



## ***Pene Lando Tradition: Islamic Syncretism and Local Culture in the Penne Jerowaru Village East of Lombok***

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**Abstract** Religion contains of rules and teachings, which cannot be connoted as a scary thing and has no space for discussion. How if religion is faced with something that has strongly deep in a particular society or better known as customs or more space that is 'culture'. If religion and culture are clashed, it will have an impact on one of them will die and sink. But if these two things work in harmony, it will appear a new culture that is syncretism cultural. This is what happened in the Penne Jerowaru village, East Lombok. The result of syncretism (Islam and cultural customs or local wisdom) was born a tradition that is the Pene Lando tradition, which took place since Kedatuan Pene (Pene Kingdom). How is the developing process in the Pene village and formulated the Penelando tradition in daily life, which gave produced the 'begen' tardition. In the Pene community life, Pene Lando tradition is a legacy that must be maintained. The 'Pene Lando' tradition, if saw from its historical traces, contains a philosophy, it does not clash with the Islamic Shari'ah which is in fact governs all aspects of the people lives

**Keywords:** Tradition, Pene Lando, Syncritism, Culture.

### **INTRODUCTION**

Lombok Island (Lomboq) with Sasak ethnic (Sasaq) located in the province of West Nusa Tenggara (NTB), rich in tradition, culture, ethnicity and religion has resulted in many scholars and institutions (read: education, social and cultural) who choose the scup of research, such as: Islam Wetu Telu and its local wisdom in the village of Bayan, Bau Nyale and the ritual of "Penelando" which is in Pene Jerowaru village in East Lombok and many other traditions. The majority of Lombok people still live in the values of local wisdom in the form of customs, traditions and advice from their ancestors that are in line with the messages or teachings of various religions including Islam as the majority

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religion in Lombok especially the Pene Village. The messages or teachings of the religion then co-exist harmoniously in customs, traditions and culture.

Before Islam in Lombok, religion and beliefs which were first adopted by the Sasak people were *pagan* religion, animism, dynamism and instead of pantheism, who believed that in every object there were spirits or supernatural powers. In addition, they also believe in Gods who are called *betara guru* and *Bidadari* (angels) (Fadly, 2008:31; Chakim, 2009). While in Sanskrit book "Takepan" Old Story of Lombok, the first religion to be followed is the Bodha (Buddhism) religion. The plot of history also says that Hinduism, but in a historical standard recorded by the Ministry of Social and Culture, Buddhism was the first enter the Lombok island followed by Hinduism. While Islam entered the Lombok in the 7 H, on the other hand it said 13 H.

The theocentric and humanist concepts are the concepts of life in Islam which is everything centered on God in the form of actions, behavior, characteristics and religious rituals. In this concept of Islam can understand the reality and practice of Islam as a social reality. In the sociology and anthropology discourse, these two realities are known by the concept of religious dualism in Islam, namely the big and small traditions especially called "official Islam" which is applied by society in general (Muti'ah, et, all; 2009:17; Makin, 2016).

Culture and religion particularly (in Islam) are two things that cannot be separated from the people of Lombok as majority who are Muslim. Especially, the people of Pene village, culture is a very important thing and it has been strongly deep in their life which is in social and religious life. The culture that developed in the people of Pene village, still keep the culture of the custom-inheritance of their ancestor until now.

On the other hand, the people of Pene village generally is Muslim, upholding the values Islamic rules. Then, the people of Pene Village was confronted with dualism, namely Islam as a religion and local culture as the community. The contact between both different cultures then creates a dialogue which turn the form of acculturation from the values of the two different cultures in a tradition that is "Pene Lando". This "Pene Lando" is usually carried out in the month of July referring to the calculation of the Sasak month or the Early Rabiul month of the Islamic calculation. Before practicing this tradition, traditional customary leader usually make discussion related to village conditions, and make preparations from the fifth and sixth months (the same as the Muharram month and the Safar month). This is the first step or initial phase to practice the tradition of "Pene Lando". After that, the traditional elders then

determine the time of implementation of the tradition such as day, hour and month conditions (Observation *Siqik Matik*; 2019:8 October).

For the people of Pene Village, Jerowaru District, the moon condition is very important in carrying out activities in the form of work, such as planting rice, building houses or getting married and so on. The Pene community believes that when carrying out activities in the form of work such as planting rice during bad month conditions, it will have a bad impact on agricultural products or even themselves such as illness or the like. The moon conditions such as not good months usually occur at the turn of the month it happens only once in a month the condition when the moon is perfectly *nyelem* (sunk) or drowning. In such conditions the people of Pene Village usually did not make activities or work such as farming or wedding process (Observation *Siqik Matik*; 2019:25 October). Basically, the "Pene Lando" tradition can be held at any time, any day as long as it does not come out of the seventh of month and in the odd date, according to the Sasak calculation month or themonth of Rabiul Awal. The location for the tradition of "Pene Lando" is usually held in traditional houses or *bale beleq*, inside and outside of the village. After the time and place of the implementation of the tradition of "Pene Lando" has agreed so this was informed to the family and neighbors but it is not frequently informed through the mosque. In practice, this "Beqen" tradition is usually held after the *Asr* prayer, which is around four-thirty or five.

The Ritual of Pene Lando itself is a series of traditional rituals which carried out by people in Pene Village, every year they do this in the form of traditional ritual elements such as "Beqen" or religious rituals based on ethnic or local culture such as the Prophet's birthday which is performed every month Rabiul Awal at *kiayi* house. The traditional rituals then routinely performed by people in the Pene Village every year. This is performed with various goals, one them is to preserve and keep the noble heritage of the ancestors of the Pene Village itself. In the implementation of the Pene Lando traditional rituals in Pene Village, Jerowaru, East of Lombok, it is led by *Mangku*.

According to Geertz, religion is a cultural system where both are like two coins with one angle complementing each other so that there is no problem in religion that is overtaken by culture as long as the culture does not conflict with Islamic norms. Diversity in terms of religion and culture will always be a conversation that continues to interview especially before academics while the world is still in a natural (Jayadi, Demartoto, & Kartono, 2018). It was started from post-modernism which chaotic but creative and has all characterizes to achieve inherent truth, a truth that is not only personally as "possessed" but convince that entities

outside themselves have the same rights to reach the truth which one perception to the others, probably "different" in fact not common to crash. In its collision who turn it into conflict and make it harmony by replacing or synchronizing the culture.

Sir Edward Burnett Tylor, formulates culture and equates civilization as "*that complex whole which includes knowledge, beliefs, morals, law, custom, and any other capabilities and habits acquired by man as a member of society*", then becomes a mantra and cultural discourse (Kusumohamidjojo, 2009:38). Franz Boaz also revealed that culture, everything that encompasses the whole system of human life which is the result of learning, transmitted social, and thus includes the way of social organization as well as values and belief systems (Keesing, 1992; Muhaimin, 1996).

Shils said "*the community exists forever*". The past of society is not lost at all, the fragments of the past are still left. The past fragments provide a kind of environment for the surrogate phase to continue the process. This happens through two mechanisms of cause and effect. First, material or physical. Second, ideas or psychological, both are interrelated and increase their potential (Sztompka, Terj, Alimandan; 2004:66)

As for humans in society are characterized by two types of needs and two types of tendencies to act for their survival. *First*, humans must act on the environment, either by adjusting the environment or controlling. *Second*, human society and culture often need death as a member of their continued life. Human history shows that the ability of human to control the environment and influence environmental conditions is increasing. Humans express feelings, act bring outperceived needs, respond to people and things in a non-utilitarian way and be involved in relationships (O'dea:1996: 8; Nawir, Yusuf, & Kadir, 2020).

Also Acculturation is a social process that arises when a group of people with a particular cultural group is confronted with elements a foreign culture in such a way that the elements of a foreign culture are gradually accepted and processed into their own culture (Koentjaraningrat; 2012: 248). Acculturation in the scup of religion can influence the contents of faith and high mind. Cultural acculturation itself can be called syncretism (a combination of two cultures), for example the culture in the archipelago, especially in Lombok from a mixture of Buddhist, Hindu and Islamic cultures, resulting in a diverse culture that is embraced by Sasak society but the culture has not changed from its previous form (Alam, 2016).

Koentjaraningrat said that syncretism was the original character of Javanese religion. This can be seen from the history of Javanese life

journey which until now in the future Javanese will always receive input from outside influences. The acceptance of foreign elements into Javanese culture in an integrated manner will certainly lead to the proliferation of syncretism in Javanese culture. However, it was not only happened to the Javanese but also to the entire archipelago, this can be seen from the diversity of cultures that exist in the archipelago due to the adaptive attitude of the culture. Geertz said there was no orthodoxy veil that covered the syncretic base. There are no secretary factions fighting against competitors. Instead, there is universalism in the earth *vesi*. The spiritual singularity highlights brilliantly in self-development (Geertz, 1998:87).

The majority of Islam in the *Nusantara* (archipelago) has a syncretic pattern, it means there are two combinations or more elements of cultural, for example Hindu-Buddhism, Animism and Pantheism, as Geertz said, the religion in Java if seen from the outside it looks like Islam but if analyzed it looks like syncretic. If a particular religion, as a belief system of values and norms, can permeate in the basic elements of other religions that have been completely integrated with the core of that religion, so that phenomenon is a true example of religious syncretism. The islands in the *Nusantara* (archipelago) such as in Java, Madura, Lombok, and others, local manifestations of Islam often syncretic in the sense of beliefs and local rituals in Islam so that it becomes a basic element in local variant of Islam (Geertz; 1998:577; Frankel, 2009; Huda, & Khasanah, 2019).

If we pay attention to the syncretization process that takes place in the *Nusantara* (archipelago) between local culture and Islam, it runs very smoothly because it is a symbolic setting in the process of Islamization which emphasizes in harmony and it is not in the element of coercion so it appears the local tradition is part of the Islamic rules.

## **METHODS**

The research was in Penne village, East of Lombok, the research location has been selected because of some considerations to find an articulation of the *beqen* tradition even though this tradition also exists in other villages. In Pene village, the ethnic life of the people is very natural in carrying out the tradition of *beqen* social harmony which is highlighted by exotic and tough. Data were collected using observation method and in-depth interviews, observation involved every day and directly as a participator in the tradition. The purpose of the qualitative research is to obtain knowledge that can be used to describe a phenomenon including the characteristics of the phenomenon. Thus the assessment process can be

done in depth, naturalistic and can obtain more complete and detailed. In the research step, it goes beyond several steps of critical-scientific thought, in which a researcher begins to think inductively, that is capturing various facts or social phenomena, through observation in the field, then analyzing and trying to theorizing based on observed. Emphasis on the quality of the nature of things or the services of events, phenomena, and social phenomena. As a naturalistic approach, ethnographic, symbolic interaction, phenomenological, or others. Qualitative function is to searching and find understanding or comprehension of phenomena in specifically contextualized. The qualitative principle is an attempt to present the social world, and its perspectives in terms of concepts, behaviors, perceptions, and issues about the research of human being.

For behavior and social harmony has done by directly goal to describe culture itself. This research is to studies cultural events, which present the way of life of subject as an object of study. This study will be related to the subjects though, live, and behavior. The researchers position as outsiders with the aim to getting data objective and describing all cultural phenomena. Ethnographic studies in essence are looking for the phenomena of community life related to culture, social and interactions which include verbal and non-verbal interactions, therefore researchers are required to be directly involved in people's daily lives and become part of the society.

## RESULT AND DISCUSSION

### **Actualization of Syncretism; The tradition of Penne Lando in "Begen" Rite Practices.**

The West Nusa Tenggara Islands, especially in coastal of the East Lombok, precisely in the Jerowaru area, has one of the kingdoms which is a clump of the *Pejanggik* kingdom is the Pene unity. In a social life that is note full of mystical variants and still holds closely to *Pagan* traditions, animism and dynamism, instead of pantheism has a significant influence on the local historical currents such as the *Kedatuan* (kingdom) of Pane.

The *Kedatuan* (kingdom) of Pane, has a ritual traditional, *Pene Lando*. 'Pene Lando' means Pene "*saq bedoe kene*" (the All-Owned One) *Lando* "*sak kanggo*" (the Most "can" or include everything *Pene Lando* as center the *Kedatuan* (kingdom) *Pane*. Also other interpretations<sup>13</sup> sad the land of *Kedatuanpenelando* is a good place (fertile, comfortable for live in and a friendly community).

The Pene Lando traditional ritual is a customary ritual from the era of the Pene kingdom around the 17th century that has been passed down until now. The meaning of the *penelando* is "*saq kanggo saq bedoe kene*"

(interview Herman Riadi, Sigik Matik; 2019:23 October), something that can be done and has meaning why it can be done. *Penelando* traditional ritual also has some traditional rituals that continue to be performed by the community. Until now, one of the Prophet's birthday which is carried out by the Pene Village community in every month of *Rabiul Awal*.

So the traditional ritual of *penelando* is held every seven months in the *Rowot* (*Sasak* calendar) calendar to coincide with the third month of the *Hijriyyah* calendar (or to coincide with the month of *Rabiulawwal* (Maulid of the Prophet Muhammad SAW). *penelando* known as "bubur putih" white porridge and the second month of *Hijriyyah* or *Safar* month or better known as "bubur beak" porridge beak (interview Fuazi, Sigik Matik; 2019:24 November).

Pene Lando ritual procession has several stages that use odd numbers which according to local people's beliefs have mystical meaning. There are seven stages in the customary ritual procession of *Pene Lando*, namely: First, *the reban stage* (bathing) is held every 7th of the seventh month. The process of implementation after the stakeholders gathering with the community at the *bale beleq daye* then by bringing several forms of offerings which contain (yellow rice, *empok-empoknberas dengan diseong*), and dishes (fish, chicken and meat, vegetables) *Second stage*, in the stage in Mount *Pene*. The process takes place from the *bale beleq* dish, with procession activities like the first stage but the difference is the purpose of this ritual will ends in *Pene Mount* after two days the initial stage of the ritual procession. *The third stage* is *kemaliq*, this ritual procession is agreed to the *Kemalq Lageq Tandoq* which starts from *Baleq Beleq Tenga* but before all the traditional rituals will rest for a moment (or in the procession of rituals in the ritual procession at *Tegalq*) it called "*penyongoq wattu*" in a place where a few stone stacking and this ritual is carried out on the 11th. *The fourth stage* is *batu bireng* (black stone). The ritual procession is continuation of the third stage which may not precede stages 1-3 even though it may be done at any time without a specified time but normally can be done sequentially. This activity will be carried out in outside of the village. *The fifth stage*, namely '*tulak jok bale beleq'lauq*' (back to the southern big house) This ritual stage is carried out continuously following a series of traditional rituals from the previous stages. *The sixth stage* is the ritual of surviving village which is a procession of traditional ritual usually held after the previous rituals. But if the time is not possible so the rituals of this stage will be at different times and only be done after the month of Maulid. *Stage seven* is a ritual *luah gubuk* (outside the village that is not too far from the village where the ritual is done) near the village, depending on the conditions and it is usually done after the start

of the month even though this stage can also be done after the next stages completed.

In carrying out the traditional ritual traditions of the *Kedatuan Pene* usually supported by the *Pemangku* of traditional and religion. The *Pemangku* will use symbols such as sarong clothing (traditional clothing). The characteristics of the *mangku* which are the holders of traditional rituals in the *penelando* as such as black clothes, black sweep and keris, for the traditional *mangku*. As for *Mangku* religion, using white clothes and keris. The traditional *Kedatuan Pene*, the 'Pene Lando' customary ritual, has several traditional customary practices, one of them is 'Beqen' traditional ritual tradition - which was first carried out in the 17th century during the Pene Period. The tradition of "Beqen" is one of the *penelando* traditional rituals, namely the tradition or adat ritual of the inheritance of *Pemban Pene* which continues to exist and is maintained until today. For the Pene Village community, *penelando* has the meaning of *saq kanggo saq bedoe qene*, the "Beqen" tradition is a relic from *Datu Pene* named Raden Surye Jaye Sumpenuh (Interview Papuq Juki, Sagik Mateng:2019:20 October).

In its early history appears, the practice of the "Beqen" tradition was caused by several causative factors. The causal factors include the following: *Rimpe*; *rimpe* is a situation or condition that is less conducive in people's lives where there are many diseases, an uncomfortable environment or the like (Interview Herman Riadi, Sigik Matik 2019:20 October). This situation usually occurs in the seventh month or the beginning of the wet season that people called the *kentaun* season. Local people believe in the seventh month or the beginning of the destination season is day or time when all the people in the other world especially in Rinjani Mount return to their respective places after carrying out all activities on Mount Rinjani. So, for the people of Pene Village at that time it was a terrible time or not conducive as well as many diseases caused by these things. To prevent this situation then they held the tradition of "Beqen" as an effort to keep the village away from reinforcements. In the "Beqen" ceremony before the "Beqen" tradition, there were some activities carried out by traditional groups and the general public. Basically the activities carried out by traditional groups are the same as the community in general but there are differences between the activities of traditional groups and community groups in general such as cooking activities.

In cooking activities held by traditional groups and the community in general are the same, but the rituals or activities only in cooking activities and traditional groups for example when cooking activities are



accompanied by reading the saga of the Prophet and cooking locations are in special places such as traditional houses or *bale beleq* (Interview Muhammad Pauzi, *Sigik Matik* 2020: 23 October).

The activities carried out by traditional groups before the practice of the "Beqen" tradition include the following: *Endeng beras* (asking for rice). *Endeng beras* or asking for rice is one of the activities before the practice of the "Beqen" tradition. The activity of asking for rice is one form of social participation in the "Beqen" traditional. In addition, the activity of asking for rice is one form of social solidarity in the public interest. In addition, the activity of asking for rice is one of the social activities with the aim of meeting the needs of internal materials in cooking.

In the activity of asking for rice, the amount of the quantity is usually not determined depend on the people sincere. In the activity of asking for rice this is usually held by two to three people. The person assigned to ask for rice would then go around the houses of the residents one by one. In the activity of asking for rice, this only around Pene Village, specifically in the Sagik Mateng village, which is a place of ritual or tradition. The activity of asking for rice was a few hours before the tradition began to *Meriap* (cooking). Cooking is a very fundamental activity in the tradition. Cooking activities prepare foods that are characteristic in these activities. This cooking activity is carried out in a traditional house or what the local people called *bale beleq*. *Bale Beleq* is a traditional house that is used as a place of deliberation, storage of historical objects and the place to do certain activities of "Beqen". The name of *bale beleq* come from the owner is a great figure as well as a place for *sangkep* or deliberations related to adat issues (Interview Muhammad Pauzi, *Sigik Matik* 2020: 25 October). As for the typical food in the tradition, such as:

First, *Mpok mpeng*. *Mpeng mpeng* food made from rice and fried without using oil or the local people called *siong*. In serving *mpeng mpok* is usually added with a few slices of coconut as a supplementary ingredient in the *mpeng mpok*. Besides being used in traditional rituals "Beqen", *mpok mpeng* also usually used in certain medications. The people believes that *mpok mpeng* is goddess food, is creatures outside of human being. In the tradition of "Beqen" that the community is protected from unwanted things. (Interview Amaq Sahrum, *Sigik Matik* 2020: 27 October).

Second, Yellow rice. In the "Beqen" tradition, in addition to using white rice, there is also yellow rice which characteristics of the tradition. The rice cooked with turmeric then distributed to people who follow the "Beqen" tradition. In cooking yellow rice the group that cooks only a little, not for the all people needs who follow the tradition. The yellow rice is

distributed until they run out without having to oblige all the people who follow the whole tradition. In cooking this is usually accompanied by reading the hikayat of the Prophets in this case the Prophet Muhammad SAW. The recitation of the hikayat of the Prophet is the journey of Rasullulah's life from the time he was born until he died. (Interview Muhammad Pauzi, *Sigik Matik* 2020: 25 October).

Third, *Manuq panggang*. *Manuq panggang* is one of the special foods in the "Beqen" tradition. *Manuq panggang* represent creatures who sacrificed to draw closer to the almighty God. The number of chickens slaughtered is usually one that is intended only for *dulang ganggas* (high tray). Similar to yellow rice, this grilled chicken will distribute to people who follow traditional rituals in this case the "Beqen" tradition.

*Persik gubuk* (clean the village). In addition to *rimpe* and gathering, the tradition of "Beqen" is also done as a means of people to clean the village or hut from reinforcements. The Pene Village people believes that after the conditions and situation of the village will be different from many diseases in the past and bad experienced. This is caused of mobility and social activities from legal logging to the expansion of agricultural land and settlements which are carried out without prior permission. The permit referred to ritual that is usually performed by the people when cutting down or evicting places that are believed to be sacred. This permit is usually by asking water, wood or asking to the indigenous people who own the area. In addition, social activities and behavioris one of the causes of this, such as letting hair down for women and so on.

This is for people Pene Village to have a negative impact on the surrounding environment. In some places that are believed that to be sacred by the Pene Village before carrying out activities such as cutting the trees until eviction or land expansion to be used as agricultural land or settlements, the Pene Village community performs a ritual by asking for some wood or water from the *mangku* or people who hold the area . This is as a form of asking permission at the same time as a notification to the owner of the place in a non-physical context so that it does not disturb those who in turn have an impact.(Interview Samsul Bahri, *Sigik Matik* 2020: 27 October).

For the people in Pene Village, the belief in a world outside their world is very strong. This can be seen from the rituals of the local community in carrying out activities. These rituals are carried out with the aim of not disturbing or even destroying the world or life outside their lives, which in turn has an impact on society itself. Besides that, people also believe that their lives are the same as invisible lives, where they have a home and family and if their house or family is damaged or

hurt they will definitely be angry as well as humans. If the life that exists outside of humans feels disturbed or angry it will have a negative impact on humans themselves. Such beliefs are then firmly rooted in the belief system of society which in turn forms certain behaviors.

The tools used in traditional rituals. In addition to preparing food and special media used in the "*Beqen*" tradition, the adat group also prepared equipment used in the tradition. In addition to special foods and media, there are also special equipment used in the practice of the "*Beqen*" tradition. The "*Beqen*" tradition is a tradition practiced in ancient times, of course, the tools used for the past. "*Beqen*" tradition is one of penelando traditional rituals that contains sacred values so that the tools used in practice may not be careless. The tools used in the "*Beqen*" tradition include the following; *Bon*, *Bon* is a container made using brass. *Bon* in the "*Beqen*" tradition is used as a place or container for storing water that has been mixed with pandanus shoots, pandan tree tops and some of these flowers. *Gelibar* is a closing device used in traditional activities, one of them is to cover a *bon* containing water that has been mixed in the "*Beqen*" tradition.

*Pendupayan*, *Pendupayan* is a place used to put fire when performing certain rituals. *Pendupayan* usually made of clay. In the tradition of "*Beqen*", the *pendupayan* is used as a place or container to put the fire then to burn incense. In addition to the "*Beqen*" tradition, people usually use *pendupayan* to do *zikir* either *syukuran* or *tahlilan*. *Dulang ganggas*, *Dulang ganggas* is a designation for food placed on *dulang ganggas* made of wood. *Dulang ganggas* is different from ordinary *dulang* where *dulang ganggas* is taller and bigger. In the practice of *Beqen* tradition, *dulang ganggas* is used as a container or place for placing meals that have been cooked in a traditional house or *bale beleq*. For example like *mpok mpeng*, yellow rice, grilled chicken and so on. The *dulang* offered for the group of cooks in a traditional house also makes *dulang* with the usual size and shape. The dish will later be intended for traditional groups who cook in the traditional house itself. *Tebolaq*, *Tebolaq* is a tool used to cover both *dulang* made by the general public and traditional groups. *Tebolaq* used is *tebolaq* made from palm leaves or palm leaves. Closing the dish is done with the aim that the food is not infested with flies and so on. *Tablaq*, *Tablaq* are trays made using wood, these trays are then used by the community to place the *leqes* that have been made. *Tablaq* itself does not use *tebolaq* as a cover because of its small size. Therefore, the *tablaq* is closed here using the wave. *Gelibar*, same as *tebolaq* *gelibar* is a tool used for closures made using *duntan* or *lontar*, only the size and shape are different from *tebolaq*. This *gelibar* is used to

close the legs in tebolaq as well as water that has been mixed with shoots, pandanus, banyan trees and flowers placed on the bon. (Interview Muhammad Pauzi, *Sigik Matik* 2020: 30 October).

### **Reformulating the social-religious value in the Pene Lando Tradition on the practice of the "Beqen" traditional rite**

Practically in the "Beqen" tradition is held by many people. The tradition is a place or people gathering for eating together. Besides eating together the tradition of "Beqen" serves to strengthen community relations with one another because of the occurrence of togetherness, intractions or the implementation before and after the "Beqen" tradition.

*Lamun araq batur, tetangge atau keluarga ndeq saling demen, lamun tuah kumpul, "Beqen" bareng jaq daqaq saq ndeq saling demenang ngonek-ngonekn jaq solahn doang ate angen.* (Interview Muhammad Pauzi, *Sigik Matik* 2020: 30 October).

Here it can be understood that the "Beqen" tradition has a role in maintaining the people's silaturhami. The tradition of "Beqen" as a social interaction and has the power to maintain the harmony in people's lives. In addition, the tradition of "Beqen" is gathering activity so it bring out the values of togetherness or mutual cooperation. The tradition of "Beqen" which is conditional on ancestor and Islamic values that teach one respectful and love one another which is a strong factor in preventing the occurrence of social cracks caused of the adverse effects of changing times. The "Beqen" tradition as a connecting rope that always connects one to another. Robertson Smith then said that which was adopted by Koendjaraningrat that religious ceremonies carried out by a religious community that have a social role or function to integrate social solidarity (Nuraini dan Alfian ; 2012:139).

Education facilities, Changing times do not always have a positive impact on people's lives, instead changing times can have a negative impact on society. Negative effects due to changes in the times caused by people swallowing raw what is brought by the change itself. These bad changes can be seen from the fading or loose of the noble values and Islamic values in people's lives. Bad behavior that influences behavior to the community dress model. Dress models influence western style and

waning values of mutual cooperation are one of them. In the tradition of "Beqen" there are sessions where mangku gives advice in the form of prohibitions in carrying out daily life. Here is a place or place for community leaders to give advice to the people. In giving the advice is not much different from their ancestors in the past. In the "Beqen" tradition, people gather in the same container or place with different ages and professions so that it will be easier to provide direction and advice to the community as a whole. "Beqen" is rich in Islamic values and noble values in the past which became a historical educational tool in the Pene Village. Besides that, the "Beqen" tradition is a media to give good character in a special society for young people as the next generation. Mangku explains how the behavior and nature of the predecessors of the Pene Village community and how strong the predecessors hold in the traditional culture and values which contained in Islam as a religion adopted by the predecessors of the Pene Village community.

Social control, "Beqen" traditions that contain Islamic values and noble values of the Pene Village community can be used as unwritten rules in the form of a belief system that governs the community in order to understand how to act and determine attitudes when dealing with others. "Beqen" traditions which contain values or norms are boundaries and signs people in their activities and good behavior with others and surrounding natural environment. The "Beqen" tradition has the role of returning community members or correcting the behavior of members who have deviated from the existing community system. Basically the function of religious ceremonies in the form of pure religion or religious ceremonies that have occurred mixing with the local culture of society is to keep safety, peace and preserve the lives of humans themselves and the environment. Traditions or rituals are often carried out when in a state of danger or the like it is done to get out of danger or to get peace of mind. Thomas F. Odea then said that the rite serves as a protector from the doubt that there is a danger which is to anticipate or overcome it symbolically (Nuraini dan Alfian, 2012:139; Jayadi, Demartoto, & Kartono, 2019). This was done to maintain the inheritance of the beliefs by the predecessors of the community.

*Silaturahmi*, Humans as social beings are basically unable to live alone. Humans will always need others in work, social and so on. In carrying

out social functions the first step of a human being is to engage in other people. Humans who are social beings really need the existence of others, although humans can do some things alone, but many things that cannot be. Religion itself emphasizes on adherents to do some sharia isn't in a way together or in congregation one of them Friday prayers or other congregational prayers. Due to the importance of relationships or the existence of other people Islam is very appreciative of hospitality. Relations between people in Islam are then arranged in such a way that each other shares the family. In establishing a friendly relationship Islam never discriminates one with another. In the context of Islamic social never differentiate between one to another. In the Islam social context, Islam never forbids its followers to interact and socialize with anyone. In any conditions in which the values of *siaturahim* began move due to the community live individually and busy with their own activities. This was compounded by technological developments such as social media. With social media a person can interact in the form of communication with distant people or even strangers or never face to face at all, but they are familiar as if they have met and known each other for a long time. This causes humans to be trapped in the world of illusions that they make themselves and ignore around them. These problems, local traditions or local culture bring in answer challenges caused by the times and technology. One answer to this problem is the "*Beqen*" tradition. It has been mentioned earlier that one of the goals of the "*Beqen*" tradition is to establish friendship. Here the "*Beqen*" tradition can function as a social glue in the life of the Pene Village community. This then creates private individuals who have the exception of others. Since childhood, the people of Pene Village has been infused with cultural values that live in people's lives so these values grow and strong in people's lives.

Zikir, zikir isan obligate activity in the "*Beqen*" tradition. In general, zikir can be defined as the activity of remembering Allah SWT in all forms of worship and attitudes, while specifically zikir has meaning of saying the name of Allah (Bastaman, 2005:156). Zikir or remember of Allah is one of the main teachings in Islam. Basically, zikir is an activity to remember Allah. There are several goals for someone doing zikir, for example to get peace or get closer to Allah. Given so much the benefits from zikir and the suggestions in Islam make remembrance as one of the

most urgent worship in Islam. In zikir activities can be done individually, in the public place or in a quiet place. In Islamic teachings zikir can be done by standing or lying down.

In the "Beqen" tradition, zikir is done before "Beqen" begins. Here the zikir performed the same as the zikir in general, namely the reading of the Qoran then tahlil, tahmid and closed with prayer. The zikir activities in the "Beqen" tradition are led by *adat kiayi*. The *adat kiayi* is one of the spiritual centers of the Pene Village. In addition to the zikir in the "Beqen" tradition there are some activities which held at the traditional *kiayi* house such as traditional *maulids and mubur*. The traditional rituals are only performed at the traditional *kiayi house*. Recitation in the "Beqen" tradition is a religious description of the Pene Village community framed in the local wisdom of the local community. Before doing zikir mangku burns incense which is one of the characteristics of the Pene Village in all religious activities based on local culture.

Akhlak, One of the activities in the "Beqen" tradition is giving advice by mangku in the form of prohibitions and so on. The advice given by traditional leaders in line with the messages conveyed in various religions in Islam context. In the life of the Pene Village, religion is in harmony with the culture of the local community in make good behavior and becoming a sign in conducting activities in life.

Akhlak is a form of behavior and words of someone who can be seen and heard by the five senses. In Islamic morality, it is based on Islamic teachings or values contained in the Qoran and the Sunnah of the Prophet. Ahklak of a Muslim describes how the level of one's faith, because ahklak is the result of faith and sharia embedded in a Muslim's soul. If a Muslim is good then good faith and sharia and vice versa.

By looking at the development of the time, changes occur in all lines of life caused by technological developments, industry and globalization. These changes do not always have a positive impact on people's lives. One of the negative impacts of these changes is the erosion of noble values and the shifting of adat in this case in Lombok, especially the people of Pene Village, Jerowaru, East of Lombok In the "Beqen" tradition giving advice or prohibitions such as the prohibition of leaving hair down for women is essentially a prohibition to show the *aurat*. Because women

are a pillar in a society if women are damaged from a community, then that community is damaged.

## CONCLUSION

The people of Pene village believe beyond the world and it is tough in society. This belief was expressed from the rituals by the local in daily activities. These rituals goals are not disturbing or even destroying the world or beyond their lives, which is in turn has an impact on society itself. Besides that, people also believe that their lives are the same as invisible, where they have house and family and if their house or family is damaged or hurt they will definitely be angry as well as humans. If the life that exists outside of humans feels disturbed or angry it will have a negative impact of themselves. Such beliefs are tough in the belief system of society which in turn forms certain behaviors.

The "*Pene Lando*" tradition with the practical rites of "*Beqen*" has a role in maintaining the community's silaturahmi. The "*Beqen*" rite as a social glue has the power to maintain harmony in people's lives. Besides that, the tradition of "*Pene Lando*" with the practice rites of "*Beqen*" traditional is a joint activity so these traditions is rich in the values of togetherness or mutual cooperation. The tradition of "*Pene Lando*" which is conditional on noble values and Islamic values that teach one another to respect and love one is a strong factor in preventing social clash caused by the adverse effects of changing times. The *Pene Lando* tradition with the practice rite of the "*Beqen*" as a connecting rope that always connects one community to another.

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