

# Tauhid View Tuan Guru Umar Kelayu: Intellectual History Study of Lombok Theologian Central Figure

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**Abstract:** Tuan Guru Umar Kelayu (TGU) was one of the pioneers and a central figure born in the era of the teacher-teaching of the Sasak-Lombok community. The purpose of this study is to analyze the monotheistic view of TGU as the central figure of Lombok clerics in the study of intellectual history. The research method used is the historical method, which is a process of critically analyzing records and experiences or relics of the past. The results showed that TGU as a teacher early generation was born from a family that has a breed very strong with the Islamic Selaparang Kingdom by mastering religious knowledge broadly and deeply which was obtained from scholars in Lombok, the archipelago, and the world. The wisdom of TGU is reflected in the book of monotheism written at the age of  $\pm 25$  years, with the title *Manzarul Amrad*. The systematic thinking, perspective, and narrative style are unique in writing the book of monotheism that distinguishes it from other scholars. The monotheistic view of TGU has an impact on strengthening Islam, especially strengthening the faith of the Sasak-Islamic community. Instilling the spirit of jihad fi sabilillah, the Sasak people fought against the Balinese and Dutch rulers. TGU is involved in the dialectic of Islamic intellectuals through a network of teachers, friends, and students in Lombok, the archipelago, and even the Islamic world.

**Abstrak:** Tuan Guru Umar Kelayu (TGU) merupakan salah seorang perintis dan tokoh sentral kelahiran era ke-tuan guru-an masyarakat Sasak-Lombok. Tujuan penelitian menganalisis pandangan tauhid TGU sebagai tokoh sentral ulama Lombok dalam kajian sejarah intelektual. Metode penelitian yang digunakan metode sejarah, yaitu suatu proses menganalisis secara kritis rekaman dan pengalaman atau peninggalan masa lampau. Hasil penelitian menunjukkan TGU sebagai tuan guru generasi awal terlahir dari keluarga yang memiliki trah sangat kuat dengan Kerajaan Selaparang Islam dengan menguasai ilmu agama secara luas dan mendalam yang diperoleh dari para ulama di Lombok, Nusantara, dan dunia. Kealiman TGU tercermin dari kitab tauhid ditulis pada usia  $\pm 25$  tahun, dengan judul *Manzarul Amrad*. Sistematika berpikir, cara pandang, dan gaya narasi merupakan keunikan dalam menulis kitab tauhid yang membedakannya dengan ulama-ulama lain. Pandangan tauhid TGU berdampak terhadap penguatan keislaman terutama peneguhan akidah masyarakat Islam-Sasak. Menanamkan semangat jihad fi sabilillah rakyat Sasak melakukan perlawanan pada penguasa Bali dan Belanda. TGU terlibat dalam dialektika intelektual keislaman melalui jaringan guru, sahabat, dan murid di Lombok, Nusantara, bahkan dunia Islam.

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## INTRODUCTION

One of the most famous Lombok clerics in the early 19th century named Tuan Guru Umar Kelayu (TGU) was born from a breed directly related to the Islamic Selaparang Kingdom. Religious knowledge is obtained from scholars in Lombok, the ar-

chipelago, and the world. TGU was well known in his day, both among religious leaders, society, customs, and authorities in Lombok at that time.

In the context of the history of Islam in Lombok, the period of TGU is the early period of the era of the master of teachers, both as a pioneer and a central figure. TGU left for the holy land of Makkah for the first time at the age of ±14 years via Labuhan Haji using a sailboat (TGH. Bahauddin, Personal Communication, June 6, 2015). While in Makkah, he studied *halaqah* at the Grand Mosque. He studied religion with Sheikh Musthofa bin Muhammad al-Afifi, one of the hadith scholars, a teacher of the archipelago scholars of the 19th century AD, Sheikh Abdul Karim Daghestan and Sheikh Muhammad Zainuddin as-Sumbawi (from Sumbawa). In addition, he studied Sufism from the great scholars in the city of Madinah.

After studying religion in Makkah and Madinah, TGU returned to Lombok to practice the knowledge he had acquired. During ±8 years of living in Lombok, he conducted various study activities, such as opening studies *halaqah* in Kelayu (East Lombok) where he lived, giving studies to the people of Central Lombok and West Lombok. He also facilitated the construction of places of worship, such as mosques to strengthen the beliefs (monotheism) of the people of Lombok at that time their religious understanding was still weak and shackled by ignorance, due to the strong influence of Hinduism as the ruling religion of Bali for decades.

Before the presence of TGU in the heart of community life Sasak-Lombok, people have had contact with people outside Lombok, like Indonesia, Java, Bali, Makassar and Sumbawa. Lombok became a strategic, crowded maritime crossing district and its existence has been mentioned since the 14th century in the *Negarakertagama* manuscript reads: "*Lōmbōq Mirah Sasak Adi*" (Muljana, 2011, p. 346, Riana, 2009, p. 101). The expression confirms that Lombok is divided into two regions, namely Lombok Mirāh related to the region of West Lombok, and Sāsāk Adi related to the region of East Lombok (Zuchdi, et al., 201, p. 4, Salam, 1992, p. 5).

The process of entry and development of Islam in Lombok is inseparable from trade contacts between Muslim traders with the archipelago kingdoms from the 13th to the 18th century, even with Europe, such as 16th century Portuguese scholars visiting the village of Lombok on the east coast (van der Kraan, 2009, pp. 305). The relationship is not just a trade relationship, but more than that, it is a

family relationship. This relationship gave birth to various titles and genealogies in the social life of the Sasak people by associating themselves with the area, as some people use the titles of *sri*, *ratu*, *datu*, and *raden*. In addition, the Sasak-Lombok community also inherited various traditions and material as a result of the acculturation of the relationship. Traditional forms inherited among others Sasak-Lombok has a tradition *behikayat*, *bewacan*, script writing language Kawi, Arabic-Malay, etc., while the inheritance of material, such as *banda aceh*, *songket*, *cereret*, *keris*, *tombak*, and others.

The dynamics of the development of Islam in Lombok is also colored by the influence of Hindu-Balinese teachings brought by its people during the migration at the beginning of the 17th century. The Balinese of Karangasem crossed the Lombok Strait, established a number of settlements, and formed political power over West Lombok (van der Kraan, 2009, p. 5). On the other hand, the Sasak-Lombok community still adheres to animism, so the spread of Islamic teachings is done gradually. This dissemination was done by missionaries from among the followers of esoteric Islam (Islam Sufi).

Effects of the spread of Islam made by the missionaries non-Java and Java through kedatuan (government) in Lombok, one of the Selaparang Kingdom. This period is known as the Selaparang-Islamic kingdom. The territory of the Selaparang-Islamic kingdom to Sumbawa, this was strengthened in 1648, the son of the Selaparang-Lombok ruler Ammasa Pamayan became the ruler of Sumbawa (Cumming, 2010, p. 70). The system of government is based on the joints of Islamic teachings, and the unity of ulama and umara 'builds the government. One of the scholars named Kyai Nurul Huda or better known as Penghulu Nurul Huda or Dato' Uda became the *qadi* (chief or great advisor) of the government in the socio-religious field. Penghulu Nurul Huda has a descendant named Kyai Retane. Kyai Retane married Hj. Siti Aminah has seven children, consisting of three boys and four girls, one of the three boys is TGU.

Since the signing of the Bongaya Agreement by the Makassar kingdom and the VOC on November 17, 1667, it has had an impact on the development of the Selaparang-Islamic kingdom, especially the economic or trade, maritime sectors, and in addition to intergovernmental conflicts once conquered by the Makassar kingdom and internal (family) conflicts, such as the assassination of the Karaeng Jarannika, Karaeng Bontokeke, and Karaeng Bontolangkasaq in Lombok in 1700 (Cumming, 2010, p. 70). The system of government

of the Selaparang-Islamic kingdom in Lombok became chaotic, many royal chiefs fled in search of new areas in various regions of Lombok, and some went to the holy land of Makkah. The presence of TGU in the midst of the syncretic understanding of the Sasak-Lombok community, to organize the mindset, behavior, actions, and monotheism of the community through da'wah done gently in order to strengthen the understanding of religion, especially the monotheism of the Sasak-Lombok community so as not to get lost old understanding and influence of Hindu-Balinese teachings.

This study reveals the thoughts of TGU on Islamic monotheism in the context of intellectual history. Some previous studies reveal about monotheism and the thinking of scholars, such as Adi Fadli (2015). His study on the monotheistic thinking of TGU but did not reveal the historical side of Tuan Guru Umar Kelayu's thinking; Husnel Anwar Matondang (2015) highlights the thought of Al-'Izz Ibn 'Abd As-Salam faith and Islam which talks about Islam and faith, but does not explain the level of understanding of monotheism to understand Islamic monotheism (such as social, cultural, and political factors which affects the acceptance of Islam as a monotheistic religion); Ichsan Wibowo Saputro (2016) explains the concept of monotheism of Abdul Karim Amrullah and its implications for the purpose of Islamic education. This study focuses on the purpose of Islamic education but does not describe the strategy of Islamic education with the existing social system in society, and Youpi Rahmat Taher (2017) highlights the concept of monotheism of Shaykh Nawawi Al-Bantani.

Some of these studies show that the topic of monotheism written by scholars is interesting and urgent to discuss. However, none of the studies above discuss the concept of monotheism in the historical context of the ulama, the factors that influenced the birth of the ulama's thoughts, and the situation faced by the ulama in society. This study is interesting and urgent because it deals with one's thoughts and scholars in the field of monotheism and dealing with different social situations in Islamic studies. Tawhid plays an important role in shaping the personality of a person or society in an open and liberal informational era. The next important thing is to present the monotheistic view of a famous cleric who was born from the setting socio-cultural of his community, with a pattern of description that is closely related to the daily life of the Lombok people to be contextualized in the social and religious life of the present era.

## METHOD

The method used in this study is historical research. The method of historical research commonly called the historical method can be interpreted as a process of critically analyzing records and experiences of the past (Gottschlak, 1985, p. 32). Research is done carefully on the subject to find data or facts in order to produce a new product, solve a problem, even to support or reject a theory, or as a way of knowing history (Sjamsuddin, 2007, p. 14). The implementation of this research takes steps as has been standardized in the historical method which includes: four stages of activities, that is: heuristics, criticism, interpretation and synthesis (historiography).

The approach and data analysis in this study uses text studies. Text study is basically data analysis that examines the text in depth both regarding the content and meaning as well as the structure and discourse. According to Lockyer in Given, the intended text is not only in the form of written narration taken from print media, electronic media, speech texts, but also extends to architecture, clothing models, even household furniture, offices, restaurants and facilities in public spaces (Given, 2008, p. 865). Anything that can be interpreted is treated as texts. The reviewer of the texts focuses on how the text is constructed, how the meaning is produced, and what the essential of the meaning.

## BIOGRAPHY OF TUAN GURU UMAR KELAYU

TGU or popularly called Dato 'Umar was born around 1208 H /1789 AD, in Kelayu Village, Selong District, East Lombok Regency, West Nusa Tenggara, from the couple Kyai Retane alias Sheikh Abdullah and Hj. Siti Aminah. Both his parents are more familiarly called *Pu' Rais mame* (male) and *Pu' Rais nine* (female), in the socio-religious context of his ancestors were known to be 'alim and obedient to the Islamic Shari'ah, as well as people who are generous or generous to others.

TGU belongs to the lineage of the blue blood of the kingdom of Selaparang, coming from the descendants of the Supreme Chief of the Kingdom of Selaparang, namely Kyai Nurul Huda. Kyai Nurul Huda was a descendant of Penghulu Agung Selaparang, the elder brother of Raja Selaparang in the times of collapse. Kyai Nurul Huda or familiarly called Dato' Uda by the Kelayu community is the only son of the Chief of the Selaparang Kingdom who fled from the kingdom around 1678 to a forest area overgrown with trees jewet (trees kelayu), so

this place was later called Kelayu Village.

At the age of the children learned to read the Qur'an to his father Kyai Retane or Sheikh Abdullah, then to Haji Muhammad Yasin who also came from Kelayu Village. After a great he studied run at Tuan Guru Haji Mustafa Sekarbela to learn *nahwu* and the Tuan Guru Haji Muhammad Amin suffix to learn the science of interpretation, *qawaid*, and *nahwu*. Entering adulthood, TGU went to the holy land of Makkah, departing from Labuhan Haji using a sailboat. While in Makkah, he studied *halaqah* in the Grand Mosque, and lived for 10 years, his teacher was Sheikh Musthofa Bin Muhammad Al-Affi, one of the hadith scholars, a teacher of the archipelago scholars in the 19th century, Sheikh Abdul Karim Daghestan and Sheikh Muhammad Zainuddin as-Sumbawi (from Sumbawa), his teacher was the great scholars of the archipelago, while Sufism (Sufi) he studied with the great scholars in the city of Madinah for 5 years.

During his life, TGU went to Makkah and Madinah several times and always lived for more than 5 years. First departed when he was around 14 years old, settled to study for 15 years and returned to Lombok at the age of 29 years. After returning from studying religion in the holy lands of Makkah and Madinah, he began to open studies *halaqah* such as in the Grand Mosque on the terrace of his house *Bawaq Sabo Gubuk Tengah* Kelayu Village, in a short time, the name of Tuan Guru Umar spread widely throughout Lombok, so many of his students came from various villages, both from East Lombok, Central Lombok, and West Lombok. TGU also preached at several places in Mataram, such as Karang Kelok. The target of his preaching was the Sasak people who did not fully understand Islam and the Balinese people who were Hindus.

TGU is a Sunni scholar, his studies are focused on the *fiqh* of the Imam Syafi'i school. One of the books of jurisprudence taught at that time was *Fathul Qorib*, and TGU also wrote poems and *nadzom*, a kind of book Barzanji containing praises to the prophet, *tabi'it tabi'in*, and the book of *burdah* in the form of a collection of prayers and prayers. In addition to *burdah*, until the end of his life only found two books written, namely the book *usuluddin Manzarul Amrat* written in 1295 H, this book explains the concepts of God, in the Asy'ariyah stream, in which there is an explanation of the nature twenty traits. However, if the book is carefully observed, it quotes the writings of Sheikh Zainuddin Sumbawa from the Book of *Sirajul Huda* which is a sermon from *Umm al-Barahin* by Imam Sanusi, then *Lu'lu'il Masyhur* was written in 1342 H, this

book explains the history of Rasulullah Saw, and rewritten by Muh. Jamal bin Muhammad Amir in 1348 H. Both of these books have been printed in Mulia Surabaya printing in 1369H/1949 M.

## THE TAWHEED VIEW OF TUAN GURU UMAR KELAYU

Tuan Guru Umar Kelayu's view of monotheism was strongly influenced by the development of Islam in Lombok. This view emphasizes on the fundamental things, namely the creator and created beings. Humans as creatures created by Allah SWT are obliged to know the attributes of Allah SWT, by understanding these characteristics humans know where the origins of their existence come from. This emphasis was made by TGU on the Sasak-Lombok community at that time. The reason is the socio-cultural situation and condition of the community which is still very thick with the influence of old beliefs (such as animism, syncretism) that can lead people to shirk and disbelief.

The emphasis on monotheism carried out by TGU at that time was a manifestation of the socio-cultural situation and condition of the Sasak-Lombok people who were struggling against Balinese and colonial rule. His views led TGU to become one of the main figures who inspired the resistance of the Sasak people. The ideology of the struggle was initiated while interacting with the congregation who studied religious knowledge, performed the pilgrimage, and great scholars from the archipelago in Makkah.

The word "tauhid" comes from the Arabic tawhid which means to unite. Tawhid is to believe that Allah SWT is one and has no partners with Him. This testimony is formulated in the sentence of creed *La ilaha illa Allah* (there is no god but Allah). It is called the science of monotheism because the most important subject of study is establishing the oneness (*wahdah*) of Allah in His substance and accepting worship from His creatures, believing that He is the place to return, and the only goal. This belief became the main purpose of the sending of all prophets and apostles.

Ibn Khaldun (tt., p. 458) states that "the science of monotheism contains reasons from the creed of faith with aqliyah arguments and reasons which constitute a rejection of the heretical group which in the field of creed has deviated from the Salaf and Ahlus schools of thought. sunnah". M. Thalib Tahir Abdul Muin (tt., p. 1) explains "tawhid is a science that investigates and discusses matters that are obligatory, impossible and jaiz for Allah and for all His Rasul; also explores the arguments

that may be compatible with the mind as a tool to prove the existence of a substance that embodies". The science of monotheism in Islamic literature is often referred to as the science of *ma'rifat*, the science of *aqā'id* (creed), and the science of *kalam* (Purba and Salamuddin, 2016, pp. 4-5).

The view of Abdul Karim Amrullah "God does not consist of various elements, because if so, He can be divided into small parts or touched by one of the five senses and thus cannot be the One Supreme". He also added, Allah is Almighty in His Essence, Himself, His attributes, His actions, His rights and of course One with divine attributes. Allah is the only one who has the right to prohibit or recommend all *syar'i* affairs (Saputro, 2016, p. 267). Shaykh Nawawi al-Bantani is of the view that the attributes that are obligatory on Allah are 20 attributes as well as the impossible attributes (something whose existence is impossible and cannot be accepted by reason) numbered 20. In addition to the 20 obligatory and 20 impossible attributes of Allah, there are attributes *Jaiz* is something that may or may not happen, such as sending the apostles, rewarding those who obey and giving someone a child. Allah has the right to create good and evil for a person, Islam and disbelief, or intelligence and stupidity. Whatever Allah does, such as rewarding those who obey Him and tormenting everyone who disobeys Him, is justice. Because Allah is the One who can provide benefits and disadvantages (Taher, 2017, pp. 66-67).

Based on the characteristics that are obligatory for Allah, they are divided into 4 parts, namely the nature of *nafsiyah*, the nature of *salbiyah*, the nature of *ma'ani* and the nature of *ma'nawiyah*. The nature of *nafsiyah* is the attribute of Allah that shows His essence and is not an additional attribute that is in Him. This attribute is only one, namely *al-Manifest*. The nature of *salbiyah* comes from the word *salab*, namely erasure because each of these attributes removes from Allah what is inappropriate with Him. There are five characteristics that are the core of the nature of *salbiyah*, namely, *al-qidam*, *al-baqa'*, *al-mukhalafah li al-hawadits*, *qiyamuhu bi nafsihi*, and *al-wahdaniyah*. Personality *ma'ani* traits is mandatory for Allah can be described by the human mind and can convince others because the truth can be proven by the five senses. There are six which are the essence of nature *ma'ani* namely, *al-qudrah*, *al-irodah*, *al-'ilmu*, *al-hayat*, *al-sama'*, *al-bashar*, and *al-kalam*. Nature *ma'nawiyah* there are seven that is always in charge, always willing, always know, always alive, always listening, always look, and always spoke. The opposite of each of these

traits is always weak, always hateful, always stupid, always dead, always deaf, always blind, and always mute (Taher, 2017, pp. 66-67).

According to Maturidi, human actions are actually manifested by humans themselves, even though the will to do it is God's will, but the act is not God's action. Even though it is God who creates power in humans, the created actions are obtained by humans with an effective role on the part of humans, namely by using that power humans can also not use the power created by God, so they do not get deeds (Dahlan, 1987, p. 110). Humans are free to choose to do an action or not to get an action; in freedom of choice lies the reward or punishment (Purba and Salamuddin, 2016, p. 191).

Izzuddin ibn 'Abdissalâm (577-660 H) explained faith and Islam outward or about and inner teachings, or about the teachings of nature and the Shari'a understood as a single teaching. Faith and Islam are placed as a core part of the building of Islamic theology which is based on the Qur'an and Sunnah. Faith is an inner teaching that has fruit and benefits, namely Islam, which is expressed in outward teachings. Therefore, good faith certainly produces good deeds. The perfection of the teaching building is manifested in *ihsân*, namely an integration and perfection in the application of outer and inner teachings or the teachings of the Shari'a and the essence or teachings of faith and Islam (Matondang, 2015, p. 78). The series of faith includes faith *tasdiq* in the heart, pledged verbally, and proven by deeds. A person who truly believes and speaks verbally and deeds, then that is actually a believer (Muin, 1981, p. 126). Faith is not just a word that comes out of the lips and tongue or just a kind of belief in the heart, but faith which is actually an *aqidah* or belief that fills the entire contents of one's conscience, from which traces or impressions will emerge.

TGU describes the issue of monotheism and the science of monotheism so that the Sasak-Lombok community in particular, and the wider community in general know and understand human existence and the origin of human creation. The knowledge, understanding, and strengthening of monotheism of the Sasak-Lombok people are outlined in his book entitled *Manzharul Amrad* written in 1295 H/1858 AD (Kelayu, 1949). TGU took the middle way in thinking and understanding *i'tikad*. At least, his thinking is in a position of balance, it is possible not to be trapped in the understanding of the cult of reason (*ratio*) as the *mu'tazilah* understanding, or subject to the concept of total surrender as the *jabariyah* understanding.

TGU supports the views of scholars Sunni previous, because the socio-cultural conditions of the Sasak-Lombok people who have knowledge of monotheism are still weak, moreover they do not know and understand Islam comprehensively. Support for the views of these scholars, for example the views of Abu Hasan al-Asy'ari (d. 324 H) (Hanafi 2003:104-7) and Imam Abu Mansur al-Mathuridi (d. 333 H) in the belief of 50 *aqaid*. TGU stated that humans must know the fifty *aqaid* that must be carried out (Kelayu, 1949, pp. 3- 4).

TGU explained the basic principles of the faith of a believer, whether male or female, namely his obligation to know 50 *aqaid*. Knowledge and understanding of this basic faith become absolute for someone by knowing the arguments *ijmali* or *tafsili*. Creed 50 this is divided into two, namely creed *ilahiyyah* and *nubuwwiyah* belief, comprising 41 faiths divine and 9 creed *nubuwwiyah*.

TGU stated that the essence of *aqidah* is faith (belief). Faith is *tashdiq bil qalbi* (justifying something in the heart), which means confirming with the heart whatever Allah has said in the Qur'an and confirming what the Prophet Muhammad SAW said through his hadith. According to Tuan Guru Umar, people who believe in the Prophet Muhammad with the main teachings he brought are considered a believer, but he only has inner faith (hidden faith) namely faith in the sight of Allah, if he dies, then in the hereafter he will become a resident Paradise. As for *iqrar bil lisan* (acknowledgment) it is not the essence of faith, because hypocrites profess faith with their tongues. The explanation of *iqrar bil oral* in the view of TGU is only a condition for the implementation of Islamic law on a person. People who have *tasdiq bil qalbi* and *iqrar bil lisan*, namely by saying two sentences of the shahada, then that person has an inner faith and an outer faith, namely faith in the knowledge of Allah and faith in the knowledge of humans.

To be perfect in one's creed and the Sasak-Lombok community, TGU requires the practice of faith by doing all the commands of Allah and His Rasul and leaving in totality anything that is forbidden by Allah and His Rasul. However, a person who does not practice religious law is still considered a believer as long as he justifies with his heart the laws of the law. Referring to the principle of the faith of a believer, namely believing in Allah SWT, it is indicated in the Qur'an ar-Rum verse 30 that the presence of Allah is in every human being, so that every human being must be able to feel the presence of God, by knowing the creation of His attributes his nature (Kelayu, 1949, p. 4).

TGU emphasized the monotheism and creed of the Sasak-Lombok people due to the many deviations committed by the Sasak people, such as drinking, gambling, chicken grafting, and others as a result of the influence of Hindu-Balinese power in Lombok. This view of monotheism and creed was strengthened by TGU by not distinguishing the meaning of obligatory in the perspective of monotheism and *fiqh*. Both have the same purpose, namely a servant will get a reward if he knows and believes in the existence of Allah SWT. Both with the argument *ijmali* and the argument *tafsili*, on the other hand will get sin and torment for those who do not know or believe in the existence of Allah SWT.

TGU views that the religious understanding of the Sasak people is very important to be straightened out and enforced starting from the aspect of *aqidah* (*tawhid*). This view was based on the fact that the Islamic practice of the Sasak people at that time was still thick with local traditions inherited from their ancestors and the strong influence of Hindu-Balinese traditions and rituals as the ruling religion of Lombok. The pattern of views or monotheistic thoughts of TGU, besides being influenced by internal factors of the condition of the Sasak-Islamic community in Lombok, was also influenced by external factors, the dynamics of thought and dialectic of Islamic notions that developed in the Middle East (Arabic Peninsula) at that time. These two factors form the unique but effective way of thinking or pattern of monotheistic thought of TGU to strengthen the faith of the Sasak people.

#### THE ATTRIBUTES OF ALLAH AND HIS RASUL

TGU argues that all the attributes for Allah and His Rasul are grouped into fifty (50) attributes. The details are twenty obligatory attributes of Allah, twenty of His impossible attributes, and one attribute of His *jaiz*; four obligatory attributes for the apostle, four impossible attributes for him, and one *jaiz* attribute for him.

The details of the 50 attributes are as follows: the twenty obligatory attributes of Allah are *wujud* (exist), *qidam* (ready, no type of beginning), *baqa'* (eternal), *mukhalafah li al-hawadits* (different from His creatures), *qiyamuhu bi nafsihi* (standing alone), *wahdaniyah* (one), *qudrah* (power), *iradah* (will), *'ilm* (knowledge), *hayah* (life), *sama'* (hearing), *basar* (sight), *kalam* (speaking), *qadiran* (state of God Almighty), *muridan* (state of God who wills), *'aliman* (state of God who knows), *hayyan* (state of God who lives), *sami'an* (state of

God who hears), *basiran* (state of God who sees ), and *mutakalliman* (the state of the speaking God) (Fadli, 2010, p. 121).

Whereas the twenty impossible attributes of Allah are 'adam (none), *hudus* (new), *fana'* (perishable) *mumasalah li al-hawadits* (same as His creatures), *ihdiyaju li ghairihi* (needing others), *ta'adud* (multiple/many), 'ajz (weak), *karahah* (forced), *jahl* (stupid), *maut* (dead), *samam* (deaf), *umy* (blind), *khars/bukm* (dumb), *ajizan* (weak state of Allah), *mukrihan* (God's forced state), *jahilan* (God's ignorant state), *mayyitan* (God's dead state), *asamm* (God's deaf state), *a'ma* (God's dumb state), *akhras/abkam* (God's state who does not speak). One attribute of God's *jaiz is fi'lu kulli mumkinin au tarkuhu*, meaning to allow God to do something and it is also possible not to do it.

The four obligatory attributes for the Rasul of Allah, namely His Rasul are *sidiq* (honest), *amanah* (responsible), *tabligh* (delivering), and *fatanah* (intelligent). The four attributes of *mustahil* are *kizib* (lie), *khiyanah* (deny), *kitmah* (hide), and *bala-dah* (fool). One of the characteristics of *jaiz* is *i'rad al-basyariyyah*, that is, they are also human. He further explained that the twenty obligatory attributes of Allah are divided into four attributes, namely: first, the nature of *nafsiyah*, also called the attribute of *atiyah* and that which is included in this attribute is form; second, the nature of *salbiyah* (negative nature), namely from the nature of *qidam* to *wahdaniyah*; third, the nature of *ma'ani* (positive nature), namely from *qudrat* to *kalam*; and fourth, the nature of *ma'nawiyah*, namely from *qadiran* to *mutakalliman*.

TGU gave the term 'Law of Reason' for three things that must be known rationally in learning monotheism, namely *wajib*, *mustahil* and *jaiz*. He wrote the three laws of reason, namely *wajib*, *mustahil*, and *jaiz*. The term 'law of reason' or the law of logic used by TGU is similar to the term used by Muhammad Abduh (1849-10-5 AD) that the law is *wajib*, *mustahil*, and *jaiz* for Allah and His messenger is the law of reason (Abduh, 1996, p. 19).

The Context of the Law of Reason, TGU asserted that the understanding of the *wajib*, *mustahil*, and *jaiz* is the logic of common sense that must be accepted by the intellect. That is, the understanding of the three natures of Allah SWT, this is a unit of logic that exists in a healthy mind. Although it also requires affirmative arguments in a particular context to add conviction. For example, the incident of Prophet Ibrahim's question to Allah SWT when he was tested for his faith and obedience in carrying out Allah's commands.

TGU defines monotheism as something that must exist in the mind, and it is impossible not to exist. Impossible is something that does not seem to mind. The nature of *jaiz* is in two possibilities: between there is and there is not, in a sense, it can be there and it can be not there. The nature of this *jaiz* is also termed by him with the name should (Kelayu, 1949, p. 6). TGU explained that every form of nature (whether it is obligatory, impossible, and *jaiz*) for Allah and His Rasul is divided into two parts, namely *daruri* and *nazari*. *Daruri* is something that does not require certain thinking or analysis *maa la yah taja lil tafkir*; while *nazari* is the opposite, which is something that requires observation or thought *maa yah taja lil tafkir*. One of the examples in the nature of *jais nazari*, for example, will people who are obedient to Allah be tortured and rewarded for those who commit immorality? The analysis is that it is something that is impossible according to the *syara'*, but it may happen according to reason.

The obligation to know the fifty attributes of Allah and His Rasul still leaves a problem. Every Muslim should know that each of the fifty attributes is accompanied by propositions and/arguments, both universal (*ijmali*) and partial/detail (*tafsili*). Then what is the law for Muslims who only *taqlid* in that regard? The meaning of *taklid* in this case is when a Muslim who knows the fifty attributes of Allah and His Rasul but is ignorant of the evidence of *ijmali* and His *tafsili*. Answering the above, some scholars differed, Imam Sanusi (d. 895 H/1489 AD) initially forbade and disbelieved the person *bertaklid*, as well as Ibn Arabi (1165-1240 AD) (Azra, 2005, pp. 66 -68) who explains this at length in his book *Syarh al-Kubra*. However, he later withdrew his opinion and allowed, also not to disbelieve the *taqlid* people (Kelayu, 1949, pp. 2-4).

A simple presentation accompanied by clear arguments is a characteristic of TGU in explaining a problem, so that people who read his writings do not have to strain their brains to understand it. In other words, the language of the book is precise and precise (*jami' mani'*). About the attributes of God, both *wajib*, *mustahil*, and *jaiz* are explained simply. This is different from other scholars who provide explanations and raise differences of opinion among scholars on each discussion of nature and are also accompanied by *aqli* and *naqli* arguments. The difference in the way this discussion is more due to the difference in the object of the intended society. TGU preferred readers who were still in public and social culture at that time, although he did not limit himself to the objects of the general

public.

TGU's explanation of the attributes of Allah and His Rasul above is the same as the explanation of the Ash'ari group, who acknowledge that all the attributes of Allah are in accordance with the essence of Allah Himself and not at all the same as the nature of His creatures. In the sense that God sees, but seeing Him God is not the same as seeing His creatures. Likewise with the other attributes of God which are completely different from the attributes of His creatures.

### ISLAM AND FAITH

TGU in explaining the problem of Islam, chose a more applicable definition, as the definition of *taqwa*, which is to carry out all the commands of Allah and stay away from all of His prohibitions. He wrote the meaning of Islam, namely: following the law of God Almighty outwardly. TGU explained the five pillars of Islam, first, the creed of Allah; second, establishing the five daily prayers; third, giving zakat that has been obligatory; fourth, the fast of Ramadan; and fifthly, going on pilgrimage to the House by the person whose authority to him walks.

The five pillars mentioned above, are clearly mentioned in each of the pillars, which will not raise questions for the general public. For example, TGU mentioned the second pillar of Islam, which is to establish five daily prayers. He uses the term establishing instead of working, which is more likely to be understood as merely carrying out an obligation, not to the point of making that obligation as a necessity as the understanding of the meaning of establishing.

As for the term prayer used more is the use of language that is familiar in the ears of the people at that time and even today, the term prayer to indicate the meaning of prayer is still used in some places. He also further specified the prayer by giving an explanatory word, namely the five daily prayers; Shubuh, Zuhur, Ashar, Maghrib and Isha', as when mentioning the fast that continues with Ramadan and so on.

TGU defined faith as a belief in everything brought by the Prophet Muhammad SAW. He mentioned the six pillars, namely believing in God, His angels, His book, His Rasul, the Day of Judgment, and His good and bad destiny. Then do not stop there, but question the way or method of believing with all these forms of faith? He wanted to give a simple and applicative understanding to the community in the matter of faith (Kelayu, 1949).

*Syhadatain* is the sentence *La ila haillallah Muhammad Rasulullah* is the peak of the gathering

of all forms of faith and Islam. The sentence is placed in the highest position before the other pillars of Islam. According to TGU, the meaning of aqid is by the meaning of the sentence *La ila hailallah Muhammad Rasulullah*. About the truth of the hereafter, namely about the resurrection in the hereafter, about the field of *Mahsyar*, about *sirat*, about the torment of the grave, about *Munkar* and *Nakir*, about the scales and about the intercession of the Prophet Muhammad SAW, about seeing Allah and so on. This explanation is in line with the understanding adopted by the Asy'ariyah (Kelayu, 1949, pp. 67-78).

The whole discussion of monotheism above on the one hand is very necessary for the Sasak people at that time who lived in the *Wetu Telu* Islamic tradition even today, because it is the basic and main thing in religion. This issue is not limited to mere knowledge as Ibn Taymiyyah's criticism (661-727 H/1262-1326 AD) that the orientation of monotheism is actually how to submit to the will of God that has been revealed and not through intellectual analysis of things beyond the ability of reason. The faith of Muslims is not just words that come out of the lips and tongue or just a kind of belief in the heart, but the real faith is a belief or belief that fills the entire content of conscience, from there will appear traces or effects, as the appearance of light highlighted by the sun and as the fragrant aroma of roses spread (Sabiq, 1992, p. 123).

### HUMAN ACTIONS AND GOD'S PROVISIONS

TGU is in line with the views and thoughts of the *Sunni Ahlussunnah wal Jamaah*. Our relationship as human beings is direct to God, without intermediaries who or what, because only God is the place to ask. Associating partners with God is the greatest sin that cannot be forgiven, if one does not truly repent to God with *nasuha* repentance, or sincere repentance. Straightening the examples of worship demands an example or that which is commanded by the Prophet Muhammad SAW. The worship is that there must be an order from Allah, examples and the order of Rasulullah Saw. Worship is not allowed if it is only ordered by someone.

There are two issues that are revealed simply and discussed in this issue, namely about *qada'* and *qadar* of God, as well as the status of human actions, in terms of *qada'* and *qadar* of God. There are two opinions that have emerged, namely the first, those who think that the *qada'* of Allah is a provision of the eternal God, for example, the person will be an intelligent person or a king; Allah's destiny makes a person a pious person or a king. The sec-

ond opinion suggests that *qada'* Allah is the knowledge of Allah *azali* that will make a person pious and truly become a pious person. God gives knowledge to a person so that becoming a pious person is the meaning of God's destiny. Both of these opinions were expressed TGU in the Book *Manzarul Amrad* (Kelayu, 1949, pp. 55-56).

The Ash'ari group states that Allah's *qadr* is a hadith (new), the *Maturidiyah* think that *qadar* is *azali* (Kelayu, 1949, p. 78). About *qada'* and *qadar* Allah can be said in simple language, that is, if *qada'* Allah is an *azali* provision about one's fate, then *qadar* Allah is more applicable and implementation. As understood by Ash'ari who states that man has the right to do, that is, the power to obtain (*kasb*) an action, but not the power to create something because God has determined it. Through the Book of *Manzarul Amrad*, TGU criticized the opinion of Qadariyah and even called their opinion a corrupt opinion (Kelayu, 1949, pp. 57-58). The approach of the *Mu'tazilah* who stated that it is necessary (obligatory) for Allah to do good and correct it (wrong and correct) for his servants was criticized by TGU, because it is a *jaiz* for Allah, that is to make or not an act is the will of Allah (Kelayu, 1949).

TGU interprets that wrong is something that fixes what is broken, such as an imam who corrects infidels, healthy who corrects illness and others, meaning that *islah* is something that corrects good, such as Allah gives good food that justifies bad food. The writings of TGU who invited questions and impressed *Jabariyyah* (Kelayu, 1949, p. 57). The writing is indeed impressed by *Jabariyyah* if it is not connected or separated with the previous writing, that is, God does not have to make something for Him or not, which is the nature of God's *jaiz*. Similarly, when not connected with his study of *qada'* and *qadar* which is more inclined to the understanding of *Asy'ariyah*.

The understanding that states that man has power and influence over his actions does not include *Jabariyyah*, it is known as *kasb* (acquisition), in this opinion the statement of TGU above should be placed and included in it, so that his tendency to opinion is clear and obvious who rejects such notions.

The next problem is about the actions of a believer. When a Muslim commits a major sin, such as murder or adultery, then he is not punished as a disbeliever or out of the faith, but it is obligatory for him to immediately repent. Hastening to this repentance, according to a strong opinion, not only of major sins, and even of minor sins should be done

as soon as possible. This is a form of obedience to God and in order to always purify the faith.

It is further emphasized, the status of a believer who sins again after performing the process of repentance, that his previous repentance is not then void and not accepted by God, but the person must immediately repent of the sins he has committed. It is explicitly said by TGU that a person who has committed a major sin, even if only once, will be tortured in the hereafter. TGU gave the key to the acceptance of a Muslim's charity, namely sincerity and devotion. The term sincere and devout means that he uses one meaning with the meaning of compassion, that is, you worship God as if you see Him, and if you are not able to see Him, then be sure that God sees you.

Tuan Guru Umar Kelayu's monotheistic views or thoughts had a gradual but massive impact on the strengthening of Islam in terms of strengthening the faith of the Muslim-Sasak community through the spread of his disciples and the large number of congregations who recite to him, coming from all over the island of Lombok and from all groups, both community. public as well as local elites. This was also reinforced by encouraging his disciples and local Sasak rulers to endow the land they owned as a place of worship, paying attention to orphans, and the elderly, and the poor. So that togetherness is embedded to get the pleasure of Allah SWT.

Another impact of Tuan Guru Umar Kelayu's socio-political thinking has instilled the spirit of struggle based on the principle of *jihad fi sabilillah* with the emergence of various resistance of the Sasak people to Balinese and Dutch rule, the opening of places of study and *da'wah* targets throughout Lombok openly without pressure from the authorities. Bali and the Netherlands, and the establishment of educational institutions, such as boarding schools in East Lombok, Central Lombok, and West Lombok as centers of Islamic education. Another far-reaching impact is his involvement in the intellectual dialectic of Islam through a network of teachers, friends, and students in Lombok, the archipelago, and even the Islamic world in general based in Makkah.

## CONCLUSION

The monotheistic view of TGU as the central figure of Lombok clerics is clearly seen in his book entitled *Manzarul Amrad*, which was written in 1295 H/1858 AD. The title of this book in *lugat* means looking at *paras* beautiful youths. The message to be conveyed regarding the science of monotheism is a

science that needs to be learned with pleasure and joy, as someone who is happy and happy to see the beautiful faces of a young man and woman. This is logical because the science of monotheism is a science that is quite complicated and difficult for most Muslims to understand, especially for the Muslim community in Lombok at that time they were still very backward in religious knowledge and scientific insight, due to colonization by other nations. Thus, to make it easier to understand, it needs to be written and explained in simple language so that it is easy to read and easy to understand.

TGU views that the religious understanding of the Sasak people is very important to be straightened out and enforced starting from the aspect of *aqidah* (tawhid). This view is based on the reality that local traditions are still thick and the strong influence of Hindu-Balinese traditions and rituals in the religious life of the Sasak-Islamic community. The style of the monotheistic view of TGU, besides being influenced by internal factors in the condition of the Sasak-Islamic community in Lombok, was also influenced by external factors, the dynamics of thought and dialectic of Islamic ideas that developed in the Middle East (Arabic Peninsula) at that time. These two factors form the unique but effective way of thinking or pattern of monotheism of TGU to strengthen the *aqidah* of the Sasak people, which includes the nature of Allah and His Rasul, Islam and Faith, as well as Human Actions and God's Provisions.

The systematic thinking, perspective, and narrative style of TGU in the science of monotheism cannot be separated from life experiences from an early age fostered by family or parents in the scientific-religious tradition, forged by the socio-cultural and socio-religious conditions of the Sasak people. as his hometown and homeland and honed by the dialectic of scholars at the center of civilization and science of the Islamic world, namely the Middle East. The monotheistic view of TGU has an impact on strengthening Islam, especially strengthening the faith of the Sasak-Islamic community, instilling the spirit of  *Jihad fi sabilillah*, the Sasak people fight against the Balinese and Dutch authorities, as well as their involvement in Islamic intellectual dialectic through a network of teachers, friends, and students in Lombok. Nusantara, even the Islamic world in general, which is centered in Makkah.

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