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ACCULTURATION OF ISLAM AND LOCAL CULTURE IN THE TRADITION OF BUFFALO SACRIFICE IN BONDER VILLAGE, CENTRAL LOMBOK

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Abstract

The research explores what Islamic values can be learned in the selamatan tradition, and how the acculturation of Islam and local culture in Bonder Village, West Praya Sub-district, Central Lombok Regency. This research uses analytical descriptive qualitative research. Data collection techniques include interviews, observation, and documentation, data analysis includes reduction, presentation, conclusion drawing, and verification. The data validity test was carried out by triangulating the source and source techniques. The results of this study indicate that the purpose of this buffalo salvation tradition is so that the buffalo that is saved is not afflicted by supernatural diseases, and so that the buffalo is given safety to be able to breed safely. Implementation. This buffalo rescue ceremony has Islamic values that can be learned such as, the value of Tauhid, Ibadah, Akhlak, and Silaturahmi. Islamic acculturation in this buffalo rescue tradition can be said to control each other, in other words, give and take, this can be seen when celebrating this tradition, Islamic values are always inserted in the local cultural system. This shows that Islam and local culture are able to guide people from what is not expected.

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A. INTRODUCTION

Ritual is one of the human efforts in satisfying the desires of what is believed and believed as the basis for the belief that there are forces outside of humans that are greater, so that humans carry out offering activities and worship practices as an expression of religious emotions (Sumitri, 2018, p. 79; Jayadi *et al.* 2023). The continuation of rituals in the midst of community life cannot be separated from certain symbols that have a wealth of meaning. Turner considers rituals to be more indicative of behaviour or actions that are performed repeatedly as a form of religious belief (Soehadha, 2014, p. 66). The practice and implementation of traditions in Indonesia are very varied, this is a form of love in maintaining their ancestral heritage, thus they are able to involve and strengthen the values of diversity with their local wisdom.

Islam is theoretically a system of divine values and teachings that are transcendent. These transcendent values and teachings throughout the course of its history have helped its adherents understand reality in order to realise patterns of worldview (Makin, 2016, p. 124). Acculturation is a social process, which arises because a human group with a certain culture is faced with elements of a foreign culture. The foreign culture is gradually accepted and processed into its own culture without causing the loss of elements of the group's own culture (Maryamah & Ratnawati, 2018, p. 210).

The acculturation of Islam and local culture with persuasive and adaptive methods makes Islam more easily accepted by the community anywhere and anytime. The earth alms ritual in Karangmojo Village, Plandaan Subdistrict, Jombang Regency is a manifestation of gratitude to the Lord of Nature (God/Allah Swt) for the gift of sustenance, health, safety, prosperity marked by the successful harvest of the earth. This ritual is filled with various activities that reflect the embodiment of Islamic and humanitarian values, such as tahlil, recitation of Koranic verses, prayers for alms. Eating together, helping orphans, mutual cooperation, deliberation (Ainiyah & Mardani, 2019, p. 25).

In connection with the above, the people of Bonder Village, West Paraya Sub-district, Central Lombok Regency, Islamic acculturation in the tradition of buffalo salvation is usually carried out twice a year when entering the rainy season and the end of the rainy season. This tradition is a tradition that contains elements of magi and offerings that are believed to be able to save buffaloes from supernatural diseases and be given safety, even buffaloes are believed to be able to breed safely when celebrating this tradition.

This ceremony is not only limited to the celebration of magi and offerings, but there are very deep Islamic meanings that can be enveloped so that people still maintain the tradition of buffalo salvation. It can be agreed that religion and culture are able to give and receive each other as a way of salvation in carrying out social life. Therefore, in this case the author formulates the problem as follows: 1). How is the form of Islamic values contained in the tradition? 2). How is the form of acculturation of Islam and culture in the buffalo salvation tradition?

B. METHODS

The type of research used by researchers is phenomenological qualitative method, phenomenology sees the object of research in one natural context (Suyanto, 2015, p. 20). The researcher's data sources are primary data sources, namely data sources obtained from observations and interviews with research objects and parties who are experts in this matter. Primary data must be obtained directly by taking data from the source and researchers must go directly to the field and cannot be represented.

Second, secondary data sources, namely data obtained from literature review, and study of documentation from various literature related to this problem. There is data in the form of documents and other written works related to the problem under study (Suyanto, 2015, p. 77). Data collection methods through interviews, which use unstructured interviews and documentation. In analysing the study, the first thing the author reduces, meaning selecting and sorting out what is unnecessary and what is necessary, then displaying data or presenting data and finally concluding.

C. RESULTS AND DISCUSSION

1. Buffalo salvation ceremony

The buffalo selamatan tradition ceremony is an ancestral heritage tradition that still exists and is practiced today. this tradition is considered sacred so it is preserved by the people of Bonder Village, West Praya Subdistrict, Central Lomok Regency, the history of this selamatan tradition no one knows when it began and no one knows its origin. This tradition is celebrated twice a year, usually welcoming the rainy season and the end of the rainy season. The implementation of this tradition is witnessed directly by local residents as participants. Before the ceremony is held, the buffalo owner has already planned it in advance.

In the beliefs of the people of Bonder Village, buffaloes are a type of animal that is highly valued compared to other animals, and the price is also much more expensive than cattle and other types of animals. In the Toraja community buffaloes are often used as an element of celebration in carrying out kaharingan rituals or ceremonies (Wolff, 2018, p. 25). Meanwhile, buffaloes in Lombok Bonder Village are held ceremonially to save them from danger. Buffaloes in the local community functioned to plough rice fields because the community at that time did not have modern tractor tools. The community only ploughed their fields using buffaloes and hoes.

The added value of ploughing by using buffalo feet or hoes is that the weeds in the fields are drowned because they are stepped on or in an inverted position and crushed by chunks of soil because they are hoeing. Both ways of cultivating rice fields have valuable impressions or lessons that really need to be emulated. Both reflect elements that make the difficult easy and efficient (Sri Bagus, 2017, p. 37).

2. Procession of the Buffalo Festival

Traditions or rituals have been characterised by various series and processions that cover important aspects of the local community's beliefs. Hajj Samsuddin as the owner of the buffalo revealed that before the implementation

stage of the salvation ceremony begins, the owner of the buffalo first prepares the tools that must be prepared so that the implementation runs smoothly.

In the ritual procession, in this case the author will describe the way the buffalo salvation ceremony is carried out. The implementation process is as follows: a). The buffalo owner (host) invites the community face to face or known as mesilak. After the people have gathered, they are invited to see the procession of magi rituals and offerings; b). The host goes to the entrance of the buffalo cage to give sembeq (betel leaf, areca nut that has been chewed gently) placed on the forehead of the buffalo while reciting the Prophet's prayer, after which the buffalo is baptised by the owner using rice water.

Furthermore, the buffalo owner gives a necklace containing one bantar, one ketupat, one chicken that has been burned, and the necklace rope is made of coconut leaves; b). Underage children are directed by the community to recite the phrase aamiin, because underage children are considered to be pure and their prayers are quickly answered so that the buffalo is kept away from Ghaib disease and the buffalo is able to breed safely; c). The tahlilan and prayer ceremony; d). Two hours after the necklace is completed, the community is allowed to take the contents of the kelaung.

3. Purpose of the Buffalo Sacrifice

The purpose of buffalo selamatan is to keep buffaloes away from supernatural diseases, to breed safely, to be given safety, and to have a blessed life. In the local community's belief, if the buffalo owner does not celebrate the buffalo sacrifice, the buffalo will be afflicted by Ghaib disease, cannot breed, and dare not use it as a ploughing tool. Not only that, the community also carries out this tradition in order to be given safety, blessings in life, and improve relations with God and fellow humans and nature. So that people are able to live their lives calmly and avoid the fear of calamities that will befall them. Usually the community plows the fields using buffaloes (Interview Amaq Samsuddin 9 April 2024).

4. Islamic Values Contained in the Buffalo Sacrifice Tradition

Culture is a way of life that develops and is shared by a group of people and passed down from generation to generation (Oktaviani, et al. 2021). Culture is formed from many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art (Setiadi, 2012). Belief in culture has been believed by every generation of society for generations and is used as a ritual that is still carried out by the next generation. The nyelamat kao (buffalo salvation) tradition is very famous for its rich social and religious values, so that the local community is able to maintain togetherness in the midst of the dynamics of life in the modern era. The social and religious values embedded in this ritual are as follows:

a. The Value of Aqidah

Believing in God is one that must be held and believed by humans themselves, believing in God is not only limited to believing with the tongue and believed alone, but internalising it in the form of sacrifice as a form of servitude to God in this form of dhikr practice. Dhikr means remembering God wherever humans are, not only limited to that in this tradition there are also symbols that are full of depth such as giving sembeq (giving a sign on the forehead of the buffalo using betel leaves and areca nuts that have been chewed gently) in giving sembeq the buffalo owner says the tawhid sentence and visits the Prophet Muhammad Saw "Allahumma Shalli 'ala Syaidina Muhammad wa'ala Sasyyidina muhammad". From what is said by the owner, of course, it means the sentence of tawhid (Allah) and junjungan to the king of the apostle, this shows an unusual sentence, this is one way to increase his trust in the guardian of the universe (Interview Amaq Arsath, 11 April 2024).

In Islam there is the teaching of tawhid, a central concept that contains the teaching that Allah SWT. Is the centre of everything and humans must devote themselves entirely to him, as in QS Al-Ikhlâs (112: 1-2. Say: He is the One. Allah is the Lord on whom all things depend. According to Kontowijoyo, the concept of life in Islamic teachings is theocentric, namely that all life is centred on God (Allah Swt).

The aqidah values in the Selamatan Buffalo tradition are in accordance with the recitation of the Tawheed remembrance of *Laa ilaha illallah*, which will increase our confidence in Allah SWT, not associate ourselves with others and increase our peace of mind, especially when we recite a lot of remembrance of Allah SWT. Aqidah is a belief that is firmly bound in the heart, is binding and contains an agreement. According to Hasan Al-Banna, there are several things that the heart must have an obligation to bring peace to the soul, a belief that is not mixed with the slightest doubt. Meanwhile, according to Abu Bakar Jabir Al-Jazairy, aqidah is a number of truths that can be generally accepted by humans based on reason, revelation and nature.

The belief in the buffalo salvation has the value of sacrifice for a Muslim in order to defend a belief that is believed to be true. The stronger the value of sacrifice embedded in a person, the stronger his faith will be. This Buffalo Salvation Rite as a medium for religious education is also called Tauhid or faith education. Aqidah is a teaching about belief in the Oneness of Allah SWT. The narrow definition of faith means belief, while broadly faith is full belief that is justified by the heart, spoken by the tongue and manifested by good deeds.

b. Value of Worship

The implementation of the buffalo rescue ceremony contains values of worship that can be enveloped and believed in such as prayer and dhikr because humans are ordered by God to multiply worship and stay away from what is prohibited. because worship is not only done in mosques, and in mushollas. Worship is a human effort to improve the quality of his piety as a form of devotion to the power. According to Islamic teachings, if humans perform worship, they will get a reward from Allah SWT and are promised paradise. In the context of Muslim society, the quality of worship is usually something that is often pursued by Muslims anywhere, anytime, and in any condition. So that God keeps him away from what he does not want, and gives him what he wants (Interview Ust Maesum 20 April 2024).

Rituals of worship in local communities do not only occur in public spaces such as mosques, musholla, or sacred surau, but expressing the values of obedience to the creator can be done in places that originally did not have total sacralisation. The people of Bonder Village involve private spaces (houses), rice fields, and fields, as spaces to improve and strengthen the quality of worship in order to obtain worldly and ukhrawi values in the celebration of buffalo salvation. This transitional tradition of buffalo salvation is used as a means to practice their religion. In QS. Al-Maidah verse 35 states that:

"O you who believe, fear Allah, seek the means of drawing near to Him, and strive (fight) in His way that you may prosper." (Al-Ma'idah/5:35).

The term wasilah in this verse means an intermediary to get closer to Allah SWT (Mulyati, t.t., p. 61). Every human being needs a wasilah (intermediary) to go to Allah, because it will be very difficult for humans to walk towards Allah SWT without a wasilah. There are many ways that can be used to get closer to Allah SWT, everyone can use various wasilahs as long as they do not conflict with the teachings of Islamic shari'a. In Islamic teachings, it is believed that issues of faith and worship are things that are difficult to dispute, because this is an area that must be strongly cultivated and cared for (Faisal Ismail, 2018:87).

The buffalo salvation rite in the Bonder village community is believed to be able to bring worship. Worship in the local community's beliefs is worship that brings blessings in individual and community life, so that in moving towards a safe and peaceful life based on an Islamic basis, one can become a devout community and servant. The customs of this series of rites also have elements of a very deep meaning of worship. As Clifford Geertz said, culture or ritual is a system of meaning that contains symbols in it so that it is able to give birth to relationships between humans, humans and God, and humans and the natural environment (Monike Hukubun, 2023:204).

c. Morality Value

Morals are something that must be upheld and put forward by humans themselves because humans will be harmonious if they respect each other. Before the tahlilan event begins, the host first invites the community at a pace to pace to participate in the event as a form of morals or morals, because if someone is not invited to the salvation ceremony then that person will not come to not rule out the possibility of miscommunication. This shows that the importance of moral values in society is to respect and understand each other.

The people of Bonder Village in particular still uphold the tradition of mesilak (inviting people to events that will be held), this tradition is carried out in any ceremony whether it is a celebration, circumcision, marriage, and so on (Interview Lalu Satria, 23 April 2024). Morality for the local community is one of the human behaviours that is considered very great, threats that will undermine and harm the ethics of today's society are very worrying. The boundaries in which people relate to each other are now very visible as a result of globalisation. This buffalo sacrifice has a huge function and utility to filter all the symptoms of the community's survival process.

The value of morality in mesilak (inviting directly to one's home) has a very coherent social meaning to be constantly practised. Polite language and humble behaviour are the top priorities when inviting people to perform the ritual of worship at the buffalo festival. This habit has been carried out regeneratively in the middle and has become part of the principles of social life, and can often be used as a measure of a person's knowledge and morals. This deep-rooted mesilak tradition has been trained by the elders to the children to be reinforced and performed in other rituals.

This tradition that involves moral values is a manifestation of the teachings of Islam which are very real in upholding humanity, and cannot be separated from the personality of Muhammad Saw as a figure who

humanises humans. The Prophet Muhammad Saw, both in terms of his speech, actions and treatment. In addition, this verse is also Allah's command to humans to emulate the Prophet Muhammad Saw in the events of al-Ahzab, emulating the patience of the Prophet Saw for his efforts and waiting in waiting for the best solution from Allah SWT. The Prophet's patience with the trials and tribulations of Allah resulted in help and victory (Ar-Rifa'i, 1989, p. 841).

d. Value of Silaturrahmi

Humans are social creatures that cannot be separated from social interactions from one individual to another individual to one group to another group in carrying out social life, because humans basically need each other. The buffalo selamatan tradition is a tradition that contains the value of silaturrahmi, when residents get information from person to person related to the upcoming selamatan event, then residents will indirectly flock to residents who will celebrate the selamatan ceremony..

The meaning of the arrival of these residents is to help residents who celebrate the salvation ceremony of their arrival on the basis of custom, in other words, there is no law given if they are not present. To borrow Durkheim's term, this practice can be called mechanical solidarity. When the event has not yet started or has already taken place, there will be communication between relatives, relatives, and of course fellow residents. This tradition is also a means of strengthening social solidarity and instilling the value of silaturrahmi among community members and realising social integration, the buffalo salvation tradition also aims to improve human relations. The achievement of human social life and the existence of social order in society, which he calls social solidarity, is strengthened by socialization through which humans collectively learn standards of human behavior (Pip Jones. Dkk, 2016: 85).

The buffalo salvation ritual is able to bridge communities to strengthen social solidarity towards a society that always prioritizes social integration. The meaning of this ritual has become a habit that is always

repeated as a manifestation of the love of culture that was the result of one's ancestors. Love of culture is always colored by fluid expressions from the community when the traditional celebration of the buffalo salvation ritual takes place in the Bonder village community.

5. Acculturation of Islam and Culture in the Buffalo Sacrifice Tradition

Before Islam entered Lombok, the population still adhered to the belief of "animism" then became "dynamism" from dynamism to Hinduism. From Hinduism to Islam. At first Islam entered through Hindu customs, Islam was brought and disseminated by saints from Java, with the language of instruction in ancient Javanese (Lukman, 2005, p. 7). Islam in Lombok is thought to have entered in the 15th century brought by Muslim traders. According to local sources, Islam in Lombok in the 16th century was brought by Sunan Prapen from Java. Islam has shown development in the centres of Islamic kingdoms. Islamic kingdoms in Lombok have stood for no less than two centuries as the rulers of Islam in Lombok. Where the kingdom has a crucial role as the centre of the development of Islam in the Muslim city centres Islam became a phenomenon, then during the glory days of the Islamic kingdom, Islam developed rapidly, Islam became the official state religion (Jamaluddin, 2019, p. 199).

The study of religion and belief is almost always associated with the concept of the supernatural, whether it is seen as God, spirits, angels, jinn, ghosts, supernatural beings, or other supernatural beings that are considered to have extraordinary powers. This notion of supernatural being almost always appears in every religion and belief, both in modern and pre-literate societies, and in almost every culture and era (Dr Ayatullah Humaeni, 2014, p. 1).

The buffalo tradition is a tradition that is crystallised from generation to generation afterwards so that the Sasak community to this day still holds fast to what their ancestors left behind as a mobilisation towards salvation. The forms of this tradition are very visible when the ceremony takes place. The form of offerings that are still practised is as a form of gratitude and enjoyment given by the creator. In buffalo salvation, Islam displays symbols that mean Islamic values with the face of divine teachings. Likewise, the tradition displays symbols that are full of meaning and values to uphold. So that the local community collaborates

the two between tradition and Islam to unite what is expected to be granted by the almighty creator and kept away from what they do not expect, this preservation is one form of local wisdom.

The function of religion and culture in society can be said to be the path to salvation, peace of mind, tranquillity, and happiness in running their lives. The buffalo selamatan tradition is able to shape the way of thinking, speaking, and acting in carrying out daily life. In this case, people constantly internalise their worship through traditions which uphold the values of aqidah and worship, in other words strengthening relationships with God, humans with other humans, and humans with nature. Therefore, it can be said that the religious expression of the community can be seen in the face of local culture.

Before Islam came to Lombok, Hinduism and Buddhism had already developed. So what happens is the legacy of ancestral teachings that are similar to Hinduism and Buddhism. However, the community collaborates between Islam and tradition. If you look at it from the Islamic side, this can be categorised as not violating Islamic law because in this tradition it is able to improve the quality of tawhid, worship, even amaliyah. Islam is not only limited to prayer, fasting, zakat and hajj, but a kaffah Muslim is able to practice Islam in a way that takes many benefits.

The tradition of buffalo salvation that has developed in the Lombok community is indeed very difficult to be removed in totality, because the tradition of buffalo salvation contains sacred symbols full of benefits. The symbols displayed in this tradition are, for example, in giving sembeq (betel leaves and chewed areca nut) the person who gives sembeq on the forehead of the buffalo is required to say the phrase *Allahumma Shalli'ala sayidina muhammad wa 'ala sayyidaina muhammad* the aim is that the buffalo is kept away from Ghaib disease and is able to breed safely. This shows that religion and culture are able to give and receive each other, in other words, religion and culture control each other in their existence.

Because Islam has so many different dimensions and diverse aspects that everyone can find a fresh and appropriate point of benefit to see it (Shariati, 2013, p. 55). Geertz's view is based on the social function of religion, which is to explore what religion is understood by people, how religion is meaningful and

becomes a guide for humans. we study religion itself, not because of social problems and the culmination of the purpose of religion is an investigation of the understanding of the existence of the world and humans which gives rise to several meanings to adherents (Muhtar & Ag, 2005, p. 121).

D. CONCLUSION

The buffalo selamatan tradition is a tradition inherited from the ancestors and passed on from generation to generation afterwards. The tradition is usually commemorated twice a year during the rainy season and at the end of the rainy season. This tradition contains rituals such as the buffalo owner giving sembeq (a sign on the forehead using betel leaves and softened areca nuts), after which the buffalo owner gives a necklace to the buffalo containing a roasted chicken, one ketupat, one bantar, and the rope is made of coconut leaves, as a form of gratitude to God Almighty.

This ritual is strongly believed by the local community in rejecting bad luck and supernatural diseases that will befall the buffalo. In terms of Islamic acculturation in the tradition of buffalo salvation, there are Islamic values and social values that can be enveloped together, in other words, improving relationships with God and maintaining relationships with fellow humans. For example, the community is able to add the value of worship when praying and dhikr, the value of friendship can be seen when the community gathers in helping the host during the ceremony, the value of maintaining morals can be seen when the mesilak tradition (inviting people to come to people's homes in the salvation ceremony), and the value of aqidah can be seen when giving sembeq, the purpose of giving sembeq so that it is not disturbed by supernatural beings.

The giving of sembeq is done by the buffalo owner saying Allahumma Shalli 'ala Sayyidina muhammad wa'ala sayyidina muhammad so that the buffalo remains safe, and of course can breed safely. Islam in this buffalo salvation tradition is able to run seriously and is considered sacred to be able to answer human concerns. Not only that, Islam and this buffalo salvation tradition are able to give and receive each other and of course complement each other to contribute to human life.

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