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Acculturation of local culture and Islamic teachings in Bayan, North Lombok Regency: A review of symbolic interaction in cultural communication

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Abstract

This research discusses the acculturation of local culture and Islamic teachings and how it is practiced in daily life in Bayan, North Lombok Regency. The purpose of this research is to find the acculturation of culture and Islamic teachings as well as the meaning of symbols agreed upon by the community in practice by the Sasak people of the Bayan tribe. This research is a descriptive analysis type of qualitative research. The subjects of this research are traditional leaders and community leaders who are native Bayan people who know the ins and outs of Islam in Bayan. The data collection techniques used are observation, interview, documentation. Then the data analysis techniques used are data reduction, data presentation, and conclusion drawing (Verification). The results showed that the understanding of animism and dynamism of the Bayan community before knowing Islam contributed to a new culture in the religious practices of Wetu Telu Islam. In practice, Wetu Telu Islam is different from the real teachings of Islam. Customary rituals must be involved in the practice of Islam so that their perception of performing religious rituals means following the traditions of the ancestors practiced for generations. Symbolic meaning in the symbols of Wetu Telu Islamic rituals is carried out by each individual actively and voluntarily so that in the end each individual has a role in the implementation of the ritual. The communication process then occurs in the formation of the role. so that the wider bayan community privileges the meaning behind the Wetu Telu Islamic symbols.

Keywords: Cultural Acculturation, Islam, Symbolic Interaction, Communication

1. Introduction

Long before Islam came to Indonesia, animism and dynamism, Hinduism and Buddhism, and social traditions had developed. The people who lived in these societies were influenced by the various ideas and traditions that existed in their communities. With the entry of Islam, Indonesia again experienced the process of acculturation (the process of mixing two or more cultures due to cultural mixing and mutual influence), which gave birth to a new culture, namely Indonesian Islamic culture. The entry of Islam does not mean that the culture of Animism, Dynamism, and Hinduism, Buddhism is lost. The same thing happened in one of the areas of North Lombok Island, namely Bayan village. This area has a very unique and interesting religious tradition, different from the beliefs of the community in general.

In addition, according to some historians, before Islam entered the island of Lombok, the native Sasak people had a traditional religion, namely Boda, a term for the indigenous people of Lombok. Since the beginning of the emergence of Islam on Lombok Island, there have been several differences in values that contradict local traditions and culture. This caused a dialectical process and produced a local color of Islam called Wetu Telu Islam in Bayan, North Lombok. (Suhartini & Baharudin, 2021)

This identification of Wetu Telu, which is closer to traditional religion, and Waktu Lima, which is closer to Samawi religion, is not a total separation. There are values that Waktu Lima has that are also embraced by Wetu Telu. The use of Arabic prayers is taken from universal Islam. The inclusion of Qur'anic verses in Wetu Telu religious practices is an esoteric quality that, however, does not substantially alter its animistic and anthropomorphic forms (Suhartini & Baharudin, 2021)

Cultural acculturation is the process by which one's culture is modified through contact or direct exposure to another culture. This means that the process of cultural acculturation is

the process of mixing different cultures without eliminating the cultural characteristics of one of them. The introduction of Islam to the northern part of the island, especially Bayan, led to cultural acculturation between Islam and the local culture of the local population. At that time Islam was accepted voluntarily by the people of Bayan and when Islam entered the preachers or broadcasters of Islam did not carry out coercion in embracing religion. Islamic preaching is delivered gently because the basic concept of spreading Islam is *Rahmatan Lil Alamin*.

Symbolic interaction focuses on the importance of shaping meaning for human behavior, whereas symbolic interaction theory cannot be separated from the communication process, because initially, the meaning is meaningless until finally it is interpretively constructed by individuals through the interaction process, to create meaning that can be agreed upon together. (Suhartini & Baharudin, 2021)

From a different source according to Blumer in Griffin, there are three principles in symbolic interaction, namely those related to meaning, language, and thought. Human actions towards other people or objects depend on the meaning given to these people or objects. In the context of symbolic interaction, the meaning cannot stand alone, but as a result of social interaction, where values and beliefs are exchanged. Meaning is not inherent in the object, but the meaning is negotiated through the use of language. In the end, the interpretation of symbols carried out by individuals is modified by the thought process of each individual (Tripambudi, 2012)

2. Method

This research is a qualitative research type of descriptive analysis because the data that will be collected is descriptive analysis data where the researcher will analyze the phenomena that are taking place in the field and describe them in the form of words that are presented systematically, accurately, and clearly about the characteristics, properties and objects studied. So that researchers can obtain broader and in-depth information regarding matters that are the subject of discussion and answers must be found by existing facts. Then the data analysis techniques used are data reduction, data presentation, and concluding (verification). The data collection techniques used by researchers are interviews, observation, and documentation. With qualitative research, the researcher hopes to obtain data with clear and meaningful facts and sources, so that the researcher achieves his goal of finding cultural acculturation and Islamic teachings in everyday life and the meaning of symbols by the Sasak Bayan Tribe community, North Lombok Regency.

3. Results and Discussion

Bayan Beleq Ancient Mosque

Sunan Pengging, a follower of Sunan Kalijaga, came to Lombok, around the 16th century. The ancient bayan beleq mosque was built around 300 years ago. Other sources say that Islam entered Lombok, especially Bayan, in the 14th century brought by Sheikh Muter Jagat and Sheikh Muter Langit. The history of the founding of the ancient mosque of Bayan Beleq is still confusing. Some say that this mosque was founded by the Penghulu who was the first person in Bayan to embrace Islam. Another source says that it was Sunan Giri who founded the ancient Bayan Beleq Mosque along with the granting of an empty plot of land by the king of Bayan at the time. There is also a mention that this mosque was built by Sunan Prapen or by the name of Pangeran Senopati who was none other than the grandson of Sunan Giri.

Based on the results of the researcher's interview with a traditional leader in Bayan, he explained that in the past at the Bayan Belek Mosque, gongs were placed at the left and right entrances. According to the informant, before the Bayan community converted to Islam, they had to hit the gongs at the entrance on the right and left, as a sign that they had embraced Islam.

The acculturation between Islamic teachings and culture at the Bayan Belek Mosque is marked by the existence of this gong, a new culture in embracing Islam also occurs. It is said that the gong on the right door means monotheism while the gong on the left means Rasulullah, before entering the mosque the Bayan community at that time had to read two sentences of shahada while hitting the gong (Riyajim, 2021).

Bayan's Customary Prophet's Birthday Tradition

The influence of the spread of Islam on the island of Lombok cannot be separated from the important role of Wali Songo who preached in the land of Lombok around the 16th century. With the Beleq Bayan Mosque worship center, Islamic teachings merged with Sasak customs and gave birth to the tradition of Maulid Nabi Bayan custom. The Maulid Nabi adat bayan activity is carried out for two days after the commemoration of the birth of the great Prophet Muhammad Saw on 12 Rabiul Awal, which is calculated based on the Sereat (*Sharia*) of the bayan religious custom known as "Mulud Adat Bayan". Two days after the count, then on the 14th and 15th of the early Rabiul, the Sasak tribe community, especially the Bayan community, commemorated the birth of the prophet Muhammad in the traditional Bayan tradition. The series of events of the traditional bayan prophet's Maulid activities start from crops to "Inan Meniq" or women who receive crops from residents who will later be processed into dishes (dishes) to be presented to scholars and Sasak traditional leaders on the next day, the second day of the traditional Mulud.

After the handover is received, Inan Meniq continues with the "Menyembeq" activity, which is a sign on the forehead from the betel leaf pamaan on each forehead. The Menyembeq activity must be straight up this symbolizes the Divinity of Allah SWT. In the evening the traditional leaders begin to perform the traditional ritual of "Ngegelat", which is to dress the inside of the ancient mosque room with meaningful symbols. When the Gerantung drum players enter the courtyard of the ancient bayan mosque, it indicates that the "Peresean" event, a battle between two young men using rattan as a battering force and a shield made of cowhide, is about to begin. According to one of the bayan traditional leaders, Peresean has a symbolic meaning as a form of the inner struggle of the local community to embrace the teachings of Islam.

Then on the 15th of Rabi'ulawal, traditional women carry out the activity of "Nepiq Beras" which is cleaning the rice then continuing with "Misoq Meniq" washing the rice. Misoq Meniq is carried out by women in a state of purity when carrying out Misoq Meniq, they are not allowed to turn their heads and cut the line of speech. The location of Misoq Meniq is also specialized, namely the Lokoq Masan Segah spring which is sacred to the local community. In the afternoon, the praja mulud, or young men who are dressed up to resemble two bridal couples are accompanied together from the house of "Pembekel Beleq Bat Orong" (Customary Stakeholder) to the Bayan Ancient Mosque with dishes and side dishes. Praja mulud depicts the process of marriage between Adam and Eve which is symbolized by the bride and groom. The serving of food symbolizes the close relationship between food and women, women have fed their children before breathing life.

Posan tradition (offering)

The Posan (Pesaji) tradition is a traditional ceremony carried out by the Wetu Telu Islamic community when circumcising boys and this tradition is still carried out today. The Wetu Telu Islamic community is also a strong believer in Animism and Dynamism. The origin of the Wetu Telu Islamic community is a mixture of beliefs from Animism, Dynamism, Hinduism, and Islam (Najmuddin & Nazri, 2019). Lombok people are strong in animism and dynamism or old beliefs, if they perform their religious ceremonies, they use offerings to worship their gods. Then the Islamic preachers changed the beliefs of the Sasak people gradually, as offerings were changed to the form of food dishes, snacks, and fruits (Pesaji), which were given to people who

participated in all religious ceremonies at that time, one of which was in the religious ritual of circumcision or Posan.

Wetu Telu

Goris in Aantekeningen Over Cost Lombok, states: Before Islam came, Lombok for a long time had experienced the influence of the religion of Hinduism Buddhism which came from Java. Islam entered Lombok Island in the 16th century AD, and the spreaders were Javanese preachers under the leadership of Sunan Prapen, one of the sons of Sunan Giri (Wali Songo). Based on local history recorded in various histories, it is stated that Sunan Giri was responsible for the introduction of Islam to Lombok in 1545 AD. The development of Islam on Lombok Island is a new history in changing the religious beliefs of the Sasak tribe into Muslims. Sunan Prapen was sent by his parents to lead an army to Lombok, Sumbawa, Bima, and Dompu to preach Islam. After defeating the Hindu kingdom of Majapahit, the Islamic ruler of Java, Sunan Giri's envoys sent their messengers to various regions in the archipelago. The envoy sent to Lombok and Sumbawa was Prince Prapen who was often called Sunan Prapen. Sunan Prapen arrived at Labuan Carik (Anyar beach), now the town of Bayan sub-district. According to another source, Islam entered Lombok through the north (Bayan) on the orders of Sunan Pengging from Central Java at the beginning of the 16th century AD (Najmuddin & Nazri, 2019).

The Islamic broadcasting strategy used by Sunan Giri directed three of his students, namely Lembu Mangkurat to Islamize the Banjarmasin area, Dato' Banda to Islamize Makassar, and Sunan Prapen, Sunan Giri's son, to Islamize the islands of Lombok, Sumbawa, and Bali. Sunan Prapen came to Lombok Island with several followers and scholars from Java. Some of them were good at playing puppets. Islam spread in Lombok through the art of Wayang. In general, the clerics who came with Sunan Prapen from Java had a strategy of proselytizing by first Islamizing the ruling kings. The first person to accept the teachings of Islam at that time was Raden Mas Pahit, who was followed by most of his people. It seems that the preachers of Islam acted gently, meaning that the teachings of Islam were taught in stages following the ability of those who accepted it or according to the ability of those who accepted it. Furthermore, if they succeeded in Islamizing one village, then the preachers moved to another village by leaving a scholar to complete and accompany the king. The scholars were tasked with perfecting the teachings of Islam in stages. The first stage of the spread of Islam was through the kings, who issued orders to their subjects. This can be seen in the example of every boy who is seven years old or before puberty, is required to be circumcised. At that time the people of Lombok were strong in animism and dynamism or old beliefs, if they performed their religious ceremonies, they used offerings to worship their gods. Then the Islamic preachers changed the beliefs of the Sasak people gradually, as offerings were changed into the form of food dishes, snacks, and fruits (Pesaji), which were given to people who participated in all religious ceremonies at that time, one of which was in religious rituals.

In the past, the way people who wanted to enter Islam used a Gong, in the sense that the Gong would be placed in front of the entrance to occupy the right (monotheism) and left (Rasulullah) after which they were gathered by the Kyai to splash water that had been read prayers, if these two things were done, they were said to have embraced Islam. As for other symbols used by the community in embracing Islam, through the Presean tradition, this tradition by community is considered as a meaning of fighting with oneself in terms of belief in embracing Islam. Another thing that makes someone recognized as Muslim is one of the religious rituals, namely Posan or Pesaji, known as circumcision (Riyajim, 2021).

The two sentences of the creed were recited by the Wetu Telu adherents, after being spoken in Arabic, said Gedarip, continued in Sasak, for example: "Ashhadu Ingsun Sinuru anak Sinu

Anging stoken ngaraning Pangeran. Anging Allah pangeran. The truth is lan ingsun anguruhi. Setukhune nabi Muhammad messenger for the sake of Allah. Allahhuma shali Allah sayidina Muhammad". Meaning: We promise (testify) that there is no God but Allah, and we believe that Prophet Muhammad is the messenger of Allah. It is called a 'pledge' because it recognizes the acceptance of Islam (Rasmianto, 2009)

The Sasak community living in Bayan Village adheres to a religion called Islam Wetu Telu (IWT). The name IWT was given to the followers of Islam who live in Bayan because they only follow the three pillars of Islam (Shahadatain, prayer, and fasting). As for other origins, Wetu Telu departs from the philosophy of life so that it can be interpreted through three principles starting from the process of being born or having children and animals that give birth to their children as well, then life occurs because of the process of hatching (Mentelok) like birds, and the process of life through the process of growth (Mentiwok) like plants. This philosophical meaning was obtained by the authors directly through one of the traditional leaders Amaq Riyajim, this meaning by the authors found in several previous findings. As for the acculturation connection at that time in the historical record, there are similarities in the language and culture of Lombok and Java. The mention of mosque furniture such as Ketib is addressed to the person who acts as Khatib during Friday prayers and Eid prayers). Mudin is in charge of managing the mosque or Marbot, Lebe acts as a Muezzin. The gamelan is an instrument accompanying the Sasak tradition, namely Presean which is often displayed on the commemoration of the Prophet Muhammad (Riyajim, 2021).

As for the strategy of spreading Islam in the 16th century by Sunan Prapen by gathering the elders at the time because the island of Lombok had unity, because all received Islamic law from Bayan, so after their return, they immediately built a mosque (the island of a thousand mosques). The three that still maintain their originality are Bayan, Rembitan, and Pujut. Besides using puppets (Riyajim, 2021).

Discussion

Analysis of Acculturation of Islam and Local Culture of Bayan community and its practice

Islam is a universal religion, in its teachings which are always open, can adjust but remain selective. Open in the sense that it can accept input from outside along with being selective in accepting new knowledge and culture because the main teachings of Islam cannot be replaced but can be melted or adapted to the culture encountered. These are the possibilities that occur to cause acculturation between religion and culture.

The Islamic broadcasters in their preaching used a conditional approach, meaning that the process carried out adjusted to the conditions of the community at that time. So many customs and habits that are not in harmony with the teachings of Islam are not opposed. Through the explanation of cultural acculturation above, culture is used as a means of spreading Islam through cultural differences in each region as well as Bayan. The culture referred to in this case is culture as an intermediary that is still preserved by its formers and the next generation. One example refers to the ancient mosque building, the Bayan community always maintains the authenticity of the building as one of the historical concrete forms of the entry of Islam so that the next generation does not stay in the story alone. Thus, the Wali Songo used this cultural method very intensively. If we revisit the system approach to culture, there are eight approaches, one of which uses a religious approach by giving meaning and motivation to life outside of the material aspect, namely the spiritual aspect or something that means supernatural.

So, acculturation in this section lies in language and culture. Where in language the mention of mosque furniture comes from Javanese words which are still used by the Bayan community according to the findings of the authors when conducting interviews, art in the form of gamelan is also an acculturation by the Javanese community as a music to accompany Presean which is

still found every implementation of this tradition. Through the exposure of acculturation above, starting from traditional clothing, mosque buildings, circumcision, offerings, Maulid celebrations, and Eid al-Fitr, the acculturation of the Bayan community is still practiced.

The entry of Hindu-Buddhist culture and animism and dynamism beliefs in Indonesia led to the emergence of acculturation. Mosques are one of the patterns and manifestations of Islamic development and are seen as one of the most important Islamic cultures. The Bayan Belek Ancient Mosque is the first mosque built in Bayan. In the Bayan Belek Ancient Mosque, there is a very simple preaching pulpit. This pulpit is placed to the right of the mihrab, approximately 1 m from the west wall, consisting of three main parts, namely the base, seat, and top. The base of the pulpit has a step, a supporting pole, and the floor of the pulpit. In the center, there is a seat. At the top of the Pulpit, there is an interesting thing, namely a dragon decoration whose body is decorated with three stars with angles 12, 8, and 7. The number 12 symbolizes the month, the number 8 symbolizes the alip windu year and the number 7 symbolizes the day. In addition, on the walls of the mosque, we can find 3 interesting symbols as well, namely symbols in the form of trees, chickens, eggs, and monkeys. In addition, in ancient times in the Bayan Belek Mosque, a gong was placed on the left and right of the mosque door as a symbol that someone had embraced Islam. We also find Tampe Mimbari, a cloth covering the lion's head-shaped pulpit, and a snake on the stick.

If we look at it using Herbert Mead's theoretical approach, the symbols of trees, chickens, and eggs found in Majid Bayan are signs that the Bayan community adheres to Wetu Telu Islam. The local community agrees that the three symbols represent their beliefs about Islam. Wetu Telu Islam, symbolized by the tree, chicken, and egg, means the beginning of life. The meaning of Wetu Telu is, Wet means container while Telu is the 3 elements of how life begins, namely growing, laying eggs, and procreating. These three elements are believed by the Bayan people to fulfill life in the universe. Then Wetu Telu according to one of the traditional leaders in Bayan is not a tradition, nor a religion but a meaning of life that occurs in the universe, therefore humans and other creatures are a small universe as creatures that are completely dependent on the universe.

The big and thunderous sound of the gong during the ritual of reciting the two sentences of shahada symbolizes the shaking of the hearts and bodies of converts when they first recognize Islam as the true religion because the power of the meaning of the two sentences of shahada which is so sacred is illustrated by the big sound of the gong that shakes the body. During this gong beating ritual, there was no element of coercion for the Bayan community at that time, if they refused to convert to Islam then they were invited to leave the mosque area. Meanwhile, the symbol of the lion's head inside the mosque pulpit means that Islam remains fierce, brave, and fearless in broadcasting Islam, while the snake image on the stick signifies Muslims who are truly convinced and upright to establish Islam. The combination of symbolic meanings by the Bayan community then forms an acculturation or a new style of Islam. This acculturation then makes Bayan the only region that has a different understanding of Islamic teachings on Lombok Island.

One of the basic ideas of symbolic interaction theory is society. The different traditions of Islamic practices in Bayan are still preserved because of the social relations that are created, built, and constructed by each individual in the community. Then the religious rituals are performed by each individual actively and voluntarily, so that in the end each individual has a role in the implementation of the ritual. The communication process then occurs in the formation of the role. The meaning of Wetu Telu as a symbol of religious rituals, then giving meaning to symbols in the implementation of Maulid days such as Menyembek, Inan Meniq, Ngengetat, Peresean, Nepiq rice, Misoq Meniq, and Posan traditions are all the result of a communication process which initially the meaning is meaningless and in the end, it is

constructed, created interpretatively by the Bayan community through interaction then creates a meaning that can be agreed upon together.

In practice, these religious traditions and rituals are then preserved from generation to generation without changing the meaning of the symbols that have been mutually agreed upon so that in the end Wetu Telu Islam in Bayan still exists and is even difficult to change. The understanding of Wetu Telu symbols can only be understood by them because traditional leaders and the local community always communicate these symbols to their descendants so the Bayan community widely privileges the meaning behind the Wetu Telu Islamic symbols.

4. Conclusion

From the data obtained in the field, several conclusions can be obtained that can direct the final results of this research. According to the data from the researcher's observation, it can be concluded that the acculturation process of Javanese customs in the form of gamelan and gong brought by the guardians in ancient times was a form of effort in spreading Islamic law, where then the mosques in Bayan at that time were decorated by art tools. The understanding of animism and dynamism of the Bayan community before knowing Islam also contributed to a new culture in the religious practices of Wetu Telu Islam. In practice, Wetu Telu Islam is different from the real teachings of Islam. Customary rituals must be involved in the practice of Islam so that their perception of performing religious rituals means following the traditions of the ancestors practiced for generations. Symbolic meaning in the symbols of Wetu Telu Islamic rituals is carried out by each individual actively and voluntarily so that in the end each individual has a role in the implementation of the ritual. The communication process then occurs in the formation of the role. so that the wider bayan community privileges the meaning behind the Wetu Telu Islamic symbols.

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