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Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

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THE ROLE OF WALI, ANCIENT MOSQUES AND SACRED TOMBS IN THE DYNAMICS OF ISLAMISATION IN LOMBOK

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Abstract

This paper highlights specifically the inter-relationship amidst the Wali, ancient mosques and sacred tombs (makam) playing vital role in the process of Islamization in the Indonesian archipelago, and in Lombok in particular. The process of converting local religion to Islam involves Wali - a venerated religious figure coming from outside Lombok- and the tangible legacies that he left in the forms of keramat creating new tradition of ziarah. The early stage of conversion was strongly marked by contextualizing Islam into local cultural symbol and cosmology. Embedded in this stage is the development of venerated attributes attached to keWalihan, in the forms of: karamah, ngalap berkah, and wasilah. These spiritual attributes are pinpointed to highlight a distinctive cultural variance of Sasak Muslims in Lombok.

Keywords: *Wali, Old mosque, Makam, Ritual Symbols, Karamah, Barakah, Wasilah.*

Abstrak

Tulisan ini menggarisbawahi hubungan di kalangan para wali, mesjid kuno, dan makam yang memegang peran penting dalam proses Islamisasi di kepulauan Indonesia, dan di Lombok khususnya. Proses konversi agama lokal kepada Islam melibatkan para wali—tokoh agama yang dihormati yang datang dari luar—dan warisan bendawi dalam bentuk keramat yang membuat tradisi baru untuk ziarah. Konversi tahap awal ditandai dengan mengkontekstualisasi Islam ke dalam simbol budaya lokal dan kosmologi. Atribut spritual ini menggarisbawahi variasi budaya yang berbeda pada orang muslim Sasak di Lombok.

Kata kunci: *Wali, Masjid Tua, Makam, Simbol-Simbol, Karamah, Barakah, Wasilah.*

Epic Journey: Port Trading and Proselytization

H.J. de Graaf (1970: 123-124) viewed that Islam was brought to the archipelago in three different ways: i) by the peaceful course of trade, ii) by the preachers of venerated figure called the Wali, iii) by force and the waging of war). The spread of Islam in the archipelago is often described as a process carried out in a relatively peaceful manner. Islam spread from the Middle East to various regions such as North Africa, Europe, Central Asia, South Asia, and Southeast Asia without waging wars. The spread of Islam in Nusantara occurred by means of trade and the physical mobility of the Wali to bring and teach Islam directly at the very bottom of the communities (Azra, 1994; Soebardi, 1976; Levtzion, 1979; Ricklefs, 2008; Solikhin 2011).

In some of Indonesia's islands, such as Sumatra and the northern coast of Java, Islam arrived exactly along with the trading activities of overseas merchants coming from Gujarat, Madagascar, Malabari, Yaman with the local authorities. These Muslim traders entered the territorial waters of the archipelago with their trading vessels through the Malacca Strait. At the Port of Malacca, Penang, Sumatra and Palembang they offered the royal family members with a variety of merchandising items such as ornaments, household appliances made of ceramic and porcelain, silk, spices, and fragrances. Due to these services, they were called 'royal traders' (see Budiwanti, 2011). Good relation between traders and the locals had produced a mutual trust between them. Furthermore, after a certain period of time it also enabled the first to stay and built its

own community in the local territorial kingdoms mentioned above and to marry with members of royal families. The role of international trading in the islamization of Malay world was well stipulated by Judith Nagata (1993: 5) as follows:

It is now widely accepted that the Islamization of the Malay Peninsula can be attributed to the influence and the activity of Indian Muslim traders, who carried the faith along with their worldly commodities. Some of these traders made regular circumnavigations of the entire Southeast Asian region. Southeast Asia region including Sumatra and other islands of the Indonesian archipelago, South Thailand, Myanmar (Burma), and then back to Corromandel coasts. A number of them no doubt settled permanently in the region, marrying and becoming absorbed into the local (Malay population).

Like in other parts of Indonesian islands, Islam in Lombok was proliferated peacefully, without coercion neither violence. The Wali's spiritual journey from Java to Lombok, and then to Bali and Sumbawa, stresses de Graaf's point of view that trading port activities across harbours was not the only way to bring Islam to the coastal communities. The Wali, using the sea route, penetrated further to the hinterland, and made a vital share in converting people living in remote rural areas of Pujut, Sengkol, Rembitan of Central Lombok, Bayan and Sembalun of North Lombok. In this case Wali is not only recognised as a legendary figure pioneering the process of Islamization all over Java as recounted by S. Soebardi (1976), but also across Lombok island.

In Lombok, most of the religious figures (Tuan Guru) as well as the adat leaders (Pemangku) are convinced by the fact that the spread of Islam owes to the epic journey of the Wali from Java. The landmark of their religious journey is obvious from the names of some places in Lombok, bearing a direct association to the Wali and their services. For examples are Labuan Carik, Kelurahan "Giri Menang", Kelurahan "Prapen" (see Budiwanti, 2014: 149)

The Bayanese contact with Islam dates back to the sixteenth century when Sunan Prapen, son of Sunan Giri from East Java, arrived at Labuan Carik where he and his followers spread a type of Sufistic Islam to North and West Lombok (see Budiwanti, 1997; Cederroth, 2007). Labuan Carik is now a seaport of Anyar, a subdistrict town of Bayan, North Lombok. The Bayanese believe that Labuan Carik was the first landing spot of the Sunan Prapen

and his pupils, and Bayan was their main destination. They stayed after taking a long naval trip, and established warm and friendly relationship with the local royal authority, Susuhunan Bayan.

The local Bayanese proudly admitted that their ancient mosque (*masjid kuno*) with religious functionaries (*Penghulu, Lebai, Ketib, and Modim*) is clear evidence of the presence of Wali. They believed that it was the Wali, helped by his pupils and the locals, who built the traditional old mosque with bamboo roof (*santek*), bamboo walls (*bedek*), dirt floor, and four wooden pillars. The mosque and the religious functionaries marked the Wali's success in converting the Bayanese' King and his people to Islam. Before the arrival of Wali (Islam), most people in Bayan were pagans. Bayan, meaning explanation, was an Arabic word taken from verses¹ in the Qur'an and is believed to be given by the Wali (see Budiwanti, 2013: 84).

A place named Giri Menang, located in the village of Dasan Geres, in the Gerung sub-district of West Lombok, is also believed to be the evidence of Sunan Giri spiritual journey at this island. *Menang* literally means victory; hence, *Giri Menang* symbolically represents the success of Sunan Giri in bringing Islam in Lombok and attracting many of the Sasak, the indigenous inhabitants of this island. Sunan Giri's mission was believed to be continued in later time by his son, Sunan Prapen. Since 2009 Giri Menang has been the official complex of the West Lombok Regency government.

Kelurahan Prapen of the Praia, sub-district of Central Lombok is also among the places bearing Wali's name that memorialises and honours his evangelical service. These places suggest that some of Sunan Prapen's influence spread as far as North, West, and Central Lombok. The sacred old mosques found in Bayan Beleq², Sukadana³, Sokong, Salut, Gumantar, Sesait⁴, Santong in North Lombok, and those in Pujut and Rambitan of Central Lombok, and in Songak in Eastern Lombok are believed to be built by Wali and his followers, and are now recognised as *benda cagar budaya* (tangible cultural heritage monuments) by the department of tourism and culture. The old mosques (*masjid kuno*) may further mark the journey of Islam from Java to Lombok. Some of them

located in Bayan, Gumantar, Sesaid, and Songak are used mainly for celebrating the *Maulud* (birthday of the Prophet Muhammad).

Textual accounts serving evidence on the arrival of Javanese Wali is the old Al-Qur'an and the ancient palm leaves manuscripts written in old Javanese language (*Jawi kawi*) called the *Jejawen* or *Takepan*. *Jati Suara* and *Layang Ambia* are among the *takepan* explaining some of the Islamic teachings. These manuscripts display the fact that the Wali in Lombok taught Islam in Javanese, not in Arabic. In other words, the *Takepan* or *Jejawen* written in ancient Jawi language explains the native language of the Wali, and they taught Islam to the Sasak in their mother tongue. The maintenance of uttering so called *Syahadat Jawa* for marriage oath in Bayan as written below gives further proof that Islam was promoted in Lombok by using ancient Javanese language (*Jawi*):

Asyhadu an lā ilāha illallāh wa Asyhadu annā Muḥammaddarasulullāh. Asyhadu ingsun sinurun anak sine anging setoken ora ono Pangeran anging Allah Pangeran kang sabenere. Lan ingsun kang ngeruhi Muhammad utusan dening Allah. (I bear witness that there is no god but Allah, and I bear witness that Muhammad is the messenger of Allah) (See Budiwanti, 2000: 216).

In Central Lombok the Javanese saint is commonly called *Wali Rauh*. *Rauh* comes from Javanese word, *Rawuh*, meaning to arrive. The Sasak in Rembitan maintain a special call of *Wali Rabu Rauh*, meaning Wali who arrives on Wednesday. They strongly believe that that was the day when the Wali came for the very first time in Rembitan to teach the *tauhid* i.e. the oneness of God as the sole Creator (*Rabb*). In local understanding *Rabu* and *Rabb* both consist of two Arabic letters i.e. 'Ra' and 'Ba'. This association explains why the saint is called *Wali Rabu Rauh* (Wali who came on Wednesday) with the main mission to introduce *Rabb* (the sole creator) to the locals. And such an association makes the Rembitan to set up *Rabu* (Wednesday) as the only legitimate day to pay a visit to the sacred tomb of *Wali Rabu Rauh*.

Wali Rabu Rauh also bears another name of *Wali Nyatoq*. The Rembitan' legendary story depicted that similar to bahasa, *Nytaoq* means apparent. In bahasa *nyatoq* means *nyata* or real. The Wali's arrival and his teaching sessions, called *ngamarin*, in some places of Rembitan were so appealing for the local. A sub-village located at the foot hill of Rembitan, called *Bukit Kance Wali*, bears a living

memory of Wali and his friends who used to tend the buffalos there. *Bukit* literally means hill, *Kance* means friend. *Kance* has a lexical similarity with the Javanese word: *konco*, also meaning friend.

The old mosques of Rembitan and Pujut, Bukit Kance Wali, and Makam Wali Nyatoq are clear evidences of the Wali's evangelical services at these places, which later become sacred markers of *ziarah* (paying homage). The *ziarah* is a tradition created through the belief in venerating the Wali and all the legacies he left which include the tangible and the intangible ones.

Rembitan is only five kilometres away from Pujut to the south. Pujut and Rambitan are neighbouring villages. Previously the latter was part of the subvillages of the first. Since the implementation of regional autonomy law in 2005, Rembitan becomes an autonomous village administration, separated from Pujut.

The local myth in Pujut recounted by a Kiai stated the name of Pujut bears relation with the Wali's teaching. Pujut derives from the Arabic word *wujud*, meaning that God is real. God is omnipresent, meaning that the world is created and belongs to God, and thus everything exists in the world is the all-pervading symbols of God.

The ancient mosques (*masjid kuno*) are the tangible evidences on the evangelical mission of the Wali. The locals call it *masjid kuno* since the architectural design and material used to build the old mosque was made from bamboo roof (*santek*), bamboo walls (*bedeg*), and dirt floors. And they keep the original structure of the old mosque as long as they could. They believed that Wali who took the initiative to build the prayer site and establish the main religious functionaries i.e. Penghulu, Lebai, Ketib Modim, and Kiai Santri.

Bamboo and straw are easily damaged by rain and heat of the sun, they do not last for long period of time, and thus needs to be constantly replaced or renewed. People usually renew their old mosque every five years to seven years using the same material. The preserved original structure of ancient mosques reveals strong emotional bond between Wali and his followers. There are around thirteen old mosques spread all over Lombok. They are mostly located in Bayan sub-district of North Lombok and Central

Lombok⁵. The old mosques serve historical evidence on peaceful Islamization in the island of Lombok.

Makam is a place to mark the Wali's last appearance and considered sacred (*keramat*), for this reason people call it *makam keramat*. *Makam keramat* attracts and draws pilgrims from inside and outside Lombok. Though *makam* looks like a cemetery in its appearance, it was not considered to be a burial site or the place where the Wali's body was buried. Most people in Lingsar, Pujut and Rambitan, and Bayan believe that that Wali's *makam* is an area where people saw his appearance for the last time before he embarked on other places to spread Islam. In local term, his mythical disappearance is called '*Wali moksa*'. It derives from the word *moksa*, meaning to disappear. Some of the *makam* are: Loang Balok and Batu Layar in West Lombok, *makam* Medane of Tanjung subdistrict in North Lombok, De Side Wali Nyatoq at Rembitan at Rembitan sub-district of Central Lombok, Selaparang at Selaparang sub-district of Eastern Lombok, and Cemare in pantai Cemare of West Lombok. All the *makams* in Lombok were believed to be land markers of the disappearance of the Wali who were coming after Sunan Giri and Sunan Prapen around 15th to 16th century.

The old mosques and *makam keramat* are some of the tangible evidence upon the presence of the Wali. The legendary missionary movement of Wali has given a birth to the subculture of *kewalian* among the Javanese but also the Sasak in which the mosque he built, the spring he found, and the *makam* marking his disappearance become a popular visiting place, known also as *wisata ziarah*. These sacred sites attract pilgrims especially on the months of Syawal⁶, Zulhijah⁷, and Rabi'ul 'Awal⁸. Pilgrims paying attribute to these sites represent the way they love, remember, and honour Wali. Various life cycle rituals, held at some of these sacred sites, are also among the means to preserve the Wali's legacies. They are sacred symbols that represent Wali as the unforgettable figures, and thus become the centres of collective attention and attribution.

Besides the old mosque and *makam keramat*, the legendary spiritual legacy of the Wali is also connected to the emergence of spring water, Kemaliq, located at Lingsar village, sub district of

Lingsar. Local narratives depict that the revered Javanese Muslim, Wali Raden Mas Sumilir who was also known as Syech Haji Abdul Maliq who brought Islam to Lombok around 13th century, and is the creator of the spring. Every year a ritual of *Puja Wali* is conducted upon the remembrance of his arrival and mission for introducing Islam to the Lingsar. According to Mangku Suparman, the present custodian of Kemaliq Lingsar, the spring water was spotted when Wali Sumilir struck his wooden cane against the ground, the story goes, water gushed out and transformed Lingsar into a productive agricultural area. Ever since then Raden Mas Sumilir was highly regarded as the founder of the spring water. The spring is not only useful for irrigating the rice fields, people also considered it holy and contain healing power. People come to this place to drink, rub their forehead, hair and face with this holy water, and take some home with them in a plastic bottle. This habit is based on the belief of *karamah* (sacred quality) and *barakah* (blessings) descended down to the Wali. The beliefs in *barakah* and *karamah* of the Wali have made *makam* and holy spring water become the centre of pilgrimage, healing of various ailments, and also a place to hold rituals around the life cycle such as *ngurisang pegat sabuk kemaliq* (cutting the kemaliq belt), *ngitanang* (circumcision), and paying the vow (*nazar*).

Title of *Raden Mas* reveals his noble background, while *Sumilir*, according to Mangku Suparman, represents his virtuous, noble manner. *Sumilir* derives from Javanese dialect, *silir-silir* which means cool breeze. The locals felt a deep inner peace when listening to his gentle, riveting speech. Name of *Sumilir* is a symbolic representation of his tenderness and moral beauty (*akhlāq al-karīmah*) which made people very receptive to his preaches. Each year before the ritual of *Perang Topat* (rice cake war) starts, the Sasak communities from remote areas around Lingsar hold a ritual procession, encircling the inner and outer sides of the *Kemaliq* for three times while carrying offerings.

Symbols, Cosmology, and Ritual

Local legend narrated that Wali is blessed with the spiritual ability to interpret and adjust Islamic teachings into a specific socio-cultural setting. The contextualization of scriptural teachings appears in the form of various ritual offerings (*pesajik*) made and

used as a catalyst or a medium to convey certain values. Some of rituals, inspired by the stories in the Qur'an and held in the Islamic lunar calendar, are named according to the *pesajik* they make. Among these are: *Selamatan Bubur Petaq* and *Bubur Beaq or Abang*⁹ (white and red porridge ceremonies), *Lebaran Topat*, and *Perang Topat* (rice cake war). These rituals characterise the uniqueness of Islamic culture of Lombok.

People in Rembitan, Lingsar, and Bayan observe *selamatan bubur petaq* and *beaq* to commemorate the creation of Adam and Eve. Pemangku in these places link these *selamatan* to the origin of human beings. And in these three villages, Adam is commemorated on the 10th of *Muharram*,¹⁰ while Eve on the 12th of *Sapar*¹¹. White porridge (*bubur petaq*) is the symbol of semen, which is for Adam, while red porridge (*bubur beaq*) is the symbol of menstrual blood, which is for Eve. White and red also symbolize the binary opposites: Adam and Eve, male and female, life and death, good and evil.

Bayanese people living in North Lombok recognise *Muharram* as a sacred month marking the early existence of mankind (Budiwanti, 1997: 175-176). The deceased Pemangku, who used to reside in Eastern Bayan (*Bayan Timur/Timuk Orong*) named it *wulan kemetuan*. It derives from the Javanese dialect i.e. – *wulan* (month), and *metu* or *kemetuan* (coming out). People in Bayan, Lingsar, and Rembitan believe that God created Adam as the first human being, and Eve as the second one. This dictum gives them the reason to conduct *selamatan bubur petaq* earlier than *selamatan bubur beaq*. In these ritual celebrations, the white and red porridges become the main ritual dishes consumed collectively by all the ritual attendants.

Suparman, the custodian of Kemaliq Lingsar, depicted that through this annual ritual event, human beings are reminded about the eldest ancestor of origin. There are three fundamental teachings cultivated in the commemoration of ancestral origin i.e.: a) where did they come from; b) who was creating them; c) how were they created. The ceremony teaches them important lesson about the eldest ancestors: Adam and Eve, and that Adam is created from clay. The creation of Adam from clay was depicted in the lontar

(palm leaves manuscript), entitled *Lontar Tapal Adam*, which resonates to the Qur'anic teaching, stated in some of its verses i.e.:

1. "We created man from sounding clay, from mud moulded into shape..." (Qur'an chapter 15, verse 26).
2. "So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration". (Qur'an chapter 3, verse 2).
3. "He began the creation of man from clay, and made his progeny from a quintessence of fluid" (Qur'an chapter 32, verses 7-8).

Based on the substance Adam was created, Pemangku Suparman concluded that human beings have a fundamental attachment to the earth (*tanah*) in which humans' existence and survival completely depend on. It is considered to be the basic material to create the first human being (*Adam diciptakan dari tanah*), the place to live and die, and from an agricultural point of view it is a living resources.

While the creation of Eve is not described in detail, the Qur'an does make it clear that a "mate" was created with Adam, from the same nature and soul. "It is He who created you from a single person, and made his mate of like nature, in order that he might dwell with her in love" (7: 189). She is not mentioned by name in the Qur'an, but in Islamic tradition she is known as "Hawa" (Eve). From these two individuals, generations of human beings have inhabited the earth¹².

Mangku Suparman explained further that the main aim of commemorating the origin of human existence through *Selamatan Bubur Petaq* and *Bubur Beaq* is to learn about the self (*makrifat nafsi*), besides the sole Creator (*makrifatullah*). In this regard humans are all expected to realize who is behind all creations, as well as the purpose of their creation. Suparman named these as the dictum of *Wetu Telu*. *Wetu* (time) and *Telu* (three), literally means three episode of times: when humans were born, live, and die. In Suparman's view, embedded in the *Wetu Telu* belief is three fundamental thoughts about where we come from, what is the purpose of our life, where will our spirit go when we die? And through these questions, the *Wetu Telu* believers are encouraged to

make a spiritual journey to the self in order that they recognise who exactly they are (*makrifat nafsi*). *Makrifat* literally means to know or to understand, and *nafsi* means self. The journey to the self to discover the answers upon the above fundamental questions is among the core of sufistic belief. A valid account that Islam in Indonesia is spread through mystical Sufistic teaching is justified in the works of Ricklefs (2004), Woodward (1999), Shihab (2001), and Azumardi Azra (1994)

In Mamiq Zul's¹³ view, the discovery of the self is a spiritual level (*maqām*) to achieve the higher level of recognizing God (*makrifatullah*). *Makrifatullah* consist of two words: *makrifat* meaning to know, and *Allah* meaning God.

Referring to the explanation of the Pemangkus above, it can be concluded that the *selamatan bubur petaq* and *beaq* are symbolic representations of the creation of human beings, recognizing the ultimate purpose of life, binary opposites (*azwāja*), the sole Creator (*ma'rifatullāh*) by understanding the self (*ma'rifat al-nafsi*).

Very interestingly the Wetu Telu dictum as mentioned above coincides with the teaching of *Sangkan Paraning Dumadi* introduced by Wali Syech Siti Jenar—a Javanese Wali known also for his Sufistic approach in introducing Islam in Java. The *Sangkan Paraning Dumadi* teaching is expressed in the lyrical poem of Dandang Gulo written by Syech Siti Jenar as follows:

Kawruhana sejatining urip/Ketahuilah sejatinya hidup (Get to know verily that the essence of life),

Urip ana jroning alam donya/Hidup di dalam alam dunia (life in this world),

Bebasane mampir ngombe/Ibarat mampir minum (in metaphorical sense, it is like one who drops for awhile to quench for water).

Umpomo manuk mabur/Seumpama burung terbang (It is like a flying bird),

Lungo soko kurungane iki/Pergi dari kurungannya (It goes out of its cage),

Pundi pencokan benjang/Dimana hinggapnya besok (where the bird would perch tomorrow),

Awja nganti keliru/Jangan sampai keliru (Let not to be mistaken)

Umpomo lungo sesanjo/Umpama orang pergi bertandang (It was like one who visit a place for a very short time)

Najan-sinanjan ora wurung bakal mulih/saling bertandang yang pasti bakal pulang (after having a visit he has to go home),

Mulih mula mulanya/Pulang ke asal mulanya (To where he belongs)

The bird's cage is the symbol of the body, while the soul leaving the cage is the symbol of the soul freeing (leaving) it self from the body. The main question conveyed by these metaphorical symbols (bird and cage) is where are we supposed to live after death? The *Wetu Telu* and *Sangkan Paraning Dumadi* both teach that life in this world is temporal (*umpama lungo sedelo*), and every human being, starting from Adam, has to leave their physical body (*umpomo manuk mabur, lungo soko kurungane iki*). His or her soul will travel to where they belong (*bakal mulih*). Since living in the world is not everlasting, the worldly life should ideally be conceived as transitory passage (*mampir ngombe*) from where human should collect virtues as preparation to seek a better and an eternal life in the hereafter. The hereafter life would be the ultimate goal of every human being. This belief directs the Wali's disciples for not to be distracted and allured by the worldly desires and pleasures, since the world would be vanish, and then they have to move on to the next world.

Both *Wetu Telu* and *Sangkan Paraning Dumadi* teach their followers about the ultimate goal of life, the binary opposites (sole Creator and the created), the transient and the perpetual. The Sufistic tradition of Syech Siti Jenar clarifies that the *manunggaling kawulo lan gusti* (the union between the Creator and the created one) can only be achieved when the soul/spirits detach itself from worldly desires and bond. Metaphorically speaking, it is like a bird freeing itself from the cage. In prophetic tradition this is called "die before you die", referring to the death of desires and appetites. In this relation Sufistic teaching recommends its followers to practise *zuhud* (ascetic). *Zuhud* is a sort of spiritual training to turn away from something desirable by turning to something that is more desirable. So the one who exchanges attachment and desire for this world with love and yearning for the next world is an ascetic in that he prefers the next life to this. It does not mean renunciation of the world. One cannot reject this world for he is in it, he can reject only his attachment to it. "We live in this world while at the same time we must recognize that we are not of it, like a rider who stops briefly to rest in the shade before travelling on (Haeri 1991: 81. Ali

bin Abi Tholib said that ascetism does not mean that you do not own anything, but that nothing owns you. It is for this reason that prophets, sages, and gnostics see themselves as strangers in this world, and thus they take neither solace nor contentment in it. Their real love and contentment lie in a permanent abode.

Both Wetu Telu and Sangkar Paraning Dumadi teachings encourage one to recognize himself in order that he is able to identify and know the origin and the very source of his living. This teaching resonates well to the Qur'anic principle stated in Az-Zāriyāt (chapter 51) verse 21: "... and (also) in yourselves, will you not pay attention (*wa fī anfusikum, afalā tubširūn*)".

The capability to identify the self is a spiritual prerequisite to reach a higher stage i.e. the ability to recognise the Almighty God as Muhammad said: whoever recognizes himself, in fact he has recognized his Lord (*man 'arafa nafsahu faqad 'arafa rabbahu*). And this hadith is validated by the Qur'an, stating: "... Allah comes in between a person and his heart (*innallāha yaḥūlu bain al-mar'i wa al-qalbihi*)" (al-Anfāl/chapter 8: 24). Both the hadith and the Qur'an thus suggest that the heart (*qalb*) is the main inner media to recognize God (*ma'rifatullāh*).

The similarity between the Sasak's *Wetu Telu* and Javanese' *Sangkar Paraning Dumadi* on the ultimate purpose of life serves to justify that the first is likely to adopt Sufistic element of Islami-zation from the latter.

In Lingsar village, West Lombok district Lingsar District, the binary opposites are symbolized by two kinds of offerings i.e. *Kebun Odek Mame* and *Kebun Odek Nine* brought in the ritual procession as important part of the ritual Topat War. According to Mangku Suparman, the ninth custodian of sacred Kemaliq Lingsar. In local language, *mame* means men and *nine* means women. With a *Kebon Odeq* offering, one male is symbolized by a pineapple, and one female is symbolized by a papaya fruit. *Kebon Odek* literally means "miniature garden". The male and female *Kebon Odek* symbolize binary opposition but mutually dependency: man and woman, body and soul, soil and rain. The female symbolizes the (mother) earth, while the male represents the sky with rain falling.

Fertile soil coupled with the availability of rain is extremely important for rice cultivation. The coupling of *Kebon Odek* (female and male) symbolizes fertility and prosperity in agrarian oriented people.

Three levels of spatial area mark the hierarchical composition of *Kebon Odek*: the bottom part consists of seeds, leaves, Chinese coins and threat put on a tray. The middle level composes an open coconut wrapped in leaves with nine bamboo spears, placed encircling the coconut. The top consists of ripe fruit including the pineapple (for the male), and papaya (for the female) fixed on the bamboo spears with flowers arising on the top of the coconut.

The three compositional structures of *Kebun Odek* according to Mangku Suparman symbolically represents: a) a circular-shaped of the coconut symbolizing the earth; b) the earth's inhabitants symbolized by the growing of diversified plants, fruits, and flowers; c) and humans (women and men are represented by the pineapple and papaya). Besides it symbolizes three kinds of living creature (plant, animal, human) inhabiting the earth, the three structures of both female and male *Kebon Odek*, in Suparman's interpretation also reflect three repeated stages of human cycles i.e. 1) from being born or birth; 2) growing or developing; 3) and becoming dead. It also symbolizes the three reproductive mechanisms i.e. a) seedling or taking a root; b) laying eggs, c); and giving birth.

With the binary opposites, the locals are taught to the differences between life and death happy and sad, regret and satisfied, joy and sorrow. And these opposites have initially been given the clues in the in the distinctive forms of natural forces i.e. between barren and fertile, sunny and rainy, day and night, dark and light. In conclusion, the constant changing that occurs in the universe or natural surrounding consciously gives an understanding on the dual (contradictory) reality that every creature has to face.

The sufistic tradition of Syech Siti Jenar does not view the binary opposites as mutually separated. As far as the relations between the created (*kawulo*) and the Creator (*Gusti*) is concerned, the union between the two (*manunggaling kawula and gusti*) can be achieved.¹⁴ In my understanding Syech Siti Jenar's spiritual

viewpoint of *manunggaling* is an act of approaching God, having a very intimate contact with God. And the noble Qur'an seems to validate the *manunggaling* of the self (kawula) to the highest divine (Gusti) in the following verses: 1) "And when My servants ask you (O Muhammad) concerning Me –indeed I am near (Sūrah al-Baqarah (verse 186); 2) "We are closer unto him than his jugular vein and We are in control of everything (Sūrah Qāf verse 16)"; 3) and Ḥadīṣ narrated by Bukhari and Muslims: if he approaches Me by a handspan, I come to him an arm-span. If he approaches me walking, I approach him running.

Furthermore sufistic Islam promotes *zīkr* (remembering God) as a spiritual practise connecting one's soul to the Divine Majesty. *Zīkr* is valued as a medium of engaging one's spirit in a complete submission to God. Dzikir is a sort of spiritual immediacy that bridges relations between kawula and Gusti, and an act expected to revive and strengthen spiritual bond of the first to the latter. As far as dzikir is concerned, one usually joins *tarekat* (sufi order) in order that they can learn more deeply and thus get a direct guidance from the *mursyid* (sufi teacher) in his endeavour of engaging his soul (*manunggal*) to God.

Islamization and the Celebration of Prophet's Birthday

Islamization (*syi'ār*) involves activities of promoting the most influential figure with an endearing character in Islamic world. Celebrating Prophet Muhammad's birth date is important annual tradition, considered to be a dynamic part of *syi'ār Islām*. In local term the commemoration of Prophet Muhammad's birth is called *Maulud* or *Mulud*. It derives from the Arabic vocabulary '*milad*', meaning birthday. In Lingsar *Maulūd* is celebrated by making food dishes, called *Nasi Mulud* and *Nasi Rasul*. The first symbolically marks the birth of the Prophet while the second marks his missionary journey, which also means the travelling of Islam. They prepare the food dish made from sticky rice and coconut milk. Only menopausal women are allowed to prepare the meal. Menstrual blood is considered to be ritually polluted. For this reason menopausal women are valued as a sort of guardians who can keep the "sanctity" of the dish, and the sacred intention of the ritual holder i.e. giving attribution to the Prophet.

People at Lingsar celebrate Maulud by conducting *zikran* (a collective chanting) in which Sūrah al-Fātiḥah, other short *surahs* (al-Ikhlāṣ, al-‘Alaḳ, an-Nās), *taḥlīl*¹⁵, *taḥmīd*¹⁶, *tasbīḥ*¹⁷, *takbīr*¹⁸, *ṣalawāt*¹⁹ to the prophet were uttered by males sitting in congregation. This ritual activity takes place at the Pemangku Suparman’s residence and held after the *Subuh* (dawn) prayer, around thirty past five o’clock in the morning. The main motive of holding it in early morning, as the Pemangku said, was because the Prophet was believed to be born at the dawn time, and this gives the reason why this ceremony has to be completed before the sunrise. *Nasi Maulud* and *Nasi Rasul* made from became the main courses and were served after the *zīkr*. According to Mangku Suparman *Maulud* is an attribute to Muhammad s.a.w whose birth is believed to bring blessings for the universe (*raḥmatan li al-‘ālamīn*), and his revelation aims to release humankind from spiritual darkness to enlightenment (*fī ḡulūmāt ila an-nūr*).

Besides through rituals, the Wali in Lombok like their counterparts in Java also used leather puppet performance (*wayang Sasak*) as a medium to convey his message. *Wayang Sasak* is a stage performing art depicting a legendary epic story of Jayeng Rana who is recognized as a noble person (*Wong Menak*). Jayeng Rana was known for his heroic deeds who helped the Prophet in winning over a number of battles that sometimes occurred alongside with the *syi’ār* movement. The local Pemangku in Bayan clarified that Jayeng Rana was a localized name. His real name was Amir Hamzah, the uncle of the Prophet Muhammad who always defended him against the aggression of the infidels. Apart from Jayeng Rana’s heroism displayed in *wayang Sasak*, it is not very clear, however, who exactly created and promoted a staged (*wayang*) version of his epic legendary story. The interviewed informants were unable to mention certain figures bringing *wayang* in Lombok, and then transferring the artistic skills to play the *wayang* while at the same time promoting the heroic character of Jayeng Rana to the Sasak. Unlike in Lombok, the Javanese could identify very well who was playing behind the shadow puppet performance. Sunan Kalidjaga was believed to be one among the *Wali Songo* (nine saints) known as a skilful *dalang* (shadow puppet

player). Javanese legend stated that *Jimat Kalimusodo* was the famous staged puppet version of *kalimat syahadat* played by Sunan Kalijaga.

A set of local ritual practices aimed at introducing Islamic teaching, mentioned above, gives the impression that Islam was promoted in a peaceful ways. Some of the orthodox Muslims, however, remain unsatisfied with the early stage of Islamization. They value that initial Islamization carried out by Wali in the earlier century was not quite successful in eliminating local elements which contravene the monotheistic principle of Islam. On one side, Wali was considered successful in converting locals from paganism to nominal Muslims. On the other side animism and animatism thrive in conjunction to their Islamic conversion. In their opinion earlier Islamization produces the juxtaposition of universal Islam and local beliefs highly imbued with animism and animatism. In Geertz' (1960) word this juxtaposition is called a syncretism, resulting a mix or a multi-stranded beliefs.

The Wali's tolerance toward local cultural practices has, to some extent, also contributed to the flourishing syncretism. Local legend depicted that the Wali's lenience toward local customary (*adat*) practices was part of his strategy to draw people's sympathy. Wali was taking cautious attempts in introducing a new system of meaning, to prevent refutation. The missionary tactic, called "to follow and to influence them on the same time (*mengikuti sambil mempengaruhi*)", was introduced from the beginning by Sunan Kalijaga. When the Wali finished his mission and moved on to other areas, the practice of maintaining both local pre-Islamic beliefs besides Islam persists.

The development of syncretism was made possible especially after Wali left Lombok to embark on Islamization at other places, such as in Bali and in Sumbawa. According to the local legend, Sunan Prapen transferred the task to teach Islam to two prominent Sasak nobles, Raden Sumbulia and Raden Salut, (see Leeman, 1989) before leaving Lombok to continue his mission to Sumbawa. Not long after his departure, many Sasak women reportedly reverted to pre-Islamic practices, followed later by the men. This development forced Sunan Prapen to return to Lombok to attempt

to resubjugate and reislamise the Sasak and a number of the Sasak fled to the north and south of the mountain of Rinjani to avoid the pressures to convert (Leeman, 1989).

The above reality explains why the next phase of Islamization, starting from the beginning of 19th century, has been strongly marked with efforts of purifying Islamic faith from syncretism²⁰. And the acceleration of movement to purify the faith goes hand in hand with the increasing influence of Tuan Guru and the extensive development of their Pondok Pesantren (Budiwanti, 2014). Up until now, pesantren with the santri pupils and Kiai (in East and Central Java), Tuan Guru (in Lombok), Ajengan (in West Java) prove to be the most strategic and influential institution in spreading orthodox Islam in all over Indonesia.

Different places mention different names of Wali and develop distinct narratives upon the Wali's epic journey. In Bayan, for example, people here cited that it was Sunan Prapen, the grandson of Sunan Giri who made an evangelical mission and converted the local pagans to Islam. Meanwhile in Sesaid, a village of Kahyangan sub-district, North Lombok, it was Syech Sayyid Rakhmat who came to Sesaid to promote Islam. And the name of this village, Sesaid, is taken from the evangelist's name, *Sayyid*. Unlike Bayan and Sesaid, people in Lingsar of West Lombok believed that Syech Sunan Malik, also known as Wali Raden Mas Sumilir, who islamize Lombok. Wali Sumilir is believed to be one of Sunan Kalijogo's disciples. On the mean time the Rembitan and Pujut of Central Lombok admitted that Wali Nyatoq, also recognised as Wali Nyatok, was the proselytizer, and the people of Sade village of Pujut believed that it was Syech Ali Ramitan who brought Islam, while people in Lombok Timur acknowledge Syech Gaoz Abdur Razak as a prominent religious proselytizer.

Apart from the differences, the Pemangku Rembitan, Bayan, and Lingsar all agreed that Wali used different name for different places. Every people in those place prudery admitted that Wali visited their places for promoting Islam. Various legendary narratives on Wali in Bayan, Lingsar, Pujut and Rembitan serve to justify a point made by Adrian Vickers, 1985: "in oral tradition it is usual to have a variety of legends regarding a community's origin.

Heterogeneity and lack of congruence means that different stories can be used in different context⁷.

Wali's Attribution: *Karamah, Tawaşsul, Ngalap Berkah*

Islamic religious life is strongly related to the custom of paying attribute to the Wali's activated missionary across the island (Titus, 1930: 31). Schimel added further that the veneration of Wali is closely connected to the theological understandings on the prophethood, cosmology, and human perfection. Unlike Titus and Schimel, Soebardi (1976: 44) said that the continuous veneration of Wali represent the individual cult and are manifested in the everlasting habit of paying visit to their sacred tombs (*makam keramat*).

The Sasak believe on the Wali's personal piety, and his essential role in shaping the collective piety of the community members. For this reason, Wali is not merely regarded as an ordinary teacher. Wali is an extraordinary religious teacher (*guru spiritual*) who had achieved high ranking of spirituality (*maqām tinggi*) due to his intimate relation to the sole Creator.

The Wali' close relationship with God produces certain rank of spirituality (*maqām*), and as a result, God's blessing to him is manifested, among other things, in supernatural strength (*Karamah*). In the case of Wali Raden Sumilir, as mentioned above has *karamah* is the ability to spout water. *Karamah* is a special gift, an extraordinary privilege given by God because of the Wali's piety and intense communication with the supreme God (see Dhofier, 20; Schimel, 1975; Titus, 1930).

Included in the belief on *karamah* is the wali's spiritual capability to intercede with God. People think that Wali can act as a liaison or an intermediary to bring God's blessing to them. This is called *tawaşsul*, and this belief makes the pilgrims to bring their prayers at the Wali tomb's site with the expectation that wali would further their hopes to God. Among their various prayers are getting well form sickness, having children, career and lucrative positions. With the belief in the mediating role of wali, the tradition of *ziarah makam* (visiting the wali's tomb) flourishes, and strengthens further

the triangle relationship among commoners (followers), Wali as *wasilah*, and God.

The tradition of paying visit to the Wali's tomb (*ziarah makam*) in local term is also called *ngalap berkah*, meaning to pick up the wali's blessings. And the belief in wali imbued with *karamah*, *tawaşsul*, and *ngalap berkah*, does not only develop in Lombok or Indonesia in general, but it can also be found in other Southeast Asia's Muslim countries, such as Brunei, Malaysia, Southern Thailand, Southern Philippine, and India.

Briefly to say, Wali is a key charismatic religious figure who embarked himself on proliferating movement, starting from Java to move further to various neighbouring islands. Because of the depth of his religious knowledge and closeness in relationship to God, people attribute him and value his mission as sacred.

Unlike Soebardi who gives no further explanation on the concrete manifestation of the Karomah possessed by Wali, Amin (2008) said that karomah is the spiritual dignity (*kemuliaan*) given by God to any of His servants He is willing to give. However, in his view *karamah* is considered lower in essence compared to that of *mu'jizat* (miracle) which is given to the apostles only? Revelations of holy books are considered to be the miracles descended down to the Prophets only. Amin depicted further the main characteristics of *karamah* as follows:

1. It is not restricted by time and space. In other words it is timeless and spaceless, meaning that there is no boundary between here and there, far and close, yesterday, today, and tomorrow. They are all inseparable, and conceived as a single entity;
2. It has strong connection to immaterial world;
3. It is not dictated by the dictum of cause and effect.

Amin (208: 40-41) describes further that Wali were also blessed with extra-sensory perception that is the ability to know the future, the hidden event or something which is going to happen. In Javanese this ability is called *weruh sadurunge winarah* (knowing something even it does not yet take place). The wali was also depicted as a figure who often receive certain information through dreams (*kasyaf*).

The belief in *wasilah* and *ngalap berkah* gives a very strong reason for the pilgrims to pay homage to the wali's tombs and other sacred sites built and found by Wali such as the old mosques and water spring. They believe that using wali as an intermediary (*tawaşsul*) makes their prayers more quickly accepted. They usually put a bottle of water and flower petals at the side of the makam, and then squat while uttering their prayers. At the end of their prayers, they open the bottle cup and pour some of the water to rub their faces, front hairs, and wash their hands. They take the rest of the water in the bottle to use it at home.

As long as Islam remains to be the religion of the locals, the living memory upon the wali and their karomah thrive. People use a metaphor to describe the wali's enduring karomah. They view that the wali's karomah is like the water current that never stops flowing, although the wali had disappeared (*moksa*) long time ago. Water is the source of living. Every living creature depends on it. The plants need enough water to grow and to bear their fruits. Metaphorically speaking, like the water, the wali also brings virtue to people living around. This metaphor gives the understanding that *karamah* is attributed to wali not only during his life time, but it endures for unlimited period of time.

Briefly to say, wali is a legendary figure, they remain to be a living memory and a never-ending reality for the locals. And this was aptly illustrated by Pemangku Gingsir, the care taker of wali Nyatoq's makam as follows:

"the everlasting bond of the locals to the Wali represents the main characteristics of *kewalian* (sainthood) and the *karamah* that they were imbued with. Such spiritual bond is manifested in the high amounts of pilgrims who flock to the *makam keramat* of Wali Nyatoq every Wednesday, and more specially when important events in Islamic calendar are celebrated such as on the month of pilgrimage (*bulan haji* or Zulhijjah), and *Lebaran* (end of fasting month)".

The bond between Wali and the pilgrims resembles to the one those ties between Prophet Muhammad and his followers. Islam was taught by revealing the holy Qur'an to the Prophet Muhammad, and then is followed and continued by the *sahabat*, *tabi'in*, *tabi'a tabi'in*, and the generation after them including the ulama who are also knowledgeable in Islam. Wali is conceived to be the inheritors

of the prophet's teaching legacy and pass it on to the ummah (*al-'ulama' warasah al-anbiyā'*). They are part of the unbroken chain of Islamic missionary movement. For this reason Wali bear the title of *waliullāh* or the representatives of God on the earth (*wakil Allah di muka bumi*) who act with "the hands" of God, "see" with the eyes of God, speaking with the "tounge" of God, and walking with the "feet" of God (see Woodward, 1999; Dahri, 2004). In this regard, as stated by Hensi and Claude Guillot, 2007: 10-19): "*Wali are friends of God, and are classified as people who are closed to God (muqarrabīn or orang-orang yang didekatkan)*". And so for Imam Ja'far Shadiq, who also held more or less the same view upon the characteristic of Wali, as he said (in Claude Guillot, 2007: 23): "God has created the Wali's heart as a garden where they can feel and experience the nearness to God, since they always keep remembering God's name. He has planted the heartily garden with trees of *makrifat*". *Makrifat* is a Sufi's term, meaning the way of recognizing God.

Michael Chodkiewicz also contributes to the ideas of wali as highly charismatic and venerated figures, as he stated: wali are the "friends" of God. They are those who love and are loved by God and not Santo (saints). They are included as a group of people who bring themselves in very close and strong ties to God (*muqarrabīn*, their hearts). He has planted in the garden trees *makrifat* Him (see Claude Guillot, 2010: 23).

In the Sasak mind *karamah* is not merely understood as a spiritual dignity. More than this, they interpret *karomah* as miraculous acts-something goes beyond the human logic. And every wali is bestowed with different *karamah*. People in Rembitan, for example, believe that the wali can go across time and space, and this ability is valued as part of the *karamah*. Local narratives retold by Mangku Gingsir said that wali was often described as person who was seen at different places by different people at the same time. Another story accounted that wali Nyatoq prayed and conducted *tawwaf* at the Masjidil Haram and went back to Rembitan on the same day, as reported below:

People in the old days narrated a story that Wali Natoq went away for Friday prayers and every time he returned to Rembitan he always brought special

delicacies, he called it *kurma* (dates), and a holy water placed in a bottle, he named it *zam-zam*. He also expounded that he just finished conducting his Friday prayer and encircling the cube shape black stone for seven times (*tawwaf*).

People respect and honour to Wali does not occur during the early process of Islamization. It continues until the indefinite period of time. People believe that Wali are still alive in symbolic meaning that is that they still follow and practice what have been taught to them. Amin (2008) justifies it by citing Q.S. Āli ‘Imrān (3): 169: "Think not of those who died in Allah's way as dead. Nay, they live, finding sustenance beside his Lord. Amin includes Wali teaching Islam as among those who strive in the Allah's path (*jihād fī sabīlillāh*).

Unlike in Java, where the tombs of wali are beautifully decorated with local architectural designs, the tombs of the Wali in Lombok look much simpler. They were simply decorated with a headstone and two carved wooden stakes, each of which is 30 centimetres in height.

Conclusion

Islam was proliferated through trading contacts promoting principal values of honesty and trustworthiness among those involved in the business transaction i.e. the locals as consumers and the overseas traders coming from Gujarat, India, Hadramaut, Yaman, Baghdad. Trading contracts formed on the basis of mutual trust between the two sides have facilitated to the conversion of the local community, who previously were mostly pagans, to the religion of the foreign merchandiser in the early of 13th century.

In post-trading era, wali became central figure in transferring Islamic knowledge in the interior island especially in remote hinterland areas, such as Bayan, Pujut, and Rembitan. The phenomena of *kewalian* (sainthood) imbued with the legendary of his heroic journey, underlines the fact that Islam as a belief system is sustained through the physical mobility of the Wali. Wali and his disciples are the major chain of disseminating Qur'an and hadith for almost the entire world of Islam. The continuing spiritual journey of Wali and his disciples underlines that Islam is maintained by the consecutive mechanism of dakwah activities.

In Lombok, continuing Islamization occurs in a peaceful atmosphere, which is relatively free from violence and coercion, and reveals the essential role of Wali as proselytizer with an endearing character. Wali is popularly described as knowledgeable, charismatic, honourable, respectable, and is thus venerated by the locals. He maintains a gentle attitude and very persuasive in conveying his message. He was also very tolerant to the local cultural practices. Traditional rituals were created in accordance with the legendary stories accounted by the Qur'an and Hadīṣ and held in Islamic months, such as the Mauludur Rasul, the creation of Adam and Eve by using local culinary as main media to mark those ceremonies. *Dakwah* at that time was strongly contextualized according to the local culture. Islam was introduced by using symbols and metaphors embedded in the local cultural values. Islam was interpreted and domesticated into local genre.

Wali also played vital role in using symbols from the natural surroundings to introduce Islam, such as *Kebon Odek* (miniature garden) to introduce binary opposition, growth, fertility, and property in the agricultural domain. Briefly to say, Islamic teaching is adjusted and interpreted in accordance with the contextual understanding of the locals. It is very common to find ritual symbols and performances that obviously reflect Islam. This discovery reinforces Womack (2005) who viewed those symbols, images, words, or behaviours with multi-layered meanings are mechanism of communication. More specifically she demonstrated that:

Humans use symbols to express ideology, social structure, and to represent their specific cultural characteristics. Thus symbols are used to convey various sorts of meanings. The articulated meanings depend on the context of one's culture. Meaning attached to a symbol might not be the inherent part of the symbol itself, but rather it is acquires through a learning process (2005: 99).

Wali is believed to be receiving divine inspiration, highly skilled in catching the hidden meaning of occurrence (*ilmu hikmah*), getting the cosmological meaning and understanding of the universe, connecting people with the knowledge of the supernatural world. This is manifested among other things in his capability in explaining the cosmological order, the essence of life, and the ultimate goal of life. Religious symbols taught by Wali contain

Sufistic elements, and to some extent produce local cosmology and a mosaic of ritual tradition.

Islamization is a continuing process which does not only involve activities of replacing the old pagan belief, but at the same time it also produces local cultural attitudes in the way they appreciate the role of Wali, his teaching legacies, and sacred sites he left: tomb, ancient mosque, and water spring

Karomah and barokah become inevitable attributes of sainthood, and these are engraved in the attitude of *ngalap berkah*, *wa-şīlah* or *tawaşşul*, and *napak tilas* (tracing back the Wali's step) toward the wali. Wali becomes a transmitter of God's blessings. He is a spiritual medium, who accelerates one's prayer to the almighty God. Sub-culture of *kewalian* developed within the Sasak Muslims is manifested in *ziarah* (paying homage) to the Wali's tombs, the ancient mosques he built, and sacred springs he found. *Berkhalwat* (an act of secluding oneself from the crowd for contemplation) at these sacred sites is among the religious manifestations of the belief in *ngalap berkah Wali*. *Kewalian* (sainthood) embedded with the beliefs on *keramat* and *barakah* is a crucial element of Islamization in Lombok at the early stage. This meets with Soebardi's point (1976: 55).

The Walis have become legendary figures in Javanese society. Islam introduced by them possessed a special characteristic: it was syncretic Islam, mystical in tone and giving accommodation to influences and elements of Hindu-Buddhism, together with animistic practices.

Wali is sacred phenomena which evolves and thrives along the process of Islamization in the cultural milieu of both Javanese and Sasak in Lombok. Wali influences specific relations between his followers and the sacred sites where he stayed and taught Islam, built the old mosques, found the water springs, and where he finally disappeared (*moksa*). These are sacred zones (*keramat*) that attract and draw pilgrimages from inside and outside Lombok and the centres of prayer conducts. These places are considered to be carrying the blessings of God and, therefore, become ideal spots to deliver prayers and wishes. Many Sasak also use these places to organize life cycle rituals, such as *ngurising* (hair cutting), *ngitanang* or *nyunatang* (circumcision) to seek blessings.

Endnotes

- ¹ There are three verses mentioning the word Bayan in the Qur'an, one among them is in the Surah Ar Rahman (Chapter 55), verse 4.
- ² Bayan Beleq is located in the village of Bayan, Bayan sub-district, North Lombok regency.
- ³ Sukadana is a village area of Sukadana sub-district, North Lombok regency.
- ⁴ Sokong, Salut, Gumantar, Sesait, Santong are all villages of Kahyangan sub-district, North Lombok regency.
- ⁵ There are three ancient mosques located at Sesaid, Sesalut, Gumantar of Kahyangan subdistrict of North Lombok. Seven others are at the Bayan sub-district of North-Lombok, more specifically at the villages of Akar-Akar, Labang Kara, Sembagik, Semokan, Sukadana, Bayan Beleq-Desa, and Loloan. Two ancient mosques at Pujut and Rambitan of Central Lombok, one at Karang Bayan of Narmada sub-district of West Lombok.
- ⁶ Syawal is the 10th month of Islamic lunar calendar.
- ⁷ Dzulhijjah is the 12th month of Islamic lunar calendar where Muslims usually go for pilgrimage. Due to this course, it is also known as *bulan haji*.
- ⁸ Rabiul Awal is the third month of Islamic lunar calendar.
- ⁹ Rice flour and coconut milk are the main ingredients of white porridge. They mix the rice flour (*tepung beras*) with coconut milk (*santan*) and put a bit of salt. Red porridge uses the same ingredients, and added with some brown sugar. The brown *sugra* gives a different colour and flavor from the white porridge.
- ¹⁰ Muharram is the first month in Islamic lunar calendar.
- ¹¹ *Sapar (Şafar)* is the second month of the Islamic lunar calendar.
¹² The fact that human beings are inhabitants of the earth is obviously explained in the Qur'an: "Oh humankind! We created you from a single pair of a male and a female, and made you into nations and tribes, so that you may know each other (not that ye may despise each other). Verily the most honoured among you in the sight of Allah is the who is the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)" (49: 13).
- ¹³ Mamik Izul is one of traditional figures of Rembitan village of Pujut sub-district.
- ¹⁴ People during her life time were misunderstood her teaching, and due to this course she was accused for spreading heresy, and finally was punished with a death penalty.
- ¹⁵ *Tahliil* is the remembrance of God's name by uttering *Lā ilāha illalāh*, meaning that there is no gods, but Allah alone.
- ¹⁶ *Tahmīd* is the chanting of *Alhamdulillah*, meaning praise be to God.
- ¹⁷ *Tasbīh* is a form of *dzikir* that involves the repetitive utterances of short sentences glorifying God in Islam. In *tasbīh*, Muslims utter the words "”, meaning May He be glorified and exalted, which is claiming Him to be above any fault, shortcoming, corrupt notion of false idea.
- ¹⁸ *Takbīr* is a Muslim saying, *Allāhu akbār*, meaning God is great.
- ¹⁹ *Şalawat* is a prayer of salvation dedicated to Prophet Muhammad.
- ²⁰ The Bayanese villagers in the Bayan sub-district of North Lombok, for example, maintain local beliefs on divine ancestors and local deities in addition to Islam. They number around 5,000 people out of over three million people in Lombok and since 19th century have been the main targets of missionary (purification) movements of the orthodox Muslims on Lombok, who now form the majority religious group on the island (see Budiwanti,

2000). The latter has been attempting for many years to purge the Weu Telu beliefs in Bayan, particularly the animistic (ancestral) belief valued as contaminating the *tauhid* (monotheistic principle of Islam).

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Author Guidelines

Heritage of Nusantara is a specific journal for the studies of Nusantara heritage. Nusantara meant in this journal is the areas covering Indonesia, Malaysia, Brunei, Southern Part of Thailand, Southern Part of the Philipines and also Timor Leste.

Heritage of Nusantara is a peer reviewed journal using bilingual (English and Arabic). The aims of the journal is to introduce the richness of the cultural legacies or heritage of Nusantara in particular and to show its relations as well as contributions to the world heritage in general by publishing the research papers, articles and literary criticism or book reviews concerned. It is hopefully intended to give a better and wider outlook and understanding to the readers concerning the heritage of Nusantara, and above all offers a wide variety of analysis on how to preserve and develop the heritage of Nusantara.

Therefore, the journal welcomes the papers from the scholars and experts from all disciplines of humanity, social sciences, and religious studies related to the mission of the journal.

The journal requires the article submitted to be original based on academic works (academic writing and research). In addition to that, the article submitted is never published before in any journal or is being reviewed for possible publication in certain time in other journal. All the articles submitted will be reviewed by certain editors, editorial board as well as blind reviewers appointed by the journal. Any article does not meet the requirement of the guidelines will not be considered and will be declined.

The number of the words of the article is between 10000 to 15.000 words at length. References, tables, figures, appendices and notes are included in those words. As for the abstract, it must not exceed from 150 words with 5 key words. The articles with quotations and passages from local or foreign language should be translated into English. Electronic submissions are welcome and should be sent to mail journal.

Referencing Guidelines

Referencing is the very important system in the academic writing to show that the work has a high quality of academic writing. Therefore referencing is required for the article submitted to this journal. The journal uses the Harvard referencing system as follow:

A. Citation in the Text (Author-date method)

All statements, opinions, conclusions etc. taken from another writer's work should be cited, whether the work is directly quoted, paraphrased or summarised. In the Harvard System, cited publications are referred to in the text by giving the author's surname and the year of publication in one of the forms shown below. If details of particular parts of a document are required, e.g. page numbers, they should be given after the year within the parentheses.

1. If the author's name occurs naturally in the sentence the year is given in the parentheses:- e.g. In a popular study, Harvey (1992, P.556) argued that....
2. If however, the name does not occur naturally in the sentence, both name and year are given in the parentheses:- e.g. More recent studies (Bartlett 1996; James 1998) show that....

3. When an author has published more than one cited document in the same year, these are distinguished by adding lower case letters (a,b,c, etc) after the year and within the parentheses:-e.g. Johnson (1994a) discussed the subject....
4. If there are two authors, the surnames of both should be given:- e.g. Matthews and Jones (1993) have proposed that....
5. If there are more than two authors the surname of the first author only should be given, followed by et al:- e.g. Wilson et al. (1997) conclude that....
6. If there is no originator then "Anon" should be used:-e.g. A recent article (Anon 1993) stated that....
7. If you refer to a source quoted in another work you cite both in the text:-e.g. A study by Smith (1960 cited Jones 1994 p. 24) showed that.... (You need to list the work you have used, i.e. Jones, in the main bibliography)
8. Page Number: If you are referring to the overall argument of a book or article, do not use page numbers, e.g. "Nunan (1986) presents many different varieties of syllabus." If, however, you are referring to a specific point within a book or article, mention the page number(s), e.g. "Allwright (1982 p. 56) provides an example of intervention in a lesson."
9. Quotations:- A short quotation of less than a line may be included in the body of the text in quotation marks. e.g. ...so "good practices must be taught" (Smith 1996, P. 15) and we should... But if it is longer, start a new line and indent it. You must include the page number. Theory rises out of practice, and once validated, returns to direct or explain the practice (Stevens 1997, p. 92).
10. Diagrams:- Diagrams should be referenced as though they were a quotation, with the author and date given alongside and full details in the list of references.

B. Additional Notes about Citations

Personal communications:-Taken from: APA, 1983, *Publication Manual of the American Psychological Association*. 3rd ed. Washington: APA.

These do not provide recoverable data and so are not included in the reference list. Cite personal communications in the text only.

Give initials as well as the surname of the communicator and provide as exact a date as possible. e.g. Many designers do not understand the needs of disabled people, according to J.O. Reiss (personal communication, April 18, 1997).

C. The Bibliography at the End of a Piece of Work

The term bibliography describes references to cited documents given in a list at the end of the text. These are usually described as bibliographic references.

(In some departments the bibliography is called a references list and there is a separate bibliography of works that have been read but not cited.)

In the Harvard System, the references are listed in *alphabetical order of authors' surnames*.

If you have cited more than one item by a specific author they should be listed chronologically (earliest first), and by letter (1993a, 1993b) if more than one item has been published during a specific year.

Whenever possible, elements of a bibliographical reference should be taken from the title page of the publication.

Each reference should use the elements and punctuation given in the following examples for the different types of published work you may have cited.

Reference to a book

Elements to cite:

Author's Surname, Initials.,

Year of publication.

Title.

Edition. (if not the first).

Place of publication:

Publisher.

e.g. Mercer, P.A. and Smith, G., 1993. Private viewdata in the UK. 2nd ed. London: Longman.

Reference to a contribution in a book

Elements to cite:

Contributing author's Surname, Initials.,
Year of publication.

Title of contribution. Followed by *In*.

Initials. Surname, of author or editor of publication by ed. or eds if relevant

Title of book.

Place of publication:

Publisher,

Page number(s) of contribution.

e.g. Bantz, C.R., 1995. Social dimensions of software development.
In. J.A. Anderson, ed. Annual review of software management and development. Newbury Park, C: Sage, 502-510.

Reference to an article in a journal

Elements to cite:

Author's Surname, Initials.,

Year of publication.

Title of journal

Volume number and (part number),

Page numbers of contribution.

e.g. Evans, W.A., 1994, Approaches to intelligent information retrieval. Information processing and management, 7 (2), 147-168.

Reference to a conference paper

Elements to cite:

Contributing author's Surname, Initials.,

Year of publication.

Title of contribution. Followed by *In*:

Initials. Surname, of editor of conference proceedings (if applicable) followed by ed. or eds.

Title of conference proceedings including date and place of conference.

Place of publication:

Publisher.

Page numbers of contribution.

e.g. Silver, K., 1991. Electronic mail: the new way to communicate.
In: D.I. Raitt, ed 9th international online information meeting,
London 3-5 December 1990. Oxford: Learned Information, 323-330.

**Reference to a publication from a corporate body
(e.g. a government department or other organisation).**

Elements to cite:

Name Of Issuing Body,

Year of publication.

Title of publication.

Place of publication:

Publisher,

Report Number (where relevant).

e.g. Unesco, 1993. *General information programme and UNISIST*.
Paris: Unesco, (PGI-93/WS/22).

Reference to a thesis

Elements to cite:

Author's Surname, Initials.,

Year of publication.

Title of thesis.

Designation, (any type).

Name of institution to which submitted.

e.g. Agutter, A.J., 1995. The linguistic significance of current
British slang.

Thesis (PhD). Edinburgh University.

Electronic material - following the Harvard System

No standard method for citing electronic sources of information has yet been agreed upon. The recommendations in this document follow the practices most likely to be adopted and are intended as guidance for those needing to cite electronic sources of information now. Those intending to use such citations in papers submitted to scholarly journals should check whether an alternative method is used by that journal.

This section taken from:

Holland, M. (1996). Harvard system [online]. Bournemouth University.

Available from:

<http://www.bournemouth.ac.uk/service-depts/newslis/LISGen.citation/harvardsystint.html> [15 Apr 1996].

Elements to include in the list of references at the end of a work

1. Reference to individual works

Author/editor. (Year). *Title* [online]. (Edition). Place of publication, Publisher (if ascertainable). Available from: URL [Accessed Date].

e.g. Holland, M. (1996). *Harvard system* [online]. Poole, Bournemouth University. Available from: [-http://bournemouth.ac.uk/servicedepts/lis/LISPub/harvardsyst.html](http://bournemouth.ac.uk/servicedepts/lis/LISPub/harvardsyst.html) [Accessed 15 Apr 1996].

Library Services. (1995). *Internet user glossary* [online]. North Carolina, North Carolina State University. Available from:-

<gopher://dewey.lib.ncsu.edu:70/7waissrc%3A/.wais/Internet-user-glossary> [Accessed 15 Apr 1996].

2. Reference to E-Journals

Author. (Year). Title. *Journal Title* [online], volume (issue), location within host. Available from : URL [Accessed Date].

e.g. Korb, K.B. (1995). Persons and things: book review of Bringsjord on Robot-Consciousness. *Psychology* [online], 6 (15). Available from: <gopher://wachau.ai.univie.ac.at:70/00/-archives/psychology/95.V6/0162> [Accessed 17 Jun 1996].

3. Reference to mailbase/listserv e-mail lists

Author. (Day Month Year). Subject of message. *Discussion List* [online] Available from: list e-mail address [Accessed Date].

e.g. Brack, E.V. (2 May 1995). Re: Computing short courses. *Lis-link* [online]. Available from: mailbase@mailbase.ac.uk [Accessed 17 Apr 1996].

Jensen, L.R. (12 Dec 1995). Recommendation of student radio/tv in English. *LASTAR* [online]. Available from: Listserv@ftp.nrg.dtu.dk [Accessed 29 Apr 1996].

It should be noted that items may only be kept on discussion group servers for a short time and hence may not be suitable for referencing. A local copy could be kept by the author who is giving the citation, with a note to this effect.

4. Reference to personal electronic communications (E-mail)

Sender (Sender's E-mail address). (Day Month Year). *Subject of Message*. E-mail to Recipient (Recipient's E-mail address).
Lowman, D. (deborah-lowman@pbsinc.com). (4 Apr 1996). RE>>*ProCite and Internet Refere*. E-mail to P. Cross (pcross@bournemouth.ac.uk)

5. Reference to CD-ROMs

This section refers to CD-ROMS which are works in their own right and non bibliographic databases.

Author/editor. (Year). *Title* [type of medium CD-ROM]. (Edition). Place of publication, publisher (if ascertainable). Available from: Supplier/Database identifier or number (optional) [Accessed Date] (optional).

e.g. Hawking, S.W. (1994). *A Brief history of time: an interactive adventure* [CD-ROM]. Crunch Media (See Harvard Referencing style)

Detail of the requirement of the writing system in this journal is as follow:

1. Articles should be written in the format of 1.5 space
2. Articles should be written in standard Letter (8.5x11) margin: top 1.2 cm, below: 0.6, left: 0.8 and right: 0.6.
3. The capital letter and bold must be used for the title with 12 Times New Roman
4. The name of the author should be written in Capital and bold with 10 times New Roman
5. The affiliation of the institute should be written with the capital letter with 10 Times New Roman
6. If the article has Sub title, 10 point (Times New Roman) with capital letter should be used

7. The distance between title and the author as well as the affiliation of the author is 1.5 space
8. The space of the paragraph is 1.5
9. The writing should be begun with the abstract and key words
10. Title of the article, the author, affiliation abstract and key word has the format of 1 space.
11. If the author is more than one, they should be written as follow: The first author, the second and so on. Each has the foot note explain the name of the university, institution/organization, region, state as well as the email address.
12. The author should not more than 5 persons.
13. Sub title should be numbered and separated with 1 space if another sub title appears.
14. The structure of the article should consist of the following:
 - a. Title, author, email and the affiliation of the author
Abstract and key words
 - b. Introduction
 - c. Method of the writing
 - d. Theoretical Framework (the theory used by the author in the writing.) In this case, the author is able to demonstrate the accuracy of the theory used to analyze the problem with accurate arguments.
 - e. Discussion (including the analysis from the author on the problem)
 - f. Conclusion
 - g. Acknowledgement if any
 - h. List of References

Authors Obligation

1. Author should be able to show the accuracy of the data in the research done. It should be done honestly to avoid deception and plagiarism.
2. The corresponding author must have the permission from other authors for every publication.
3. Ghost authorships and gift authorships are forbidden, i.e., the author mentions all people without explaining their roles and contributions in helping the research.

4. Originality of the article submitted is the most important thing. Thus, the paper submitted must be original from the author's work. The author wants to submit the previous article that has not been published yet for some reasons, the materials used needs to be renewed to have different perspective and result. Therefore it will be different from the previous version.
5. All material which is based on prior work, including from the same authors, must be properly attributed to the prior publication by proper citation.
6. The Authors must fairly and honestly mentions the sources of the data used/cited in the article including the theoretical foundation or references as the basis of the analysis.
7. The author is permitted to make academic criticism based on accurate academic arguments and on the contrary is strictly forbidden to make personal criticism.
8. The research itself, as reported in the manuscript, should have been conducted in accordance with commonly accepted ethical standards.
9. The authors have the obligation to notify the editor immediately should any of the statements in this list cease to be true.

Publication Ethic and Malpractice Statement

Heritage of Nusantara is a peer-reviewed international journal. The Journal is available in print and online and is published twice in a year. This statement is based on COPE's Best Practice Guidelines for Journal.

The Board of Research of the Ministry of Religious affairs of the Republic of Indonesia as the publisher of this journal, will takes all the responsibilities for all the process of the publication of the journal. The committee appointed by the Board of Research will be independent in making editorial process of the article. Any financial policies from the Board of Research will have not any impact at all on editorial decisions.

Publication decisions

The editor of the Heritage of Nusantara has the authority to select the article to be published in the Heritage of Nusantara. However, it is worth noting that the authority is based on academic responsibility to present high academic standard of International Journal. It is for that reasons, the heritage of Nusantra has some criteria in making the academic rules.

Fair play

The board of the editors will treat all the articles submitted fairly by disregarding the race, gender, sexual orientation, religious belief, and ethnic origin, citizenship, or political philosophy, gender, religious belief of the authors. Further, the board of the editors will stick to the agreed rules to give equal treatment to all those who want to submit the paper.

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The editor and any editorial staff must keep all the data and any relevant information concerning the data, author and reviewers confidential to avoid bias in the process of judging the article.

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The reviewers are supposed to help the editors to give valuable comment on the article to make it easy for the editor to select the appropriate paper to be published in the journal. As for the Peer reviewer, help the editor by building communication with the author for the betterment of the article.

Time

All the reviewers are hoped to pay a great attention to the time decided for the collection of the paper after being reviewed. Under special circumstances, for example the reviewers need more time or

cannot perform the duty to review the article, and have an objection or excuse concerning the time, should notify the editors.

Confidentiality

Any manuscripts received for review must be treated as confidential documents. They must not be shown to or discussed with others except as authorized by the editor.

Objectivity

Reviews must give an objective comments and critics on the quality of the article and not on the author's personality. It is worth noting that the comments and critics given should be based on academic arguments.

هرتيج اوف

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السنة الثالثة، العدد 1، 2014

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مدير التحرير:

فخرياتي

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كوسنانو

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The Idea of an Old Qur'an Manuscript: On the Commercialization of the Indonesian Islamic Heritage

محور هذه المجلة هو تزويد القراء بمعلومات حول خطة إندونيسية ودولية في تطوير المؤلفات والتراث الديني من خلال نشر المقالات والتقارير

البحثية ومراجعات الكتب.

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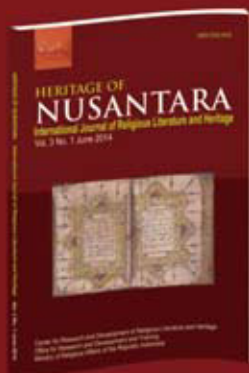
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هریتیج اوف

نوسانتارا

مجلة دولية لبحث المؤلفات والتراث الديني
السنة الثالثة، العدد 1، 2014



The Idea of an Old Qur'an Manuscript:
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Edwin Wieringa

The Role of Wali, Ancient Mosques and Sacred Tombs
in the Dynamics of Islamisation in Lombok
Erni Budiwanti

The Role of Indonesian National Library
in Preserving and Disseminating Manuscripts
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Chinese Muslim Predicament in Indonesia's Post Reformation
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The History of Muslims and Christians in Papua:
Tracing Cultural and Religious Heritage
Cahyo Pamungkas

Three Writers of Arabic Texts in Yogyakarta
Muhamad Murtadho

Misinterpretation of Qur'anic Verses on the "Islamic" Jihad
Choirul Fuad Yusuf

علم الميقات

في الحضارة العربية والإسلامية ودوره في المجتمع الإسلامي

'Ilmul Miqāt fīl Ḥaḍāratil 'Arabiyyah wal Islamiyyah wa Dauruhu fīl
Mujtama'il Islāmī

Arwin Juli Rakhmadi Butar-Butar

ISSN 2303-243X

