

## THE VALUE OF ISLAMIC MODERATION WETU TELU IN THE CONTEXT OF ENVIRONMENTAL PRESERVATION INSIGHT

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### **Abstract**

This study raises the issue of the model and method of environmental preservation of Islamic Wetu Telu in Bayan, the author uses a descriptive qualitative research type with a theological approach to see the relationship between Wetu Telu beliefs and the form and method of environmental preservation. By constructing a theory Seyyed Hussein Nasr that a way to save life from the ecological crisis, namely with the firenialism model, namely humans must return to the concept of spirituality, nature must be seen as having spiritual elements. The results of the research obtained in the field that the existence of the wetu telu belief has positive implications for the preservation of the natural environment by building the concept of belief with three terms, namely *mentanq*, *menteloq* and *mentioq* then the three concepts also gave birth to the philosophy of nature into three, namely *jagad cilik*, *jagad beleq* (the universe).

**Keywords:** *Conservation, Environment, Theology, Islam and Wetu Telu, Moderation.*

### **Abstrak**

Penelitian ini mengangkat permasalahan mengenai model dan cara pelestarian lingkungan islam wetu telu dibayan, penulis menggunakan jenis penelitian kualitatif deskriptif dengan pendekatan teologis untuk melihat keterkaitan antara kepercayaan wetu telu terhadap bentuk dan cara pelestarian lingkungan. Dengan mengkonstruksi teori Seyyed Hussein Nasr bahwa suatu cara untuk menyelamatkan kehidupan dari krisis ekologis, yakni dengan model firenialisme, yakni manusia harus kembali ke konsep spiritualitas, alam harus dilihat sebagai yang memiliki unsur spiritual. Hasil penelitian yang diperoleh lapangan bahwa eksistensi kepercayaan wetu telu memiliki implikasi positif terhadap pelestarian lingkungan alam dengan membangun konsep kepercayaan dengan tiga istilah yakni *mentanq*, *menteloq* dan *mentioq* kemudian tiga konsep itu juga melahirkan filosofi alam menjadi tiga yakni *jagad cilik*, *jagad beleq* (*jagad raya*).

**Kata Kunci:** *Pelestarian, Lingkungan, Teologis, Islam dan Wetu Telu, Moderasi.*

## INTRODUCTION

The writing of this article is based on the author's research where it is important to study the increasingly damaged natural conditions due to human hands and actions, and the trend is discussed among academics and society with the term ecological crisis, sociological crisis, and psychological crisis. The most prominent to be addressed is climate change. Related to this, experts conclude that the cause of the ecological crisis is modern science and technology. On that basis, the idea of reconstructing the epistemology of modern science emerged.<sup>1</sup> On the other hand, especially spiritual intellectuals see that the cause of the ecological crisis is that modern humans have lost their spiritual dimension, so that nature is seen as a purely material object, which does not contain other elements, such as spiritual elements.

In Nasr's view, nature is seen as separate from God, nature stands alone and exists on its own.<sup>2</sup> From this exploitative attitude, nature then brings disaster to human life and other ecosystems. This is what Pritjof Capra calls a global crisis due to the wrong way of looking at and human greed towards nature.<sup>3</sup> Without considering the elements of theological thinking, modern humans have lost control in their treatment of nature.

According to Fritjof Capra, the global crisis currently being faced by the world is the result of human perspective and human greed towards nature, whether greed due to poverty, stupidity or greed to accumulate a lot of wealth. Likewise, the non-functioning of transcendental value devices in humans to be used as moral references in life. Furthermore, Capra said that the cause of the current global crisis can be traced to the worldview of modern humans. The views and paradigms that have been applied so far are mechanistic, linear, Cartesian-Newtonian worldviews.<sup>4</sup>

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<sup>1</sup> "As proposed by the Islamization of Science Movement, one of its figures is," nd

<sup>2</sup> Seyyed Hossein Nasr, "Seyyed Hossein Nasr, Man and Nature, The Spiritual Crisis of Modern Man," (George Allen & Unwin, Ltd. London, 1976), n.d.

<sup>3</sup> Fritjof Capra, *'The Web of Life'*. Fritjof Capra mentions scientific revolution figures such as Francis Bacon, Copernicus, Galileo, Descartes (d.1650 AD) and Newton (d.1725 AD) as the founders of a mechanistic and reductionist scientific worldview., nd

<sup>4</sup> Fritjof Capra, *'The Web of Life'*, (London: Harper Colling, 1996), p. 4-6, nd

Seeing the environmental crisis that is happening, Seyyed Hossein Nasr emphasized the need to bring back spirituality for modern humans to overcome the environmental crisis. Nasr said that the ecological crisis and various types of damage to the earth that have been going on for the past two centuries are rooted in the spiritual and existential crisis of modern humans.<sup>5</sup> Nature has been treated by humans like a “prostitute” who is exploited without any sense of responsibility towards it.<sup>6</sup>

Related to environmental rescue from theological aspects, this article examines the spiritual life treasure or firenialism of local communities in Lombok, namely the Bayan community that implements the form of Islam Wetu Telu. The theological pattern developed is syncretic theology. Syncretic theology is seen as an Islamic ideology that is still influenced by local traditions or customs, characterized by dynamism, animism, pantheism. This can be seen from the beliefs of the followers of Waktu Telu who still believe in the existence of God whose power covers the entire universe, but also believe in the existence of gods and ancestral spirits who are believed to influence human life, and occupy certain places, especially in various natural entities.

Islam Wetu Telu has a concept of nature conservation based on theology, such as; not allowed to cut down large trees. This is believed to be a sacred place, besides being a source of life, if any are cut down then it is obligatory to plant new

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<sup>5</sup> Seyyed Hossein Nasr Says That The West Has Become A Worshipper Of Science And Technology, So That Unwittingly Its Human Integrity Has Been Reduced And Trapped In A Very Inhumane Network Of Technological Rationality Systems. In This Context, Nasr Uses Two Main Terms, Namely Axis And Rim Or Center And Periphery. According To Him, Modern Man Has Been On The Edge (Rim/Periphery) Of His Existence And Is Moving Away From The Center (Center/Axis) Of His Existence. See Further, *Islam and Plight of Modern Man*, p.4, nd

<sup>6</sup> Seyyed Hossein Nasr, *Man and Nature, The Spiritual Crisis of Modern Man*, p.18. See also Seyyed Hossein Nasr, *Knowledge and The Sacred*, (New York; State University of New York Press, 1989), p.45. Regarding the History of the Relationship between Nature and Man, Sorjani Mapped the Relationship in Stages Starting from the Stone Age, Hunter Society, Industrial Society and Earth Citizen Society. The Development of Society from the Stone Age to Industrial Society, Shows a Shift That is Increasingly Destructive to Nature. Even Now Humans Are in the Most Destructive and Exploitative Stage of Nature Caused by the Industrialization Process and an Anthropocentric Worldview. See also Sorjani, *Lingkungan Hidup (The Living Environment)*, (Jakarta: Yayasan Institut Pendidikan Dan Pengembangan Lingkungan (IPPL), 2005), nd. See also And Sony A. Keraf, *Etika Lingkungan* (Jakarta; Kompas Book, 2002), nd

trees, not allowed to pollute water sources, not allowed to kill animals, not allowed to burn garbage anywhere. On certain days, rituals are held as a form of respect for forest guardians, other creatures that live in the human environment such as performing the selamatan ritual of plowing the fields, planting rice, until the rice harvest. At certain times the bayan community does it as a form of respect and gratitude for being given sustenance and is still believed to inhabit nature and the existence of other creatures also still protects nature.

The Wetu Telu community has a belief system that is identical to the Sasak tribe itself, the pattern of life that is carried out is still traditional, although it has undergone a transformation towards modernization. With such conditions, the Wetu Telu community with its traditional patterns in the midst of modernization is interesting to study, so that the emergence of this research is also the reason that Wetu Telu makes a significant contribution to anticipating climate change.

Likewise, the beliefs and traditions they adhere to are still a force that functions as a guardian of their purity as a traditional society that makes a great contribution to life in harmony with nature. Furthermore, Mr. Urip explained as a Bayan community, that Islam Wetu Telu is still strong in carrying out their cultural religious rituals as one example related to respect for the forest and the environment where they live, giving offerings in the form of fruits, rice harvests and their livestock are offered to nature as an expression of gratitude to the creator and creatures inhabiting nature other than humans.<sup>7</sup>

The theological system that was built among them was taken from the meaning of wetu telu which means metu (Mentanaq, mentioq, Menteloq,) the first metu Mentanaq as a symbol that living creatures reproduce by giving birth, the second metu metiok as a symbol of living creatures such as trees, plants reproduce by growing or mentioq (forming shoots), while the third metu Menteloq reproduces by laying eggs.<sup>8</sup> So that their teachings about everything in nature must be

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<sup>7</sup> Information Obtained From Mr. Urip In Akar-Akar Village Bayan North Lombok. On July 05, 2017, nd

<sup>8</sup> Ibid.

maintained and respected so that they turn into goodness for the survival and safety of humans.<sup>9</sup>

## METHODOLOGY

The approach used is philosophical-theological, namely an approach that integrates rational-philosophical analysis and normative-theological understanding of religious teachings manifested in local wisdom. The main focus of this approach is to explore: 1). The nature of Islamic moderation values in local Wetu Telu expressions; 2). The metaphysical and ethical dimensions of human-nature relations in the perspective of Islam and Wetu Telu; 3). The ecotheological implications of these teachings in environmental conservation efforts. The analysis is carried out in a philosophical hermeneutic manner, namely by interpreting symbols, meanings, and religious concepts in Wetu Telu through the lens of Islamic philosophy and environmental theology. Reflective-dialectical analysis, by juxtaposing Islamic normative values (Qur'anic interpretation, *maqashid syari'ah*) and local Wetu Telu practices in protecting the environment. The interpretation is carried out intertextually, connecting religious texts, Islamic philosophy, and community ecological practices.

## RESULTS AND DISCUSSION

### Moderation Form of Environmental Conservation of Islam in Telu Time

As mentioned in the previous section, the Bayan community is very obedient and faithful in carrying out their religious beliefs, especially the *patwa* of the traditional leaders, this can be seen when carrying out various traditional events where none of them do not participate in carrying out traditional rituals, so that it has an impact on their respect and submission to their ancestors. Whatever the traditional leaders order must be carried out properly, the order referred to here is bad behavior towards fellow humans or towards the surrounding environment, if

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<sup>9</sup> *The Respect and Guarding System Intended in the Wetu Telu Community is Known as Jagat Beleg and Jagat Kodeq. Both Must Be Balanced in the Cosmos. And Maintaining It by Building Trust in All of These Creatures.*, nd

they violate customary orders or religious teachings, they will be given sanctions or punishments both by the traditional leaders and the surrounding community, the lightest sanction is paying with one buffalo and so on, and the heaviest sanction is not being served in administrative matters, both customary and village administration, such as in marriage, ID cards and so on. So whoever is found cutting down a large tree, then the consequences that must be met are in the form of a customary fine. The prohibition of cutting down trees and destroying the surrounding natural environment is a hereditary tradition in the Bayan community. The Bayan community's belief in the power of nature is that nature is a cycle of life that maintains the sustainability of human development.

The birth of customary sanctions in Bayan is the amount of destruction done by humans to nature, so that it has an impact on the availability of natural resources such as water which is increasingly depleted. So through the determination of this sanction, it can minimize irresponsible human actions. The birth of the customary Pawang (aweq-aweq) is closely related to their beliefs, namely Wetu Telu, the Bayan community believes that if the three (Telu) are well maintained, life in the world will not be disturbed, but on the contrary if the "telu" is not balanced, then the life of this world will perish, hunger and poverty will occur everywhere because human life is determined by their perspective on this world and their behavior.

Public perception and several previous studies show that the wetu telu belief is an imperfect understanding of Islam so that religious teachings are only practiced three, but this is not the case as explained by several informants that the wetu telu referred to here is the pattern of life of the bayan community and the way the bayan community views the life of the natural world which is called in three terms mentanq, menteloq and mentioq, these three terms the wetu telu community interprets the life cycle of all creatures developing and metamorphosing with their respective natures. Then from the three development cycles, the broad meaning is taken in the term jagad cilik with the processes of mentanaq, menteloq and mentioq, then the life of the jagad beleq and the universe. From the three concepts of the

universe mentioned, to maintain its balance, it must be truly maintained by humans as the caliph or leader of this world so that the order of the natural world, the supernatural world and the universe run according to their respective natures. The Bayan community then sanctified this guarding with several traditional rituals as a form of guarding in the form of transcendent theology that is related to real life in the world.

The beliefs of the Bayan community have their own unique characteristics and are structured in the lives of the community. In this regard, the implications of the syncretic beliefs of the Bayan community have a positive impact on the sustainability of their lives, the syncretic theology that is believed to be a guideline for life as if a mandatory role model that must be embedded in those who adhere to Wetu Telu. The birth of various traditional events and rituals as a form of ancestral teachings that have long been a tradition, for example in the traditional Maulid ceremony, traditional Lebaran, all of which are arranged to ask for help and guidance from the Almighty (who regulates the universe). Every ritual ceremony that is carried out aims for many things, one of which is a form of gratitude to nature that can be utilized by humans and nature provides a source of human life. According to the Bayan community, without the availability of nature (ecology), human life in this world will become extinct and will bring disease. One form of protection for the Bayan community is by instilling beliefs through traditional ceremonies that are combined with the reading of the Bayan story. The content of the bayan tale contains the rules of nature and humans so that in life we must work together to care for each other.

As for the explanation of the rules and laws of wetu telu in teaching and preserving the surrounding environment by making written rules with the name of the traditional shaman of bayan. The contents of the aweq-aweq include if someone is found cutting down a tree, they will be fined one buffalo, one landslide of brown sugar, 4 coconuts and enough rice (usually one gantang of rice is issued).<sup>10</sup>This

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<sup>10</sup>This traditional shaman is the same as an aweq-aweq who regulates in the local scope and only in the surrounding community order, but if an outsider is found, it will have the same implications for the local community so that this rule applies to anyone who cuts down trees, not

custom of imposing fines has been in effect for a long time and for anyone who does not pay the fine, all forms of affairs and needs within the village will not be served and will be socially and administratively ostracized.

Because they are accustomed to living together and helping each other, when they commit a violation of customary law and then do not carry out customary atonement, they are excluded and receive customary services, even to the point of not being allowed to be involved in customary rituals such as not being allowed to participate in customary birthday celebrations, customary Eid celebrations and various other rituals.<sup>11</sup>

The awareness of the Bayan community on the importance of the environment is the most important part in continuing the life of the Bayan community, the reason is not only for the sake of custom but because most of the community depends on nature for their lives, especially forest conservation, the Bayan community cannot be separated from natural resources and also the abundant results. With the implementation of traditional shamans (aweq-aweq) in the form of very heavy fines, the Bayan customary forest is protected from irresponsible individuals. In addition to the implementation of aweq-aweq, the belief in supernatural objects that control the wilderness requires the Bayan community to perform various rituals to honor their ancestors in the forest, the form of respect is in the form of "sangghah" which is a place to put fruit.

Theological concepts in religion are related to the paradigm of human thinking in theology. As expressed by EB Tylor that religion is a belief in spiritual beings as a characteristic form of religion, whether small or large, ancient or modern, that belief is constructed on belief in the spirit, which thinks, acts, and feels like a

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only for those who adhere to the wetu telu belief but all people who are found cutting down trees and polluting clean water.

<sup>11</sup> *Aweq-Aweq Sai-Sai Rebang Lolon Kayuk, Fined One Buffalo Sugar One Loonsor Coconut 4 Grains of Rice One Quintal, As long as they do not pay the fine, their needs will not be served in the Customary Law. If there is a Clean Water Pollution, there is no Aweq-Aweq in Bangket Bayan Village, but if there is a Clean Water Problem, there is no Customary Shaman there in Kon Bangket Bayan, because the Clean Water is Protected in Concrete, even the Pendemaran cannot enter, so there is no Aweq-Aweq regarding the Clean Water Pollution.*(nd).



human person, believes in the power of a person who lives behind all objects.<sup>12</sup> In line with Islamic teachings about belief in the existence of nature that is true, not false. So as a sign of the existence of God who regulates the universe is also referred to as verses that are a source of learning and teachings for humans, one of the lessons that can be taken from observing the universe is harmony, balance, and order. So including this universe was created as true, not with play that implies nature is not in a state of chaos but orderly and beautiful, therefore the role of humans as in Islam teaches that humans involve themselves actively and positively in this life, namely as a caliph who is tasked with making this earth *kertaraharja* (ma'mur).<sup>13</sup>

Agus Comte also divided several patterns of human thinking, stating that society or cultural communities have unique ways of thinking. Auguste Comte has a theory about the development of human thinking. Comte mentioned three levels of human thinking, namely the theological level, the metaphysical level, and the positive level. This level is evolutionary in the sense that humans at the theological level because humans cannot yet think about the cause and effect of something so that what they must do is ask God to protect them from the cause of their worries. At the metaphysical level, humans think that there is a supernatural-metaphysical power outside themselves that can be asked for help to be kind to humans. For example, providing offerings as a way to prevent disasters that will befall humans. While at the positive level, humans have gained enough knowledge to know nature.<sup>14</sup>

The same thing was expressed by Seyyed Hussein Nasr, in his book entitled *Man And Nature: The Spiritual Crisis of Modern Man*. Nasr in his book offers a way to save life from the ecological crisis, namely with the firenialism model, namely humans must return to the concept of spirituality, nature must be seen as having

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<sup>12</sup> Daniel L. Pals, *Seven Theories of Religion*, (Yogyakarta: Qalam, Cetakan Ke 3, 2001), h. 36, n.d.

<sup>13</sup> Nurcholish Madjid, *Islam Doktrin Dan Peradaban, Sebuah Telaah Kritis Tentang Masalah Keimanan, Kemanusiaan, Dan Kemodernan*, (Jakarta: Yayasan Wakap Paramadina, Cetakan Ke Empat, 2000), h. 288-289, n.d.

<sup>14</sup> Dikutip Oleh H. M. Rasjidi, *Empat Kuliah Pada Perguruan Tinggi Islam* (Jakarta: Bulan Bintang, 1974), Hlm. 9-19., n.d.

spiritual elements. Modern Western society has treated nature as a prostitute without any obligations and responsibilities for it. Nature is seen as separate from God, nature stands alone and exists on its own.<sup>15</sup> Likewise, Seyyed Hussein Nasr discusses a lot about the relationship between the balance of nature and human life, Religion and the Order of Nature. In this book, Nasr sees that modern humans have separated Nature from God, and to restore nature that has been damaged, as a result of secular views and science and technology that are far from the values of religious spirituality.<sup>16</sup>

According to Nasr, this must be done by changing people's perspectives and attitudes towards nature, namely by functionalizing religious teachings and local wisdom.<sup>17</sup> Seyyed Hussein Nasr<sup>18</sup> which highlights the study of nature with an emphasis on the aspect of human peace with nature using his analytical knife using metaphysical philosophy, namely a philosophical thought that emphasizes or does not discard the transcendental values of nature and the entities in it. This study is also perennialism by raising wisdom in various early teachings such as Christianity, Hinduism, Islam, Buddhism, Confucianism, Tao and Sufism teachings. Seyyed's perennialist ideas are more emphasized to reconstruct the paradigm of modern science which he considers as a science that discards the transcendental values of nature.

In line with Nasr's thinking, Pritjof Capra, *The Web of Life*. In his writing,<sup>19</sup> The global crisis that the world is currently facing is the result of human perspective and human greed towards nature, whether greed due to poverty, stupidity or greed to

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<sup>15</sup> Seyyed Hussein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man*, p. 18, nd

<sup>16</sup> Muh. Zakaria, "Pelestarian Lingkungan Berbasis Teologi Islam Wetu Telu," *Ta'dib: Jurnal Pendidikan Islam dan Isu-Isu Sosial* 19, no. 2 (November 9, 2022): 78–92, accessed June 4, 2025, <https://jurnal.iaihnwpancor.ac.id/index.php/tadib/article/view/479>.

<sup>17</sup> Seyyed Hussein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man*, p. 18.

<sup>18</sup> Muh. Sya'rani and Muh. Zakaria, "Dinamika Dan Problematika Pendidikan Agama Masyarakat Minoritas Islam Wetu Telu Di Lombok Nusa Tenggara Barat," *Jurnal Penelitian Tarbawi* 4, no. 2 (September 19, 2019): 24–43, accessed June 4, 2025, <http://jurnal.iaihnwpancor.ac.id/index.php/tarbawi/article/view/234>.

<sup>19</sup> Fritjof Capra, *'The Web of Life'*. Fritjof Capra mentions scientific revolution figures such as Francis Bacon, Copernicus, Galileo, Descartes (d.1650 AD) and Newton (d.1725 AD) as the founders of a mechanistic and reductionist scientific worldview..

accumulate a lot of wealth. Likewise, the non-functioning of transcendental value devices in humans to be used as moral references in life. Furthermore, Capra said that the cause of the current global crisis can be traced to the world view of modern humans. The views and paradigms that have been applied so far are the mechanistic, linear world view of Descartes-Newtonian.<sup>20</sup>

That theology has a technical meaning about the knowledge of God, then theology has a broad meaning including systematic doctrine, ethics, spirituality, philosophy, and mysticism or called theology as the queen of sciences (Queen of Science). With this theological approach, researchers can see the model of theological knowledge of the Bayan community in detail which is called transcendent reality and nature produces a model of knowledge that we know as natural science, then with the model of theology that has implications for certain characters and goals can be seen. Where in this goal as a form of effort to build a more universal theology in this case concentrating on these transcendent categories.<sup>21</sup>

Humans and nature are seen as concerns in religious and theological studies, theology no longer focuses solely on God, but also focuses on nature and the ecological crisis that now threatens the natural world. It is no coincidence that liberation theology, which aims to improve the fate of humans, and ecological theology, which aims to improve the fate of the earth, both become important in theological circles. It is also no coincidence that there is a high interest in transcendence in both the humanitarian and ultimate senses among religious scholars. Related to this, religious and theological studies realize that both have important tasks in the process of transcendental knowledge.

Thus the position of the theological approach is very important in various discussions and about various studies related to human beliefs or in the community of society. As the worldview of this theology which tries to conceptualize universal

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<sup>20</sup> Ibid.

<sup>21</sup> Peter Connolly, *Aneka Pendekatan Dalam Studi Agama*, (Yogyakarta: LkiS, Cetakan 2, 2009), h. 315-318, n.d.

categories to meet the needs of the world. In relation to this, as emphasized in his writings by Frank Whaling in Peter Connolly, theology must be related to God or Transcendence, whether viewed mythologically, philosophically, or dogmatically. Furthermore, although it has many nuances, doctrine remains a significant element. Then in theology is an activity (second order activity) that arises from faith and interpretation of faith.<sup>22</sup>

From the explanation above, the researcher can conclude that by using a theological approach, one can see the form of belief built in Islam Wetu Telu and how to reflect it in daily life, especially those that are directly related to environmental conservation.

#### **a. Nature of Life in the world in Metu Telu**

In interpreting the life of wetu telu, the bayan community has its own philosophical concept where the concept has been covered in the name metu telu, namely believing in three life cycles where the cycles are called Mentanaq, Menteloq, and mentioq. From these three cycles, all living things reproduce with the process and structure of nature or their respective natures. For example, trees will grow or be born through growing from the ground and becoming large trees, this process is then believed that forests such as the woody plants in them have the right to live and humans are given the opportunity to maintain and protect them so that humans can benefit from the forest.

As explained the meaning of the natural life of the world in the series of Nyideqah turun ton customs, the purpose is to ask the Almighty to be given health and abundant harvest this year, the purpose of nyideqah. The second is menopat lepas sideqah, the way it is carried out is carried out in two places, one is under the big bunut tree, under near the annoyed stone on the left side of the bridge, then under dilekok bajo one with the aim of releasing all diseases called by the custom of siyusatus tunggal kinds of diseases so that they are free from the disease, so this topat is called topat lepas. after the event of carrying out the topat lepas, then

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<sup>22</sup> Ibid.

continue to the stage of other traditional ceremonies, namely sideqah turun ton. The order of implementation is the first is done nyideqah menopat has been completed, then the next stage when the harvest is complete, the next ritual is called ngaji pojok, intended in this ngaji pojok ritual as the aim of paying gratitude to the Almighty that it has been bestowed and bestowed through rice plants, plantations at that time of year. The final stage after paying gratitude then continues to the ngurisang, nyunatang ceremony, the last or peak traditional ritual is bekawin (marriage) the purpose is the same, namely only to preserve metu telu. So metu telu is the title of the gumi tradition, gumi tradition means in the Bayan language the purpose of the ritual is none other than to preserve metu telu (Mentanaq, mentelok, and menioq) so that it remains sustainable. The implication of the purpose of preservation is that it is strictly forbidden to damage nature such as cutting down trees because metu telu lives from water, if there is no water then it cannot live so that preserving the natural environment is very important, it is clear because it is strictly forbidden to cut down or damage anything that is there near the water source.

Related to the philosophy of mentioq, the author sees that there are extraordinary teachings on the treatment of nature, belief in the power of nature provides a positive spirit and soul for the Metu Telu community where in this case the creation of nature then the balance of human life becomes orderly and free from chaos and hunger. This belief then gave birth to several traditional rituals such as Buang Awu, Ngurisang, Molang-Maliq, Ngitangan and *Merariq*<sup>23</sup> Prophet's Birthday

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<sup>23</sup> "All of these traditional events are the closing events in one year of the Bayan traditional event ritual, but at this stage as a form of human relations between humans who have lived peacefully, harmoniously and happily. Buang Awu, Ngurisang, Molang-Maliq, Ngitangan are carried out when the child is just born until he is 7 years old as a manifestation that the child is introduced to the ancestors and nature so that later when he grows up he will not become a naughty child and damage nature. So that the child is devoted to both parents or becomes a pious child. In this ritual, all the child's affairs are also given such as giving a name, cutting hair and aqiqah for the child by cutting a goat or cow.," nd

(Customary Mouth),<sup>24</sup>Puteq Porridge and Abang Porridge.<sup>25</sup>High Eid (Idhul Fitri) and Eid Konteq (Idhul Adha)<sup>26</sup>

**First,** Mentanaq, there is a belief in this cycle where in the wetu telu belief living things depend on the birthing process as a form of multiplying offspring by giving birth to this process for living things occurs in all humans and some animals, so it can be eaten as a process of development and multiplying colonies and generations for living things. God has given human nature to reproduce by giving birth so there are no humans who go against the laws of nature and human nature in this world, so there are no humans who in the process of development lay eggs and are born from seeds.

From this Mentanaq theology in the belief of the bayan community then gives appreciation by performing rituals in pregnancy and human birth, as mentioned the bayan traditional ceremony is called the betian ritual starting from the first period to the end, the process of giving birth in the belief of the bayan community is inseparable from various pemaliq or beliefs that should not be done and what should be done during pregnancy. This pemaliq belief is intended to honor the prospective

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<sup>24</sup> "The Maulid is called by the Bayan community as a Syare'at ceremony and not a traditional event. But the implementation of the ritual is carried out in the Bayan Metu Telu traditional way, so then the Syare'at event is an event to commemorate the Prophet's Birthday or the birth of the Prophet Muhammad. Well, in that tradition, the name of the tradition is called Syere'at, this is then named Praja Mulud. As for what must be prepared at the time of the Mulud (Maulid), the first is making a bonfire. Second, pounding rice, third, looking for pennants, fourth, lowering the umbrella and many others. The fifth is called Praja Mulud. The sixth is called Majang Mulud. As for its implementation, it is carried out on the first and second days. Well, the purpose of the Maulid Syareat is to commemorate the birth of the Prophet Muhammad, while the traditional ceremony is intended to maintain the three or not apart from what is called Metu Telu (giving birth, laying eggs and growing). From these three Metu, what becomes The Series of Human Life Cycles in Nature and the Universe.," nd

<sup>25</sup> *This ceremony is carried out based on the Bayan Customary Calculation on the 8th of Sapar and the 10th of Muharram. The implementation procedure is usually carried out like Roah but is carried out separately, although sometimes in one place, namely at the Beleq Bayan Mosque. So that this year is given safety and kept away from danger. The goodness meant here is the form of birth, namely Wetu Telu. Humans are placed or born on this earth based on the nature and will of the Creator. However, there are several rules when the year or the accuracy of the date of Bubur Puteq and Bubur Abang when a child is born on that date, then it is affected by Pemaliq Toaq Lokak, meaning that the child who is born must be bathed and disembeq according to custom so that it is safe and kept away from danger and curses.*(nd).

<sup>26</sup> *As the name suggests, Eid is held after fasting. So, at this event, the Bayan community holds Eid twice, namely Eid Fitri and Eid Adat.*(nd).

baby and ancestors who are directly central to their relationship so that behavior must be maintained at that time, for example the pemaliq during pregnancy is not allowed to cut hair, kill animals either intentionally or intentionally, not allowed to cut trees or cut them down. In addition to the prohibitions that should not be done there are several rituals that must be done for example the seven-month ritual, Roah Syukur, tomorrow tangkel, in this ritual women and men are bathed with flower water and in the evening do dhikr with chickens that have been slaughtered by the family to be eaten together and should not be shared by others and it must be finished there should be no leftover chicken meat. The aim is to maintain the above-mentioned "metu", namely "menganq" the safety of a baby is the hope and pride of parents.

*Second*, Menteloq in the theology of the Bayan community about Menteloq is not much different from the concept of Mentanaq earlier but this process does not occur in human life but occurs in animals, why do animals in Metu Telu theology have the belief that the nature of animals that are wild and do not have hearts and minds make them low creatures and can be eaten by humans. In addition, the creation of animals as a form of depiction that humans are different from other creatures, humans have a purpose in life, namely to spread goodness for the sake of safety, not to cause damage to nature, then animals will continue to exist and humans will not have difficulty in terms of food and drink.

In the context of mentioq in metu telu there are three philosophies namely planting, maintaining and reaping, so when the rice planting process there must be a certain ritual before carrying out the lowong (initial planting) the aim is so that the planted seeds are not damaged and the harvest fails, then after that after the lowong the traditional ceremony is carried out again and finally the third time the rice produces its fruit from these three philosophies is then contextualized in human life in the form of good deeds will give birth to a good life too in this case the process of "planting", or human life provisions during his life must be obedient and submit to religious teachings, carry out orders or sharia (sareat) this is then reflected in various

traditional rituals of the maulid, lebaran, traditional events and other events, this reflects a person's attitude of faith in three things namely piety, resignation and sincerity. As expressed by Nurkholis Madjid in his book *Islam and Doctrine and Civilization*, he states that the qualities of piety, trust and sincerity with the awareness of God as the religious node, these qualities become the source of human behavior in interacting with fellow human beings.<sup>27</sup>

#### **b. The Nature of Life After the World**

In the belief of *metu telu*, it is interpreted as a symbol of brotherhood as mentioned in the previous section in the research data, it is stated that the brotherhood in question is Adam, Muhammad and Allah. The intention is that the purpose of humanity in this world cannot be separated from the three, to achieve the three concepts, humans will go through three realms, namely the womb, the realm after being born into the world or human life in this world, then the realm after death, namely the afterlife, then the goal of the three brotherhood relationships (Adam, Muhammad, and Allah) is achieved. As a form of belief that in carrying out the death ritual, it is seen that when humans die, they are tied and there is a rope on the feet symbolizing the relationship between humans and Adam, then the rope tied around the waist symbolizes Muhammad and finally the tie above the head symbolizes the relationship between creatures and the creator.

In addition, the *Wetu Telu* belief in religious teachings believes in three *sareats* that must be carried out, this reason is based on the teachings they received when the acceptance of Islamic law came. Among the three *sareats* are the *shahada* and prayer combined into one, fasting and *zakat* are also made into one final understanding of the *Hajj*. In this regard, the *Wetu Telu* community believes that the world and all its creatures are always related to the three, namely (*menteloq*, *mentanaq*, *mentioq*) or also about the unbreakable brotherhood, namely (Adam, Muhammad and Allah). Realization in life regarding the three things is interpreted in

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<sup>27</sup> *Nurcholish Madjid, Islam Doktrin Dan Peradaban. Opcit. h. 42, n.d.*



three forms, namely planting, maintaining and harvesting (beteletan, tejagak and panen) enjoying the results.

Every time someone dies kulunafsin zaiqatul mautl, the belief about death is certain, the Wetu Telu community believes that people who die only move to another world in this world because this world has two forms of nature, the first is humans and nature and the world of spirits, jinns and angels. So the person who dies is still with the living humans and their job is to guard nature for their living families, this is then believed to be a form of "pemaliq" belief where this pemaliq is a form of belief and syncretic imism with the way of proving it by making a "sanggrah" then giving offerings or offerings to the spirits of their ancestors or predecessors.

This belief is used as a form of appreciation and respect for their ancestors, but according to the statement of amaq lokaq waling Bumi that even though it is seen putting fruits or food in the sanggrah does not mean that we are second to the three (metu telu) but merely only carrying out the three and the goal is only to get closer to God the Creator. So the three have many forms so that their implementation varies, there are offerings in the sanggrah every day, there are also traditional events such as Eid and Maulid.

The relationship between religious teachings and customs in Wetu Telu cannot be separated, both in carrying it out as one unit, involvement in its implementation consists of God, Man and nature integrated in all behaviors and customary arrangements of the Wetu Telu community, seen in the ceremonies they carry out. For example, in the Buang Awu, Ngurisang, Molang-Maliq, Ngitanang and *Merariq* This traditional event is a salvation of the human generation and how nature gives blessings in the form of the child being kept away from danger during his childhood until he is an adult, then the role of God here is as a giver or who grants all the actions they do. From these relationships in metu telu then gave birth to various cultural or customary rituals as a form of preserving human life.

### **c. Beyond the World (Universe)**

As with the understanding of the natural world which is inseparable from metu telu (three things) as explained above, the Telu community also has a concept of the universe according to the concept of Al-Farabi wahdatul wujud that God created this world based on His will, God gives rays to this world so that this universe is created. The universe referred to in metu telu is the world of nature outside the world (ghaib) and outer space where various celestial bodies such as stars, moons and suns and other planets reside. Related to the concept of the universe, metu telu takes the philosophy of three beliefs that the world will be safe if these two worlds are also balanced. For example, talking about the outer world, if the moon does not come out at night, the world will be disturbed, likewise if the sun does not rise and causes continuous rain, the world will also be damaged.

So they provide a view of their beliefs that there are terms jagad cilik, jagad beleg and jagad raya. The three terms in interpreting nature are inseparable from the concept of metu telu (menteloq, mentanaq and mentioq), the balance of nature will continue as long as humans do not destroy and commit crimes in this world, the destruction of trees or forests in the world will affect the balance of the world's nature and other worlds, for example it will bring disasters, natural phenomena such as solar and lunar eclipses. The cause of changes in nature is caused by human actions so that in the belief of metu telu they try to maintain this nature from world destruction by carrying out various traditional rituals in addition to asking to be kept away from all diseases and so that human actions in this world are forgiven. The balance of the forest has an impact on the balance of human and animal life, that's the simple logic.

The same thing was expressed by Ahmad Abdusyakur in his writing entitled Islam and Culture that adherents of the Wetu Telu variant have a philosophy and outlook on life that are all based on or based on three things, for example in matters of legal sources, the Bayan Wetu Telu community refers to religion, custom and government, this then becomes the basic reference in determining the customary institutions that exist there with three versions, namely the first customary leader

institution, the assistant customary leader institution as the head of affairs who acts as an intermediary between custom and the village government, and the third penghulu institution, this position is only held by the kiyai.<sup>28</sup>

Maintaining the forest in the Bayan community is an important task because the forest in almost all places and regions has been cleared so that disasters and other natural events often occur. The belief of Metu Telu in its cosmological view reflects a very fantastic survival. Indeed, it cannot be seen from just one point of view but it is necessary to see it from various points of view so that the intent and purpose of the Metu Telu of the Bayan community can be clearly seen that the forest is a source of life that if its function is removed, human life will become extinct, even the universe.

## CONCLUSION

From the data presentation and data analysis that researchers obtained in the field, several conclusions can be drawn: First, that the name of the time telu is not associated with religious issues but rather that wetu which is actually metu telu is eaten as a form of bayan traditional culture aimed at preserving metu telu, namely menteloq, mentanaq and mentioq. Then with that belief, traditional events were born that were closely related to the preservation of the forest and the environment where they live. The three meanings have a philosophy that nature will not run without a relationship between humans and nature, the relationship between humans and other humans and the relationship between humans and God the creator, then in that philosophy the concept of nature was built in wetu telu with the terms jagad ciliq, jagad beleq and jagad raya. Second, the environmental conservation model in the Metu Telu belief believes that the forest is a source of life and must be truly protected, therefore a Bayan traditional shaman (customary forest aweq-aweq) was formed by imposing customary fines in the form of replacing felled

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<sup>28</sup> H. Ahmad Abd. Syakur, *Islam Dan Kebudayaan Akulturasi Nilai-Nilai Islam Dalam Budaya Sasak*, (Yogyakarta: Adab Pres UIN Sunan Kalijaga, Cet. I, 2006), h.122-123, n.d.

trees with livestock and agricultural products, in addition to preserving customary culture through cultural rituals on Islamic holy days.

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