

Centralized Collective Religious Behavior of Islam Wetu Telu In Ceremony Gama And Luir Gama In Lombok, West Nusa Tenggara

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Abstract: Religious behavior is an action or activity undertaken by followers of Islam Wetu Telu Bayan, Lombok, associated with traditional ceremonies Gama and Luir Gama. Religious behavior in both ceremonies that are syncretic consisting of the elements of local beliefs, Hinduism, and Islam. In various forms of traditional ceremonies Gama and Luir Gama, the unique look of religious behavior that is different from Islamic Lima Time in Lombok. In a traditional ceremony of the Koran tomb after establishing Idul Fitri prayers for example, clearly visible in the governance of the influence of the Hindu ceremony. The syncretic behavior, the identity of which is attached to the present. Syncretic behavior is the result of construction of Toaq Lokaq (ancestor) of the process of acculturation and adaptation against foreign culture in terms of maintaining its existence. The purpose of this study, to describe and analyze the religious behavior and the factors that influence the behavior of the followers of Islam Wetu religious ceremony include telu Bayan and Luir Gama in North Lombok regency, West Nusa Tenggara. Main theories of this research is the paradigm of social behavior and social theories relevant. Design research uses qualitative frameworks collection techniques participant observation, interviews, and documentation. The sampling technique was conducted by purposive sampling and snowball sampling, and analysis of field data using the model of Miles and Huberman, i.e. data reduction, data display, and conclusion drawing. The findings of this study is the behavior of a syncretic religion that appears in various traditional ceremonies Gama and Luir Gama who practiced adherents of Islam Wetu Telu Bayan, Lombok, NTB. Syncretic behavior is the elements of local beliefs, Hinduism, and Islam. From these findings, it can be deduced, namely: Behavior of religious followers of Islam Wetu Telu Bayan on traditional ceremonies Gama and Luir Gama in Lombok is syncretic. Factors that influence the behavior of religious adherents of Islam Wetu Telu Bayan ceremony include Gama and Luir Gama in Lombok, NTB consists of internal factors (change in the attitude of the traditional leaders, the willingness-air-acculturation and adaptation) and external factors (history of Islam in Lombok, Hinduization and Islamic Propagation).

Keywords Behavior of religion, adherents, Islam Wetu Telu, custom Gama, and Luir Gama.

Date of Submission: 14-09-2018

Date of acceptance: 29-09-2018

I. INTRODUCTION

Religious behavior of followers of Islam Wetu Telu looks unique and different when compared with the behavior of the Islamic religion or Sunni Lima Time. Religious behavior of followers of Islam Wetu Telu seen at a glance, seemed unremarkable and no different to the behavior of the Sunni Muslim. However, when examined carefully and deeply religious behavior of Muslim society turns Wetu Telu save the treasures of traditions and customs unique and diverse as termatub in traditional ceremonies Gama and Luir Gama. All these forms of religious ceremony and ritual customs that are still alive and maintained its authenticity by the followers of Islam Wetu Telu Bayan, North Lombok, West Nusa Tenggara.

If, followers of Islam Wetu Telu viewed from the perspective of the Muslim tradition as a whole, rather than polemics reformism, would have found a common ground with Sunni Islam. Adherents of Islam Wetu Telu is Muslim Sasak people who continue to revere ancestors in their locality (Budiwanti, 2000). In everyday life, they tend to ignore the routine Islamic practices deemed mandatory by the time five or Sunni Islam. Indigenous played a dominant role among the followers of Islam Wetu Telu, and in some ways contrary to the customary practice of Islam. They realize that certain customary rules, such as pay homage to the ancestors in the cemetery, and invoke the spirit of them, clearly contrary to Islamic law, but followers of Islam Wetu Telu maintain it as part of a tradition of religious ceremonies.

Adherents of Islam Wetutelu often engage in the practice of religion that marks the change or improvement of the status of the individual, the agricultural cycle, and various rituals according to the Islamic calendar. Participation in a religious activity, individuals feel bound in Islam Wetutelu religious entity. The involvement of individuals does not necessarily mean physically present in a traditional ceremony and Luir Gama Gama, but could be in the form of preparing material for the success of the ceremonies.

In the practice of religious rites, traditional ceremonies, the role of traditional authorities and *kijaji* very central or critical to the success of rituals and ceremonies, such as the implementation of corpse prayer, fasting, and the celebration of the Prophet's birthday; cleaning of places of worship, ancestral tombs, *Selamat Vacant*, and other traditional ceremonies. Practices religious behavior of the followers of Islam Wetutelu, resulting outsiders who do not vote as a group of observant religious *Shari'ah* and smelled *shirk*, therefore they need to be taught about pure Islamic teachings. Desire outsiders or Sunni Muslims to teach Islam to the followers of pure Islam Wetutelu, often under challenge or resistance and raises the interminable conflict until today. Adherents of Islam Wetutelu always argue that that the teachings of the legacy of our ancestors and we did not dare to break them. With the dogma that belief, they continue to make and maintain a syncretic religious behavior to date.

In a further development, the negative stigma continues to this day and resulted in adherents of Islam Wetutelu Bayan and distribution area in a state sandwiched. Adherents of Islam Wetutelu considered a devout Muslim who is not in the *shari'ah* and on the other hand is classified as a splinter group. Imaging against followers of Islam Wetutelu it makes are always in a dilemma faced by Islam Time Lima. Adherents of Islam Wetu Islam telu respond to pressure with very diverse Lima Time. None against, and then categorize themselves into *boda* and living on the slopes of a mountain in North Lombok, like in Tanjung, Ganges, Heaven, and the winner. While other groups to open up acculturated and adapt to not leave the faith of their ancestors. Therefore, the identity and existence of followers of Islam Wetutelu are always in a difficult position and the dilemma as a minority on the island of Lombok. One hand they want to survive keeping the identity of the great ancestors with risks remains in backwardness and isolated economically and geographically. On the other hand, they must adapt their behavior to the environment that is not constantly under pressure and out of the negative image of the group who do not obey the *shari'ah* and splinter.

Islam Wetutelu label as a group are not obedient and given a splinter group of followers of Islam Time Lima influence the behavior of the followers of Islam Wetutelu religion. Various efforts and strategies undertaken by indigenous stakeholders, *Kiai*, and *toakloqaq* to continue to maintain and preserve the customs of Islam Wetutelu, so until the option to acculturated and adapt. Second choice, it becomes a rational choice with the aim to minimize structural and horizontal pressure of time Five followers of Islam (Sunni). Islam Wetutelu as minority groups continue to be pressured to conform to the practices of religion as Islam Time Lima (Sunni).

At this level, the behavior of religious, indigenous identity, culture, and the existence of the followers of Islam Wetu telu was to proceed to adjust or adapt to the social environment. The choice is not easy, between the flow of social change in the direction of sustainable development or to continue keeping the identity and existence at risk remain in backwardness and geographically isolated. Of course, identity is something that is very important in social life and social interaction, because without identity seems to be difficult for the followers of Islam Wetu telu to interact with other groups in Lombok.

II. LITERATURE REVIEW

3.1. Dimensions of Social Behavior Study

In the social sciences behaviorism approach has been known for a long time, especially psychology. The development of social sciences in modern times, especially Sociology found in the work of BF Skinner once this paradigm exemplar leaders. Skinner had been instrumental in translating the principles of behaviorism psychology into sociology flow. Paradigm social behavior focused to the relationship between individuals and their environment. The neighborhood consists of an assortment of objects of social and non-social objects (Ritzer, 1992: 84). The subject of sociology according to the paradigm of social attitudes is the behavior of individuals took place in relation to the environmental factors which produce effects or changes in environmental factors and result in changes to behavior

3.2. Theory of Social Behavior

Skinner (1976) distinguish the behavior becomes natural behavior (innate behavior) and operant behavior (operant behavior). Natural behavior is behavior that brought since the organism is born, namely the reflexes and instincts; whereas operant behavior is behavior that is formed through the learning process. Reflexive behavior is a behavior that occurs as a spontaneous reaction to the stimulus of the organism in question. In direct response reflexive behaviors arise as it receives the stimulus, or in other words as the stimulus received by receptors, via effector responses arise directly without going through the center of the brain consciousness. In the non-reflexive behavior (operant), the behavior is controlled or regulated by centers of consciousness or brain. In this regard, after the stimulus received by receptors, then transmitted to the brain as

the central nervous system or the center of consciousness, then the new response occurs through affecter. The process that occurs in the brain or center of consciousness is called psychological processes. This psychological process called behavioral or psychological activity (Branca, 1964); operant behavior (Skinner, 1976).

3.3. Theory of Social Action

Max Weber put forward five main characteristics targeted sociological research related to social action, namely:

- a. Human action, which, according to the actor contains a subjective meaning related to various real action;
- b. The real action is to help fully and subjective nature;
- c. Actions that have a positive influence on the situation, repeated deliberate acts and actions in the form of tacit consent.
- d. The action was directed to someone or to some individuals.
- e. The action was noticed other people's actions and directed to others it (Veeger, 1985).

3.4. theory of Religion

Religion and religious ceremonies are elements in society human tribes in the world. Many experts from various fields of science have held a variety of thought on the issue of principle and the origin of religion. Koentjaraningrat (1987) has grouped theories on the origin and religious principles into groups as follows: First, the theories in his approach oriented to religious beliefs, such as A. Lang, RR Marett and AC Kruyt. Second, the theories in his approach oriented to the human attitude towards the supernatural, such as Rudolf Otto. Third, the theories in his approach oriented to religious ceremonies, such as W. Roberston Smith, K. Th. Preusz, R. Herz, and A. van Gennep.

3.5. Sociological Theory of Religion

FazlurRahman Malik (1987), a Pakistani Islamic thinker explicitly proposes the thesis that the basic moral teachings of the Qur'an is focused on the teachings of monotheism and social justice. Rahman's thesis can be seen in the teachings of worship loaded with an increase of faith, piety embodied in a noble character. And NurcholishMadjid (CakNur) agrees Rahman thesis about the relationship between religiosity and noble character very closely.

3.6. Adaptability theory

Humans adapt through the culture medium at the time they are developing ways to do things in accordance with the resources found and also within the limits of the environment in which they live (Haviland, 1988: 3). In certain areas, people living in a similar environment tends to imitate each habit, which seems to be going well in that environment.

3.7. Structural functionalism theory

Theory of structural functionalism was born as a different perspective in sociology gained enormous impetus through classic works of Emile Durkheim (Poloma, 2007: 25). Durkheim's modern society seen as a whole organism that has its own reality. Society has a set of requirements or certain functions that must be met by the parts that belong to that under normal circumstances and remain sustainable. For example, the economic function in modern society must be met in order not to experience harsh economic fluctuations that do not affect other parts of the system and ultimately the system as a whole.

3.8. Theory of Social Change

Human social life is always experiencing a change. A continuous process that is always renewing, grow up and change. Each symptom according Rahardjo (2007) undoubtedly in a state of becoming (in a state of continual becoming). Social change on human life has infinite interest. The changes will be visible after the order and people's lives can be compared with the old order and the life of the new society.

III. RESEARCH METHOD

3.1. Research approach

In doing research on the behavior of Religious Adherents of Islam Wetutelu Bayan on traditional ceremonies Gama and Luir Gama in North Lombok regency, West Nusa Tenggara using qualitative approach. Bogdan (1992) revealed that there are several stages of qualitative research will be taken to get the expected results, namely the determination of the location of research, preliminary research, chose a qualitative method, find the data field, the stage of data analysis and research reports.

3.2. Research focus

In accordance with the formulation of the problem and the purpose of the study, the focus of this study are:

- a) Religious behavior is behavior or activity carried out by someone or more in a religious ceremony. In the context of this study, related to religious behavior of the followers of Islam Wetutelu Bayan concerning ceremonies Gama and Luir Gama with some indicators as follows:
 1. Religious behavior before the traditional ceremony held Gama Gama and Luir
 2. Various kinds and types of ceremonies Gama and Luir Gama
 3. The attitude of the actors involved in any traditional ceremonies Gama and Luir Gama
 4. Meaning of traditional ceremonies Gama and Luir Gama.
- b) The influence of the religious behavior of the followers of Islam Wetutelu Bayan on traditional ceremonies Gama and Luir Gama, is a description of some of the factors that influence the behavior of religious ceremony include Luir Gama Gama and with some indicators as follows:
 1. Internal factors relating to changes in the attitude of the traditional leaders, the willingness air-acculturation, and adapt choice.
 2. External factors concerning the history of Islam in Lombok, Sunni Islamic Da'wah, and Hinduization.

3.3. Data Analysis Techniques

To understand the behavior of the followers of Islam Wetu religious ceremony includetelu Bayan and Luir Gama in North Lombok regency, West Nusa Tenggara, the direct involvement of the researcher (human instrument) as the main instrument. While the auxiliary instrument to support observation participants and in-depth interviews (indefinterview) interview guides and a tape recorder which records in the form of mobile media, cameras, and other recording tools. Researchers as a major instrument in qualitative research must be prepared to do research and fieldwork. Data obtained from various sources using the techniques of data collection manifold (triangulation) and performed continuously until data saturation,

IV. DISCUSSION

4.1. Behavior on Religious Adherents of Islam Wetutelu Bayan on Indigenous ceremonies Gama and Luir Gama

Human behavior, including religious behavior mostly formed behavior, inherited from ancestors, and behaviors learned in a long time. In this regard, it is to get the behavior as expected, there are several ways to shape the behavior, namely: by conditioning or habit, with the understanding (insight) (Skinner, 2013). Getting used to behave as expected, eventually will form the behavior, for example, to say thank you when given something by others, came to the people affected by disaster, and so forth. This method is based on the theory of conditioning learn both raised by Pavlov, Thorndike, and Skinner. Pavlovian conditioning is known as classical conditioning; Thorndike as instrumental conditioning;

4.1.1. Religious behavior on Indigenous ceremonial feast Alip

Alip feasts into portrait religious reality, that the followers of Islam Wetutelu Bayan remain firm run syncretic religious behavior and beliefs of different colors. Syncretic character characterizes the Bayan genuine followers of Islam Wetutelu. Syncretic behavior of a merger between the local beliefs, Hindu Bali with Islam into a ceremonial event. Syncretism reflected in the worship of ancestral spirits, bale Epen, Epen huts, papuqBaloq and Epenleloloan Arabic prayers and readings taken from the Quran and Hadith by KiaiSantri. A few days before the ceremony was held, family members clean the tombs and courtyards around the tomb of shrubs and weeds. After that, they squatted around the oldest graves of relatives, while one of them put betel food ingredients (lekesan), cigarettes, betel tuaq and cider (sembeq) at the head of the grave. At the same time, he reported that the child was still alive derivatives which will perform the ceremony of the renovation of the tomb. On behalf of all the descendants are still alive, he invited relatives of the dead and bless the world to join the ceremony. Sembeq fittings toothpick and kept overnight as a means of collecting gifts from relatives who have died.



Bamboo walls and roof renovation of an ancient mosque and ancestral graves can be started on the next day. Renovation of the ancient mosque and ancestral graves limited to replacing the walls and roof rotted. The workers (builders) that has been designated by the stakeholders or the customary pembekel start checking and dismantle the bamboo walls and the roof of an ancient mosque that is obsolete and replaced with woven bamboo walls and a roof that has been prepared in advance. The carpenters worked deftly and neatly because the new renovations to do eight years later.

Work on the renovation of ancient mosques and tombs of the ancestors directly supervised by the indigenous stakeholders and Coral Reef One Bajo Bayan. Renovation of the shrine is not a regular job but relates to

preserve and maintain the spirits of the ancestors, so it cannot be done haphazardly. Perseverance, patience and prudence and introspective masons are the main thing because it can bring ROGE for the workers themselves. When working, the builders are not allowed to speak dirty. They are required to work full concentration and full responsibility.

4.1.2. Religious behavior on Indigenous ceremony Tilawat

Tilawat ceremony is a follow up of the party Alip after renovation old mosque and tomb of the ancestor of the followers of Islam Wetutelu Bayan. At the ceremony the Kiai tilawat Islam Wetutelu delegates from several villages who participated in the renovation of the mosque and tomb gathered in the ancient mosque. According RF.03, one kiai that Kiai gathered Pupils should not be less than 44 people from several villages in Bayan.



Kiai gathering of Islam Wetutelu in Ancient mosque to perform the ceremony reading the Koran and prayer together on the success of the party Alip. Tilawat ceremony led by Kiai Kagungan prince of the group. Kiai the followers of Islam Wetutelu Bayan classified into three namely Kiai Raden, Kiai Kiai Students and ordinary (Fadly, 2000: 53). In every ceremony kijaji each group has a different role according to its level. For example in the implementation of Kiai Raden Corpse prayers that are in the front rows, followed by rows Kiai Kagungan on the second and third rows filled by a group of ordinary Kiai. Figure 2 is, is when the stakeholders and Kiai was Gundem (consultation) for the determination of ceremonies Tilawat.

4.1.3. Religious behavior at noon Friday ceremonies

Friday noontime ritual is the reaction of Bayan to natural disasters that happened, such as earthquakes, floods, epidemics, magick, wind seized, and any other disaster. The ritual was carried out with the purpose of applying



keridloan and protection of God for all creatures adan spared from disasters and calamities. The ritual was centered in the ancient mosque and attended by 44 people Kiai. When, not attended by 44 people Kiai, the Friday noontime ritual performed four times on Friday (for a month), respectively. Ritual is the Friday noon prayer on Friday two rakat which began around 11:00 pm. RF.04 informant explained to the author that it has become a stipulation and agreement of the ancestors, and no one dared to change this provision. Figure 3, Kiai Kagungan was set up Friday noontime ritual.

4.1.4. Religious behavior in ceremonial Muludan



Celebrations "Muludan" by Bayan calls "Alif party".

Muludan celebration centered on the ancient mosque Bayan and beautifully celebrated by the people of Islam Wetutelu in Bayan, North Lombok regency, West Nusa Tenggara. Behavioral religious ceremony include Muludan Gama is a celebration commemorating the birth of the Prophet Muhammad, clad in local culture amid the belief "joq remember lapuqleluhurte" (keep in mind against the ancestors). Peraje Mulud is a symbol or a symbol expression of gratitude for prosperity and a strong sense of brotherhood in Islam Wetutelu Bayan adherents. Figure

4 describes the activity and behavior of the followers of Islam Wetu Women Bayan busy preparing for the celebration party telu Alip and warning Muludan in Bayan.

4.1.5. Religious behavior during Ramadan



Adherents of Islam Wetutelu respect the fasting month evidenced by the various ritual activities and prohibitions, such as quarterly rowah ceremony, sampet Friday, Maleman Qunut, and Malemanlikuran (Tatyana Qadr night), and are prohibited from saying dirty, work up a sweat, climbing trees, and fight. Adherents of Islam Wetu Bayan telu not perform the duties of Ramadan fasting during the whole month. Obligations of fasting and clerics represented by Kagungan on duty became merbot (old mosque

guard). Sunnah prayers tarawih still run in the evening for 30 days. Figure 5, Kiai being slaughtered animals as offerings rowah quarterly and sampet Friday.

4.1.6. Behavior on Religious Ceremony FithriIdhul

Adherents of Islam Wetutelu Bayan pay tithes collectively in kampu each, such as rice, fruits, grains, sweet potatoes, bananas, coconuts, arrack (a local drink the Bayan) were submitted collectively to KiaiKagungan in an ancient mosque. IdhulFitr prayers held one week after the salatIdhulFithri set by the government and established the KiaiKagungan representatives of the various kampu-kampu in the territory of the ancient mosque. After KiaiKagunganIdhulFitr prayers, aiming the ancestor's burial ritual tomb Koran as a form of homage to the souls of their ancestors.

4.1.7. Religious behavior on Eid ceremony Topat

Topat performed Eid celebration follower of Islam Wetutelu Bayan ancient mosque, is a form of response to perceived and believed to be a sacred (SACER) in the conception of the theory of Rudolf Otto. LebaranTopat celebrated by the followers of Islam Wetutelu Bayan has a social function to intensify the solidarity of society and God. Religious ceremonies, called Roberston Smith (1894) as bersaji ceremony. LebaranTopat is customary Eid marked with a diamond eat together after kijajiKagunganQulhuSataq establish prayer in the ancient mosque, on 7 Shawwal every year. There are fundamental differences between the celebration of EidTopat followers of Islam Wetutelu with Sunni Muslims in Lombok. TopatEid celebration by the followers of Islam Wetutelu Bayan establish prayer begins with QulhuSataq,

4.1.8. Religious behavior on Eid Ceremony Short (IdhulAdha)

Religious behavior in the short Eid celebration (IdhulAdha) begins with the tomb of the Koran (ngosap) to ancestral graves. In the day and 10 Dhuzlhijjah, kijajiKagungan establish two cycles sunnah prayer and reading of the khutba (syare'at lift) in an ancient mosque. After prayers, the KiaiKagunganenjoy a meal that has been prepared by the residents kampu. Some time later, KiaiKagungan gathered outside the ancient mosques to slaughter a black goat dikurban as the core of the Eid celebration is short (Idhul Sacrifice). Eid celebrations short (lift syare'at) by slaughtering a goat, the black color as a manifestation of their devotion to the heritage of the phrase "mule KutoLekanToaqLokaq". Because they do not know at all, why should slaughter a goat during a short widths (IdhulAdha). Anyone who ask questions related to the slaughter of a goat at IdhulAdha feast, must be answered "mule KutoLekanToaqlokaq ancestral" or as it was taught



by our parents or ancestors. Figure 6, a resident of followers of Islam Wetutelu Bayan with a goat was brought to the ancient mosque to be sacrificed.

4.1.9. Religious behavior on Indigenous ceremony BubuhBeaq and BubuhPuteq

Adherents of Islam Wetutelu, according to the explanation RF.03, on every 10th Muharram ceremonies selamatan to prepare dishes such as BubuhBeaq and BubuhPuteq. Dihajatkanselamatan ceremony to commemorate the advent of mankind and lambing pinaknya them through matrimony (Budiwanti, 2000: 175). BubuhPuteq symbolizes semen (male sperm) while BubuhBeaq symbolizing menstrual blood (egg cells) women. Adam and Eve were the first humans were created by God and Eve as the second man who was created after Adam. Selamatan were celebrated by the followers of Islam Wetutelu Bayan symbolized by selamatanBubuhPuteq for the birth of Adam and selamatanBubuhBeaq for a second human birth (Eve). Selamatan In celebration of the religious behavior of the followers of Islam Wetutelu Bayan indicated by the presentation of a tray Bubuh for ancestors and relatives who had recently died. Such behavior is called Nenok'ang or tok'angPapukBaloq, Bale Epen, EpenGubug. Selamatan celebration was held in kampu or hamlets respectively,

4.2.1. Behavior on Religious Adherents Ceremony Wetutelu on Luir Gama

Luir customary rites or rituals Gama focuses on ceremony or ritual the followers of Islam Wetutelu concerning the behavior in the ceremonies (rituals) are included in the category of indigenous customary Gama Luir which involves ritual cycle Rice Planting gawegaweurip and starch. Gama luir third traditional rituals will be discussed as follows:

4.2.1.1. Cycle of Rice Planting

Behaviors of Farmers Bayan followers of Islam Wetutelu ceremony include the rice-planting cycle aims to maintain good relations with the residents of the fields or paer inhabited by spirits and prevent all forms of diseases and pests that can damage rice plants. Behavior on the rice-planting cycle ceremonies as an expression of gratitude to God for the sipengkula or grains of rice that grow well and produce a bountiful harvest.

4.2.1.2. Indigenous Life (gaweurip)

The behavior of the followers of Islam Wetutelu in indigenous life cycle (gaweurip) is a heritage that preservation. Ritual stages gaweurip is the mutual obligations of indigenous peoples who live together in kampu-kampu scattered Bayan. The social status of followers of Islam Wetutelu affect the livelihood of social, cultural, and economic. The nobility is the traditional leader as indigenous stakeholders Bayan Court.

4.2.1.3. Indigenous Dead (gawe starch)

The behavior of the followers of Islam Wetutelu ceremonies customary cycle of death (gawe starch) is a form of final tribute. The elements of trust of local traditions, Hindu, and Islamic influences gawe ceremony starches such as setting up an offering when digging the grave, Selamatgumi, and pray only bodies set up by kiyaisKagungan. Gawe starch implemented within the framework of maintaining good relations with the world of ancestral spirits.

4.2. Factors that influence the behavior of Religious Adherents of Islam Wetutelu Bayan

4.2.1. Factors Intsrnsik

4.2.1.1. Changes in attitude of Traditional Leaders

Traditional leaders have a special position in the followers of Islam Wetutelu Bayan. Traditional leadership consisting of indigenous stakeholders, pembekel and KagunganKiai is the leader who has the responsibility to deal with issues related to customs, social and religious affairs. RW.02 leadership calling it as "Datutelu". This means that three classes of the most respected leaders in the determination of the followers of Islam Wetutelu Bayan.

4.2.1.2. Willingness Ber-acculturation

TeluWetu Islam as a religion and cultural identity is formed through a long process of acculturation. The presence of Islam as a new kepercayaan not necessarily clear-cutting customs, traditions and culture that already exists in the community. For example, Islam Wetutelu society still holds the two basic rules of life that is derived from the value of the tradition that is the principle of harmony and respect as disclosed informant JA.11. Of the two rules will give rise betulungan cultural activities (gotongroyong), each ayok (silaturrahiem), each Jot, mutual and mutually pelangarinpesilaq in social life.

4.2.1.3. Adaptation

Acculturation occurs because of changes mindset of traditional leaders adherents of Islam Wetutelu. Acculturation is the entrance to adaptation social behavior, social, political, cultural, and religious. Adaptation religious behavior of the followers of Islam Wetutelu the syncretic ceremony includeLuir Gama Gama and be an example.

4.2.2. Extrinsic factors

4.2.2.1. History entry of Islam in Lombok

The entry of religion in Lombok Island through two channels, namely Labuhan Lombok Bayan Carik North and East Lombok LabuhanHaji.SunanPrapen a preacher who brought Islam of North Labuhan Lombok Bayan Carik (Fadli, 2008), while on the path of East Lombok Labuhan Haji was brought by traders from Macassar. SunanPrapen is Muslim missionaries first to kedatuan Bayan and surrounding area. He landed at the port of Bayan Carik after traveling northwest of Giri, Central Java. SunanPrapen of field data (RGF.01, RW.02, JA.11) has chalked great merit in the propagation of Islam starting from North Lombok Bayan kedatuan peaceably (penetration pacifique) and accommodate local traditions of society, making Islam can quickly accepted by Wetutelu Bayan Islamic society.

4.2.2.2. Islam Islamic Propagation Time Lima

To be able to convey the message to the public propaganda of Islam Wetutelu, preachers continue to make innovation strategy as it is said informant SH.05 propaganda. An understanding of the traditions deeply by relying on studies that used palm grip, the nobility of Islam can kedatuan Bayan-kan. Propaganda strategy to approach the culture or mysticism is an innovative creativity that made the preacher, so that the Islamic community Wetutelu feel comfortable with the arrival of Islam in kedatuan Bayan.

4.2.2.3. Hinduization Kingdom of Karangasem Bali

The significance of the conquest of the kingdom of Sasak Lombok by the kingdom of Karangasem, which bring real effect, lies in the interpretation of mystical Bali - Lombok later, and especially by the fact that the nobility (triwangsa) using the incident as an endorsement status themselves were regarded as descendants Balinese royal power in Lombok. Based on field data, the authors argue that although Hinduism is not a religion propaganda, as well as Islamic and Christian, yet culturally Hinduization occur through interfaith marriages. For example, in the area of West Lombok Lingsar not a few people who claim to have ancestors who are Muslims, although he himself was a Hindu.

V. CONCLUSION

Based on the data, findings and discussion of research results related to the religious behavior of the followers of Islam Wetutelu Bayan on ceremonial and Luir Gama Gama, in North Lombok, West Nusa Tenggara, it can be concluded as follows:

5.1. Behavior on Religious Adherents of Islam Wetutelu Bayan on traditional ceremonies Gama and Luir Gama in North Lombok, West Nusa Tenggara

Religious behavior of followers of Islam Wetutelu Bayan on traditional ceremonies Gama and Luir Gama in Lombok, West Nusa Tenggara is a behavior that is born of the learning process and long habituation constructed by ToaqLokaq (ancestors). The behavior of the followers of Islam Wetutelu religion is a syncretic mix of the elements of local beliefs (ancestor), Hinduism, and Islam. Behavior of religion formulated in the form of trust and various forms of traditional ceremonies and customs Luir Gama Gama. Gama traditional ceremony consisted of various activities related to the celebration of the feast Alip, Tilawat ceremony, the noon ceremony Friday Muludan, fasting Ramadhama, IdhulFitr, EidTopat, Lebaran Short (IdhulAdha), BubuhBeaq and BubuhPuteq.

Meanwhile, traditional ceremonies Luir Gama, namely the ceremony held in connection with the occurrence of droughts and rain moderation. The ceremony is held once a year, on the first-year rate in eight years, namely in Alip. Indigenous luir Gama can be divided into two types of ceremonies, namely TaikTaikLauk and Daye. Lauktaik ritual held when facing changes in drought, while Daye taik ritual held when the rainy season every year. Implementation of the ritual was intended to appeal to God (Si EpengKulo) so that the farmers avoid bad influences when starting cultivate paddy soil (rau) and for abundant crops.

5.2. Factors that influence the behavior of Religious Adherents of Islam Wetutelu Bayan on traditional ceremonies Gama and Luir Gama in North Lombok, West Nusa Tenggara

Religious behavior of followers of Islam Wetutelu Bayan in various traditional ceremonies Gama and Luir Gama became evident that Islam brought SunanPrapen greatly appreciate the traditions and customs that have been given in Bayan society at that time. As a reliable interpreter Da'wah, SunanPrapen let Bayan societal attitudes that do not contradict with Islamic tradition. Strategies being operated, that blew the elements of Islam into practice Bayan peaceful society embodied in traditional ceremonies Gama and Luir Gama. Originality practices in Bayan community tradition has not changed much, except blown Islamic values such as the reading of the verses of the Qur'an and prayer in any traditional ceremonies and customs luir gamma gamma.

Religious behavior of followers of Islam Wetutelu Bayan got a touch of new elements of Hinduism which is done by the Karangasem kingdom along with the conquest of the kingdoms of Lombok. In a religious ceremony that is run adherents of Islam Wetutelu Bayan, clearly visible Hindu influences, such as clothing worn during traditional ceremonies Gama and Luir Gama. Also, during the ceremony of the Koran tomb, when smoked coconut fibers (substitute kemeyan) burned already soaring perpendicular and sign their prayer-prayer is accepted. Confidence like that, obviously the influence of Hindu religious belief is blown by a priest who was sent DangKianNirarta specifically by King of Karangasem Bali in conjunction with the conquest of the earth kedatuan-kedatuan in Lombok.

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Muhammad Ahyar. "Centralized Collective Religious Behavior Of Islam WetuTelu In Ceremony Gama And Luir Gama N Lombok, West Nusa TenggaraIOSR Journal Of Humanities And Social Science (IOSR-JHSS). vol. 23 no. 09, 2018, pp. 26-34.