

Hajj, Demography and Theology understanding among Island People in Lombok

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Abstract

Hajj is an important part of the development of many Muslim cultures in the world. Because of this connection, this research is done to explore further Hajj, aspects of the island conditions, and the forms of Islamic theology that people believe. This research discusses about how the people in Lombok learn about hajj and how they give this meaning to the applied theology among them. The term of this theology was located between the practices of hajj and the Island people's meaning on Islam and culture. To explore this issue further, two villages were selected to be investigated, namely Pancor Village in East Lombok and Bayan Village in North Lombok. The anthropological method used in this research is to find the connection between hajj and island condition for people understanding on Islamic theology. The primary data in this paper is obtained through in-depth observation, interviews with religious leaders, manuscript and people on island. The research finding shows that the Islamic theology interpretation among people in Pancor and Bayan is being seen in people's views of hajj meanings.

Keywords: Hajj, Demography, Lombok, Theology.

Introduction

In the history of the development of monotheistic religions, hajj was a religious ritual that was carried out by men before the Prophet Muhammad SAW spread Islam in Mecca and Medina. The rituals that combine these ritual and spiritual aspects are the traditions of the Abrahamic tradition performed by the pre-Islamic and Islamic Arabs of this time.

The aspect of Hajj rituals contains Hajj ritual processions whose implementation is based on the guidance of the Shariah. While the spiritual aspect of Hajj is the various meanings and messages contained in Hajj, whether it is a historical, social, or identity of the figure or that relates to nature. Due to the close relationship between the ritual and spiritual aspects of Haji, this is a different worship from other worships in Islam.

In Islam, Hajj occupies a very urgent position, both doctrinally, normatively, and persuasively. From the days of Adam, Abraham, and Muhammad, Hajj became the term for the Samui religions, including Islam (Azra, 2013). After the spread of Islam in the world, the universal meanings embodied by Hajj, such as equality of degrees, affection, and care for one another and nature made Islam not only a religion originating from the heavens, but also a religion of the earth and culture. This can be seen in the historical facts of the development of the Islamic world in the territory of the islands located between Asia and Australia in the Middle Ages known as the Nusantara.

On the development of Islam in Aceh, for example, which in the 16th century was not

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separate from the Islamic development in the Middle East, especially Mecca, In a report from Venice, it is mentioned that in 1556 and 1566, there were five Aceh ships in Jeddah (Reid, 2015). This report and the fact that the political and spiritual legitimacy of Sultan Aceh through the caliphate of Sultan he obtained from his association with the Ottoman Turkic Caliphate in the Middle East and with Mecca became a marker of the strategic position of Mecca with regular Hajj worship carried out every year In direct comparison, the development of Islam in Java in the 17th century through the establishment of Mecca as the world center and the source of *Ngelmu* and the rise of Hajj as the media for the legitimization of Sultan status by the sons of Sultan Banten, Sultan Agung Tirtayasa, and Abdul Qahhar showed the role of Hajja in the spread of Islam to the territories beyond the Middle East (Kiliyamannil, 2023). Although the description of the Hajj role in Nusantara in both regions indicates that Hajj played an active role as a medium of Islamic spread and as a means of legitimating leadership status, his role has not touched on the cultural and ethical realms of life in depth. The Haji, with its various meanings, has just touched cultural territory with the ethical ethics that it contains for the development of Islam in Lombok. In Lombok, Islam entered and developed with a symbolization of the meaning of Hajj culturally. The symbolism of the Ka'bah in the heart as a way to train self-spirituality and the numerous religious manuscripts that associate the formation of the ethics of religion and life with the Ka'bah are indicators of this development. Moreover, the formation of Sasak life patterns and Sasak ethics based on meaning in Hajj worship, such as the unity of God, compassion, concern for others, and nature, reflect the adaptation of Hajj that is able to absorb into the cultural territory itself.

Literature review

The hajj for the Muslims in Lombok is an important part of their cultural development and their theological views. In many villages, this is seen in the form of traditional Hajj practices that they do every year. In relation to this theological-cultural view, Dedi Darmadi, in his work entitled *Tradisi Haji dalam Masyarakat Beberapa Daerah di Indonesia*, explains aspects of the relationship between Islam and cultures on various islands in Indonesia that have formed over the centuries (Agama Badan Litbang dan Diklat Puslitbang Bimas Agama dan Layanan Keagamaan, 2018). By Ajid Tohir in *The Struggle of Freemasonry and Islamic Ideology in the Twentieth Century during Colonialization in Indonesia*, this view is reinforced by taking into account the role of Hajj, Islamic ideology, and people's resistance to colonization in the 20th century (Thohir et al., 2021). Anthony Reid, in an article entitled *Historical Thought and Historiography: Southeast Asia*, revealed that Hajj in Islam played a significant role in many of the cultural changes of Muslims and the theological beliefs they believed in (Reid, 2015). Cederroth, in his work *The Spell of the Ancestors and The Power of Mecca: A Sasak Community in Lombok*, sees this context in a more private space, which is the individual relationship in the family (Cederroth, 1981).

Unlike previous research, this study specifically looked at the Hajj and theological fertilization aspects of the people on Lombok Island. The small island in central Indonesia is known for its tribal diversity and forms of faith.

Methods

This research implements an anthropology approach to form an explanation about hajj, island conditions (Moleong, 2014), and theology perspectives among people in Lombok. The subject of this research is the religious leader and mosque in Pancor, East Lombok, and Bayan, North Lombok. Lombok Island was established as an island with Muslim dominance beyond the community. Lombok is also one of the best islands in Indonesia, nationally acknowledged as the place of a thousand mosques and a hundred Islamic

boarding schools. Dealing with tribes, there are around 7 tribes on the island. From the total tribes, this research will only focus on analyzing Islamic theology between two tribes in East and North Lombok. This research implements an anthropology approach to form an explanation about hajj, island conditions, and theology perspectives among people in Lombok. The subject of this research is the religious leader and mosque in Pancor, East Lombok, and Bayan, North Lombok. Lombok Island was established as an island with Muslim dominance beyond the community. Lombok is also one of the best islands in Indonesia, nationally acknowledged as the place of a thousand mosques and a hundred Islamic boarding schools. Dealing with tribes, there are around 7 tribes on the island. From the total tribes, this research will only focus on analyzing Islamic theology between two tribes in East and North Lombok.

Findings

The spread of Islam in Southeast Asia, especially in Indonesia, was carried out through aculturation. The implication of this aculturative spread of Islam is the incorporation of cultural elements into religion, or even religion can be the legitimacy of culture. The occurrence of a process of mutual influence and attraction between the two is the logical result of religious descent in the midst of society. As a result of these shocks and frictions, the question then arises: whether the sacred religion will melt into a profane culture or a culture that must melt into a religion? For that, this is where the *ijtihad* is carried out for classification and clarification with the intention that there is no separation between religion and culture.

What is now in question is the authenticity of the diversity or religiousness of the society, whether it has been perfectly in accordance with the Islamic sharia itself or whether the inclusion of cultural elements is something right or wrong, such as Islam Wetu Telu in Lombok or Islam abangan and priyayi in Java (Geertz, 1976).

In the Sasak community in Lombok, the advancement of cultural elements is reflected in the practices of Sasak Islamic society. It is not only a holy visit to the Kaaba and the perfection of the Islamic ritual, but it is also a means for a Muslim to attain the purity of himself, a source of change, and the formation of the culture of the Sasak (Ariadi et al., 2020). Because of the understanding of Hajj as a means of achieving this purity, Hajj is a symbol of the summit of spirituality in Islam. And on this basis, a person who has performed Hajj has been considered by Sasak as a sacred figure.

Throughout the sophisticated Islamic age in Lombok, which spanned the 17th and early 18th centuries, the stigma of the saints was highly prevalent among the Sasak Islamic population. This Islamic prototype is primarily the product of the acculturation of a local religious paradigm with complex teachings delivered by the early Islamic propagators in Lombok, even though it is similar to the sophisticated Java Islamic prototype of the 15th and 16th centuries (Lukman, 2004).

This acculturation is due to the foundation of the propagators of Islam, which is based on universal Islamic values such as egalitarianism and the liberation of society from the chains of stupidity and colonization. So religion as a universal system of values will remain attractive to society. The revelation of these universal values is at the heart of the values of religiousness.

Hajj rites that entail the spirituality of complete submission to God, release from the components of this world, and appreciation of both man and nature help one to perform introspection, contemplation, and appraisal of both himself and his social surroundings more and more. He is about to enter a new stage of his life, a spiritual rebirth into the realm of social reality. In the context of ritual digestion and Hajj spirituality, a person's Hajj is considered complete not when they attain personal integrity but rather when they attain social integrity.

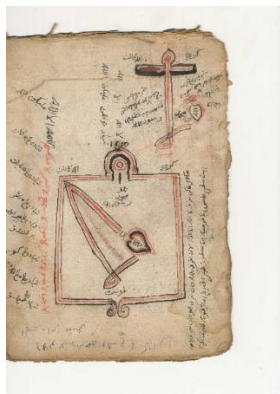
Within the Sasak community, the practice of Hajj rituals as a means of developing one's individual spirituality while also persevering in performing communal worship is rooted in the traditions of the Behaji people. In addition to focusing solely on doing the Hajj according to Islamic law, the Behaji tradition in Sasak society also cultivates the spirits of divinity and humanity throughout the Hajj through the utilization of spiritual teachings found in Sa'sa' Lombo's philosophy and tradition of consciousness (Ariadi, 2017).

Prior to the arrival of Islam in Lombok, the Sasaks held the notion that Mount Rinjani represented the pinnacle of spirituality. The people who lived in the development of Boda Sasak had the habit of periodically walking and reflecting on the meaning of divinity on Mount Rinjani, according to Amaq Saleh, a follower of Lombo's teachings.

The belief that the harmony between God, humanity, and the natural world is crucial for safeguarding faith in the One God is a doctrine that was brought to Lombok by Islam and infused with worldwide Islamic principles, including social justice, monotheism, and love. For the Sasaks, this is signified by the switch from Mount Rinjani to the Kaaba in Mecca as the icon of the spiritual peak. And the way that the teachings of the tarekat have affected Lombok is seen in this shift in symbols, which has been brought about by the manuscripts that the tarekat adherents brought with them.

The Behaji tradition itself is essentially the evolution of the Sasaks' Beziarah ritual, and it is a reasonable tradition that represents the values of the Hajj. This custom is generally used by Muslims to deepen their spirituality, particularly by the Lombok Tarikat pioneers.

Fig. 1. Hajj Manifestation in Tarekat Text



In Lombok society, this kind of reproduction began from the beginning of the arrival of Islam in Lombok in the 15th century and continued back to the islamization era by Tuan Guru, where the function and meaning of Hajj as individual piety as well as as social piety found momentum (Koopman, 2023). At this time, the understanding of Islam that the Tuan Guru brought after his return from Mecca was able to change the way of life to be more dynamic and egalitarian, as well as encouraging Sasak Muslims to complete Hajj. After Mecca, these Hajis played a major role in the preaching of Islam, the liberation of the people from the tyranny of colonization, and the economic advancement of the population.

As a medium of teaching the values and teachings of Islam, the role of the Behaji ritual to the significance of the function and reproduction of Hajj among the Sasaks has undergone several phases of development, namely: First, Behaji as a path to the summit of spirituality and the foundation of culture. These things are born from the acculturation of the values and spirits contained in the story of Mecca and Hajj, namely, the equality of human degrees, the balance between natural and inner worship, with the importance of a harmonious relationship between man and man and nature in the tradition of a sense of belief in the One God and values of firmness and honesty. In Sasak society, this tradition is summarized in Sasak philosophy, namely, *Ka'bah no arak lek in ate* which means *Ka'bah it is in the heart*. The *Ka'bah* philosophy shows the transition of the traditions and

culture of Sasak people from the tradition and culture that symbolizes itself with the greatness of Rinjani with the symbol of Ka'ba as the summit of the holiness and purity of the soul. This transition is a sign that Ka'ba with his Hajj becomes a culmination ceremony that connects man with his Lord, both in the field of religion or culture (Wahyudi & Wikantiyoso, 2021).

The symbolization of the Ka'bah in the philosophy of life and culture of the Sasak community, born from the spiritualization of Hajj worship on the territory of the social cultural and political local Sasak people is a real result of the acculturation between Islam as a great tradition with the culture of sensitivity as a small tradition. Through this symbolization also, the tradition of the bathin pilgrimage of Sasak society is not merely reflected religiously, but it is reflected in the norms and customs of the customs that are the backbone of the cultural community of Sasaks. By the Sasak community, it is formulated in the words "adat", and "tata krame". They are called this spirits as a liberation, which is contained in the statement of the Prophet when performing Haji Wada'. Know that every Muslim is the brother of the other Muslim and that you are in one brotherhood. Therefore, you shall not take anything that belongs to his brother unless he willingly gives it."

The term "adat" and "tata krama" proceeds from the symbolization of the Ka'bah in the cultural territory tend to be carried out by the practitioners of the teachings of tasawuf, that is, the teachers of tarekat, and in a small part fiqh Shāfi "ī. For them, the completion of Hajj in Mecca is not merely a complement to the perfecting of the Rukun Islam ; it is a strengthening of the practices of Islam that are carried out in daily life, either before or after Hajj. According to the Sasak people, this procession is called the native Hajj and the inner Hajj (Ariadi, 2017).

Since the aculturalization, symbolization and ritualization of these teachings with a culture of sensuality is not independent of the role of the local culture itself, then in the Sasak society, the teachings of Islam not only become a religious teaching, but it becomes a tradition, a ritual and even Sasak culture itself. As a culture, the spirits of Hajj encourage the introduction of Islamic values into the traditions of the Sasak community, whether it is in traditions that are of a personal nature and the establishment of relations between families such as the process of recognizing a woman by a man, the kidnapping and escape of a woman who wants to be married, the draw (marriage), or traditions which are social-related, such as selecting the equipment of the village, be it the village owner or the village head, the customary owner or a navigator, and the religious owner or Kiyai, or things related to people's parties such as alif party. Moreover, as religious spirits have been culturalized with the spirit of culture, the teaching of these spirits triggered the emergence of social and cultural patterns based on the teachings of Islam that combine physical, and inner worship among the Sasaks in Lombok. Because it is based on these teachings, the people of Sasak declare Islam in the philosophy with become Sasak become Islam (Budiwanti, 2014).

Second, behaji as a tool of social change. After the spread of Islamic teachings and the formation of cultural patterns based on spirits in Hajj worship, the Sasak community, after the entry of Islam, highly appreciated and respected a Hajj. The honor and respect of this Hajj can be seen in the appointment of Hajj to the people of Sasak, whose authority exceeds the authority of a religious or Kiyai, and even positioning his position on the same level as the Sasak nobles, either among Raden, Lalu, or Demung (Lukman, 2004). This position within Sasak society was played by the Penghulu in the early times of Islamic development and by the Tuan Guru Tuan Guru in later days. The existence of this equalization of position is an impetus of the spirit of egalitarianism or equality of degree that exists in Hajj worship and is an influence of reproduction on the importance of harmonizing relations between man and other human beings and nature in Haji, which forms actually exist in social change itself.

The spirit and humanistic teaching that exists in the values contained in the practice of Hajj did not only make Islam easily accepted by the Sasak community, nor did it change the mentality and behaviour of Sasak people, but he was able to change the social stratification pattern of Sasaks people based on the stratification of the Menak and Jajar Karang people. The patterns of behavior and attitude of the people that were previously based on social stratification of Menak people and the Jajar Karang people, changed slowly into a social Stratification based on belief and fear.

The influence of these spirits on changes in the social and cultural patterns of Sasak society reinforces theories and statements that reveal the important role of Hajj worship in the development and change of the paradigm and religious pattern of the Muslims in Indonesia. So Sasak culture is the result of Islamic relations in the Middle East with Islam in Indonesia in the pre-colonial era of the Dutch, known as Nusantara (Adi Junaidi & Muhammad Ariadi, 2023). Through the media of the Nusantara people who went on Hajj, the relationship between the two continued to be intertwined and became the medium of transmission of the teachings of Islam, whether that is the nature of Sufism or Islam with the pattern of its philosophy. In addition to influencing the development of the religious patterns of Islam in Nusantara, the relationship between Islam in the Middle East and Islam in Nusantara provides a social and cultural pattern that is characteristic of the various cultural communities in Nusantara, both in the Madura, Betawi, Java, Padang (Reid, 2015). As traditions filled with the character and values of tasawuf, these traditions do not raise and practice the teachings of sufism purely or fully, but they lead more to how to articulate the values and the spirit of religion that exist within the tasaweuf itself. These values are humanistic values that exist in them. Such values can be justice, compassion, social solidarity, and equality of degree between human beings.

For the moslem muballighs in Indonesia, many of whom are followers of tasawuf and tarekat, these values are at the heart of their fame. By showing Islam to be full of peace and humanistic values, the teachings brought by Islamic muballighs such as Hamzah Fansuri, Nuruddin ar-Raniri, Sheikh Yusuf al-Makassari, and Wali Songo were quickly accepted by various tribes and communities at the time (Bruinessen, 1994). Because of their teachings, they become myths to the people they are accused of.

When discussed more deeply, the privatization of Islamic values in the culture of Sasak people through the acculturation of the values of Hajj is done by merging the media of teaching Islam orally and in writing. Through the oral media, various traditions that are thick with the teaching of humanistic values in Islam, especially Hajj, were born. Among these traditions are the traditions of Behikayat, Burdah, and Shaman dance in Lombok. While the written tradition gives rise to a variety of religious manuscripts with sophisticated and figured teachings, Among these are the writings of Firat Rengganis, Ana Kidung, Tapal Adam, Jati Swara, Jiti Rasa, and Man Jati in the language of Kawi. Besides, there are also the scriptures of Bayān al-Tasdīq, Insān Kāmil, Fath al-Rahmān, M'rifat al-Jabbar, Tarekat Imām Abū Hasan, Samarkandī and Belt of the Village of Ketangga in the Arabic language of Malay (Departemen Pendidikan dan Kebudayaan NTB, 1990). Of all these traditions and manuscripts, the symbolism of the Kaaba and Mecca has become a common thing. So, it is not surprising that the symbol of Kaaba as a symbol of the summit of spirituality has appeared in these writings.

The acculturation of the values of Hajj with the spiritual values in the local culture of the Sasaks shows that Hajj is not just a sign of Islamic life, but a source of unity and unity of the Muslims. Haji is not just a living religious belief, or a burning sense of religion and the unity of a brotherhood that encompasses the whole world. But more than that, Hajj contains messages of great vigilance and morality. These messages are seen from the implementation of rituals in Hajj worship aimed at training a Muslim to understand Tauhid, respect fellow human beings and guard nature.

Discussion

In the history of Islamic development in Indonesia, Hajj played a significant role in the emergence and development of new social and religious spirits in society. In the early days of Islam's arrival in Indonesia, Hajj performed this role through the organizations that spread Islam in Indonesia. In this respect, Hajj was not only the perfecting of Islam in the past, but it was also the spiritual strengthening of tarekat followers and, at the same time, the medium of Islamic learning in the Middle East.

As a form of worship that contains ritualization of religious significance from an escalotological and social point of view, Hajj promotes the unification of the religious and cultural territories in the social sphere of society. As a religious movement based on the spiritualization of the meaning of religion through the execution of worship, religious organizations have an important role to play in the encounter of these two things. The unification of the functions of the madrasah and the center of the tarekat activities in Java and the combination of the functions of the mosque, the mushalla, and the tradition of reading manuscripts and yellow books with the activities of tarekat in Lombok are concrete proof of that.

In Lombok, the influence of the tarekat movement on the social territory clearly showed itself from the 17th to the 19th centuries through the roles of the Hajj and Tuan Guru. The religious values and determination taught by these two figures made Sasak society see Hajj as a source of development for the social-cultural norms and religious Sasak people. Because Hajj was so important to the Sasak community, Hajj became a strategic medium in the development of the Islamic cult in Lombok. As a medium in devotion and a tool of social change, Hajj took his role simultaneously towards the development and formation of social patterns and diversity of Sasak in the mid-19th centuries, namely after the abrogation of the resolution on the restriction of the number of Jamaah Hajj by the Dutch in 1852 and the appearance of steam ships as a means of transportation Hajj (Thohir et al., 2021). The appearance of these two things prompted a large number of Sasaks to travel to Mecca in order to study Islam and perform Hajj worship. Although there was no definitive data at the time as to the number of Sasaks who performed Hajj before 1888, the involvement of the Hajj and Tuan Guru in the formation of the intellectual and spiritual genealogy of the scholars in Mecca with the Sasaks in Lombok before this year was a real proof of the Sasak tradition in Hajj. In addition, the memory of people who went to Mecca before this record reinforces this fact. Among the Sasaks who played this role before the record and even long before it were TGH Abdul Gafur, TGH Umar Buntimbe, TG Umar Kelayu Kelayu, TGS Mustafa Sekarbela, and H. Abdul Djalil Padamara.

Generally speaking, the religious views of the Hajj in Lombok from the 17th to the 19th centuries are still based on a framework of rigor. Through the strenuous movement, the Hajj and Tuan Guru synergize the cultivation of Islamic values in tarekat with the cultivation of spirituality in culture. With this synergy, the values of rigor in Lombok give birth to a unique aculturation. This acculturation among the Sasak people, both among tarekat followers, indigenous communities, and some communities later known as Wetu Telu, is summarized in the philosophy of "Ka'bah no Arak Lek in ate." Due to the similarity of this substance, these two groups—tarekat teachers and Sasak cultural followers—have social-cultural and religious proximity.

Following the return of Tuan Guru Kiyai Haji Muhammad Zainuddin Abdul Madjid and his followers from Mecca in the early 20th century, in the era of the spread of the ideas of Muhammad Abduh's renewal, the position of the tarekat community and culture in the countryside of Lombok underwent a shift (Mondesir, 2023). The view of most of the Tuan Guru and Hajjis of the NW that many aspects of the practices of Islam and the culture of the Sasaks must be sanctified and redressed completely based on Shafi's philosophy prompted a shift in the functions of strictness and custom among Sasaks. The

massive transfer of the followers of Wetu Telu to the Fifth Age, the reduction in the use of artistic instruments and customary rituals in Merariq traditions and other traditions, the emergence of Mamiq calling for a Hajj, the shift of the ritual of worship from cultural meanings, and the reading of Hizib Nahdhatul Wathan are some of the markers of the change. Moreover, the modernization of the Lombok religious learning system, from the Mushalla and the Mosque to the Madrasah, changed the social patterns of the Lombok religion. The routine activity of reading the Yellow Book and some manuscripts on mushalla turned into Hizib Nahdhatul Wathan's ritual reading.

Along with the fading influence of the religious and cultural communities after some of these changes occurred, the traditions of behavior radically metamorphosed from the basis of cultural ethics and the media of spirituality training into tools for improving social and economic status. In Pancor, this metamorphosis is clearly seen in the transition of the Anutan pattern and the learning of the Pancor people. The people of Pancor who initially dominated the teachings of the hardships of Tuan Guru Haji Umar Kelayu turned into followers of the Shafi'i teachings and the Hizib tarekat brought and organized by the TGKH. Muhammad Zainuddin Abdul Madjid. In addition, the Pancor learning patterns that originally combined Mushalla functions with religious teaching, in particular those related to the Kitab Kuning, shifted to a learning system centered on the madrasah.

This rational side can be seen in the view of most Nahdhatul Wathan, who believe that it is almost impossible to perform Hajj mystically, especially through Mount Rinjani. For most of the Nahdhatul Wathan people at this time, although Hajj can be a tool for raising the social strata, this worship is a way to complete the Islamic rukhun. There has been a change in the view of Hajj among the Sasak people since the influence of the fikih in modern times, in line with the rationality of the way of life between the people of Java and Batak. Since the arrival of the change in paradigm of religion among the Java people from latitude to rationality of religion in fikih at the time of the spread of the movement of renewal of Islamic thought in the late 19th century, the belief will enable one to complete Hajj through the mystical path, as was done by Sunan Gunung Jati and his son Hasanuddin, who began to scratch among Java people (Bruinessen & Howell, 2007). Parallel to this, the vision of the things that smell mystical in Hajj is not too thick among the Batak people. For Batak, Hajj was approached with a sense that is more exoteric, lugas, and rational. In line with this, the Batak perception of Hajj as a supplement to Islamic rituals is more dominant than the Hajj perception as a process of spiritual learning.

The change in the pattern of Hajj digestion is evident in the view of Sasak people to Hajj in the village of Pancor and Bayan at this time, that is:

1. Hajj among Nahdhatul Wathan Follower in Pancor.

The Sasak view of Hajj as a marker of a person's Islamic perfection and a high social and economic status Hajj is one of the examples of the NW people's view adopted by the Sasak people. For this reason, the Sasaks called a Hajj with Mamiq.

As part of the NW and students of the TGKH. Zainuddin Abdul Madjid, these Hajj not only spread the teachings of Fikih Imam Shafii, but they also teach other books to people. Besides these, they also teach the works of TGKH. Muhammad Zainuddin Abdul Madjid, such as Sullam al-Hija Syarh Safinah al-Naja in the field of fikih, Risalah al-Tauhid in the Field of Tauhid and Thariqah Hizb Nahdlat al-Wathan in the Department of Tarekat. By teaching these books, the Hajjis from NW repair various Sasak traditions that are considered to be inappropriate and even deviating from Islam, such as licking or fleeing a girl's daughters before the wedding ceremony, various dance arts showing aurat, and the use of the art of music that is deemed to be disturbing, like Gendang Belek and Kecimol. Thariqah Hizb Nahdlat al-Wathan was used by these Hajjis as a routine ritual performed in the Mosque and Mushalla-Mushalla. And through this Hizb ritualization, the view of the people of the NW about the violence of Muhammad Zainuddin Abdul Madjid is

growing.

2. Hajj among Tarekat Follower in Bayan.

Among the followers of tarekat teachings in Lombok is tarekat Qadiriyyah wan Naqsyabandiyah. There are still rituals that associate the procession with Mecca, with the processions performing implicit or inner meanings of Hajj worship in life. For them, Hajj is the way to the summit of spirituality, and Ka'bah is the symbol of that summit. On this basis, many of the followers of the tarekat doctrine lack sympathy for Hajj and Tuan Guru, who are selfish and do not see the social circumstances around them.

For this reason, the disciples say that it is in their hearts, so let them know what is in them, and then go to Mecca. Haji Maliki, a follower of TGH. Moyot and close to Haji Lalu Bayan Padamara, said that many of the Haji and Tuan Guru have not yet known the truth of true Hajj worship. According to Haji Maliki, they were just busy smoothing the skin outside the coconut without trying to see the contents. Because of this, it is not surprising that many Hajjis end up paying attention only to the personal interests of their families. One of their references is the Ka'bah al-Haqqah al-Ma'rifah, a book that is one of the references to the tarekat in Lombok. Although this tarekat group was close to Nahdlatul Ulama in the early era of Nahdhatul Wathan's emergence, at this moment, this tarekat group is not affiliated with any other religious organization in Lombok, either Nahdlatul Ulama', Nahdhatul Wathan, or Muhammadiyah..

3. Hajj among Sasak Culture in Bayan.

The views of the Sasak followers and the culture of Hajj are almost similar to those of the followers of the tarekat groups. There are influences on life patterns that tend to approach nature, and the various scripts studied make this group see Hajj as more than just a ritual to come to the Ka'bah. However, more than that, Hajj is an endless process of improving oneself and the surrounding environment. In this regard, Srai said that the way a person connects himself to the social environment and the nature around him is one of the best ways to understand the meanings of Hajj worship, mainly the stories that are connected with the Prophet Ibrahim. And custom is one of the defenders of that.

4. Hajj between Tarekat and Adat People

In Tarekat and customary groups such as Muhammadiyah and Nahdlatul Ulama, Hajj is said to be the perfection of Islamic Rukun. For the Lombok people who follow these two organizations, a Haji is said to be a Mabrur only if he is able to maintain his status by keeping his behavior and implementing the religious values of Hajj worship in real life. Haji Mustiadi, chairman of the Muhammadiyah in Sembalun said that the Hajj worship he had performed encouraged him to make a change in the region, namely by making a breakthrough in the field of agriculture and also uniting the people of Sembalun with a single mosque. For him, the white copies and surbans used by a Hajj are not the main ones. More important than this is the extent to which social change can be created by a Hajj.

The occurrence of a shift in Hajj reproduction, from cultural reproduction and spiritual experience in the spirit to physical and rational-empirical reproduction in the mind, prompted a fundamental change towards what is called social values and religious values. Social and religious values were originally based on philosophy living in the circle of the concept of harmonization of the relationship of God, man, and nature and closely related to the customary territory, which became the basis of the ethics of consciousness becoming separate from each other. This is evident from being a separate customary and religious territory in the life of the Sasaks in general.

The shift in the cultivation of Hajj, accompanied by the increasingly modernization of the Hajj transport, prompted the birth of a new form of view on Hajj status, namely, from Hajj as a social-religious status to a status in the economy and social society (Ariadi,

2013). This phenomenon is evident from the length of the waiting list for Hajj in East Lombok district. Based on data from the Department of Religious Affairs of Eastern Lombok, this waiting list in East Lombok has reached the year 2021. From the data of the Religious Department of the Regional Office of the NTB, the number of Jamaah Hajjs in East Lombok in the last 5 years has always been the highest.

Looking at the number of Hajj in the East Lombok and the interesting facts of the Hajj comparison in two villages that have a strategic role in the cultural and religious region, namely the Bayan village that is thick with customs and Sasak culture and the village of Pancor which is thickened with Nahdhatul Wathan and its Islamic practices, then it can be said that the change in Hajj reproduction in cultural and social-religious areas is strongly determined by two things: the current of Islamic understanding adopted by the people and the modernization of the transportation area. Looking at the number of Hajj in the East Lombok and the interesting facts of the Hajj comparison in two villages that have a strategic role in the cultural and religious region, namely the Bayan village that is thick with customs and culture of Sasak and the village of Pancor which is thickened with Nahdhatul Wathan and its Islamic practices, then it can be said that the change in Hajj reproduction in cultural and social-religious areas is strongly determined by two things: the current of Islamic understanding adopted by the people and the modernization of the transportation area.

Conclusion

The history and patterns of the spread of Islam in Indonesia, including in Lombok, are not independent of the role of the Hajj, either by the ruling Hajj, such as Sultan Haji, or by Hajj who became figures in the religious territory, such as Tuan Guru and Kiyai. In Lombok by the Haji, universal meanings in Hajj worship such as monotheism, compassion, social solidarity, appreciation of nature, and social justice are implanted in the territory of religious and socio-cultural island people. Through Hajj, Islam becomes a primordial theology for the Sasaks in the island and, at the same time, their view of life and religion.

The manifestation of this process is summarized in the tradition of Sasak prayer called Behaji. This tradition combines the esoteric dimensions of the achievement of high spirituality in the teachings of the tarekat through the embodiment of the above-mentioned values of prayer in the implementation of worship and social life with the spiritual meanings in the Sasak and Lombok philosophies. The combination that is born of the combination of various tarekat teachings, both Qadiriyyah and Naqsyabandiyyah in the social sphere of society is symbolized by the search for Ka'bah by the Sasaks. And this then day has played an important role in the formation of the ethics of the Sasak people's culture. It shows that the fertilization of the great traditions of a religion in the social realm is not free from the system of meanings and values in the cultural symbols that develop within the society itself.

In addition to the modernization of transportation, the function and meaning of Hajj among the Sasaks underwent changes after the Islamic cults performed by the Hajj and Tuan Guru of Nahdlatul Wathan and the rise of Shafii's fictional position at the sacred level. The granting of the cultural status used by the people of Bangsawan to the Haji, namely Mamiq, prompted an increase in the number of Lombok people who went on hajj ritual. Furthermore, the deep-seated vision of the ministry triggered the disappearance of the various rituals of devotion that accompanied the tradition of ministry when this ministry was carried out. After these changes occurred, Hajj became a tool for legitimizing religious, social, economic status and even for raising political prestige. In addition to the modernization of transportation, the function and meaning of Hajj among the Sasaks underwent changes after the Islamic cults performed by the Hajj and Tuan Guru of Nahdlatul Wathan and the rise of Shafii's fictional position at the sacred level.

The granting of the cultural status used by the people of Bangsawan to the Hajjis, namely Mamiq, prompted an increase in the number of Lombok people who went on Hajjis. Furthermore, the deep-seated vision of the ministry triggered the disappearance of the various rituals of devotion that accompanied the tradition of ministry when this ministry was carried out. After these changes occurred, Hajj became a tool for legitimizing religious, social, and economic status and even for raising political prestige.

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