

To cite this article: Raden Sumiadi, Mohamad Abdun Nasir and Udin (2023). ISLAMIC EDUCATION ACCOMMODATION TO THE WETU TELU BAYAN TRADITIONAL COMMUNITIES, LOMBOK, International Journal of Education and Social Science Research (IJESSR) 6 (4): 393-407 Article No. 831, Sub Id 1309

## ISLAMIC EDUCATION ACCOMMODATION TO THE WETU TELU BAYAN TRADITIONAL COMMUNITIES, LOMBOK

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DOI: <https://doi.org/10.37500/IJESSR.2023.6429>

### ABSTRACT

This study aims to analyze the portrait of Islamic education and its impact as well as explain the forms of resistance, the negotiation process, and the accommodation of the WetuTelu indigenous people towards the presence of Islamic education. This type of research is descriptive qualitative research with an ethnographic approach. Collecting data through in-depth interview techniques, observation, documentation studies and FGD using interview and observation guideline instruments. The data obtained was then analyzed using the Miles and Huberman model. Data validity was carried out by extending the observation period, increasing persistence, triangulation, peer discussions, and member checks.

The results of the study show resistance to Islamic education in the Bayan indigenous people, namely indirect resistance such as leaders and indigenous people who do not support plans to build mosques and madrasas, do not support the process of implementing Islamic education in madrasas and do not support any recitation activities at mosques. While the negotiation process carried out by the gurus and Ustadz from indigenous peoples used power elites, emotional approaches and cultural approaches that took place over a long period of time, collaboration through these three approaches had an impact on being more accommodating to some of the indigenous people of the Wetu Telu Bayan towards Islamic education whose form is that they donate their land for the construction of the Mushalla, use the house where the TPQ is held, are involved in the management of Islamic education and work together in the mosque. Since the establishment of accommodation for Islamic education in the Bayan indigenous people, various internal dynamics have occurred in its implementation to date, ranging from inadequate teacher competence, limited facilities and infrastructure, teachers unable to translate the curriculum. However, Islamic education in the Bayan indigenous people has had an impact on changes in knowledge of their Islamic and customary practices, resulting in the birth of an open-type wetu telu indigenous community group.

**KEYWORDS:** Islamic Education; Resistance; Negotiation; Accommodation, Wetu Telu Indigenous.

## 1. INTRODUCTION

Lombok is one of the islands that became the destination for the spread of Islam in the archipelago. Several versions of history explain the arrival of Islam on the island of Lombok, for example; 1) Islam came to Lombok around the 13th century AD brought by traders from Gujarat, 2) Islam came to Lombok Island around the 16th century AD brought by Sunan Prapen from Java, 3) Islam came to Lombok in around the 16th century AD came from the east, namely Sumbawa which was spread by traders and sailors from Makassar. However, historians agree that Islam came to Lombok around the 16th century AD from Java and first arrived in northern Lombok. Some historical evidence of the presence of Islam for the first time in northern Lombok is the site of an ancient mosque in the customary areas of Bayan Bleq, Batu Gembung, and Salut. These areas used to be part of the Bayan District area.

The Bayan people have historical value for the presence of Islamic civilization on the island of Lombok. Since the arrival of the propagators of Islam in Lombok, of course the process of Islamic education has started in the Bayan indigenous people whose main actor is led by Sunan Prapen. In internalizing Islamic teachings, Sunan Prapen uses an informal da'wah strategy because he has to adapt to the conditions of the local community. In addition, they also approached the power elite like the king who was in power at that time. If the king embraced Islam, then the king issued an order to his people to embrace Islam.

In the course of internalizing Islamic teachings, Sunan Prapen's entourage used the three-chain learning method, where they were required to appoint and educate three people to become students, if these students were deemed capable then they were appointed as Kiai, and so on. With this three-chain learning pattern, it gives the impression to the Bayan indigenous people that only the Kiai have the obligation to carry out Islamic law, such as praying and fasting. This continues to happen from one generation to the next so that it becomes a tradition among the Bayan indigenous people. It is not surprising that later the refinement of the understanding of Islamic teachings by Tuan Guru in the following period did not receive support from traditional leaders and the Bayan indigenous people because they adhered to the teaching's ancestor (Asnawi: 2005).

The belief of the Bayan indigenous people before the modernization wave hit, if among them dared to accept the new teachings, they would surely experience the plague of the manual. This belief was deeply rooted in them because at that time, their average educational level was very low and many of them did not go to school (Kamarudin: 2007). This is the challenge for the Tuan Gurus in perfecting the understanding of Islamic teachings of the indigenous people of Bayan.

Several guru gurus continue the mission of perfecting the understanding of Islamic teachings in the indigenous people of Wetu Telu Bayan, such as Tuan Guru Mutawali Jerowaru, TGH Zaenudin Abdul Majid Pancor, TGH Azmi Hamzar Mamben, and TGH Safwan Hakim Kediri. They also used a da'wah strategy that was not much different from the previous one, namely by playing the role of

the power elite in order to facilitate plans to improve the understanding of Islamic teachings among the indigenous people of the Wetu Telu Bayan. As was the case with Tuan Guru Mutawali when he was about to conduct religious education at the traditional Bayan Kiai. He asked for help from the Regent of West Lombok, Lalu Anggrat so that religious education could proceed without any resistance from the traditional Bayan Kiai. The same thing was done by Tuan Guru Safwan Hakim when he was about to build a mosque and madrasa in the Bayan customary area and the Sukadana cultural area. To expedite this mission, he approached the West Lombok District Head, who was then held by Lalu Mudjihad. The Bayan wetu telu customary community was powerless against the power of the district head at that time, so they continued to show resistance efforts at the process level (Raden Gedarip: 2000).

Several forms of resistance were shown towards the da'wah efforts carried out by Tuan Guru, namely, the Bayan Kiai who had finished attending the religious upgrading organized by Tuan Guru Mutawali were reluctant to carry out the knowledge they had acquired during the upgrading. In addition, the construction of mosques carried out in the customary territories of Bayan and Sukadana did not receive manpower and material assistance from the indigenous people, as well as support for the implementation of education at the Babul Mujahidin Bayan Bleq Madrasah and recitation at the mosque, usually only attended by immigrants who live and settled in Bayan Bleq (Raden Sutrakusuma: 2022).

Along with technological developments, access to information with the outside world is increasingly open, modernity is unstoppable, road infrastructure to the WetuTelu indigenous people's village in Bayan is getting better, and local and village government policies have made cultural sites into tourist destinations, there are government policies regarding nine-year compulsory education and a statement by the Bayan customary stakeholders that the Bayan indigenous people need to adapt to the times as long as they don't change their customs (Raden Sawinggih: 2016). The statement of the stakeholder as a traditional Bayan figure is a form of emphasis that indigenous peoples may adapt to the times without abandoning the good values that have been deeply entrenched; such as a strong spirit of togetherness, the spirit of helping others and respecting others. The good values of the Wetu Telu Bayan indigenous people have been deeply rooted within them so that they can be used as basic capital in dealing with the changes and developments of the times.

The changing times marked by the strong flow of modernity will be able to erode the good culture of the indigenous people, but the Bayan indigenous people use this good culture as a means of filtering culture that is contrary to their social norms. However, the currents of modernity that hit the Wetu Telu Bayan indigenous people had an impact on the loose interaction of the Bayan indigenous people with other groups. This can make it easier for Islamic mass organizations and the government to improve their understanding of Islamic teachings through the implementation of Islamic education. Humaidi explained that the Islamization of the Wetu Telu indigenous people is still happening today, but Islamization is currently being carried out in the Bayan area because this place still survives, but

has also experienced a shift in values as a result of modernization pressures from outsiders (Zuhri Humaidi: 2015). Fitria Yusrifa, et al also emphasized that the indigenous people of the wetu telu in Bayan experienced slight changes in the span of time since their emergence, the New Order and post-New Order eras to the present. The changes in question can be seen from the aspects of religious ritual worship practices, traditional rituals, and social structures (Fitria Yusrifa: 2016). Amran emphasized that the community as the target of da'wah would sooner or later experience changes (Ali Amran: 2012). This change can be seen in the implementation of non-formal Islamic education such as TPQ activities in Mushalla and indigenous people's homes, although there is still resistance shown but not as strong as during the previous Tuan Guru period so that it can still be resolved through indigenous peoples gundem activities (Raden Gedarip: 2022).

Apart from the teachers through their madrasas, the activities of organizing Islamic education in Bayan are also carried out by the indigenous people of the wetu telu, as has been done by Ustadz Kertadi, Ustadz Hambali, Ustadz Raden Septiadi, Mariono, Pak Jayadi, and Ustadz Raden Nyakranom. They are natives of the Bayan indigenous people who are still active in improving the values of Islamic teachings in their community through the implementation of non-formal Islamic education such as studies at mosques, prayer rooms and homes. Islamic education activities organized by members of the WetuTelu indigenous community themselves are acceptable, although not all aspects are well supported, but they are already running like other Islamic educational institutions.

In addition to non-formal Islamic education activities, formal education has made an important contribution in perfecting the understanding of Islamic teachings in indigenous peoples because formal education is supported by government policies that require 9 years of study. Through formal education, the young generation of the indigenous WetuTelu community in Bayan is in touch with the new values accepted in public schools. From school they also receive and come into contact with the values of formal Islamic religious teachings as new values obtained from schools as a result of state regulations that require the teaching of Islam in public schools. Based on some of these descriptions, the researcher is interested in exploring the accommodation of Islamic education in the indigenous people of WetuTelu Bayan Lombok.

## **METHODS**

The research method is a way for researchers to obtain valid data and can be scientifically accounted for, the position of researchers in this study is as participant observers because they are part of the insider community. Such a position is urgently needed in order to describe data findings from an emic point of view, namely explaining a phenomenon that occurs from the point of view of the community itself. Even though the researcher is part of the insider community, the data found is described objectively and not manipulatively, the position of the researcher as part of an insider figure certainly provides benefits in describing data findings which were initially covered up by indigenous peoples and traditional leaders so that they become more open, besides that they can avoid misinterpretation of the data obtained due to cultural and language limitations.

The research method is used to describe activities during field research, while the research tools can be described as follows: This research is a type of descriptive qualitative research with an ethnographic approach. The ethnographic approach is used to know and describe the life of a group of people naturally so that cultural patterns can be described in certain groups in terms of beliefs, language and views held in that group. The ethnographic approach is research to describe culture as it is. Its activities include collecting information or data in a systemic manner regarding the way of life and various social activities as well as various cultural objects of a society.

In this approach, researchers learn more from the owners of a culture, so it is very important to be directly involved in research activities or participate in observations so that it is in line with the ethnographic definition, which is a variety of cultural research exposures in order to understand how people interact and work together through an observed phenomenon. in everyday life. Therefore, ethnography aims to describe a particular culture holistically, not partially, namely cultural aspects, both spiritual and material. So that this effort will reveal a view of life from the point of view of the local community.

In this study, the researcher as an instrument for collecting data through interviews, observation, documentation and FGD techniques. The data obtained is then processed using the Miles and Huberman model, while the validity of the data is confirmed by extending the observation period, increasing persistence and data triangulation.

## **RESULTS AND DISCUSSION**

### **Islamic Education Accommodation**

Islam entered Bayan beginning with a long history starting from the era of the spreaders of Islam from Java which was then continued by Tuan Guru and local Ustadz from indigenous peoples. The type of approach taken by the three eras had differences, if during the Sunan Prapen period and the Tuan Guru period they tended to use the power elite approach, but during that time Ustadz from indigenous peoples tended to use an emotional approach and a cultural approach.

During the Sunan Prapen era, the spread of Islam was also carried out by approaching the ruling kings at that time, but this mission stagnated so that many of the Bayan indigenous people did not know the procedures for carrying out worship such as prayer, fasting and other worship. After the Sunan Prapen era, the mission of teaching ideal Islamic teachings was continued by the teachers who collaborated with the local government of West Lombok Regency, because at that time Bayan was under the West Lombok district government. At that time, Mr. Lalu Mudjithahid was the Regent of West Lombok. In carrying out their mission, the gurus often coordinate with Mr. Lalu Mudjithahid in various da'wah plans. With support from the local government, the Bayan indigenous people are unable to fight against Tuan Guru's plans, one of which is to build Madrasas and Mosques, this requires them to negotiate internally and externally.

Negotiations internally are carried out through gundem or customary deliberations involving traditional leaders from various elements and indigenous peoples in order to make a joint decision. During the negotiations that were carried out within the indigenous peoples, they were led by the adat leader, who was then held by the late Raden Singaderia. Various suggestions and input came from elements of traditional leaders such as kiai, customary pemekel, perumbaq, toaq lokaq and representatives of indigenous peoples. Based on suggestions from traditional leaders, most of them wanted that the implementation of Islamic education should not be carried out in the Bayan customary territory on the grounds that it would be able to threaten and damage the continuity of ancestral traditions so that there would be fear of calamities that would befall them. Likewise with the input of suggestions from elements of indigenous peoples. However, some of the traditional leaders from the pemekel element have slightly different thoughts from most other traditional leaders.

Raden Gedarip is one of the traditional leaders from the pemekel element who has a slightly different opinion. He suggested that the implementation of Islamic education be allowed while observing the changes that have occurred in indigenous peoples. One of Raden Gedarip's considerations proposing a different matter is that children from the Bayan indigenous people when studying in public schools usually get the worst Islamic religious scores and some even fail to graduate and go to grades because of this religious value. Therefore, Raden Gedarip tried to propose that the implementation of Islamic education be carried out under conditions including; 1) organizers of Islamic education are given land to build mosques and madrasas but the land is not free but is purchased in nature, 2) implementation of Islamic education that takes place in mosques and madrasas is not allowed to have an element of coercion on indigenous peoples (Raden Pelah: 2022).

Raden Gedarip's suggestions and input were finally considered by the traditional mangku Bayan agung who was then held by Raden Singaderia. Raden Singaderia together with other toaq lokaq finally tried to weigh Raden Gedarip's suggestion, and saw that it was not burdensome for one of the parties. with the customary gundem.

After producing a joint decision based on the results of the customary gundem, several representatives from traditional leaders from the mangku agung and pemekel elements conveyed this to interested parties through the village head and sub-district head so that external negotiations took place. The terms offered by the indigenous people were agreed by interested parties so that Tuan Guru Safwan Hakim started the construction of a mosque and madrasa in Bayan in 1993 on land purchased from Raden Muntur and in 1997 on Sukadana Segenter.

Negotiation efforts by master teachers using the power elite were able to put pressure on the community and traditional leaders so that mosques and madrasas were successfully built in the Bayan indigenous people's area, but this success was due to pressure, without their own awareness of the importance of building mosques and madrasas as places for Islamic education. , so that resistance reappeared from indigenous peoples and traditional leaders in the form of no support for the process



of implementing Islamic education in madrasas and mosques. This condition lasted quite a long time and began to disappear when the Ustadz from the adat community held negotiations for sufficient time.

Some of the reasons for the non-emergence of resistance efforts among the Bayan indigenous people are; 1) the intensive preaching movement of jamaah tabligh, 2) several members of indigenous peoples are members of Islamic organizations such as NW, 3) the educational level of some indigenous peoples is getting higher, 4) cross-marriage with immigrant communities. These four factors have contributed to changes in the mindset of most of the Bayan indigenous people.

The preaching movement of jamaah tabligh began to enter into the Bayan indigenous community starting in 2006 even though the previous year there had been some who had gone to Bayan. The early days of the entry of tabligh congregation into the Bayan customary wet began from Teres Genit, a hamlet located under Mount Rinjani. At that time, the congregation from Central Lombok was decided by the parents of the tabligh congregation Attaqwa Mataran to perform khuruj for 40 days in Bayan. When they first entered Bayan, the congregation was expelled by the indigenous people, but they did not stop moving to Bayan. If they were subjected to expulsion, they would move to another mosque. And in the end the mosque in Dusun Teres flirtatious which was built by Tuan Guru safwan Hakim accepted their presence to carry out the da'wah mission for three days.

The tradition of the tabligh congregation, if they have been accepted by the mukim community, they will hold a deliberation to visit important figures from the local community such as village heads, hamlet heads, mosque caretakers and peggulu at that place. At that time, the community leader in Teres Genit hamlet was Amaq Kertadi who currently serves as head of Bayan Village and is a descendant of perumbaq. Perumbaq is a person who has been entrusted with preserving the Bayan customary forest and is not allowed to study religion. The group leader came to Amaq Kertadi while bringing gifts in the form of the best perfume, shook hands and kissed His hands. Such treatment made Amaq Kertadi immediately impressed the congregation. Then the representatives of the congregation conveyed their purpose of attending the mosque to learn i'tikaf to self-isolate while inviting Amaq Kertadi to the mosque after Maghrib. With this treatment, of course, Amaq Kertadi attended the lecture assembly after Maghrib at the mosque. After the lecture, the leader of the moving congregation chatted casually while waiting for Isha by eating snacks prepared by the congregation with great hospitality (Kertadi: 2022).

The treatment of the three-day tablighi congregation moving on the Genit Terrace, made Amaq Kertadi curious and joined the three-day khuruj with the congregation. After he returned from khuruj, many changes occurred to him of course by not letting go of his identity as a traditional figure. He is more diligent in going to mosques and silaturrahmi closest relatives of course in order to invite the prosperity of existing mosques. The joining of Amaq Kertadi as part of the members of the tabligh congregation made it easier for congregations from outside to preach in the Bayan indigenous

community, because he always appeared to accompany the congregation moving in Bayan. His position as a figure in the midst of indigenous peoples has made him have the courage to continue to visit other indigenous peoples, especially from the family and traditional leaders. Thanks to this endeavor, in the end several people from the family and indigenous peoples joined his da'wah movement, such as Mariono, Ardi, Sukati, Raden Mawadi, Amaq Ema. Besides that, his strength increased even more after Ustadz Hambali, who is the original son of Bayan from the wet adat Sukadana, also became part of the tabligh congregation.

The collaboration of their da'wah movement was able to attract the attention of other traditional leaders, because Ustadz Hambali was also a descendant of traditional leaders from the kiai element. When he was a child, Hambali was taken by his teacher Safwan Hakim when he went to Sukadana to build a mosque. Hambali was sent to school at Nurul Hakim's cottage by the teacher Safwan Hakim in the hope that someone would continue Beliu's missionary mission in Bayan. The collaboration of the da'wah movement that was built by Amaq Kertadi and Ustadz Hambali made several members of the indigenous community and traditional leaders take part in the da'wah efforts of the Tablighi congregation to date. Such as Amaq Halim, Ali Hotman, Sukati, Samedi, Awal, Maulana and Supardi who came from the Sukadana customary wet while from Bayan Bleq wet were Amaq Ihsan, Hasan, Ardi, Raden Mawadi, and Mariono. Meanwhile, the traditional wet Loloan are Raden Kertawali, Uriadi, Mustiadi and Amaq Yul.

The strength of their da'wah was further strengthened by the existence of a policy from the North Lombok regional government when the PLT Regent of North Lombok, Lalu Bakrie, was in office. Then Bakrie was a member of the Tabligh congregation who dared to make a policy requiring all civil servants, teachers, village heads, hamlet heads and other village officials to take part in the thermos or emotional therapy program. The form of this program resembles the khuruj program of the Tabligh congregation. At that time H. Suhaidi was assigned by the Regent to arrange their schedule for these flasks. With the PLT Regent program, village heads, hamlet heads, civil servants, teachers and village officials in indigenous peoples' areas are obliged to take part in the program. Therefore, some of them, such as Raden Madi Kesuma, the former head of Bayan village, have participated in the program, since then tablighi congregations have had space to move freely in the mosques of the Bayan indigenous people (Suhaidi: 2022).

Indigenous peoples with the aim of the Tabligh congregation divide their respective work areas. The Bayan Bleq area was commanded by Kertadi, Raden Mawadi, Mariono, Sukati. The Sukadana Village area was commanded by Ustadz Hambali, Halim, Sukati, Misayang, Ali Hotman, and Maulana. The Loloan Village area was commanded by Mustiadi, Raden Kertawali, and Uriadi. Cooperation between them for quite a long time made the community and traditional leaders more accommodative towards Islamic education in Bayan. Some of the programs that they routinely carry out at their respective mosques are two and a half hours of friendly gatherings, taklim at the mosque, deliberations ending at dawn, and walks.



They usually make hospitality in the morning and after the evening prayer, their main target is to visit the homes of families, traditional leaders who are very influential. At first, their presence was friendly, some traditional leaders were not well received, even though the treatment they received, they did not give up on visiting the traditional leaders who in the end they were accepted. Traditional leaders and indigenous peoples want to accept them because of their success in serving among indigenous peoples, they come with great hospitality while bringing gifts, they are very responsive when indigenous peoples need help.

This was conveyed by a traditional leader from the kiai element, namely Amaq Riajim. We are very happy to see the friendliness of my children from Bayan to be involved in the tablighi congregation, because even though they were initially not liked by the indigenous people, they still did not give up on continuing to approach us as traditional leaders, and my children are very kind. polite and knowledgeable manners. Every time they come to the house it is obligatory to bring gifts, because I am a person who likes to smoke they always bring me tobacco. If there are among the indigenous people who need help due to illness, they are always at the forefront of helping us (Riajim: 2022).

Besides that, they are also not against the culture of the Bayan indigenous people because they realize that they were born and raised in the culture of the Bayan indigenous people. Even though they have understood the value of Islamic teachings, they also still carry out local traditional values, but if there is a traditional procession that is contrary to Islam, they do not do it. Therefore, every time there is a traditional ritual activity, of course they also involve themselves in helping its implementation. This activity is still ongoing today, this is what makes traditional leaders and indigenous peoples accommodative towards the process of Islamic education both in formal and non-formal settings, even some of the leaders and indigenous people take part as members of the Tabligh congregation.

Apart from those with the tabligh congregation, among the indigenous people there are also those who are members of the NW Ormas, they are people who have previously studied at Anjani and Pancor. They are Nurbakti, Raden Kinarian, Raden Mugarip and Raden Septiadi. They also do not remain silent in their mission of perfecting the understanding of Islamic teachings among the Bayan indigenous people so that various programs are implemented in order for the Bayan indigenous people to truly understand Islamic teachings as a whole.

Among the programs made by NW administrators from among those who are part of the indigenous community is bringing in ustadz and guru to give lectures in mosques during the commemoration of Islamic holidays. Apart from that, they also initiated the existence of assemblies of ta'lim and TPQ, because they thought that the biggest opportunity to see complete religious understanding understood by indigenous peoples was through their younger generation of children at school age. That is what prompted Raden Kinarian to establish TPA Najmul Bayan and Raden Mugarip through intense communication with the Regent of North Lombok to build a mushalla on Raden Gedarip's donated

land. The mushalla is named Najmul Bayan which is used as a place for children from indigenous peoples to study Islam.

In addition, almost all of the children of the younger generation of the Bayan indigenous people attend public schools, starting from elementary, middle and high schools as well as universities. This demands that they have direct contact with Islamic religious education. Such conditions, where the Bayan indigenous people are pressured by the condition of their younger generation of children who attend public schools, coupled with the intensive and massive movement of indigenous peoples who are affiliated with the tabligh congregation movement and da'wah efforts carried out by members of the NW and last a long time even today, making indigenous peoples accommodative to Islamic teachings (Raden Gedarip: 2022). However, this cannot be separated from the role of traditional leaders and indigenous peoples to date.

Given the large strategic role that traditional leaders have in the midst of community life both in terms of considering and deciding a case, their presence is needed in providing direction for plans to develop Islamic educational institutions for indigenous peoples. The presence and input of traditional leaders seemed to be the last remedy for the anxiety they were facing. However, traditional leaders also cannot make unilateral decisions but instead involve indigenous peoples. However, they also realize that the customary territory they live in is the territory of West Lombok, so that their every need will surely be facilitated by the region.

The intervention of the West Lombok regional government and members of the provincial DPR made traditional leaders have to give up their places to build mosques and madrasas. If they oppose, they are of course worried that their survival will become problematic because they are also part of the West Lombok government, so even though this accommodation is not based on self-awareness but because of the intervention of the local government, it can still work.

The journey of accommodation cannot be separated from the role of traditional Bayan leaders. Following up on Tuan Guru's plan, the traditional leaders took the initiative to carry out gundem by involving all elements in the Bayan customary law, both from among all traditional leaders and the Bayan indigenous people. Through the customary gundem, traditional leaders can accommodate various suggestions and suggestions so that they are able to produce joint decisions that will be conveyed to interested parties. The gundem certainly discusses the attitude that must be taken by indigenous peoples and traditional leaders towards the teacher's plan, but indigenous peoples cannot avoid it, but at least there is their bargaining value when the construction of Madrasas and Mosques takes place and the process of implementing Islamic education takes place. At that time the traditional figure who played a very important role was the traditional mangku Bayan Agung who was held by Raden Singaderia. He, as a traditional leader who is elder, tries to accommodate suggestions and input from all parties on customary gundem activities in Berugak Agung.

Various inputs and suggestions were accommodated by traditional leaders, where more people rejected the plan to build Madrasas and Mosques, on the grounds that they were worried that their traditions would fade and also worried that they would be hit by a manuh plague, namely a sudden disaster because they had adopted the teachings who is not from the ancestor. However, among indigenous peoples who are educated, one of them is customary officials, namely Raden Gedarip, who suggested that they be allowed to build these Madrasas and Mosques (Radn Palah: 2022).

The Islamic education that took place during Tuan Guru's time was not much involved from indigenous peoples, because resistance efforts still occurred due to the process of accommodation of Islamic education that occurred in the community through pressure from the power elite, however Tuan Guru has managed to pave the way for this generation. next to continue the mission of Islamic education in indigenous peoples. After the Tuan Guru era, the era of Ustadz from indigenous peoples emerged who had studied at the Nurul Hakim and NW Pancor Islamic boarding schools.

During the Tuan Guru era, accommodation occurred due to pressure from the local government, which caused resistance to reappear at the process level as described previously. However, after the Tuan Guru era until now, the process of implementing Islamic education carried out by Ustadz from the Bayan indigenous people has not caused resistance again. This is because they are able to carry out a negotiation through an emotional approach and a cultural approach in the midst of the life of the Bayan indigenous people. The emotional approach is an approach that is carried out by making the hearts of leaders and indigenous peoples feel happy and valued. The manifestation of this approach is that Ustadz build intensive communication by strengthening friendship, involving the community and traditional leaders in Madrasah activities and being involved in providing assistance to indigenous peoples. Meanwhile, the cultural approach is an approach carried out through involvement in the cultural activities of the Bayan indigenous people. The form is that Ustadz involve themselves in various traditional rituals.

Intensive communication is carried out by building strong friendships in the midst of indigenous peoples' lives, they try to make themselves good listeners if there is input and direction, especially from senior figures. With their treatment like this, it can make traditional leaders and communities sympathetic, besides that if the management of Madrasas requires the help of the community or traditional leaders, they do not hesitate to convey this, if traditional ritual celebrations are carried out of course they the ustadz try to involve themselves in the context of help with ritual activities, and if among indigenous peoples or traditional leaders need assistance, of course they will try their best to provide assistance (Hambali: 2022).

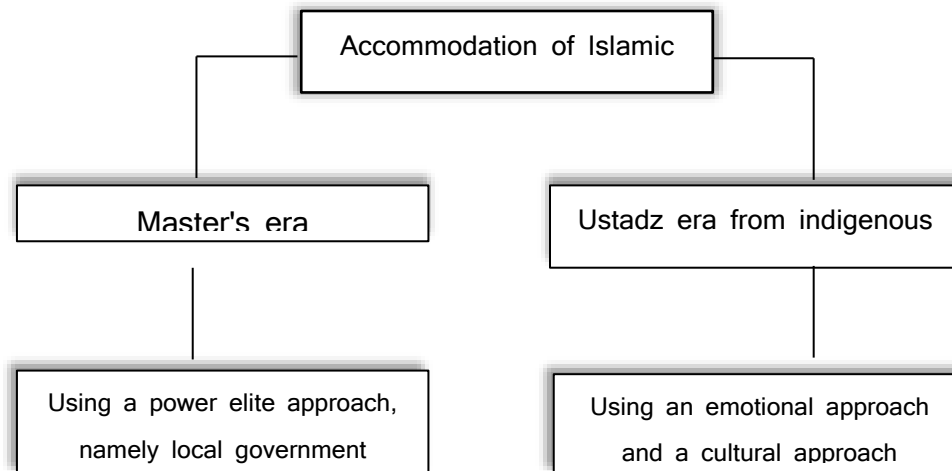
In line with what was conveyed by Sirmanem as a traditional leader, the same thing was also conveyed by Raden Pelah who is a traditional figure from the mangku adat Bayan agung, that teachers or Ustad who are currently teaching are more likely to conduct hospitality to the community. Based on these actions, the potential for resistance to occur at the process level will no longer occur

as before. Even the current form of accommodation for indigenous peoples towards Islamic education is being involved as educators and administrators for Madrasahs, helping to find lecturers in order to fill the ta'lim assemblies, traditional leaders donating land to build mushallas, and indigenous peoples using their homes as places to study Islam even if there is gotong royong activities at the mosque, they are here to help. This was done by the Kadus Bayan Bat, namely Raden Mawadi, he often helped to find speakers to fill the women's ta'lim assembly.

Accommodation in Islamic education from the time of the guru to the time of the local Ustad cannot be separated from the role of traditional leaders who have been wise in making decisions. Traditional leaders are able to position themselves as figures who are wise elders because they are able to consider input and suggestions from various parties, currently indigenous peoples are grateful for the implementation of Islamic education in mosques, madrasahs and prayer rooms because children in public schools are more able to keep up with religious lessons that given by teachers at school and their Islamic religious values are not bad. Prior to the implementation of Islamic education, children from indigenous peoples certainly could not pray and read the Koran. Apart from that, parents continue to provide accommodation and support for their children to study religion because the term manuh plague that they feared would befall them until now has never happened.

Apart from that, another factor that causes the indigenous people of WetuTelu to accept the refinement of Islamic teachings is the demand for children to attend public schools. Islamic religious subjects are one of the subjects whose grades must be good because they are a prerequisite for grade promotion and passing to the next level, thus requiring parents to encourage their children to get additional Islamic religious lessons at home, mosques and prayer rooms in various programs. Most indigenous peoples have realized the importance of education for their young generation, therefore if there are things that become obstacles to the education of their children, of course they are responsive in responding to them to find a way out, one of which is their generation which has minimal knowledge of the Islamic religion.

Based on the explanation of the accommodation of Islamic education that occurs in the wetutelu indigenous people, an accommodation scheme can be made as follows: Chart 3. Accommodation of Islamic education in the Bayan indigenous people.



Based on this chart, it can be explained that the process of accommodating Islamic education to indigenous peoples began with resistance efforts that occurred at the beginning of the presence of Tuan Guru, around the beginning and middle of the New Order period. The Tuan Guru at that time only used the elite power approach, so that community accommodation occurred due to pressure from the authorities which caused feelings of anxiety and fear for indigenous peoples so that the potential for a return of Resistance remained open and this was proven to occur during the process of Islamic education in Madrasas and in Mosques. In contrast, after the Tuan Guru era, namely the ustad era from the Bayan indigenous people, they used an emotional approach and a cultural approach, namely an approach that tried to win the hearts of traditional leaders and communities by consistently building intensive communication through friendship, involving the community and traditional leaders in Madrasah activities, involving themselves in cultural activities and help indigenous peoples in times of need. With such an approach, until now the potential for resistance no longer occurs at the process level, but indigenous peoples and traditional leaders have provided support to date.

### CONCLUSION

Various negotiation efforts were made by Tuan Guru and Ustadz so that Islamic education could be accepted in the midst of indigenous peoples such as using a power approach, using an emotional approach and a cultural approach. The collaboration between the three models, over a long period of time, has been able to foster self-awareness among some of the Bayan indigenous people of the importance of Islamic education so that some of them are more accommodating towards Islamic education. This accommodative attitude is shown in the form of the existence of some traditional leaders donating their land for the construction of a prayer room, indigenous peoples using private homes to establish Al-Qur'an Education Parks, indigenous peoples are also directly involved as teachers in Al-Qur'an education parks and Madrasahs as well as lecturers in the taj assembly. 'lim and indigenous people are involved in mutual cooperation activities to build mosques.

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