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The Tradition of the Prophet Muhammad's Birthday (Reception of Wetu Telu Adherents in Bayan Village, North Lombok Regency towards *Mah}abbah* in Surah Ali Imran Verse 31)

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Keywords

*Bayan, WetuTelu, Practice, and
Reception*

Abstract

Wetu Telu is a belief system and religious practice still adhered to by some Sasak Muslims in Lombok, West Nusa Tenggara. The aim of this study is to identify the forms of practice and understanding of the reception patterns of mah}abbah that occur in Lombok and to explore the arguments behind the reception of mah}abbah among Wetu Telu adherents. The research questions in this study include: What is the general meaning of mah}abbah in the Qur'an, How do Wetu Telu Muslims in Bayan Village celebrate the birthday of Prophet Muhammad (Maulid Nabi), and What are the reception patterns and objectives of Wetu Telu adherents in interpreting mah}abbah based on Surah Ali 'Imran verse 31? This study employs a qualitative descriptive method. The qualitative approach involves gathering information in a natural setting using scientific methods. Meanwhile, the descriptive method seeks to describe a specific object or historical event, followed by an effort to draw general conclusions based on historical facts-one of which is conducted through interviews. The findings of this study indicate that the reception of mah}abbah among Wetu Telu adherents, as reflected in Surah Ali 'Imran verse 31, manifests in a different form of love compared to mainstream Muslims in its application. Wetu Telu adherents integrate local cultural traditions and perform rituals in their religious activities. In applying the theoretical framework of this study, the encoding process refers to Sunan Prapen, who introduced the Qur'an to Wetu Telu followers through Sufi mystical teachings. As a result, cultural syncretism remains prevalent among its adherents today. Meanwhile, the decoding or reception pattern of mah}abbah varies: a small portion of adherents accept the meaning of the Qur'anic text in its entirety, known as

hegemonic dominance, while the majority contextualise the text, a process referred to as negotiation.

Kata Kunci

Bayan, WetuTelu, Praktik, dan Resepsi

Abstrak

Wetu Telu adalah sistem kepercayaan dan praktik keagamaan yang masih dianut oleh beberapa Muslim Sasak di Lombok, Nusa Tenggara Barat. Tujuan dari penelitian ini adalah untuk mengidentifikasi bentuk-bentuk praktik dan pemahaman tentang pola penerimaan mah}abbah yang terjadi di Lombok dan untuk mengeksplorasi argumen di balik penerimaan mah}abbah di kalangan penganut Wetu Telu. Pertanyaan penelitian dalam penelitian ini meliputi: Apa arti umum mah}abbah dalam Al-Qur'an, Bagaimana Muslim Wetu Telu di Desa Bayan merayakan hari lahir Nabi Muhammad (Maulid Nabi), dan Bagaimana pola penerimaan dan tujuan penganut Wetu Telu dalam menafsirkan mah}abbah berdasarkan Surah Ali 'Imran ayat 31? Penelitian ini menggunakan metode deskriptif kualitatif. Pendekatan kualitatif melibatkan pengumpulan informasi dalam lingkungan alami menggunakan metode ilmiah. Sementara itu, metode deskriptif berupaya menggambarkan objek atau peristiwa sejarah tertentu, diikuti dengan upaya menarik kesimpulan umum berdasarkan fakta sejarah yang salah satunya dilakukan melalui wawancara. Temuan penelitian ini menunjukkan bahwa penerimaan mah}abbah di antara penganut Wetu Telu, seperti yang tercermin dalam Surah Ali 'Imran ayat 31, terwujud dalam bentuk cinta yang berbeda dibandingkan dengan Muslim arus utama dalam penerapannya. Penganut Wetu Telu mengintegrasikan tradisi budaya lokal dan melakukan ritual dalam kegiatan keagamaan mereka. Dalam menerapkan kerangka teoritis penelitian ini, proses pengkodean mengacu pada Sunan Prapen, yang memperkenalkan Al-Qur'an kepada pengikut Wetu Telu melalui ajaran mistik Sufi. Akibatnya, sinkretisme budaya tetap lazim di antara para penganutnya saat ini. Sementara itu, pola decoding atau penerimaan mah}abbah bervariasi: sebagian kecil penganut menerima makna teks Al-Qur'an secara keseluruhan, yang dikenal sebagai dominasi hegemonik, sementara mayoritas mengkontekstualisasikan teks, sebuah proses yang disebut sebagai negosiasi.

Introduction

Wetu Telu or called IWT (Islam Wetu Telu) is a description of local Islam until now still surviving with its authenticity and honesty since the entry of Islam on the island of Lombok and preachers who taught the Qur'an and hadith. The influence of the entry of these teachings is not

without obstacles or threats, slurs or stigma of heresy, syncretism that is still imperfect, deviant, and the like related to Islamic groups in general who still feel perfect and more correct or called Islam Time Five.¹ Although the IWT population

¹ Fawaizul Umam et al, *Building Resistance, Caring for Tradition: Social Capital of the Wetu Telu*

as the Sasak Muslim group currently claims to be Muslim, they still worship ancestral spirits and various gods that are still believed by them. This is related to their worship which is much different from what is done by the Muslim population in general. IWT adherents hold tightly to the traditions of their ancestors. Thus, it is not surprising that in their daily lives adat always plays a strong and dominant role. Not only that, they adopt adat as part of the rituals of religious activities, so that the application of Islamic teachings for the IWT population does not have a concrete boundary between adat, religion and tradition. The source of Animism and Hindu dogma still cannot be abandoned in totality, so the teachings they receive related to Islam are not fully understood by them.

Wetu Telu is a model that describes local elements in local areas that are difficult to change to follow the general Islamic pattern. In the teachings of Wetu Telu adherents, there are Islamic nuances in it. However, its articulation is more meaningful in the idiom of a custom. This is where the style of religion is mixed with custom, otherwise the custom is not in line with religion. It is this mixing of customs that makes Wetu Telu so syncretic. As a Muslim community in general, the Wetu Telu community in Bayan also commemorates Islamic holidays. The main difference between the two lies in the nature of the ceremony and the time when they commemorate it. Muslims generally follow the timings determined by the Ministry of Religious Affairs, while Wetu Telu use their own *naptu* (traditional calculations) in determining the appropriate dates to organise the commemorations. Some of the practices are the celebration of holidays such as the celebration of the maulid of the Prophet Muhammad PBUH, *maleman qunut* and *maleman likuran*, *maleman pitrah* and *lebaran tinggi*, *lebaran topat*, *lebaran pendek*. These activities always have certain

rituals as the teachings of their ancestors that are inseparable from custom.² The most memorable of these practices is the ritual in the maulid of the Prophet Muhammad Saw. This has caused many conflicts, both in the form of violations in ethics and customs, especially from an Islamic perspective in general.³ Syukron as an academic and cultural researcher said the same thing until now.⁴ The practices will be discussed at length in the next discussion⁵

The mindset that they believe until now that Wetu Telu adherents perceive a verse in surat ali-Imran verse 31 proves that it is a form of their *mah}abbah* to Allah Swt. by integrating cultural rituals in every activity. From one example, the implementation of the Prophet's maulid is a form of a big day as a form of gratitude, love, and obedience of Muslims to the birth of the Prophet Muhammad PBUH as said by Allah SWT:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

"Say: "If you (truly) love Allah, follow me, surely Allah will love you and forgive your sins." Allah is Forgiving, Merciful."⁶

Islam Wetu Telu or IWT practices the content of the letter in a different way from Muslims in general, but they say that this form of application is proof of their love (*mah}abbah*) for Allah and His Messenger which can be seen from their rituals, one of which is the Prophet's maulid.⁷ Similarly, as said by the traditional leader, Raden

² Erni BUdiwanti, *Sasak Islam: Wetu Telu Versus Waktu Lima* (Yogyakarta: Lkis, 2013) 156.

³ Ustadz Najmuddin, Religious Leader, *Interview*, Bayan, 17 February 2021.

⁴ Syukron, Academic and Researcher, *Interview*, Jerowaru, 17 February 2025.

⁵ Muhammad Harfin Zuhdi, "Wetu Telu Islam in Bayan Lombok: The Dialectics of Islam and Local Culture," *Journal of Religia* 12, no. 1 (April 2009): 10.

⁶ QS. Ali-Imran [3]: 31.

⁷ Nikrana, Customary Councilor, *Interview*, Bayan, 31 October 2020 and 17 February 2025.

Community (Mataram: Institute for the Study of Islam and Society, 2006), 5.

Gedarif, this implementation is indeed different than usual because there are teachings from ancestors that must be maintained at all times.⁸ The implementation is in the month of Rabi'ul Awal where Muslim communities generally carry out the recitation, but the practice of the above arguments is different from the celebration of the Prophet's maulid in Bayan Village held in the Karang Bajo Traditional house and the Bayan Ancient Mosque from the various rituals mentioned above. The clothes used are also different. For men, they must cover from below the navel to the ankles using cloth and *sapuk* (headband). Meanwhile, women must cover their chest to their ankles.⁹ From various villages are allowed to come to follow and witness the traditional ritual ceremony of the Maulid of the Prophet of the Sasak Tribe in Bayan Village because the event is open to the general public by using traditional clothing there which is made by the Bayan community itself which lasts for two days. The adherents are not influenced and accept opinions other than their adherents because of the relationship between ancestors and kinship between fellow adherents and that is also what they understand to prove their love for Allah and His Messenger. They also continue to cling to the Qur'an and Sunnah as taught by their ancestors.¹⁰ from the explanation above, that the IWT community has a great respect and love (*mah}abbah*) for Allah Swt..., but the form of application of their love is different from Islam in general, because from generation to generation following the teachings of their ancestors who have never been separated from the previous culture so that this is seen by Islamic Time Five to the uniqueness of IWT practices.

In the application of the theory to this study, the *encoding* process occurred when Sunan Prapen taught the Qur'an to the Wetu Telu

⁸ Raden Gedarip, traditional leader, *Interview*, Bayan, 18 September 2024.

⁹ Irman, *Wetu Telu* layperson, *Interview*, Bayan, 31 October 2020.

¹⁰ Umam et al., *Building Resistance, Caring for Tradition: Social Capital of the Wetu Telu Community*, 173.

adherents through a mystical Sufi approach, which caused the cultural mixing to persist until today. Meanwhile, the *decoding* process or the pattern of reception of their *mah}abbah* is divided into two groups: a small portion accepts the meaning of the Qur'anic text as a whole, which is referred to as dominant hegemony, while most contextualise the text, which is categorised as negotiation.¹¹

Method

This research uses descriptive qualitative methods. qualitative methods are the process of collecting information on something natural using scientific methods.¹² On the other hand, descriptive method is a method that describes certain historical objects or events, after which it is accompanied by an attempt to draw universal conclusions based on these historical facts.¹³

The form of research used is observation. It aims to get a study with a systematic method of interviewing someone.¹⁴ In this study, the study of the reception of the meaning of *mah}abbah* in Surah Ali-Imran for Wetu Telu adherents in Bayan Village, North Lombok Regency.

The data sources in this study are divided into two types, namely primary data and secondary data.

- a. Primary data is the main source of data needed by the author when searching for field data. If applied in this research, the primary data is interviews from informants of Wetu adherents.

¹¹ Muhammad Ahyar, *Changes in Wetu Telu Islamic Society in West Lombok, West Nusa Tenggara* (Yogyakarta: UGM, 1999), 49. Lalu Habiburrahman, "An Analysis of the Meaning of Islamic Education in the High Eid Customary Ritual of the Wetu Telu Customary Community in Bayan, North Lombok", *JISIP*, Vol. 6, No. 1, 2022, 1-10.

¹² David William, *Qualitative Research Methods* (Bandung: Remaja Rosdakarya, 1995), 5.

¹³ Hadari Nawawi and Mimi Martini, *Applied Research* (Yogyakarta: Gajah Mada University Press, 1994), 73.

¹⁴ Syahrin Harahap, *Methodology of Islamic Thought Leader Study* (Istiqamah mulya Press, 2006), 7.

- b. Meanwhile, secondary data is an additional source related to the theme of thesis research as reinforcing the author's analysis. If applied in this research, the secondary data is the literature that discusses *mah}abbah* in Islam and Sasak culture.

The Meaning of *Mah}abbah* in General in the Qur'an?

Etymologically, *mah}abbah* can be interpreted in al-Qur'an as meaning love. The word is derived from the Arabic word *ah}abbayuh}ibbi-mah}abbatan*, the meaning of which is love, deep love, or deep love.¹⁵ Shaliba has explained in *mu'jamal-Falsafi* that *mah}abbah* is the antonym of the word al-Baghd (hate).¹⁶ *Mah}abbah* can also be interpreted as *al-wadud*, which means loving and compassionate.¹⁷ Another opinion states that *mah}abbah* is masdar (in Arabic) from a word that has three meanings at once, namely; a) the seed of something from which there is a seed, b) melazimi and fixed, c) the nature of limitations.¹⁸ The first meaning refers to understanding that by looking at the function of seeds or seeds in plants or plants, seeds are the beginning of life for plants or plants. Plants develop well because of the love of their master. This is analogous to how a person must achieve this love by loving their god and doing good. The second meaning, if connected with love, can be understood that when a person gets used to something, it will be able to bring closeness, which is the starting point of love. As for the third meaning, understanding by seeing that humans are the perpetrators of love, they have limitations in reaching a thing that is loved so that it requires help or encouragement from the

Owner of the true *mah}abbah*, namely Allah S.W.T..

Mah}abbah (love) is the tendency of the heart towards something pleasant. If the tendency of the heart grows stronger, then *mah}abbah* turns into *'isyq* (preoccupation). Al Muhasibi explains that "*mah}abbah* is the full tendency of the heart towards something, to the extent that attention to it is higher than wealth, soul and self, acceptance both outwardly and inwardly is the attitude of the self, its prohibitions and commands, and the feeling of the self against the weakness of the love bestowed on it." (Al Muhasibi).

According to Al-Hujwairi, love (*mah}abbah*) is adopted from the word *al-h}ibbah*, like a seed or seedling that falls in an ocean of sand. Because love is likened to the basis of life just as seeds or seeds are the origin of plants. Some other Arabic linguists argue that *mah}abbah* is adopted from the word *al-h}ubb*, meaning a place filled with calm water, as well as love when it has hung in the heart, then all that thinks about is the person who is loved. Ash-Shibli argues that *mah}abbah* erases everything in the heart except the beloved. Other linguists argue that *mah}abbah* is derived from the word *al-h}abab*, which means the bubbles that appear when it rains. *Mah}abbah* is implied to be the outpouring of the heart of a person who longs so much to be united with the person he loves, like the scheme of the union of spirit and body, as there is love, the cause of the life of the heart. Love can live, because a lover meets the beloved.¹⁹

Harun Nasution defines *mah}abbah* in three meanings, namely: 1) obeying God and refraining from associating partners with Him, 2) submitting oneself to the beloved, 3) emptying the heart space of various things except from the

¹⁵ Mahmud Yunus, *Arabic-Indonesian Dictionary* (Jakarta: Hidakarya Agung, 1990), 96.

¹⁶Jamil Shaliba, *Mu'jam Al-Falsafi*, Volume II (Egypt: Dar Al-Kairo, 1978), 439.

¹⁷Shaliba, 439.

¹⁸Abi Husain Ahmad ibn Faris ibn Zakariya, *Mu'jam Al-Maqayis Al-Lughah* (Beirut: Dar Al-Fikr, 1991), 249.

¹⁹Abul Qasim Abdul Karim Hawazin al-Qusyairi An-Naisaburi, *Risalah Qusyairiyah: A Source for the Study of Tasawwuf*, ed: Umar Faruq (Jakarta: Pustaka Amani, 1998), 477-78.

beloved, namely God.²⁰ Based on Harun Nasution and connecting with some of the linguists' perspectives, it can be concluded that *mah}abbah* or love is doing all that is called for by Allah and avoiding all things forbidden by Him, guided by the teachings of the Rosulullah with full awareness that it is a form of love for Allah, as quoted from Q.S Ali Imran verses 31-32:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ
فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ

31. Say: "If you (truly) love Allah, follow me, surely Allah will love you and forgive your sins." Allah is Forgiving, Merciful.²¹

32. Say: "Obey Allah and His Messenger; if you turn away, then surely Allah loves not the disbelievers".²²

The meaning of love is also disputed. It may be that love cannot be detected except through the psychological signs, traits, attitudes and effects it causes in the person experiencing it. Love is the basis and principle of expedition towards Allah. All the states and stages that the traveller experiences are stages of love for Him, and all states (maqam) can be destroyed except love. It cannot disappear under any circumstances as long as its path towards Allah is always planned and directed.²³

Love for anyone is multileveled and varies. There is a love that is lightning fast and also lightning fast, there is the opposite that is slow and also slow, there is also a love that is lightning fast but slow, or the opposite. The best is a love that is lightning fast and lasting. There

are also various levels of love that make the lover immersed in love, so immersed and mesmerised, let alone no longer aware of his surroundings, because all he experiences and sees is the idol. There is also a love that is only superficial, even can wither or unable to withstand seduction or other temptations. Love is measured when two different interests are intertwined. At that time, the object that is loved more, depends on what interests and or who is chosen.²⁴

Love of Allah and love of Allah's Apostle are not to be compared with love of the world and all its splendour. One can always obey Allah or love Him and at the same time try his best to achieve as much worldly splendour as possible, because loving these things is also a human instinct. The mufassirs of the Qur'an and sunnah explain that the love or *mah}abbah* of the Creator to His servant dominates the meaning of the love of Allah as the bestower of His benevolence and grace. His grace is infinite, therefore His bounty is also infinite....²⁵

In *mu'jam al-mufahras* by Muhammad Fuad Abdul Baqi, it is explained that there are 83 *lafadz{ h}ubb* which means love, including the following:²⁶

1. أَحِبِّ is found in two letters, namely Al-Qashash verse 56 and Shad verse 32.
2. حَبِّ is deepest in Surah al-Hujurat verse 7, namely:
3. أَحِبِّ is found in Surah al-An'am verse 76, namely:
4. تَحِبُّوا is found in Surah al-Baqarah verse 216, namely:
5. تَحِبُّونَ there are 7 verses namely: Surah an-Nur verse 22, Al-Imran verses 31, 92, 152, al-Qiyamah verse 20, al-A'raf verse 79, and al-fajr verse 20.

²⁰Harun Nasution, *Philosophy and Mysticism in Islam* (Jakarta: Bulan Bintang, 1983), 70.

²¹Q.S. Ali 'Imran [3]: 31.

²²Q.S. Ali 'Imran [3]: 32.

²³M. Quraish Shihab, *Tafsir Al-Misbah: Message, Impression, and Concordance of the Qur'an*, vol. 2 (Tangerang: Lentera Hati, 2005), 71.

²⁴ Shihab, 2:71.

²⁵Shihab, 2:71-72.

²⁶Muhammad Fuad Abdul Baqi, *Al Mu'jam Al Mufahras Li Al Faz Al Qur'an Al Karim Bi Hashiyah Al Mus'haf Al Sharif* (Beirut: Dar Al-Ma'rifat, Tt), 191-93.

6. **تُحِبُّونَهَا** is found in Surah Ash-Shaff verse 13, namely:
7. **يُحِبُّونَهُمْ** is found in Surah Ali-'Imran verse 119, namely:
8. **يُحِبُّ** is found in 41, namely surah at-Taubah verses 4, 7, 108, surah al-Anfal verse 58, surah al-A'raf verses 31, 55, surah al-An'am verse 141, surah al-Ma'idah verses 13, 42, 64, 87, 93, surah an-Nisa' verses 36, 107, 148, surah ali-'Imran verses 32, 57, 76, 134, 140, 146, 148, 159, surah al-Baqarah verse 190, 195, 205, 222, 222, 76, surah ash-Shaf verse 4, surah al-Mumtahanah verse 8, surah al-Hadid verse 23, surah al-Hujurat verses 9, 12, surah ash-Shu'ara' verse 40, surah Luqman verse 18, surah ar-Rum verse 45, surah al-Qashash verses 76, 77, surah al-Haj verse 38, and surah an-Nahl verse 23.
9. **يُحِبُّكُمْ** is found in Surah Ali-'Imran verse 31.
10. **يُحِبُّهُمْ** is found in Surah al-Ma'idah verse 54.
11. **يُحِبُّونَ** there are 5 verses, namely in Surah al-Insan verse 27, Surah al-Hasyr verse 9, Surah an-Nur verse 19, Surah at-Taubah (9) verse 108, and Surah al-'Imran verse 188.
12. **يُحِبُّونَكُمْ** is found in Surah Ali-'Imran verse 119.
13. **يُحِبُّونَهُمْ** is found in Surah al-Baqarah verse 165.
14. **يُحِبُّونَهُ** is found in Surah al-Ma'idah verse 54.
15. **يُحِبُّونَهُ** is found in 3 verses, namely in Surah Fushilat verse 17, Surah an-Nahl verse 107, and Surah at-Taubah verse 23.
16. **يُحِبُّونَهُ** is found in Surah Ibrahim verse 3.
17. **يُحِبُّ** is found in 4 verses, namely in Surah al-'Adiyat verse 8, Surah Shad verse 32, Surah ali-'Imran verse 14, and Surah al-Baqarah verse 165.
18. **يُحِبُّ** there are 3 verses, namely in Surah al-Fajr verse 20, Surah Yusuf verse 30, and Surah al-Baqarah verse 165.
19. **يُحِبُّ** is found in 2 verses, namely in Surah al-Insan verse 8 and Surah al-Baqarah verse 177.
20. **يُحِبُّ** is found in 3 verses, namely in Surah Yusuf verses 8, 33, and Surah at-Taubah verse 24.
21. **يُحِبُّونَهُ** is found in Surah al-Ma'idah verse 18.
22. **يُحِبُّ** is found in Surah Thaha verse 39.

Adherents of Wetu Telu Islam in Bayan Village Organise the Prophet Muhammad's Maulid

Both the Waktu Lima and Wetu Telu groups in Bayan commemorate Maulid in the month of *Rabi'ul Awal*. But both groups see different figures as the main subject of commemoration. The Waktu Lima commemorate the Prophet's birthday to commemorate the birth and death of the Prophet Muhammad, his prophethood and most importantly the messages and teachings he brought to all humanity. In this context, listening to the *Tuan Guru* lectures organised in the mosque became a staple activity of the Lima Time. The lectures are intended for Waktu Lima. The lectures are intended to reinforce the teachings of Islam.

Recognition as a follower of the Prophet Muhammad, in the view of the Time Five group, is the main purpose of the commemoration. Such knowledge requires a Muslim in all circumstances to act according to his teachings, as written in the Qur'an and hadith as well as to preserve and further spread his teachings through da'wah. Thus the annual recitation on this occasion is an exercise of that duty.

Erni Budiwanti explains that the Waktu Lima migrants who reside in various hamlets in Bayan organise their own celebrations at different times of the month of *Rabi'ul Awal*. This allows them to invite each other. Most of them use their own mosques and invite prominent religious figures (*Tuan Guru*) from their villages to give recitations. So Ustadz Najam invited TGH Safwan from Kediri (leader of pesantren Nurul Hakim from Kediri, West Lombok) to give a recitation at the Babul Mujahidin Mosque in East

Bayan and invited the Wetu Telu people to attend and listen to the true message of Islam.²⁷ In this case Raden Gedarip as a traditional leader of the Wetu Telu people was also invited to attend the general Prophet's Maulid activities at the big mosque in Bayan. Gedarip highly appreciates and respects what is delivered by the master teachers who preach, but this does not change his mind to follow the process of the Prophet's maulid in general because the traditional maulid procession is part of his ancestral heritage and must be preserved.²⁸ Orthodox Muslim migrants living in the hamlet of Lokok Aur usually invite TGH Helmi (leader of the pesantren Maraqitta'limat Mamben, East Lombok).

In contrast to IWT, Bayan people celebrate Maulid to commemorate the birth of the Prophet Muhammad PBUH, combined with adat as a link between their ancestors. By celebrating this union, the Bayan people mark this as the procreation and dispersal of humans across the face of the earth. The *Praja Maulid* procession to the ancient mosque is the main event in this ceremony. Two men dressed in traditional wedding attire represent the married couple Adam and Eve. As Maulid is held in the ancient mosque, it is an excuse to exclude women. Women are not allowed to enter the ancient mosque due to the belief that their menstrual blood will pollute the place.

The Bayan Wetu Telu people celebrate the Prophet's birthday in the ancient mosque and in each village. Women living around the villages of Penghulu, East Bayan, West Bayan, Lebai and Bale Ketip prepare the food several days before the celebration. Dressed in traditional clothes, *kereng* (sarong) and *kemben*, they pound sticky rice in long, narrow wooden mortar with bamboo pounders. Full ceremonial rice pounding is done in Karang Bajo where women wear full traditional

dress of *jong* (headdress), *kereng* (sarong), and *kemben* (short batik sarong that covers the upper part from chest to waist). The women carry rice and glutinous rice, the leader (inan menik) sits by the mortar and says a prayer before they start pounding.

On ritual anniversaries, the Bayan people usually prefer to pound rather than grind rice in a milling machine. They make offerings from *bulu* rice (local rice) rather than I.R. rice (the latest type of rice introduced by the government). Paddy is the main food, while sticky rice is for making sweet food.

The day before the day of the event, everyone in the *gubug* (village) performs *mengosap*, cleaning the ancestral cemetery complex and placing *lekesan* and water vessels overnight to be blessed by the ancestors. The kyai leads this ceremony with the help of guides from each *gubug*. On that day, some people from Karang Bajo took the gamelan (a traditional musical instrument consisting of a *gerantung*, *gamelan* and *gong*) from the men of West Bayan village who were also waiting for the men from Karang Bajo to arrive at their place. While waiting, they played the instruments. When they arrived in West Bayan village, there was a short ceremony to hand over the *gamelan* to Karang Bajo. The men played the *gamelan* on their way back to Karang Bajo.

Once there, they play the *gamelan* on the *berugak*, where the Pemangku Karang Bajo is waiting to bless it by applying *sembek* to the instruments. Afterwards some of the men play the *gamelan* again to announce to the rest of the *gubug* that the Maulid ceremony has begun.

The climax of the event is the following day when each *hut* slaughters cows, goats, chickens and poultry for the feast. Some villagers sacrifice these animals to fulfil their wishes. While the villagers from each *gubug* prepare the food (*ancak* and *sampak*), two men are dressed up by the Bayan *Chancellor* as Adam and Eve. The two

²⁷ Ustadz Najmuddin, Religious Leader, *Interview*, Bayan, 17 February 2021.

²⁸ Raden Gedarip, traditional leader, *Interview*, Bayan, 18 September 2024.

men are from East Bayan, but they are made up in West Bayan village. A procession of men playing gamelan from Karang Bajo village marches to West Bayan to pick up *Praja Maulid* who is escorted by this musical group and then leaves for the ancient mosque. The musicians did not enter the mosque, but escorted *Praja Maulid* to the front of the mosque²⁹The traditional maulid celebration must be attended by traditional and religious leaders and is held in the courtyard and inside the ancient mosque. The main event of the traditional maulid celebration is when the leaders have entered the mosque and made a series of special rituals. The ritual is only allowed for those who have permission and not just anyone can know about it.³⁰ then they return to Karang Bajo. The Praja Maulid group, after washing their faces, hands and feet, enter the ancient mosque.

All the Kyais who had been waiting for his arrival, welcomed the *Praja Maulid*.³¹ Then the *Penghulu* said a prayer of salvation in Arabic which was responded to with the word "amen" by all the kyai. Afterwards everyone gathered for a meal together. As usual the Pembekal Adat of East Bayan states the purpose of the ceremony, before everyone starts eating. The ceremony is called *Pariapan Ancak Ngangkat Syare'at Maulid* which literally means "eating ancak together to celebrate Maulid". The ritual dish, ancak, sent by each village represents a *hut*. The communal meal also takes place at Bayan Beleq. This ceremony is called *Pariapan Praja Maulid*, which is a meal together to welcome *Praja Maulid*. Erni explains in her book that only Kyai *Kagungan*, *Pemangku*, and *Toaq Lokaq* from West Bayan and *Penggantal* Bayan attend this ritual meal. From West Bayan, the ritual meal was continued in other places.³²

²⁹ Nkrana, Customary Counselor, *Interview*, Bayan, 31 October 2020.

³⁰ Raden Gedarif, Traditional Leader, *Interview*, Bayan, 18 September 2024.

³¹ Usually the *Maulid Praja* is a descendant of a prominent figure in the *Wetu Telu* faith.

³² Budiwanti, *Sasak Islam: Wetu Telu Versus Waktu Lima*, 180.

The maulid celebration in Karang Bajo is also marked by the uttering of wishes (*sesangi*) and paying wishes (*saur sesangi*). Both rituals are performed before the communal meal. In the midst of ceremony participants sitting cross-legged on the berugak, the Karang Bajo Stakeholder states the purpose of the ceremony and then announces the names of people who wish to convey or fulfil *sesangi*. Next, the people squat on the ground, one by one expressing their wishes. A bamboo fence separates the participants of the ceremony sitting on the berugak from those who are expressing or fulfilling their wishes. After all wishes have been expressed, the meal together on the berugak begins. Those attending the ceremony: Kyai *Kagungan* and several Kyai santri Pembekal, *Toaq Lokaq* and *Pemangku* Karang Bajo sit cross-legged in a rectangular formation facing each other. *Sampak* (the main dish of the ritual) is placed in the centre of the group. The *Penghulu* prayer recited before and after the meal is intended to bring safety to the entire community. After eating the ritual meal, a set of *lekesan* placed in a small bamboo container is circulated among the participants. This is the end of the communal meal.

Menyembek, or the application of *sembek*, to the forehead of everyone involved in the celebration of the Prophet's birthday marks the end of all ceremonial activities. Maulid is also enlivened by a night of *gamelan* playing and rattan stick fighting (*peresian*) by young men outside the ancient mosque from all walks of life, even spectators from outside Lombok take part in the *peresean*. The outside of the mosque is decorated with flags while the inside is decorated with colourful banners.

Although IWT Bayan and Waktu Lima both celebrate Maulid, they view different figures as its central focus. For the first group, the veneration of Adam and Eve is the core of the celebration even though these two people are venerated as the first ancestors along with other ancestors who died a hundred years ago. Thus, even though the

celebration takes place with the birth of the Prophet Muhammad, it is actually ancestor worship. This in the view of the Time Five is a perversion of the true religious meaning of the Prophet Muhammad's birthday.³³

Wetu Telu Adherents' Reception and Purpose of the Meaning of *Mahabbah* from Surah Ali 'Imran Verse 31

1. Verse Editorial

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

31. "Say: "If you (truly) love Allah, follow me, and Allah will love you and forgive your sins." Allah is Forgiving, Merciful."³⁴

2. Interpretation

It is reported that this verse was revealed in response to a Christian delegation from Najran who reported that their adoration of 'Isa (peace be upon him) was a manifestation of their affection for Allah. In another narration reports that this verse was also revealed in response to the Muslims who claimed affection or love for Allah.

"Say" O great Prophet Muhammad to those who feel to love Allah, "If you love Allah, follow me", is to carry out everything that Allah shows through me, is to believe in Allah Almighty, and fear Him. If you do that, then you have entered the gateway to achieving the love of Allah and if you maintain continuity towards obedience to Him and increase the practice of obligations by doing the sunnahs taught by the Prophet, "of course Allah will love you and forgive your sins." All of that is because "Allah is the Most Forgiving" for who alone imitates the Messenger and Allah is again "The Most Merciful."

Indeed, imitating the Prophet (peace and blessings be upon him) in all things that are obligatory, only leads one to the gate of love or *mahabbah* to Allah. Even if imitating the Messenger is within the minimum limits, this is already to be called love, so it is the first step of love. It may be that at a session that is close to the top, love is what is narrated by a tradition from Imam Bukhari through Abu Hurairah that Allah swt. has said: "Whoever is hostile to My wali, I have declared war on him. It is not for a servant to draw near to Me with something that I love more than doing what I have enjoined. One who endeavours to always draw near to Me through the practices of the Apostle, in conclusion I love him, and if I love him, I become his hearing with which he hears, his sight with which he sees, then his hand with which he acts, and his foot with which he walks. If he asks Me, I will grant him, and if he asks to be protected, I will protect him" (HR Bukhari).

Following the apostle is graded. Following him in the obligatory practices, him in the sunnah muakkadah, following him in other sunnahs even if they are not muakkadah, and following him even in the customs and ways of his daily life, even if they are not religious teachings. Following him in the choice of footwear style and colour is not part of the religious teachings, but if it is done for the sake of love and emulation of him, then Allah will not allow someone who loves His Prophet to be unrequited.

Man's love for Allah, peace and blessings be upon him, is a quality that manifests in the believer to the extent that he obeys Him, honours Him and respects Him, and in this way he gives importance to Him apart from Him. He becomes restless and impatient if he does not fulfil His will, he cannot be calm with others but when he is with Him, he does not mention others but remembers Him, and the peak of coveted pleasure is at the time of mention (dhikr) while looking at His greatness and beauty.

³³ Nikrana, Customary Councilor, *Interview*, Bayan, 31 October 2020 and 18 September 2024

³⁴ Q.S. Ali 'Imran [3]: 31.

Al-Qusyairi described man's love for Allah or *mah}abbah* as "giving preference to a girlfriend over a friend." That is, giving preference in matters of girlfriend's pleasure in this case means Allah swt. rather than his ego interests, if these interests are contrary to the requirements of Allah." If you love Allah, then follow anything from me, surely Allah will love you" (QS. Al-'Imran verse 31).³⁵

3. Verse Reception Pattern

Despite the many attributes attached by Islam Waktu Lima to characterise the Wetu Telu religion, the Bayan people themselves have different ideas about their beliefs and worship. Bayan natives view the world and their cosmology from a different perspective to that of Islam Waktu Lima.

a. Dominant Hegemony

There are several informants who give a textualist pattern of reception of the Qur'an text in Bayan. These informants revealed that the text is clear to always follow the teachings of Allah and His Messenger and there is no need for a combination of culture, social, and so on. This is because the teachings that have been taught in Islamic shari'a are absolute and cannot be changed for any reason.³⁶ To this day, the interviewees remain firm in what they have said.³⁷ It is a very interesting finding that the Bayan community itself has a textualist understanding. The pattern in the reception that has this tone is classified as part of the dominant hegemony pattern. This means that the reader of the Qur'anic text or the informants fully accept the narrative of the text.

³⁵ Shihab, *Tafsir Al-Misbah: Message, Impression, and Harmony of the Qur'an*, 2:69–70.

³⁶ Yuli, Novi, Mrs Aminah, Fitriani, and Mrs Yuli, Commoners of Wetu Telu, *Interview*, Bayan, 12 February 2021.

³⁷ Yuli, Novi, Mrs Aminah, Fitriani, and Mrs Yuli, Commoners of Wetu Telu, 18 September 2024.

b. Negotiatio

In the pattern of reception of the above verse that occurs in Wetu Telu adherents in Bayan, there are several informants from Wetu Telu adherents, Nikrana as the spokesperson of the traditional supplier who represents the adherents expressed the pattern of *mah}abbah*, namely "*mah}abbah sak te meaning niki demen lek Allah ta'ale sak sesuai ape-ape wah te ajahan lek Islam, In addition, the influence of the culture or customs of the ancestors must still be connected to it so that the ancestors can still witness the activities of the past. ndek te petelangan or telestarian*" meaning that our *mah}abbah* is the same as the teachings of Islam in general, but there needs to be a culture that must also be included in each of their activities and the rituals of the ancestors so that they also feel to be able to what is obtained today so that the lessons of the previous period are not lost and continue to be preserved.³⁸ Thus, the reception pattern that occurs in Wetu Telu adherents is a negotiation reception pattern. That is, they negotiate the Qur'anic texts read by their knowledge as in the past or with their cultural, social and religious conditions. According to Wetu Telu adherents, the *mah}abbah* understood in the Qur'anic text is their love for Allah by proving things that are in accordance with the teachings of Islam as in general and cannot be separated from the cultural teachings that have been taught by their ancestors so that the need for the influence of ancestral spirits in order to unite their lives with God in order to live in peace and always preserve the previous traditional culture so as not to be lost, as has been practiced in every religious activity.

According to informants, this culture is a way for Wetu Telu adherents to love and be loved by God. In addition to the acknowledgement of *mah}abbah* towards Allah, they also believe in Adam and Eve because they were the first to give birth and breed humans until today.

³⁸ Nikrana, Customary Councilor, *Interview*, Bayan, 31 October 2020 and 18 September 2024.

According to them, every religious activity carried out by IWT cannot be separated from the Qur'an and hadith.³⁹ This is certainly not contrary to shari'a, it is just that there is an addition of a customary ritual which cannot be separated under any circumstances related to their ancestors.⁴⁰ even in 2024 there was no statement that changed from the traditional leaders in the traditional maulid event.⁴¹ Raden Gedarip also revealed that every religious activity carried out in Desan Bayan for Wetu Telu adherents is based on their love or *mah}abbah* to Allah and His Messenger and following their teachings.

Not every Wetu Telu adherent is able to give rational interpretations or meanings about worship and beliefs. Knowledge of tradition and religion is esoteric (secret or limited) and is almost exclusively held by those who have important roles and positions in the community. For ordinary people, they see it as an institution or source whose legitimacy can be referred to by ordinary people if needed. Thus, based on the explanations of prominent customary figures, namely: *Pemangku Karangbajo*, *Pemangku Adat Bayan Agung*, and *Penghulu* who are seen as the custodians and owners of legitimate knowledge.

Conclusion

Mah}abbah can be interpreted in al-Qur'an as meaning love. The word has its roots in the Arabic *ah}abba-yuh}ibbi-mah}abbatan*, meaning, among other things, fondness, loving deeply, or deep love. *mah}abbah* (love) is the tendency of the heart towards something pleasant. If the tendency of the heart grows stronger, then *mah}abbah* turns into *'isyq* (preoccupation). *Mah}abbah* is the full tendency of the heart towards something, until the attention to it is higher than wealth, soul and self, acceptance both

outwardly and inwardly is the attitude of the self, its prohibitions and commands, and the feeling of the self against the weak love bestowed on Him (Allah and the Messenger). In the explanation of the interpretation of the Qur'an that *mah}abbah* to the Messenger is graded. Following in the obligatory practices, then following him in the muakkadah sunnah practices, then other sunnahs even though they are not muakkadah, and following him, even in the customs and procedures of his daily life, even though it is not a religious teaching. Following him in choosing the style and colour of footwear is not part of the religious teachings, but if it is done for the sake of love and emulation of him, then Allah will not allow someone who loves the Prophet to be unrequited.

The Wetu Telu Muslims in Bayan Village celebrate Maulid Nabi by holding traditional ceremonies that incorporate various local traditions. They perform communal prayers, dhikr, and recitations of the Prophet Muhammad's life history, accompanied by distinctive rituals such as preparing traditional dishes and engaging in social activities involving the entire community. This celebration also serves as a moment to strengthen social bonds among villagers and as an expression of their love for the birth of Prophet Muhammad.

Regarding the influence of strong and well-known information of preachers on Wetu Telu adherents, Sunan Prapen and Lombok scholars have gone through a stage to change the reception patterns adopted by the Wetu Telu by explaining the Qur'an and hadith through the concept of Sufi mysticism which is still felt today from the understanding of Wetu Telu adherents in Bayan regarding the perceived meaning of *mah}abbah* in surat ali-'Imran verse 31. Some of these communities side with the negotiation part, meaning that they contextualise the verse to what they do today, namely the strong cultural influences that enter into each religious practice

³⁹ Raden Pala, Religious Leader, *Interview*, Bayan, 15 February 2021.

⁴⁰ Nkrana, Customary Counselor, *Interview*, Bayan, 31 October 2020.

⁴¹ Raden Gedarip, Traditional Leader, *Interview*, Bayan, 18 September 2024.

and they interpret that it is the reception of their current form of *mahjabbah*. Then there are also those who perceive that the *mahjabbah* described in the verse is in accordance with Islamic law without any influence. And this is part of the dominant hegemony of Bayan society on Wetu Telu adherents.

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