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## Qur'anic and Hadith Values in the Dile Jojo Tradition to Commemorate the Coming of *Lailah al-Qadr* in Lombok

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### Abstract

*The culture of Muslim communities is influenced by the dialectic between religious teachings and local traditions where Muslims live. This article aims to explore the Dile Jojo tradition, also called Maleman in Lombok, which is influenced by the religious understanding of Lailah al-Qadr. Data of this qualitative study using an anthropological approach were obtained from observation, interviews and documentation. This article shows that the Dile Jojo tradition is not only related to the history of the arrival of Islam in Lombok which was introduced by the ulemas as a reminder of Lailah al-Qadr, but also related to the history of the Sasak people towards lights. At a time when people were not familiar with electricity, Dile Jojo was used as a street light to lead to the mosque to carry out Tarawih prayers and deliver zakat fitrah. This tradition has various meanings for the Sasak people: the sign of Lailah al-Qadr, the descent of angels to earth, the arrival of the spirits of the dead, and symbols of light for life, gratitude, and hope. The Maleman ritual begins with breaking the fast together, blaming Dile Jojo, praying, and remembrance. This tradition is a form of acculturation between Islam and local Sasak traditions, where the implementation of the tradition is based on the spirit and values of Islam but at the ritual level it adopts local wisdom. The Islamic values embodied in the Dile Jojo tradition are based on the spirit of the Quran. This article argues that harmonization between Islam and local tradition has made this tradition easily accepted by the Sasak people and continues to this day as a socio-cultural identity for Sasak Muslims.*

## Kata Kunci

*Dile Jojor, Maleman, Lailah al-Qadr, Acculturation, Sasak Tradition*

## Abstrak

*Budaya masyarakat muslim dipengaruhi oleh dialektika antara ajaran agama dan tradisi lokal dimana muslim bertempat tinggal. Artikel ini bertujuan untuk mengeksplorasi tradisi Dile Jojor yang disebut juga dengan Maleman di Lombok yang dipengaruhi oleh pemahaman agama tentang Lailah al-Qadr. Data studi kualitatif dengan pendekatan antropologi ini diperoleh dari observasi, wawancara, dan dokumentasi. Artikel ini menunjukkan bahwa tradisi Dile Jojor tidak hanya terkait sejarah masuknya Islam di Lombok yang diperkenalkan oleh ulama sebagai pengingat Lailah al-Qadr, tetapi juga berhubungan dengan historis masyarakat Sasak terhadap lampu. Pada saat masyarakat belum mengenal listrik, Dile jojor digunakan sebagai penerang jalan menuju masjid untuk melaksanakan sholat tarawih dan mengantarkan zakat fitrah. Tradisi ini memiliki beragam makna bagi masyarakat Sasak: penanda Lailah al-Qadr, turunnya malaikat ke bumi, kedatangan ruh orang yang sudah meninggal, dan symbol penerang kehidupan, kesyukuran dan harapan. Ritual Maleman dimulai dengan berbuka puasa bersama, menyalahkan Dile Jojor, sholat, doa, dan zikir. Tradisi ini merupakan bentuk akulturasi antara Islam dan tradisi local Sasak, dimana pelaksanaan tradisi berdasarkan atas spirit dan nilai-nilai Islam pada surat al-Qadr, namun pada tataran ritual mengadopsi kearifan local setempat. Artikel ini berargumentasi bahwa harmonisasi antara Islam dan tradisi local membuat tradisi ini mudah diterima oleh masyarakat Sasak dan berlangsung hingga saat ini sebagai identitas social budaya muslim Sasak*

## Introduction

The Dile Jojor tradition or also known as the Maleman Tradition is a celebration of welcoming *Lailah al-Qadr* on the last ten odd nights of the month of Ramadan in the Sasak people of Lombok. It is called Dile Jojor because in this tradition it uses torch lights made from skewers of awl (traditional Lombok food) as lighting devices which are placed in corners of houses, roads, and public cemeteries. Apart from welcoming *Lailah al-Qadr*, the community also believes the spirits of the dead will visit the homes of their living families that night. The tradition of welcoming *Lailah al-Qadr* night also exists in various regions in Indonesia, such as the Ela-Ela

Tradition in Ternate and Seven Likur in Riau<sup>1</sup>, Malem Selikur in Central Java<sup>2</sup> and the Selo Buto tradition in Tidore<sup>3</sup> shows that *Lailah al-Qadr* becomes an important part of Muslim

<sup>1</sup> Susanto Jumaidi, "Tradisi Unik Masyarakat Kepulauan Riau Menyambut Lailatul Qadar," *Kompas.Com*, last modified 2013, accessed April 15, 2023, <https://www.kompas.com/stori/read/2023/04/07/140000879/tradisi-unik-masyarakat-kepulauan-riau-menyambut-lailatul-qadar?page=all>.

<sup>2</sup> Novita Rusdiyana, "Makna Malam Selikuran Ramadhan," *Surakarta.Go.Id*, last modified 2017, accessed April 15, 2023, <https://surakarta.go.id/?p=5833>.

<sup>3</sup> CNN Indonesia, "Selo Buto, Tradisi Muslim Tidore Menyambut Lailatul Qadar," *Cnnindonesia.Com*, last modified 2019, accessed April 25, 2023, <https://www.cnnindonesia.com/hiburan/20190525172001-241-398376/selo-buto-tradisi-muslim-tidore-menyambut-lailatul-qadar.%0A>.

life in the month of Ramadan. The diversity of terms, rituals, and traditional meanings also shows the harmonious relationship between Islam and local traditions in Indonesia.

Previous studies on the Muslim tradition of welcoming *Lailah al-Qadr* in the month of Ramadan in Indonesia are as follows. In Demak, there is a tradition of i'tikaf (staying and performing worship all night at the mosque) on the last ten nights of Ramadan called Maleman or Selikuran which is not only aimed at begging for forgiveness and getting rewards<sup>4</sup> but also as an effort to deal with pandemic Covid-19<sup>5</sup>. In Pontianak, there is a Liquran tradition to get blessings in *Lailah al-Qadr*<sup>6</sup>. The Selekoran, Segemian and Petolkoran traditions in West Kalimantan are interpretations of the Quran, al-Qadr: 1-5<sup>7</sup>. Apart from welcoming *Lailah al-Qadr*, the Hepatirangga Tradition in South Wandoka is also believed by the local community to be a form of the arrival of the spirits of deceased families<sup>8</sup>. The various traditions above, including the Malem Selikuran tradition at the Surakarta Palace, are symbols of the spirit of monotheism, morals, and Sufism as a process of adaptation of Islam to Javanese culture<sup>9</sup>.

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<sup>4</sup> Naili Anafah, "TRADISI MALEMAN Di Masjid Agung Demak," *Sabda: Jurnal Kajian Kebudayaan* 3, no. 2 (2016).

<sup>5</sup> Gian Nitya Putri and Busro Busro, "Tradition of the Night Lailatul Qadar During Pandemic," in *Gunung Djati Conference Series*, vol. 11, 2022, 97–109.

<sup>6</sup> Pita Istiana, Ismunandar Ismunandar, and Winda Istiandini, "Liquran: Tradisi Dan Kebudayaan Yang Berkembang Pada Masyarakat Melayu Pontianak," *Jurnal Pendidikan dan Pembelajaran Khatulistiwa (JPPK)* 8, no. 8 (2019).

<sup>7</sup> Taufik Akbar, "Interpretasi QS. Al-Qadr Dan Relevansinya Dengan Tradisi Malam Ganjil Sepuluh Hari Terakhir Ramadhan Masyarakat Desa Ambawang Kuala, Kubu Raya, Kalimantan Barat," *Religion: Jurnal Agama, Sosial, dan Budaya* 1, no. 6 (2022): 97–119.

<sup>8</sup> Wa Ode Kurniati Muallim and Wa Ode Sitti Hapsah, "TRADISI TAHUNAN HEPATIRANGGA DALAM MENYAMBUT MALAM LAILATUL QADR PADA MASYARAKAT KELURAHAN WANDOKA SELATAN KECAMATAN WANGI-WANGI KABUPATEN WAKATOBI," *KABANTI: Jurnal Kerabat Antropologi* 6, no. 1 (2022): 153–162.

<sup>9</sup> Syamsul Bakri and Siti Nurlaili Muhadiyatiningasih, "Tradisi Malam Selikuran Kraton Kasunanan Surakarta," *IBDA: Jurnal Kajian Islam dan Budaya* 17, no. 1 (2019): 21–32.

Haryadi<sup>10</sup> has conducted a study on the Maleman tradition in Lombok, but is limited to the rituals of this tradition in certain villages. This research more comprehensively explores the Dile Jojo Tradition from various aspects: historical, ritual, the relationship between Islam and local traditions, as well as the Islamic values contained in the tradition.

This study aims to explore the Dile Jojo tradition as a form of living Quran and hadith in the Sasak people of Lombok. By focusing on the internalization of Islamic teachings in Muslim life on the process of adapting Islam to the local traditions of the Sasak people, this research answers three questions. First, what is the history of the Dile Jojo tradition in welcoming *Lailah al-Qadr* to Lombok? Second, how is the Dile Jojo ritual performed by Sasak Muslims? Third, how is the integration of Islamic values in the Dile Jojo tradition? These three questions became the guideline in this study.

This article is based on three assumptions. First, the internalization of Islamic teachings in Muslim practices in daily life undergoes a process of negotiation and adaptation to local traditions. Second, the Dile Jojo Tradition is not only a tradition of welcoming *Lailah al-Qadr* as part of Islamic teachings but also shows a form of identity and local wisdom of the Sasak people which cannot be separated from the historical aspects of the local community. Third, Islamic values originating from the Quran and hadith about *Lailah al-Qadr* acculturated with local traditional values have formed a distinctive and unique Dile Jojo tradition for the Sasak people.

## Method

The data for this qualitative study come from observation, interviews, and documentation. The observation was conducted in several villages that carry out the Dile Jojo tradition in Lombok. The interview was done with informants from religious leaders, historians, and the public who not only understand and

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<sup>10</sup> Hayadi Hayadi, "MALEMAN TRADITION REVIVES THE NIGHT OF LAYLATUL QADR IN BILOK PETUNG VILLAGE," *Journal al Irfani: Ilmu al Qur'an dan Tafsir* 2, no. 01 (2021): 40–49.

practice this tradition from generation to generation but also from young people. Informants are not limited to people who know the tradition in order for the data obtained to be more comprehensive and related to the history, meaning, and rituals of Dile Jojo. In addition, documentation comes from various literatures that support this study both from research results, books, and news from online media. This study used an anthropological approach, where the Dile Jojo tradition is influenced by an understanding of religious texts.

The data that have been obtained are then analyzed through three stages, namely restatement, description, and interpretation. Data restatement is done by showing data patterns and trends related to data in the field. The data obtained from the informants are then described according to the existing categorization. Then the data interpretation process is carried out by considering the context both from observations, interviews, and documentation. These three steps are the basis for making conclusions.

### History of the Dile Jojo Tradition

Dile Jojo is a tradition of welcoming *Lailah al-Qadr* on the odd nights of the last ten nights of Ramadan as a form of local wisdom of the Sasak people. According to Quraish Shihab in *Tafsir al-Mishbah*, *Lailah al-Qadr* also means provisions, where Allah determines what happens throughout the year.<sup>11</sup> Therefore, Muslims really believe that on the night of *Lailah al-Qadr*, Allah gives forgiveness and multiplied rewards to those who believe.

Dile Jojo is Sasak language, which means an upright lamp or small torch. Dile Jojo is made from mashed jatropha (Sasak language: Jamplung) wrapped in cotton and rolled around a small bamboo stick which is used to make sate *pusut* (traditional Lombok food made from minced meat) 15-20 cm long. In traditional societies, jatropha serves as oil that can start a fire and is easy to obtain because it is available in nature. However,

along with the increasing difficulty of obtaining jatropha fruit, some Sasak people, such as in Praya, replaced the dile jojo with torches.

There is no valid information regarding when the Dile Jojo tradition was carried out. Jamaluddin (2023), Sasak's historian says that this tradition began with the arrival of Islam to Lombok in the 16th century.

"Dile Jojo is a tradition that has been introduced by scholars for hundreds of years to welcome *Lailah al-Qadr* which is marked by burning Dile Jojo on the odd nights at the end of Ramadan".

When referring to the history of the entry of Islam, the clerics who propagated Islam in Lombok in the 16th century came from Java, namely Sunan Prapen who was the son of Sunan Giri. The pattern of da'wah carried out in the spread of Islam is the same as in Java, not only using local traditions and culture as a means and media of preaching but also adapting to local traditions so that Islam is more easily accepted by the local community, likewise with the Dile Jojo tradition. To attract the public's interest in worshiping to welcome *Lailah al-Qadr*, the clerics used Dile Jojo to make it easier for the public to remember when *Lailah al-Qadr* occurred. This tradition has a similar name to the Maleman tradition in Java although the rituals performed are different.

The Dile Jojo tradition is very closely related to the historical lights in Lombok. This tradition existed before people recognized electricity as a lighting device. At that time, the people of Lombok still used kerosene lamps (made from a short glass bottle at the bottom as a container for kerosene) as a means of lighting in the house and their range was very limited. Meanwhile, outside the house, it was pitching dark. Thus, Dile Jojo is used as a tool to light up the darkness which also serves as a reminder of the arrival of *Lailah al-Qadr*. As a lighting device, Dile Jojo is used as a street light which is used by the community for Tarawih prayers and delivering zakat fitrah to the mosque (interview with Hamdi, religious figure, 2023). Since the existence of electricity, Dile Jojo has been used by the Sasak people not as a street light but as a reminder of *Lailah*

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<sup>11</sup> M. Quraish Shihab, *Tafsir Al-Mishbah*, 1st ed. (Tangerang Selatan: Lentera Hati, 2017).

*al-Qadr*. According to Jamaluddin (2023), Dile Jojor is currently a symbol of joy and pleasure in worship. Currently, the Dile Jojor tradition is still well preserved in several areas of Lombok, for example, Gerung, Narmada, and Kekait of West Lombok; Praya of Central Lombok; and Kembang Kerang of East Lombok.

The night of *Lailah al-Qadr* is believed by the people of Gorontalo to be the night when angels descend to earth to bring blessings. The presence of *Lailah al-Qadr* is celebrated with the Tumbilotohe tradition, by lighting lights at night for 3 days on the 27-29th night of Ramadan which aims to improve the quality of worship at the end of the month of Ramadan<sup>12</sup>. However, welcoming *Lailah al-Qadr* is also not fully carried out with worship. The Maleman tradition at the Demak Mosque is filled with various artistic and economic activities, such as night markets, tambourine festivals, street carnivals, and so on<sup>13</sup>.

### **The meaning of the Dile Jojor tradition for the Sasak people**

The Dile Jojor or Maleman tradition has various meanings for the Sasak Muslim community, including welcoming *Lailah al-Qadr*, Nuzul al-Quran, and the arrival of angels to earth; welcoming the arrival of the spirits of deceased relatives; and a symbol of life's light, gratitude and hope.

#### *First, the Signifier and Reminder of Lailah al-Qadr*

Dile Jojor is interpreted as a marker and reminder to welcome *Lailah al-Qadr*, as stated by Jamaluddin (2023): "Dile Jojor is a sign of the arrival of *Lailah al-Qadr* in the beliefs and traditions of Sasak Lombok. This night is missed by Muslims around the world. This is a very special time when Muslims are forgiven for their past sins" (Jamaluddin, interview, 11 April 2023).

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<sup>12</sup> Armawati Armawati, Sulaiman Ibrahim, and Muhammad Rusli, "Pemahaman Masyarakat Terhadap Lailah Al-Qadr Di Desa Teratai: Kajian Living Qur'an," *AL-AQWAM: Jurnal Studi Al-Quran dan Tafsir* 1, no. 1 (2022): 13–27.

<sup>13</sup> Anafah, "TRADISI MALEMAN Di Masjid Agung Demak."

Besides that, Dile Jojor is to differentiate the night from other nights, as revealed by Ahmad (45 years)

"Dile Jojor is a differentiator between the nights of *Lailaitul Qadr* and other nights, which were previously, pitch black and became bright."

In welcoming *Lailah al-Qadr*, people carry out worship, prayer and remembrance so that their sins are forgiven and get multiple rewards.

#### *Second, the descent of the Koran and angels descending to earth*

The night of *Lailah al-Qadr* is the night when the Quran and angels descended to earth, as revealed by Ustadz Khairul and Zainuddin:

"This tradition coincides with the night when the Quran was revealed on odd nights in the month of Ramadan" (Interview with ustadz Khairul, 2023).

"In my village in Narmada, there is a belief that Angels come down to the house to get *Lailah al-Qadr*" (interview with Zainuddin, 2023)

#### *Third, the presence of the deceased family spirit*

Some people believe that on the night of *Lailah al-Qadr* the spirits of dead families will come to visit their living families, as expressed by Hamdan (50 years):

"The people in my village believe that the family spirit will come on the night of *Lailah al-Qadr*. So go to the tomb to pray."

Moreover, in East Lombok, there is a belief that the family spirit is not only present on the night of *Lailah al-Qadr* but also throughout the month of Ramadan, as expressed by Nurhayati (45 years):

"My father passed away several years ago. Our family believes that his spirit will come every month of Ramadan. Therefore, before breaking the fast, we always recite al-Fatihah for him "

Based on this belief, Dile Jojor is not only placed in houses and village roads but also in family graves as a light for their graves.

*Fourth, Dile Jojo is a symbol of life's light, gratitude, and hope*

Dile Jojo is understood by the community as a symbol of light, gratitude, and hope, as expressed by the following informants:

"Dilah Jojo is a symbol of the bright light of faith, which is likened to *Lailah al-Qadr* which illuminates human life. Dile Jojo is a symbol of enlightenment in the heart so that people can get guidance or instructions (interview with Sanusi, 2023).

The community does not only believe that Dile Jojo is the light of life in the world but also the light of the graves for those who have died. Some people interpret Maleman as a manifestation of gratitude for meeting the month of Ramadan, a month full of grace and blessings (interview with Habib, 2023). Besides that, Dile Jojo is also a symbol of hope that *Lailah al-Qadr* will come to his house (Husnul, 2023)

Thus, people have diverse views and understandings of Dile Jojo, which are greatly influenced by their understanding of Islamic teachings.

### **Dile Jojo Tradition Rituals**

There is no specific ritual to commemorate and remind *Lailah al-Qadr* in the Dile Jojo tradition. However, in general, the Dile Jojo tradition is carried out by breaking the fasting together followed by Dile Jojo, then Tasbeih prayers, prayed and remembrance/zikir, and ends with evening and Tarawih prayers.

#### *First, the Dulang/food tray Tradition*

On the day of the Dile Jojo event, the community prepares food which is placed in a dulang (a round food container which is usually used by the Sasak people to serve food on holidays). The dulang contains plates containing various foods (rice and side dishes) which are ready to be eaten for breaking the fast together at the mosque. However, in some areas, such as in Cakranegara, Mataram City, the fast-breaking is done at each personal home. The fast-breaking together is attended by religious leaders, community leaders, teenagers, and male children. On the night of

Dile Jojo, the community brings a dulang in the belief that those who feed other people will be rewarded multiplied. In terms of dishes, the local community, especially women, play the most role in preparing dishes in the form of a *dulang* containing rice and various side dishes.

#### *Second, Blame Dile Jojo*

In general, the Dile Jojo tradition is carried out on the 20th of Ramadan on odd nights: selikur night (21st night), telu likur night (23rd night), lima likur night (25th night), pitu likur night (27th night) and siwa likur night ( the 29th night) of Ramadan, but there are some people who do it on the 15th of Ramadan or the 17th of Ramadan together with Nuzul al-Quran. Even so, each village only has one night to carry the Maleman tradition out of the 5 specified nights. The choice of time depends on the decisions of the village head and religious and community leaders. For example, the night of the 15th of Ramadan is done by the community in parts of Praya, Central Lombok. The evening of the 21st of Ramadan is conducted by community in Sandik Village, West Lombok. Most of the people commemorate Dile Jojo on the 23rd in Mamben or the 27th of Ramadhan in Bagik Polak. But there are also on Eid nights like in Suralaga, East Lombok. However, there are villages that carry it out every odd night, such as Pringgarata village, East Lombok.

Dile jojo is blamed according to local village traditions. There were those who blamed it at the end of maghrib/evening until before night, some villages until the Tarawih finished, and in another village, Dile Jojo was left blaming all night. When Dile Jojo was blamed, some villages turned off the electricity, such as in Montong Are, Mataram City, but in other places, the electricity was allowed to stay on. Dile Jojo is placed in the house in the corners of the house and all the rooms including the bathroom, in a quiet and dark place because it is believed that an angel will descend in a bright place. Apart from that, Dile Jojo is also placed in front of houses, mosques, along village roads, livestock pens, and graves while offering prayers. The cemetery is the place where Dile Jojo aims to

light up the graves because of the belief that the spirits of the families will come that night to visit their living relatives. The community believes that lighting up the night using Dile Jojor will further foster the intention and desire to worship. There is a myth or public belief in Dile Jojor, namely that Dile Jojor which has been set on fire cannot be revoked on purpose or extinguished. If this happens, then the person concerned will get a nodule in the eye.

*Third, tasbih prayer and prayed*

*Lailah al-Qadr* is a mystery, but Muslims are encouraged to pray a lot in the last days of Ramadan, where Allah will forgive the past sins of his servants. After the breaking of the fast, it is continued with tasbih prayer and praying together. The prayer that is read is reading the letter al-Fatihah which is addressed to the Prophet Muhammad SAW, the family, and friends of the Prophet, the ulema and Muslims, as well as to the ancestors and families who have passed away. After that, it is continued by reading the last three shuras in the Quran (al-Ikhlash, al-Falak, and al-Nas), al-Baqarah verses 1-5, al-Fatihah and ending with a closing prayer.

The following is a table about the meaning of the Dile Jojor Ritual for the Sasak people:

Ritual	Function	Meaning
Iftar (ending of fast) together at the mosque	Giving charity	Sharing food to get alms reward
Blaming Dile Jojor on the corners of houses, village roads and cemeteries	Dile Jojor serves as a reminder for <i>Lailah al-Qadr</i> , a street light to deliver zakat fitrah to the mosque (before there were electric	Symbol of light of faith A lighting symbol so that people are happy to go to the mosque and have joy in worship The return of

lights)	the spirits of people who have passed away visit their family homes
Worship, prayer and remembrance of Allah	increase spirituality Expressing gratitude to Allah, Hoping for forgiveness from past sins, and hoping to meet <i>Lailah al-Qadr</i> the night of glory.

Welcoming *Lailah al-Qadr* with various traditions is part of the living Quran and living Hadith. Living Quran and living hadith are traditions, and habits that live in society inspired by verses of the Quran or the hadith of the Prophet<sup>14</sup>. Living hadith is a form of reception (acceptance, response, response) of hadith texts carried out by a person or group which is embodied in practice/rituals/traditions/people's behavior. Qudsy added that the focus of the study of living hadith is a form of study of the phenomena of practices, traditions, rituals, or behavior that live in a society that has its foundation in the hadith of the Prophet. Anthropologist Robert Redfield reveals the concept of Great Tradition and Little Tradition.<sup>15</sup> A great tradition is a religious concept that exists at the normative and textual levels. In Islam, it is mentioned in the Quran and hadith. Meanwhile, Little Tradition is the embodiment or implementation or practice of religious teachings in everyday life. In this context, the Living Quran and Living Hadith are forms of Little Tradition. Along with technological developments, the Living

<sup>14</sup> Saifuddin Zuhri Qudsy, "Living Hadis: Genealogi, Teori, Dan Aplikasi," *Jurnal Living Hadis* 1, no. 1 (2016): 177.

<sup>15</sup> Robert Redfield, *Peasant Society and Culture: An Anthropological Approach to Civilization* (University of Chicago Press, 1956).

Quran and hadith are not only related to traditions in society but also traditions in online media (religious online) which reflect the daily behavior of Muslims. Living Hadith or Living Sunnah studies include the rituals of pregnancy, child birth, circumcision, marriage, and death in Naga village<sup>16</sup>.

### **Factors of leading to implementation of the Dile Jojor tradition**

There are three factors that legitimize the Dile Jojor tradition as well as the causes for the continuation of this tradition, namely social factors, religious factors and functional factors.

#### *First, social factors*

The Sasak people carry out the Maleman ritual as a form of respect for traditions that have been passed down from generation to generation by families and the local community. Parents introduce and involve children directly in this tradition. The involvement of children in this tradition shows the importance of maintaining their family traditions. The existence of belief in the return of the spirits of families who have died on the night of Dile Jojor reinforces how the relationship between people who have died and people who are living are intertwined even in different dimensions of life. This is in line with Nasir's view that respect for ancestors and maintaining symbolic communication between the dead and the living, especially those left behind, are common in Javanese and Islamic values.<sup>17</sup>

The spirit of togetherness and social solidarity is very strongly seen in this tradition. During the Maleman event, all members of the community were involved, from parents, adults, and teenagers to small children. The village government and religious and community leaders who are elders in the village led the event from the determination of

the day of the Maleman event until the ritual ended. The family members jointly blamed Dile Jojor in their respective homes and placed him in accordance with the mutual agreement, in every corner of the house. The teenagers blamed Dile Jojor on the village streets and also the graves. Religious leaders read prayers and dhikr together while reminding the congregation, including mothers and children, to increase their faith and piety during the fasting month. Mothers and young women prepare food and bring it to the mosque. Thus, the involvement of the whole community in this tradition makes this tradition easy to accept and continues to this day. All of these actors are involved both culturally and structurally in the implementation of the ritual which is only held once a year.

#### *Second, Religion factors*

The Dile Jojor tradition as a form of commemorating the night of *Lailah al-Qadr* is the reason why this tradition is well received by the Sasak people. The community believes that in the Maleman tradition, the Quran was revealed and human sins are forgiven by Allah SWT. As people of faith, the Sasak people believe that the Quran is like a torch that illuminates and guides people to the right and straight path. The Qur'an illuminates the human heart which was previously full of darkness to become bright as a lamp illuminating human life from darkness. The fasting month is the month for Muslims to accumulate good and give benefits to others. Local people carry out worship by praying, reading the Quran, and remembrance all night. They expect the presence of *Lailah al-Qadr* in their lives.

#### *Third, functional factors*

The Dile Jojor tradition functions to build spirituality, a spirit of kinship, solidarity, and hospitality between families and communities. Commemorate Maleman as an imperfect obligation if it is not carried out. This belief is the cause of the Maleman tradition being carried out during the Covid-19 pandemic which occurred for 3 years from 2020 to 2022. The Sasak people continue to

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<sup>16</sup> Wahyudin Darmalaksana, Teti Ratnasih, and Saifudin Nur, "The Relationship between Islam and Local Wisdom in the Kampung Naga Tradition: Living Sunnah Research," *Dirayah: Jurnal Studi Ilmu Hadis* 6, no. 2 (2022): 115–127.

<sup>17</sup> Mohamad Abdun Nasir, "Revisiting the Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication," *Al-Jami'ah* 57, no. 2 (2019): 329–358.



carry out the Dile Jojor tradition of welcoming *Lailah al-Qadr* even in their respective homes.

### Religion and Culture Dialectics in the Dile Jojor Tradition

Indonesia has various ethnicities, religions, and races, which inhabited Indonesia before the arrival of Islam<sup>18</sup>, so Indonesia has a variety of local traditions that are still maintained today. Local traditions are habits that have been passed down from generation to generation by certain people. The meeting between Islam and local traditions produces dialectics, negotiation, and accommodation, resulting in a new tradition, which is different from previous traditions. Even the scholars use local traditions as a medium of da'wah so that Islam is easily accepted by the local community. The dialectic between Islam and local traditions produces unique and distinctive local Islam, such as Sasak Islam, Javanese Islam, Sundanese Islam, Betawi Islam, Minang Islam, Banjar Islam, Bugis Islam, and so forth. Studies on Islamic acculturation and local traditions, for example the Bungamale tradition in Sulawesi to commemorate the Prophet's birthday<sup>19</sup>, farming traditions, village medicine, and Tawar Flour in West Kalimantan<sup>20</sup>. Malem Selikuran at the Surakarta Palace shows that there is a process of adaptation between Islam and Javanese culture which is influenced by the process of Islamization in Java<sup>21</sup>.

The Dile Jojor tradition is a form of a dialectic between Islam and local Sasak culture. Spirit Maleman comes from the Quran (QS al-Qadr: 1-5) and the hadith of the Prophet which reveals that *Lailah al-Qadr* is a

night of glory that is better than a thousand months, present in the month of Ramadan on odd days after the 20th of Ramadan. On that night, angels descend to earth and spirits with Allah's permission. Giving alms, reading the Quran, remembrance, and tasbeih prayers are Islamic teachings to welcome *Lailah al-Qadr*. The belief in the return of the spirit to the house that night is an interpretation of the verses of the Quran. On that night, Muslims will get forgiveness and multiple rewards. Thus, even though *Lailah al-Qadr* is a secret of Allah that is not known when it happened, the Sasak people welcome it with worship, prayer, and remembrance as Islamic teachings.

On the other hand, Dile Jojor represents local wisdom and Sasak Islamic identity. The naming of Dile Jojor or Maleman is Sasak language, as well as the use of materials for making Dile Jojor come from local natural sources (cotton, castor fruit, and skewers) which are easy to find and are around where the local people live. The torch is a traditional Indonesian lamp that functions as a lighting device when electricity is not yet known, which is used for various events to this day. The torch is a symbol of struggle, light, and spirituality. Just as a torch illuminates the path on a pitch-dark night, Dile Jojor illuminates human spirituality with forgiveness and multiplied rewards. Religious values practiced in the context of local traditions make the Maleman Tradition easy to understand, understand, remember, and internalize in the life of the Sasak people. This tradition shows acculturation between religion and local culture that is very strong which complement and complement one another.

The dialectic between Islam and Indonesian local culture has occurred since the arrival of Islam to Indonesia in the 7th or 8th century AD. Islamic preachers, such as the Wali Songo in Java, introduced Islam using local media so that it was easily understood by the local community. The use of local media based on local wisdom and traditions has an impact on quite a variety of Islamic colors. Erni Budiwanti (2013) stated that Sasak Islam is syncretistic and adaptive to local

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<sup>18</sup> Azyumardy Azra, "Cultural Pluralism in Indonesia: Continuous Reinventing of Indonesian Islam in Local, National and Global Contexts," *Asia-Pacific Journal on Religion and Society* 2, no. 2 (2019): 56–60.

<sup>19</sup> Muhazzab Said, "A Study on the Acculturation of Islam and Local Culture Bungamale as a Local Culture of South Sulawesi," *JICSA (Journal of Islamic Civilization in Southeast Asia)* 4, no. 2 (2015).

<sup>20</sup> Ibrahim Ibrahim, "Contiguity of Islam and Local Tradition on the Hinterland Malays of West Kalimantan," *Ulumuna* 22, no. 2 (2018): 277–300.

<sup>21</sup> Bakri and Muhadiyatningsih, "Tradisi Malam Selikuran Kraton Kasunanan Surakarta."

traditions<sup>22</sup>. According to Jamaludin (2023), *Lailah al-Qadr* is a vernacularization between Islam and local traditions. *Lailah al-Qadr* is Islamic teaching, but in practice, it is celebrated with local traditions. So, the Dile Jojo tradition is a form of social integration and the unification of Islam with local traditions.

### Islamic Values in Dile Jojo Tradition

In the Dile Jojo tradition, there are Islamic values that are contextualized in local traditions. The values of the Quran and hadith contained in the Dile Jojo tradition are as follows:

*First, Lailah al-Qadr is a night of glory*

*Lailah al-Qadr* is the night of glory, as mentioned in the Quran surah al-Qadr: 1-5: "Indeed, We have sent it (the Quran) down on the night of glory. And do you know what the night of glory is? The night of glory is better than a thousand months. On that night the angels descended and Gabriel with the permission of his Lord arranged all matters. That night (full of) prosperity until dawn"<sup>23</sup>

So, the night of glory based on the verses of the Quran above is the night when the Quran descends, the angels descend to earth, the night is better than a thousand months, and the night is full of prosperity. According to Quraish Shihab, one of the Indonesian scholars, the Quran came down on the night of the 17th of Ramadan which is commemorated by Muslims as the night of Nuzul al-Quran. The presence of angels that night aims to encourage people to do good. The Night of a thousand months does not refer to the actual number but describes the journey of human life from birth to death. On that night, people who get *Lailah al-Qadr* with their respective spiritual journeys always feel

at peace and are always encouraged to do good in their lives.<sup>24</sup>

*Second, the night when the Angel descends to earth*

In the above verse it is also stated that on that night, angels descended to earth. Surah al-Qadr describes *Lailah al-Qadr* with the angels descending that night to take care of various affairs, and peace or prosperity fills that night until dawn. The word Spirit in this verse is interpreted as the angel Gabriel. However, the Sasak people believe that these spirits are the souls of families who have died. So that in the Dile Jojo tradition, the Sasak people welcome the arrival of angels and spirits by turning on the lights in all the rooms of the house and on the roads including in the graves in the hope that angels will come down to their homes. Meanwhile, at the cemetery, the families welcome the presence of the spirit of the person who has died by praying for it to receive forgiveness from Allah SWT.

*Third, Lailah al-Qadr occurs on the odd nights of the end of Ramadan*

The time for carrying out Dile Jojo on the last 10 odd nights is based on the hadith of the Prophet:

"Look for the nights of *Lailah al-Qadr* in the odd nights of the last ten of the month of Ramadan." (HR. Bukhari)

In another narration, the Prophet said: "*Lailah al-Qadr* is in the month of Ramadan in its last ten days, namely the twenty-first, or twenty-third, or twenty-fifth, or the twenty-seventh, or twenty-ninth night, or at the end of the night of Ramadan. Whoever prays at night out of faith and hoping for a reward, then his past and subsequent sins will be forgiven." (HR. Ahmad)

"The Prophet SAW when he entered the last ten months of Ramadan he strengthened his sheath (was earnest), revived his night, and woke his family." (HR. Al-Bukhari and Muslim).

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<sup>22</sup> Erni Budiwanti, *Islam Sasak : Wetu Telu Versus Waktu Lima*, 2nd ed. (Yogyakarta: LKiS, 2013).

<sup>23</sup> Lajnah Pentashihan mushaf Al-Qur'an, "Qur'an Kemenag," *Quran.Kemenag.Go.Id*, last modified 2022, accessed October 4, 2023, <https://quran.kemenag.go.id/quran/per-ayat/surah/97?from=1&to=5>.

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<sup>24</sup> Muhammad Qurash Shihab, *Membumikan Al-Qur'an : Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (Bandung: Mizan, 1993).

*Fourth, on the night of Lailah al-Qadr, humans get forgiveness*

Humans get forgiveness for past sins according to the hadith of the Prophet: "Whoever prays on the night of *Lailah al-Qadr* out of faith and hoping for a reward, his past sins will be forgiven." (HR. Bukhari)

*Fifth, humans get multiple rewards*

By doing a lot of worship, prayer, and remembrance as well as feeding people who are fasting, Muslims will get multiple rewards as in the hadith of the Prophet:

"Who feeds (to break the fast) people who are fasting, then he will get the reward of those (who are fasting) without reducing their reward in the slightest." (HR. Ibn Majah)

To get reward and forgiveness from Allah, Muslims are encouraged to worship all night at the end of Ramadan by performing Tarawih prayers, night prayers, reading al-Quran, and reciting remembrance in order to get closer to Allah SWT.

Given the importance of the meaning of *Lailah al-Qadr* for Muslims, the Prophet has given signs through his hadith.

"That night is a clear night, which is the twenty-seventh night (of the month of Ramadan). And the sign is that in the morning the sun rises white without emitting light in all directions." (HR. Muslim).

"*Lailah al-Qadr* is a bright night, not hot, not cold, no clouds, no rain, no strong winds, and nothing is thrown on that night by stars (meteor throws for Satan)." (HR. at-Thabrani)

## Conclusion

The Dile Jojor tradition is a Sasak Muslim tradition to welcome the night of *Lailah al-Qadr*, a night full of forgiveness, blessings, and peace in the month of Ramadan. This tradition is a living Quran and hadith based on the verses of the Quran and the hadith of the Prophet about *Lailah al-Qadr*, which are inseparable from the historical context of the Islamization of Lombok and the history of the lights for the Sasak people. Dile Jojor has various meanings for the Sasak people, such as the belief in the presence of angels in the house and the spirits of the dead visiting living relatives. In addition, Dile Jojor

is a symbol of the light of life, gratitude, and hope. This traditional ritual begins with the dulang tradition, lighting the torch, praying, praying, and reciting, which shows the harmonization between Islam and local traditions. The continuity of this tradition is strongly influenced by social and religious factors which involve all components of society and between generations.

The Dile Jojor tradition is a form of acculturation between religion and culture in Sasak society which complement and fill one another. This tradition is a form of interpretation and contextualization of religious teachings and is practiced in accordance with local wisdom. This research has limitations in terms of the diversity of Dile Jojor practices in the Sasak community, so further research is needed to reveal the meaning of this tradition for today's young generation as future successors of the tradition.

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