

Spiritual Education of Tarekat Tuan Guru Haji Muhammad Mutawalli towards Wetu Telu Community

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Abstract

Tuan Guru Haji (TGH) Muhammad Mutawalli is one of the figures who have an important role in shaping and instilling spiritual education for wetu telu worshipers through the naqsyabandiyah wal-qadiriyyah tarekat approach. The purpose of this research is to explore and find out TGH Muhammad Mutawalli's opinion on strengthening the spiritual education of the Wetu Telu congregation and the extent to which spiritual education is being strengthened. The method used is qualitative with a phenomenological approach, where this research seeks to uncover the hidden meaning behind the phenomenon of the Wetu Telu community in the Terara sub-district, East Lombok, West Nusa Tenggara. Data collection in this study was conducted using in-depth interviews, observation, and documentation of data found in the field. The results showed that the teachings of TGH Muhammad Mutawalli took the teachings of the Naqsyabandiyah Qadiriyyah tarekat as a basis. This tarekat reflects the harmonization of various tarekat teachings, such as Naqsyabandiyah, Syaziliyyah, Ghazaliyyah, and Syuhrawardiyyah. The spiritual education of the Sasak Wetu Telu community focuses on developing a love for Allah SWT, respect for nature, oral traditions, literary arts, and pepaosan as a store of spiritual messages. In conclusion, the teachings of TGH Muhammad Mutawalli in strengthening the spiritual education of the wetu telu congregation are indicated by the strength of the spirituality of the wetu telu congregation or the strengthening of belief in Allah SWT, the increasing intensity of worship of the wetu telu congregation, the establishment of houses of worship, and the creation of harmonization in the level of the social life of the community.

Keywords

Spiritual Education; Tarekat; Watu Telu; Naqsyabandiyah; Sasak Society

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1. INTRODUCTION

The problem that is the focus of the research is the complex phenomenon of tarekat practices on Lombok Island, which have undergone significant changes from the late 20th century to the present. These changes include deviations from previously regulated practices and references to tarekat in the early 20th century (Mohamad et al., 2019; Zubaidi, 2021). In addition, the emergence of various deviant



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teachings in the name of Sufism in tarekat practices has tarnished the image of Sufism itself, especially in the 21st century (Ichsan et al., 2023; Idrus, 2022; Saefudin et al., 2023). Many reports from the mass media, both electronic and print, reported cases of sexual harassment by unscrupulous "tarekat teachers" against their female students, with various justifications such as inner marriage to elevate the status of their female students as angels of heaven (Rizqiutami et al., 2023). In addition, these practices often negate some of the obligations in Islam, such as prayer, fasting, zakat, and hajj, arguing that "knowing Allah" is enough to eliminate all these obligations (Riyadi et al., 2023; Setiawan et al., 2024; Sulistianingsih et al., 2022). In addition, syncretic practices in Islam are still standard among pilgrims, despite having known Islam for more than five centuries, due to the existence of the wetu telu school and the many misunderstandings of the teachings of Sufism by both teachers and students of various schools of tarekat (Mustivia et al., 2016; Suteja et al., 2019).

In addition, the high public interest in Sufism in recent decades, characterized by the emergence of many teachers and followers of Tariqah in various regions, is not in line with the increase in the intensity of worship and social interactions that should reflect the teachings of Sufism (Haryanto, 2022; Sakir et al., 2022; Wahyudi & Alanshori, 2023). The behavioral deviations shown by some unscrupulous religious order teachers, which are in direct contradiction to the spiritual values taught in Sufism, have created a negative image of all religious orders that have developed and contributed significantly to strengthening the spiritual dimension of Islam among the Sasak people of Lombok, both in the past and the present, including the Naqsyabandiyah Qadiriyyah order of TGH Muhammad Mutawalli.

Previous research on Sufism explored the impact of Sufism practices on spiritual understanding and religious practices in the Sasak community in Lombok, West Nusa Tenggara (Dewi, 2016; Wirata, 2018). Other research explores how the teachings of Sufism influence the spiritual lives of Sufi communities in various countries in the Middle East (Al-Haramain, 2011; Al-Shafi'i et al., 2019; Malik, 2023). Research also compares Sufi concepts in Sufism with modern psychology (Birchok, 2016; Kasdi et al., 2023; Purwanto et al., 2023). Another study explored how Sufi traditions influenced the development of traditional music in Egypt (Malik, 2023). Another study examined the role of Sufism in Islamic education in Sufi madrasas (Al-Muhammad & Al-Kaabi, 2023; Brinton, 2023). However, there has been no research on tarekat that explores spiritual and educational values in the community.

Therefore, to find a consistent connection to the phenomena, concerns, and issues that develop regarding the practice of Sufism tarekat among the Sasak wetu telu community, it is important to research and understand the role of TGH thoroughly. Muhammad Mutawalli in strengthening spiritual education and Naqsyabandiyah tarekat among wetu telu followers. Furthermore, it is also necessary to understand the extent of TGH Muhammad Mutawalli's efforts in strengthening spiritual education and the tarekat movement among the wetu telu community in Lombok, West Nusa Tenggara. Through a thorough critical analysis of this endeavor, it is anticipated that there will be an enhancement in comprehension among the Sasak community, particularly individuals with a vested interest in Sufi teachings. Furthermore, the study presented in this article has the potential to serve as a significant resource for acquiring comprehensive knowledge and insight into the principles and application of tarekat within the wetu telu tradition among adherents in Lombok.

2. METHODS

In this study, a qualitative approach employing phenomenology was utilized. The purpose of employing phenomenology was to investigate the impact of TGH Muhammad Mutawalli on the phenomenon of tariqah within the Wetu Telu tarekat, encompassing both the methods of dissemination and practice. The research involved a depiction and comprehension of the daily routines of the Watu Telu community through participatory observation and interviews conducted with key figures. The resultant data provides a comprehensive portrayal of the spiritual education values embedded within the teachings of TGH Muhammad Mutawalli, interpreted within the social and cultural framework of

the Watu Telu Tarekat community. The research was conducted in the Terara Sub-district of East Lombok Regency, West Nusa Tenggara, in 2022 through collaboration with various stakeholders.

This research utilizes several main data sources, including community leaders and religious leaders in the Watu Telu congregation in Terara District. Interview, observation, and document review methods were used to collect data. In the interview method, informants were selected purposively with certain criteria to ensure accurate and relevant information. Observation was conducted to directly observe community activities related to local religious activities and daily customs. Through observation, researchers learn about teachings such as religious rituals and traditions still practiced. A document review method was employed to gather documented information, which involved examining various written sources, such as classic manuscripts, concerning religious practices and traditions specific to the research location (Creswell, 2009). This approach facilitated a comprehensive and varied data collection, ensuring the accuracy and credibility of the information utilized in the study.

All gathered data underwent analysis following the method proposed by Miles et al. (2014), which includes data condensation, presentation, and conclusion drawing. The first step involved condensing the data, wherein information was carefully chosen, concentrated, and summarised to enhance organization and comprehension. Next, the data is presented so that the collected information is well organized and structured, allowing for drawing conclusions and making informed decisions. Finally, conclusion drawing involves continuous verification and evaluation of the analyzed results throughout the research process to ensure the accuracy and reliability of the conclusions drawn. This process ensures correct and valid interpretation of the research results obtained.

3. FINDINGS AND DISCUSSIONS

Teachings of Tuan Guru Haji Muhammad Mutawalli

In analyzing his book called *Jâmi'u Al-Muhimmât*, it is clear that the teachings of Tuan Guru Haji (TGH) Muhammad Mutawalli refer to several figures from various schools of Sufism such as Ibn 'Arabi and Al-Jili, who are famous for *wahdat al-wujud* thinking, Al-Syuhrawardi who is known for the concept of *hikmah al-Ishraq* or illumination, Imam Al-Ghazali and Junaidi Al-Baghdadi with the approach of *tasawwuf Amali* and *akhlaq*, Al-Syazili, Abu Yazid Al-Busṭomi with the thought of *Fana'* and *baqa'*, and so on (Idrus, 2022; Mohamad et al., 2019).

The content of this book shows that the Sufism thought that is the basis of TGH Muhammad Mutawalli's teachings from the Naqsyabandiyah Qadiriyyah order is a harmonization of various order teachings, such as Naqsyabandiyah, Syaziliyyah, Ghazaliyyah, Syuhrawardiyyah, Qadiriyyah, and Khalwatiyyah, each of which is placed in its place. This indirectly explains that the teachings of TGH Muhammad Mutawalli are based on the use of reason (falsify Sufism) to understand the concept of *tawhid* with some discussion of the existence of God, which is practiced through the practice of *dhikr* in certain numbers and techniques (Al-Haramain, 2011; Al-Shafi'i et al., 2019).

The concept of a single form contained in the teachings of the Naqsyabandiyah Qadiriyyah order of TGH Muhammad Mutawalli is a teaching of belief in the protection given by Allah SWT to His servants through the spirit as His messenger. The concept of spirit and body in each individual teaches that the spirit protects the body or the rough physical body, not the other way around, as is commonly understood in society. The spirit is believed to originate from the realm of *al-Amr*, which is a manifestation of Nur Muhammad concerning the Prophet's hadith, which states: "I am the father of the spirit while Adam is the father of the physical" (Dewi, 2016; Wirata, 2018).

In addition to teaching about *dhikr*, several mystical sciences are also taught as self-shields, such as the science of singular form, talk, and black magic antidote, which became popular among the Sasak people. The sciences of mystical power owned and studied by the Sasak people at that time were quite

diverse, such as invulnerability, the science of running as fast as the wind, the science of use, and various kinds of sciences with white and black currents. This became a challenge that TGH Muhammad Mutawalli had to face. Therefore, the Tariqah of TGH Mutawalli and the practice of dhikr also contain the sciences of magic to fight and protect themselves from human and spirit interference.

Characteristics of the Tariqah of TGH Muhammad Mutawalli

At the beginning of the book of *Jâmi'u al-Muhimmât*, it is clearly explained that "since a few years at the time we started the bai'ah or talking dhikr to some of our brothers who were less strong in studying more than the obligation of fardhu 'ain, they asked us for bai'ah or talking dhikr from well-known tariqahs such as Naqsyabandiyah, Syaziliyah, Ghazaliyah, Syuhrawardiyah, Qadiriyyah, Khalwatiyah, and others. Therefore, we ask for guidance from Allah by istikharah..." (Zubaidi, 2021).

The explanation shows that the tariqahs practiced by TGH Muhammad Mutawalli, as mainly mentioned, are Naqsyabandiyah and Syaziliyah. This is reinforced by the fact that the prayer recited before starting the dhikr comes from these two major tariqahs. Before starting the dzikr, first, the Zarruqi istighfar is recited, which is an istighfar composed by Abu al-Abbas Ahmad bin Ahmad bin Muhammad bin 'Isa Zarruq al-Fasi al-Burnusi, a murshid of the Shaziliyah tariqah. Then, the Salawat to the Prophet and the opening prayer of dhikr bequeathed by Shaykh Hasan Ash-Shazili are recited, which reads:

الاحياء والمؤمنات والمؤمنين والمسلمات المسلمين ولجميع علي الحقوق ولاصحاب ولوالدي لي العظيم الله استغفر (الزروقي الاستغفار)
سائر في الساري والسر الذاتي النور محمد ومولنا سيدنا على وبارك وسلم صل اللهم: (الذاتي النور صلوات او النوراني صلوات). والاموات منهم
الله الا اله لا علم لنا يسر الله انت ربي: (الذكر ابتداء دعاء). والصفات الاسماء

The practice that comes from the Naqsyabandiyah and Qadiriyyah Tariqah is in the form of a prayer that is also recited before starting dhikr, namely:

الله الا اله لا سلطان قلبي ظهر على اظهر الهي: (القادرية), ومعرفتك محبتك اعطني مطلوبي ورضاك مقصودي انت الهي: (النقشبندية)
الله الا اله لا الحق وجهك بنور وصفاتك افعالك غير اشهد لا حتى بشهودك وجودك مراتب في اللهم واحفظني الله الا اله لا باحاطة باطني وحقق

All the Sunni Tariqahs practiced by Sufis since the early Hijri era originated from the Prophet Muhammad's main companions, Abu Bakr As-Siddiq and Ali bin Abi Talib. Initially, the Naqsyabandiyah order was known as the As-Siddiqiyyah order during the time of Abu Bakr As-Siddiq until Abu Yazid Al-Bustami, which later became known as the Taifuriyyah order during the time of Abu Yazid Taifur Al-Bustami, and then became Al-Khawajaniyyah which was related to the scholars of Sufism in Central Asia until the time of Baha'uddin Naqsyaband (Al-Muhammad & Al-Kaabi, 2023; Birchok, 2016). After the death of Baha'uddin Naqsyaband, the order became known as the Naqsyabandiyah order until today.

On the first page of the book *Jâmi'u al-Muhimmât*, TGH Muhammad Mutawalli mentions the origins of his tariqah by saying, "This is the book Jami'u al-Muhimmat discussing the tariqah, translated by me, the lowly, servant to my Lord, Muhammad Mutawalli, son of al-Haji Yahya al-Kalimi, of Jerowaru al-Pei'i, for the guidance of our brothers who have followed the talking or bai'ah of the dhikr of al-Naqsyabandiyah taken from recognized books and renowned scholars of the tariqah who refer to Sayyidina Ali, Sayyidina Abu Bakr, and the Messenger of Allah Muhammad Al-Mustafa (peace be upon him). " This teaching directly influenced the Sasak community in East Lombok, especially the Watu Telu congregation.

The Value of Spiritual Education in the Wetu Telu Community

Since ancient times, the Sasak people have inherited a model of spiritual education from their ancestors, focusing on forming a deep love for Allah SWT. This is reflected in their daily words and actions, where they often say "Neneq Kaji Saq Kuase" when leaving all matters and circumstances to God. One of the main goals of spiritual education is to form a good personality and polite behavior and

to revitalize the soul. They also always remember that the lafaz "laailaha illallah" has twelve letters, and "muhammadurrasulullah" has twelve letters, totaling 24. This means that people who follow spiritual education or tasawwuf can remember Allah SWT and His Messenger throughout 24 hours (a day and a night).

The Sasak people have consistently practiced the concept of monotheism from the beginning, showing no signs of the paganism or polytheism recognized by the Dutch writer Alfons, who described them as idolatrous (Waktu Telu), although there is no authentic evidence for such allegations (Dewi, 2016; Wirata, 2018). Therefore, it is important to dig deeper into the meaning of the messages behind the heritage of spiritual education in Sasak society. The following will describe the types of spiritual education values of the Wetu Telu Community.

a. Oral Tradition

Oral tradition plays an important role in the spiritual education of the Sasak people, with hereditary messages that are believed to have lasted for centuries. Sasak cultural symbols, such as language and expressions, also reflect the spiritual heritage of the past. For example, typical expressions such as "mule eye Kelantan irup" imply an awareness of pre-birth destiny, in line with hadith messages about the creation of humans and the writing of destiny by angels. In addition, oral traditions rooted in Sasak society include traditional expressions such as *sesenggak* and *semèpe*, which contain words of wisdom and comparisons. For example, a *sesenggak* such as "Tulus karang jari apuh" implies constancy in striving for goodness. Then, *semèpe*, such as "Èraq with pade bebalè dalem api," emphasizes the importance of building strong foundations in facing challenges. Oral tradition also includes *Wewaran* or *Tuwaran*, which is the practice of storytelling for all ages with messages of education, advice, or entertainment. These tales are considered mere entertainment and a means of deep spiritual learning.

Analyses of the names of heirloom weapons, such as *gaman* in Sasak, also reveal the influence of spiritual messages. Proverbs such as "embe-embe laine bekelampan, dendeq lupa q jauq gaman" teach the importance of upholding religious teachings. The concept of *keris*, derived from the word *kerise*, which means to repair, describes religion as a guide to improve human life. Furthermore, the *Bedèdè* oral tradition involves singing rhymes to provide peace and entertainment. In contrast, the *Betandak* or *Bekayaq* tradition is a way to convey feelings through the pronunciation of rhymes with a distinctive rhythm. These traditions are performed both in groups and individually, making an important contribution to the spiritual education of the Sasak people (Mustivia et al., 2016).

b. Literary Arts, Pepaosan, and Performances

Takepan is often expressed in various assemblies or celebrations, as well as *selamatan* events, by an expert. Sometimes, *takepan* is delivered in Sasak, but sometimes, it is also delivered in Kawi (Old Javanese). Manuscripts containing stories are often demonstrated in various cultural performances such as *wayang kulit*, *rudat*, *legong*, *cimol*, *cupak gerantang*, etc.

Written works in the form of *takepan*, which are palm leaves that are dried, cut, and shaped in a way that is similar to a book or book, are often used as a medium for writing various messages, including *da'wah* messages, fairy tales, *hikayat*, history, *akhlaq*, and others. These *takepan* are often found in old villages and often contain a high level of spirituality for the ancient Sasak people. Some famous *takepan*s include *Jati Sware*, *Indar Jaye*, and *Nursade Nurcahye*. For example, in *Nursade Nurcahye*, there is the concept of self-knowledge expressed by the statement: "Nursada hiku wadah lan Nurcahya hiku Kang Sejati," which means that *Nursade* is the gross body that comes from the earth, while *Nurcahye* is the spirit that comes from God.

c. Sites and Houses of Worship

Many observers of Sasak culture believe that ancient mosques, known as *adat* mosques, are Islamic cultural sites whose age cannot be ascertained by anyone. On Lombok Island, more than ten *adat*

mosques symbolize the ancestral beliefs of the Sasak, demonstrating the Sasak people's awareness of a spiritual force beyond themselves. Spiritual symbols such as Pengeran Tatungguran, Sepengkula, and Neneq Kaji, which are complex, drive and guard their culture. This awareness reflects the Sasak people's deep faith in the oneness of God, even though, in the past, they were unfamiliar with the teachings of Islam and later received this religion through the mubalig.

d. Periodic and Incidental Activities

For example, the spiritual values of adat are believed to manifest in symbols and initiation rites, such as rowah-rowah, and the celebration of Islamic holidays. Customary symbols include the cèrèt (jug), tambok (coconut shell water container), incense, andang-andang (containing rice, thread, betel nut, areca nut, lime flour, and money), and penamat (serving packets) brought to the mosque at circumcisions, and nursing (cutting a baby's hair), including the nyelokaq ala lokaq tradition that interprets the commemoration of bubur puteq and bubur beaq. Puteq porridge, a white rice dish cooked until soft, is considered a symbol of sperm and is celebrated every Muharram. In contrast, bubur beaq, a red color symbolizing the egg, is celebrated in Safar. Both traditions invite reflection on the beginning of human existence from the meeting of sperm and egg. The meaning of the names of the months and certain traditions in certain months are evidence that Sasak traditions are rich in spiritual values.

Spiritual Education of Wetu Telu Jamaah in Terara Sub-district

a. Method

The education method applied is indoctrination, where community members are not allowed to ask questions about the orders and prohibitions given by the mangku. All orders and prohibitions are considered as wangsit or guidance from the supernatural realm, and disobedience to them can lead to misfortune because, in the view of the Gunung Bali community, the mangku is considered the command holder of the supernatural power, which is often referred to as Dewe Dare. Only the markup can communicate with Dewe Dare to ask for good and repel bad.

b. Media

The media used are medicine, gamelan, traditional arts, pepaosan, fairy tales and wewaran, lelakaq, and traditional ceremonies. People afflicted with an illness will go to the mangku or invite him to their house. On the occasion of the treatment, the mangku will explain the mistakes that caused the illness, what should be prepared, and how to correct the mistakes. Through his duties as a shaman, the mangku greatly influences the people's cognitive changes, attitudes, behaviors, and actions. Pepaosan (reading takepan), fairy tales, wewaran, lelakaq, and traditional ceremonies will serve as abstract containers in which spiritual messages can be stored for use at any time.

c. Material

The people of Watu Telu were already familiar with the teachings of Islam before the arrival of TGH Muhammad Mutawalli, including shahada, shalat, and fasting. They recognize the pillars of Islam because they say the sentence of shahada as an acknowledgment of the existence of supernatural powers called dewe dares. However, implementing other pillars of Islam, such as prayer and fasting, is still limited, except on certain days, such as at the beginning, middle, and end of the fasting month of Ramadan. The last day or the afterlife is often analogized with "eraq to daye," which means "tomorrow in the North." North is interpreted as a high place because Mount Rinjani is located in the north, considered the center of the Sasak earth cosmos. Therefore, the afterlife is described as a high and central place where all the dead will return. However, there is a different understanding of this northern meaning, which has led to the belief that the spirits of ancestors gather on Mount Rinjani and connect it to the existence of Dewi Anjani as the ruler.

d. Learning Facilities

The mangku visits each resident's home to explain what to do and avoid. They are also called to gather in a place called *alang* at the mangku's house, where TGH Muhammad Mutawalli also gave religious instruction when he first arrived in Gunung Bali, as there was no place of worship such as a *muşalla* or mosque. Papuq Deri, also known as Amaq Sadri, recalled that a figure from Karmele Hamlet in Leming village once told him that they were called by Papuq Siti to be taught how to practice religion properly by a figure from Paek who suddenly arrived, and Papuq Siti agreed to be the mangku.

The material taught does not include Qur'anic verses or hadith, nor does it discuss obligations such as prayer, fasting, or other worship, but rather in the form of fairy tales and stories contained in lontar manuscripts that are widely known by the community, such as the *Jati Swara* manuscript, Indar Jaye, and others. TGH Muhammad Mutawalli also participated in the ceremonies held by the community, in which he did not introduce *dhikr* but only prayed, and other residents said *amen*. Amaq Sadri estimates that about a year after establishing the *santren*, TGH Muhammad Mutawalli was invited to build a mosque called *Kong Pelet*. This term refers to a birdcage with a strong attraction and was used to refer to the mosque, perhaps because the shape of the building is similar to a birdcage or so that residents would not feel strange and reject it. The process of building the mosque took place around 1958 to 1960.

The discussion highlighted that TGH Muhammad Mutawalli's teachings are rooted in renowned Sufism figures such as Ibn Arabi, Al-Jili, Al-Syuhrawardi, Al-Ghazali, Junaidi Al-Baghdadi, Al-Syazili, and Abu Yazid Al-Bustami (Idrus, 2022; Mohamad et al., 2019; Rizqutami et al., 2023). The concept of a single entity is the main foundation of the Naqsyabandiyah Qadiriyyah tariqah that he leads, with the belief in God's protection through the spirit as His intermediary. In the practice of *dhikr*, there is also an element of magic used to ward off human and spirit disturbances (Kasdi et al., 2023; Purwanto et al., 2023). This tariqat can combine various teachings of *tasawwuf* such as Naqsyabandiyah, Syaziliyyah, Ghazaliyyah, Syuhrawardiyyah, Qadiriyyah, and Khalwatiyyah, and adopt a rational approach (*falsafi tasawwuf*) in understanding the concept of *tawhid* and the implementation of *dhikr* (Al-Haramain, 2011).

Regarding the origin of the tariqah, TGH Muhammad Mutawalli documented it in writing in the book "*Jâmi'u al-Muhimmât*," which serves as a guide for followers of *talqin* or *bai'ah zikir al-Naqsyabandiyah*. TGH Muhammad Mutawalli adhered to the Naqsyabandiyah and Syaziliyyah tariqahs (Al-Shafi'i et al., 2019; Birchok, 2016). The spiritual education provided to the Sasak Wetu Telu community attracts attention because it relies on ancestral influences and emphasizes the development of love for Allah SWT, respect for nature, oral traditions, literary arts, and *pepaosan* as media for delivering spiritual messages (Brinton, 2023; Malik, 2023). In the Terara sub-district, the spiritual education of the Wetu Telu congregation tends to use the indoctrination method of prohibiting residents from asking questions to the mangku (Aminnuddin, 2022; Wirata, 2018). The content comprises fairy tales and lontar stories widely recognized within the community. This spiritual instruction is deemed highly significant for upholding local wisdom and safeguarding the cultural heritage of the Sasak ancestors.

4. CONCLUSION

The analysis of *Jâmi'u Al-Muhimmât* reveals that TGH Muhammad Mutawalli's teachings draw from prominent Sufism figures, emphasizing monotheism and utilizing mystical knowledge in *dhikr* practice. This tarekat amalgamates teachings from various traditions, employing rationality to understand *tawhid*. The origins of his tariqah are documented in *Jâmi'u al-Muhimmât*, guiding followers in Naqsyabandiyah practices. The spiritual education in the Sasak Wetu Telu community emphasizes love for Allah SWT and nature, using indoctrination methods in the Terara sub-district. This education, relying on fairy tales and lontar stories, preserves local wisdom and Sasak traditions.

The implications of these findings are significant. They offer a deeper understanding of the spiritual practices of the Wetu Telu community in Lombok, highlighting the diverse spirituality within Sasak society.

Additionally, they underscore the influence of Sufism figures like Ibn 'Arabi and Al-Ghazali on local tariqah teachings, revealing the region's complex cultural dynamics and Islamic schools of thought. The discovery of occult elements in dhikr practices suggests a nuanced spiritual dimension to tariqah practice, prompting further research and dialogue between religious traditions and modern science. Furthermore, integrating various tarekat teachings reflects adaptability in local spirituality, potentially fostering tolerance among spiritual traditions and strengthening community solidarity. Finally, the emphasis on fostering a love for Allah SWT and reverence for nature through spiritual education highlights the importance of preserving cultural heritage in religious education, advocating for incorporating cultural values into the curriculum to enrich students' spiritual experiences.

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