with growing religious awareness. Number of indigenous people attending assembly ta'lim is much smaller than the percentage of people who do not attend this because the importance of religious awareness as a preparation for facing Allah has not yet grown. However, they provide full support to every provider of Islamic education, even though they are not directly involved, but their children continue to be encouraged to receive Islamic education. Usually those who are often involved in its assembly ta'lim are indigenous people from among those who have received education and have their own awareness of the importance of religious knowledge for themselves.

This activity is usually carried out by ustadz from indigenous communities who have studied at Islamic boarding schools, as was done by Ustadz Hambali. He is an alumnus of Nurul Hakim Kediri, who is currently active in revitalizing the ta'lim assembly among both women and men. This step was also supported by the headman of Bayan Village, Kertadi, who sometimes took turns filling the ta'lim assembly.

The activities of the ta'lim assembly have been able to reach all levels of the



Bayan indigenous community, namely the old, young and women who have participated in the activities of the ta'lim assembly. This has an impact on changing their knowledge about Islamic teachings, so that slowly their attitudes change, including;

### **1. Some teenage girls are aware of the obligation to wear the hijab**

Islamic education among the young generation of the Bayan indigenous community is currently not something strange, because they receive it in public schools, madrasas, ta'lim assemblies and TPQ held in the indigenous community areas and outside it. This has an impact on religious awareness in the daily lives of the younger generation of women, where some teenage children, if they leave the house wearing a headscarf, used to be something very foreign and taboo, even not allowed because it was not part of their ancestral traditions. they.

The use of the hijab is not only done during activities at the ta'lim assembly and school, but they also wear it when playing outside the house, this is done by Denda Septi who is one of the alumni students Mataram polytechnic. Apart from that, Puspita Rizki is one of the teenage girls from the Segenter indigenous community who also did this. The use of the hijab is not done because of coercion among the family but is done based on their religious awareness in accordance with what they understand.

### **2. There are some indigenous people who carry out the commands for prayer, fasting and zakat**

The Bayan indigenous people in principle recognize Islam as their religion, but many do among they, especially the older elders, do not carry out the commandments of Islamic teachings such as prayer, fasting, zakat and hajj because they do not know the knowledge to do them and do not have faith as the strength to do them. They

only have the knowledge to carry out traditions adat gama which is a tradition the process resembles the commandments in Islamic teachings. This is what often happens in the wrong interpretation by outsiders as the result of previous research assuming that the Bayan indigenous people had deviated from Islamic teachings because of different ways of praying, fasting and giving zakat. In fact, what they saw was the Bayan indigenous people carrying out a ritual adat gama. The ability and strength of a person in doing God's command in Islamic teachings is due to the existence of knowledge and faith. Knowledge works so that in the way of implementation it is correct in accordance with the way of Prophet Muhammad SAW, and Faith as strength in carrying out the commands of Allah SWT.

The ta'lim assembly which was designed as a program in the tabligh congregation has been able to provide knowledge and guidance to several old figures including Bayan traditional figures such as Kertadi, Sukati, Halim, Ali, Amaq Pus, Suriana, Raden Kerta, Raden Madi Kesuma, Raden Kinarian and Raden Mugarip. They are some of the old figures who are currently steadfast in establishing Islamic teachings even though they come from elements of traditional figures and communities. This awareness arose when they continued to attend the ta'lim assembly created by Ustdz Hambali with *khuruj* and also the ta'lim assembly which was created at the Nurul Iman Mosque. The following picture is evidence of several groups of indigenous people praying at the Alfaruq Bayan Bleq Mosque which was founded by Tuan Guru Safwan Hakim Kediri. Apart from that, several old figures are active in participating in the activities of the ta'lim assembly through activities which were accommodated by Utadz Hambali.

They are happy to take part in the program created by Ustadz Hambali because they can learn more about Islamic teachings in the mosque itself and at the same time. khuruj. Because in the khuruj program there is no age limit, so they consider the khuruh program as a walking lodge that can reach their old age. Because if they have to study religion in a formal educational institution, of course they will not be accepted because of their old age. In the Khuruj program, taught reading the Koran starting from iqro', ablution procedures, prayer procedures, cleansing procedures to eating, sleeping and istinja' etiquette.

### **3. Some indigenous people know how to read and write the Koran**

Islamic education for the young generation of the Bayan indigenous community is not only obtained in Madrasas and TPQs located in the indigenous community area, but is also obtained outside the indigenous community area. but in principle it has a significant impact on their religious understanding and knowledge in terms of reading and memorizing the Koran. The students are studying Madrasah and TPQ in the environment of the Bayan indigenous community, which has an impact on the ability to read the Koran and other worship practices in their younger generation. However, there was no effort to deepen the material considering the limitations of the teachers who taught at this place not having certain areas of expertise, such as Al-Qur'an experts, hadith experts and fiqh experts. But in general, the children already understand technique and how to read the Koran according to its makhrāj and also other practices in Islamic teachings. As stated by Raden Mawadi, who is a Madrasah alumnus, the Islamic education he received at the Madrasah enabled him to read the Koran and other religious practices.

However, for indigenous peoples who send to school his son to an Islamic educational institution outside the Bayan indigenous community, has more abilities such as being a Qur'an hafidz and also an expert in the fields of fiqh and Arabic. As is done by Raden Jambianom, who currently has a child studying at the Nurul Bayan Islamic Boarding School with the hope of having good Arabic and English skills, the same is done by Kertadi, the head of Bayan Village, who is currently also boarding his child at Tahfidz Azzain Islamic Boarding School Bogor because want his son became a hafidz. Currently, the child has been able to complete memorizing 30 Juz but is still deepening his knowledge of hadith.

### **4. Part of public customary knowledge of procedures practice worship**

Islamic educational institutions such as madrasas and TPQ certainly have a curriculum that prioritizes students' knowledge regarding the implementation of worship, both muamalah and ubudiyah. This is what differentiates it from general education institutions, therefore every student who finishes studying at a Madrasah certainly has the ability in matters of religious jurisprudence such as how to purify himself, pray, fast, give zakat, Hajj and other forms of worship.

Students who study at madrasas or who have graduated already have knowledge in carrying out religious practices. Therefore, those who have religious awareness are able to carry out purification, ablution and prayer. This understanding is usually passed back to their families, as is the ability to read the Koran. Their abilities can provide color when the month of Ramadan arrives by carrying out tadarusan at the mosque, mostly from the younger generation. We rarely find people from among the elderly or elderly in the mosque to carry out worship except for a few people whose religious awareness has emerged

due to God's guidance. There is also no interest in learning from older figures or elders because they feel it is too late, so they only support the children of their generation in studying religion.

### **5. Involvement of indigenous communities in managing Islamic educational institutions**

The provision of Islamic education in the Bayan indigenous community is still ongoing today in various forms including TPQ, Majelis ta'lim and Madrasah. In the implementation process, indigenous communities are involved in providing contribution towards the development of the institution. In organizing the Koran education park, they were involved endow land for development Islamic Prayer Room as a place for children to learn the Koran and other Islamic religious knowledge, this was done by Raden Gedarip, they were also involved in mutual cooperation activities to also be involved in providing a home as a place for children to learn the Koran, this was done by Raden Kinarian and Mr Tasman. Apart from being involved in providing infrastructure, indigenous communities are also involved in mutual cooperation activities in repairing places of worship such as mosques.

Indigenous people who have religious knowledge are also direct educators in Islamic education such as TPQ and Madrasah. Apart from that, they are also involved in provide lecturer in filling the ta'lim assembly as done by Raden Mawadi as Head of West Bayan Hamlet, he also took part in raising funds for the construction plan for the Nurul Hidayah Mushalla which will be built in West Hamlet.

Apart from being involved in developing non-formal institutions, they are also involved in developing formal institutions such as Madrasahs which already exist in the Bayan indigenous community area. For those who have completed a bachelor's degree in

education, they are involved as educators and have also been school principals in Madrasahs, this was done by Raden Kertajuana, Raden Kinarian as Treasurer BOS and Raden Sutrukusuma. They are part of the community and traditional youth leaders who are still involved as administrators at the Madrasah.

## **B. The Impact of Islamic Education on Customs *Wetu Telu Bayan***

### **1. The shift in beliefs of some indigenous peoples towards myths**

The presence of Islamic education in the Bayan indigenous community has unknowingly been able to shift a bit of tradition due to the erosion of beliefs in the myths they previously believed in. The myth that has become a strong doctrine is that if they dare to do something that does not come from their ancestors, they will experience disaster, bad luck and even death. However, the presence of Islamic educational institutions has opened the minds of some of them to dare to try doing things that are new and different from those given to them by their ancestors. What is different is the courage of some indigenous peoples in changing the characteristics of their house buildings previously It was made with a simple building made of bamboo fences, alang-alang or coconut leaf roofs and clay floors, but now it has been transformed into a modern building with ceramic floors, brick fences and zinc roofs. This happens to people because their beliefs about myths are eroded by the presence of Islamic education.

Apart from shifts in house buildings, shifts also occurred in utensils that are usually used in carrying out traditional rituals, such as the use of cooking utensils and other utensils. Cooking utensils during traditional rituals used to be made of clay, other utensils such as for melting chili sauce by pounding it on dimples, but now everything has changed with the times

Where These tools are no longer used but use other tools such as pans as cooking tools and hellers as tool for pounding chili sauce. Likewise, in the marriage procession in traditional communities, there is a slight change in tradition because Islamic teachings provide a reasonable understanding. Before many indigenous people got their education Islam, the tradition of marriage in indigenous communities was very burdensome for teenagers.

The tradition of stealing has become commonplace among the Bayan traditional community and the Sasak community in general, but there is something burdensome for young women from the eastern Bayan traditional region, the inner region of Kampu, that their daughters must be paid with a dowry of 12 buffalo as a condition for getting a guardian. marriage, so as a result of this customary policy, many girls from the village Bayan Timur are not approached by young people. However, the customary policy has now changed, namely that the dowry of 12 buffaloes is still paid whenever the bridegroom can afford it and is not a condition for obtaining a marriage guardian and the buffaloes can be replaced by cows of an unspecified size and age.

Apart from that, the aji kerama sorong handover event requires the use of a predetermined amount of money changed using paper money. This is the condition of the shift in belief that is currently occurring among the Bayan indigenous people, which is not being realized, as the impact of education that continues to develop, especially Islamic education whose teachings are not burdensome for its followers. Some forms of belief shift public customs can be seen from the following changes to the houses of the Segenter traditional community in Sukadana Village.

Figure 4. Changes in the shape of the houses of the Bayan traditional community



Changes in building form that occur in indigenous communities *Wetu Telu* The parrots were not caused by earthquake housing assistance. Because the changes in the shape of the building occurred before the earthquake came. This change occurred because of the education that entered the lives of the Bayan indigenous people, especially Islamic education obtained both in public schools and those with religious nuances. The existence of Islamic education obtained by the community can open up space for them to think logical and reasonably. Before education came into the lives of indigenous peoples, they lived in fear of superstitions and myths that sometimes didn't make sense. So, they don't dare to replace the cultural symbols they found from their ancestors because they worry There will be disasters that will befall them, but after some of them received Islamic education in formal and non-formal institutions, several cultural symbols such as the shape of buildings have changed with the times. The introduction of Islamic teachings made them believe that the good and bad fate that befalls a person is because of the will of Allah SWT, not because of changes in the shape of buildings. However, this kind of thinking occurs among indigenous groups who have received Islamic education, mostly from the younger generation, but there are also some of them who until now do not dare



to change these cultural symbols, especially from older figures who have never received Islamic education.

## 2. Be open to other groups

The Islamic education received by the Bayan indigenous community has been able to give birth to an indigenous community *Wetu Telu* which is open in the sense of not closed, no fans Excessive respect for ancestral traditions, some of them, apart from preserving ancestral traditions, also implement the values of Islamic teachings. Zaenuddin stated that the traditions of Islam during the 5th century are still seen to maintain the concept of Islamic teachings *Wetu Telu*. Practice the teachings *Wetu Telu* In the midst of this ideal Islamic teaching, it is motivated by several foundations, namely as a vehicle for caring for ancestral traditions, the transformation of the symbolic meaning of ritual ceremonies is carried out with the provision of rational logic, theologially, the practice of teachings. *Wetu Telu* which is carried out by Muslims five times based on the doctrine of the Qur'an and the Prophet's sunnah. (Mansyur, 2019)

Beside Moreover, some of the indigenous peoples were even directly involved in the management of Islamic mass organizations such as NW and the Tablighi Jamaah movement, and they are still active today. Nurbakti and Raden Kinarian as alumni of the Nahdatul Walahan Islamic boarding school are part of the management and sympathizers who have an important responsibility in maintaining the continued existence of Islamic education programs among indigenous communities. Currently, they are active as administrators of the NW organization in the Bayan District area.

Apart from that, the tabligh congregation's da'wah movement group has also succeeded in recruiting their members in the Bayan indigenous community area. Several figures and

traditional communities were involved in this movement and are currently still very active in preaching and building Islamic education, among them are Kertadi Penghulu Bayan Village, Raden Mawadi Kadus Bayan Barat, Raden Madi Kusuma, former head of Bayan Village, Hambali, Mariono, Halim, Sukati, Ali Hotman, Ardi and others.

However, for people who have not been touched by Islamic teachings, they still have a closed attitude, that is, they are excessive towards tradition in the sense of not wanting to accept outside teachings apart from the teachings they have received from their ancestors. Closed communities are very few in number and are located in remote areas, namely in Sembageq Hamlet. They are still *Bayan* in all things, both education and lifestyle. This is because their attitude is very closed from the outside world because they worry something undesirable will happen, such as disaster or bad luck.

## C. The attitude of the Bayan indigenous people towards Bayan customs

The presence of Islamic education for a long time among indigenous communities *Wetu Telu* Bayan was able to create an open attitude among the majority of the Bayan indigenous community, although there are a small number who still have a closed attitude. An open attitude is an attitude shown by indigenous peoples in accepting and supporting Islamic education among the Bayan indigenous community, while a closed attitude is an attitude shown by some indigenous communities who do not accept or support Islamic education occurring among the Bayan indigenous community.

Indigenous communities who have an open attitude are scattered in the Bayan traditional community area, such as Loloan Village, Anyar Village, Sukadana, Karang Bajo and Senaru, while traditional community groups who have a closed attitude are also scattered in the traditional community area, but their numbers are very small and they usually live in inland areas.

The main factor that causes the birth of these two attitudes is education. The Bayan indigenous people who have an open attitude usually have received education, in contrast to the indigenous people who have a closed attitude trend not getting an education.

A number of characteristics indigenous people *Wetu Telu* Bayan which has an open attitude is accommodating towards Islamic education so that they support the younger generation and their children in getting Islamic education, most of them have been to school, some of them carry out the commands for prayer, fasting, zakat and hajj if they don't do it but they support and continue to encourage their children to carry out these orders, some of them collaborate Islamic culture with local culture, most of them come from the younger generation who have received education and a small part from the older generation, come from various professions such as farmers, planters, ASN, The National Police, regional honorary and contract personnel, as well as village officials, most of them live in areas reached by public transportation and access technology which is good.

Meanwhile, the characteristics of those who have a closed attitude are: resist towards the teachings of Islam so that they do not easily accept teachings other than those of their ancestors, for fear of being affected by calamities and disasters that may come to them at any time. They own low level of education and have never been to school, they purely carry out ancestral traditions and do not dare to collaborate with culture, they do not carry out the commands for prayer, fasting and zakat and hajj according to Islamic teachings, they come from the older generation and very few from the younger generation, their profession is usually as farmers, planters and livestock breeders, they live in the interior of indigenous people's territories so it is difficult to access public transportation and their houses are simple buildings made

of bamboo fences, thatched or coconut leaf roofs and dirt floors.

Indigenous people who have an open attitude are larger in number, this is because the majority of indigenous people receive education in public and private schools, both in formal and non-formal institutions. And the amount of type openness will continue to increase as indigenous peoples' awareness of the importance of education for their generation increases. Those who have received Islamic education in Madrasas, TPQ, public schools, and ta'lim councils have an open attitude towards Islamic teachings so that they are involved and support Islamic education activities in both formal and non-formal settings. Even though they are involved in Islamic education, they also do not abandon their ancestral traditions and maintain them as a form of respect for their ancestral heritage. If the ancestral traditions conflict with Islamic teachings, they replace them with other processions as long as they do not abandon the substance of the ancestral traditions. such as the use of animal blood during aqiqah and at the event of death in their family. But for indigenous peoples *Wetu Telu* who are still shallow in religious knowledge and do not know the halal and haram laws, the use of these materials is still done depending on understanding *kiai* customs and families of indigenous communities.

For the indigenous people who know and understand the ideal Islamic teachings if there are any from the family of those who died, in the management of the remains other than by *Kiai* Customs are also carried out by Ustadz, for example when praying for corpses. After *Kiai* prays on the berugak, then according to the family's request, the body is taken to the mosque to be prayed by the Ustadz and the general public. After the funeral, if the family wants the event to continue until *Gawe pati* usually, they collaborate with remembrance until the end of the event *Gawe pati*.

This incident was carried out by Raden Nurjati from East Bayan Hamlet

when his wife dies. After the burial of the body, a traditional procession is carried out, starting from the event *nelung* until *nyiwag* which was accompanied by remembrance activities in the evening and attended by indigenous people. The following is one form of cultural collaboration carried out by the Bayan indigenous community during death events. When arranging the body, it is carried out on the *berugak*, starting from the washing and also offering prayers which are carried out by *Kiai* custom, if there is a request from the family of the deceased to carry out *zikr*, at night the above *zikr* event will be carried out *Berugak*

Finished *Kiai* praying for the corpse, indigenous peoples who know the procedure for praying the corpse may join in praying for the corpse. Meanwhile, the picture on the right shows that there is a remembrance activity on the *berugak* in the house of the family who died at night. This cultural collaboration activity is not carried out by all indigenous communities, usually those who carry out cultural collaboration are people who have received general education or Islamic education and will be carried out if there is a request from the family of the deceased.

Samedi also carried out cultural collaboration when her first and second children were born. Apart from using local traditions *Buang au*, also by using the traditions of Islamic teachings, namely *aqeeqah* which includes the reading of the promise, remembrance of prayer. If in implementing local traditions, there is something that is contrary to the teachings of Islam, he removes it, such as the ritual of using chicken blood to be placed on the forehead of the baby who is given that name. However, a series of rituals that do not conflict with the Shari'a in Islamic teachings are still carried out. in *aqiqah* activities. Apart from that, cultural collaboration also occurs during weddings using a combination of Islamic culture and local culture. For example, at wedding ceremonies, some indigenous people wear

caps and some use brooms. as seen in the following image.

The Islamic education received by some of the Bayan indigenous communities has been able to impact positive change even though not all indigenous communities carry out cultural collaboration, because it depends on the request of the family organizing the ritual. Usually, the public who have received Islamic education carry out this collaboration, but for the public those who are not touched by Islamic education, of course still use traditions obtained from their ancestors without any collaboration. This is usually from elderly or elderly figures and they do not have a generation or children who have not received religious education in both formal and non-formal institutions. However, they are not against community groups that have partially collaborated with their culture, as long as they do not abandon ancestral teachings as a form of identity for the Bayan indigenous community.

Various forms of Islamic education implementation activities occurred in public Bayan custom, and has been able to group them into two parts, namely *Wetu Telu type inclusive* And *Wetu Telu type exclusive*. Group *Wetu Telu type inclusive* are indigenous groups *Wetu Telu moderate*. This group, apart from implementing perfect Islamic teachings, also does not leave. Their customs are expressed in various forms of traditional rituals. Meanwhile, indigenous community groups *type exclusive* is a group of people who still fans with its traditions and this group does not easily accept teachings from outside, so we cannot find religious practices according to ideal Islamic teachings in this group because they are still closed off, every ritual they perform is of course sourced from the teachings of their ancestors.

The phenomena that occur in the Bayan indigenous community have a relationship as stated by Robert Redfield in theory: *great tradition and little tradition* culture, big traditions and small traditions

(Redfield, 1956). that Islamic education was obtained by the Bayan indigenous people through activity education in formal and non-formal institutions is part of *great tradition* which changes the way of thinking so that it can shift existing beliefs, but not all of them.

In the reception theory, a law can be enforced if it has been accepted by applicable customary law without any conflict, religion can be accepted by society if its teachings do not conflict with the culture of the community, conversely, religion is rejected by the community if the culture of the community differs from religious teachings. By accepting Islamic religious values through the provision of Islamic education, the cultural structure of local indigenous communities can change. These changes are called fundamental assimilation also just changing the elements is called acculturation or initially acculturation then becomes assimilation (Pongsibanne, 2017). But what happens to indigenous communities *Wetu Telu* when accepting Islamic teachings is to collaborate their traditions with the values in Islamic teachings. Apart from carrying out ancestral traditions, indigenous peoples carry out perfect Islamic teachings such as prayer, fasting, zakat and pilgrimage for those who can afford it.

Yusrifa also stated that developments over time *Wetu Telu* seen from several aspects; *First* religious practices such as prayer, fasting and pilgrimage. At the beginning of its emergence (1400-1965), prayers were performed less than five times a day and some religious practices could be represented by religious leaders. This finding is very important to clarify because what researchers interpret in terms of prayer services and other religious practices are processions. *adat gama* which resembles the practice of worship in Islam. The correct statement is, during that period they did not know how to perform prayers and other religious practices so that most of them did not perform the worship but instead carried

out rituals. *adat gama*. None of the Bayan traditional figures admit that they are religious *Wetu Telu* which summarizes prayers and other acts of worship but they all admit that their religion is Islam like another Islam. Furthermore, during the New Order era (1966-1998), indigenous peoples prayed five times a day, whereas post new order period (1998-now) there are no clear differences between followers of Islam *Wetu Telu* with formal Islam, because at this time it had entered into *da'wah* done by the teachers through Islamic educational institutions.

Meanwhile, in terms of traditional rituals, at the beginning of their emergence (1400-1965), they carried out various traditional rituals, for example during the birth ceremony, the death ceremony, namely burial of nusur land, the third day was *nelung*, the seventh day was called *nyituk*, the ninth day was called *nyiswaq*, the fortieth day is called *matang pulu*, the hundredth day is called *nyatus* and the thousandth day is called *nyiu*. Furthermore, during the New Order period (1966-1998), they continued to maintain the same procession without the slightest change, as well as in the post-New Order period until now there has been no change at all. (Yusrifa, 2016).

## CONCLUSION

Collaboration in the implementation of formal and non-formal Islamic education over a long period of time among indigenous communities *Wetu Telu* Bayan gave rise to growing self-awareness in some indigenous communities regarding the importance of Islamic education for themselves and their generation. So now for some of them who are aware of this, of course they carry out the commands in the ideal teachings of Islam such as praying, fasting, reading the Koran, wearing the hijab and other forms of worship. If some of them don't do it, they support their children and the younger generation to receive Islamic education. Besides, some of them can think *inclusive* and logical so that they have the courage to change cultural symbols to suit the times, such as changing the shape of house



buildings and replacing utensils in traditional rituals.

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