The Illustrations of Indigenization of Islam in Indonesian Cultural Landscape

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Abstract: This study discusses how religious development in Indonesia has resulted in switching the function of purity to non-purity in religious practices. Using a phenomenological approach, this review finds that some Muslims maintain their purity for various reasons, but some mix their beliefs with the local culture. This situation leads to the following study on a macro scale about Islam's indigenization in Indonesia's cultural landscape. This study found a relatively high cultural acculturation between Islam as a global religion and local Indonesian culture. The community reinforces this acculturation by promoting traditional leaders and the need for a sense of security that has been embedded in local communities.

Keywords: Acculturation; cultural tradition; Indonesian anthropology; Islamic culture; social phenomenology.

Abstrak: Kajian ini membahas bagaimana perkembangan agama di Indonesia mengakibatkan beralihnya fungsi puritanisme dalam praktik keagamaan. Dengan menggunakan pendekatan fenomenologis, tinjauan ini menemukan bahwa sebagian umat Islam masih mempertahankan kemurniannya dengan berbagai alasan, namun sebagian lagi mencampuradukkan keyakinannya dengan budaya lokal. Situasi ini mengarah pada studi berikut dalam skala makro tentang pribumisasi Islam dalam lanskap budaya Indonesia. Kajian ini menemukan adanya akulturasi budaya yang relatif tinggi antara Islam sebagai agama global dengan budaya lokal Indonesia. Masyarakat memperkuat akulturasi ini dengan memprioritaskan tokoh adat dan perlunya rasa aman yang telah tertanam dalam masyarakat setempat.

Kata Kunci: Akulturasi; Antropologi Indonesia; budaya Islam; fenomenologi social; tradisi budaya.

1. Introduction

The diversity of religious practices is a common phenomenon in almost all religions. The same phenomenon is also in Africa, North America, Latin America, Western Europe, Eastern Europe, and Northern Europe. Their respective regional culture influences their characteristics. Theologians are increasingly interested in how the major Christian and Islamic traditions integrate within African religion and contend with emergent religious groups that challenge their orthodoxy (Pye, 2017). In connection with the theme of this review, the above issue can contain two kinds of understanding. The first is a sociological perspective to understand the influence of religion on local culture. The second is phenomenological, which focuses on religious experiences as perceived by believers, called the life-world (Schutz, 2012). Here we should see the meaning behind these symptoms for the followers, not the sense from others' point of view. Religion has a transformative function, transforming from a condition to the new state it wants (Henriksen, 2017). Religion contains a unique and absolute truth, as its adherents believe (Barro & McCleary, 2019). It demands its followers to follow the truth. Faith requires and emphasizes that everything that is not in line with the concept of religious truth must be changed and 'put right' (Jenkins, Berry, & Kreider, 2018). Likewise, a religious adherent is bound by all the obligations that must be obeyed without demanding (Kemp, 2019). As a devout believer, one is required to uphold religious values (Hong & Handal, 2020).

On the other hand, a community group also applies the truth, which is used as a reference for social life (Dakiche, Benbouzid-Si Tayeb, Slimani, & Benatchba, 2019). This truth is based on the agreements made by its former members and passed on to the next generation (Akhtar, 2010). Social life is based on the values agreed upon and shared in thought, attitude, and action (Sagiv, Roccas, Cieciuch, & Schwartz, 2017). According to specific custom typologies, these values shape the personality or identity of humans and their communities (Ginzarly, Pereira Roders, & Teller, 2019). Based on such a perspective, different social groups have differences in values, life orientations, and eschatological expectations. It leads to the birth of new faiths or beliefs that give new sacred values. The service deals with issues that are already present in society. As long as they are more convincing, useful, do not contradict with humanity's acceptable rules and are sometimes rational, new values will be accepted (Gabriel, 2020).

On the other hand, they will reject the values if the new value is no better in various aspects than the old values (Klain, Olmsted, Chan, & Satterfield, 2017). On the other hand, traditional communities evaluate the agreement of customs represented by traditional leaders, not advantages or drawbacks, convenience or problems (Ringson, 2020). Customary leaders are sources for new policies for new values introduced to them (Adom, 2019).

The changes that occur in social institutions in religious communities can transform the function of religion. For example, in the shift of social strata in a religious society, according to Johnstone's assumption, there is no significant difference in accepting new social values to replace old social values in ordinary society groups (Johnstone, 2015). On the other hand, there is a real difference in receiving new deals in the elite religious group, including their social position and theological understanding of influences. In other words, a devout adherent's theological orientation and spiritual depth determine the decision-making process among religious groups to accept changes in values (Alshehri, Fotaki, & Kauser, 2020). In practice, there are relevant values to enhance their religious perspective and other matters that "threaten" to weaken them (Alshehri et al., 2020; Kostick, Fowler, & Scott, 2019). The review of religious law on social phenomena was only discussed among religious leaders. Others are apathetic or await their superiors' judgments. They were not getting lost in convoluted dialogues or unable to contact complicated referral sources. Their leader decided their fate, and they mindlessly followed his orders (Lin, Scott, & Matta, 2019).

Indonesian culture varies by region. Depending on the value system chosen, every tradition and culture has philosophical, intellectual, social, and pragmatic bases. Religion and belief systems shape each region's culture (Norenzayan et al., 2016). We experience the richness of cultural expression through performances and daily activities of cultural groups (Brosius & Polit, 2020). But there is also inherently a diversity of value systems and beliefs of each group that can be distinguished by each other (Park & Datnow, 2017). Examples are *Slametan Manten* (wedding inauguration party) in Cirebon and *Rawang* in Riau (Rawson, 2018), *Memitu/Tujuh Bulanan* (Busro & Qodim, 2018; Busro, Yuliyanti, Syukur, & Rosyad, 2020), *Death Tahlilan* (Warisno & Tabrani, 2018), reading Manakib of Syekh Abdul Qadir Jailani (*maca seh*) in Banten (Thohir, 2010), and Tabot tradition in Bengkulu (Fahimah & Jafar, 2020). Beliefs, points of view or perspective, ideology, interests, and the range of references studied by the researcher are unavoidable in understanding the reality he observes. A social reality bias is almost unavoidable. Religion phenomenology takes the above strategy to minimize prejudice (Gorichanaz, 2017).

This study examines the dynamic relationship between world religions and local culture. Thus, this study seeks to comprehend Indonesian religious culture and engage in cultural discourse with faith. This study's final goals include categorizing and analyzing these two things. This study advises local governments to preserve community needs so that no one can accuse the society of preserving customs incompatible with usually pure religious principles. These traditions can be developed by the state, notably religious and cultural tourism.

2.   Research Methods

This study uses a qualitative approach to produce descriptive data in written or oral words from people and observers that can be observed (Hansen, 2020). This approach is used because 1) it is easier to adjust to actual needs. 2) Ability to present the nature of the relationship between researchers and data respondents and 3) more sensitive and adaptive to value patterns (Mufti & Rahman, 2019). The focus is on the phenomenon of acculturation and research documents about harmony (library research), so this descriptive-analytical study seeks to describe the research object's specific details. This research aims to represent complex social realities through simplification and clarification by utilizing concepts that can explain a social phenomenon analytically. The data validation here is by triangulation: using various data sources. It involves multiple periods for data collection, different data collection locations, and other individuals interested in the research analysis. The starting point is the deliberate and systematic participation of individuals and research groups, local and temporal environments, in the study (Flick, 2018).

3.   The transformation from merely local culture to a local culture characterized by Islam

Islam's slow and peaceful penetration into the local culture joints has given birth to a cultural model with Islamic nuances (Kasdi, 2018). It could be the other way around: giving birth to Islam is characterized by local culture in almost every traditional ceremony and ritual in the Indonesian Muslim community (Zuhdi, 2018). Several traditions are (1) *Slametan Manten* (wedding inauguration party) in Cirebon and Rawang in Riau. (2) *Tujuh Bulanan*. (3) Death *Tahlilan*. (4) The tradition of reading *Manakib* Syekh Abdul Qadir Jailani (*maca seh*) in Banten. (5) *Tabot* tradition in Bengkulu.

The *Slametan Manten* party is one of the traditional ceremonies in Cirebon in the context of wedding celebrations. This ceremony is carried out by making offerings in the form of fruit and flower food. Those served include red and white porridge, flowers, chicken stock, and water in a jug covered with eggs. All these offerings have their meanings according to the beliefs of the perpetrators. Offerings are intended for spirits or ancestors. In practice, four days before the wedding, the offerings are placed outside the house to sign that the maker will hold a celebration. By being placed outside, it is hoped that the community will be compassionate so that many people come to pray and make donations (Nasir, 2019).

Similar traditions are also carried out in Riau. The name of this tradition is Rawang. Rawang is not a series of wedding ceremonies, but activities lead up to the party by gathering community members to prepare for the wedding ceremony. The people who are invited by those who have a desire are called Rawang. They can consist of followers of different religions or adherents of one religion but with other religious understanding styles. They do and are responsible for all work related to marriage. Here are the values of cooperation, solidarity, the spirit of sacrifice. This ceremony has strengthened togetherness and created harmony (Rawson, 2018).

The *Tujuh Bulanan* Ceremony is a type of ceremony to celebrate the seven months of pregnancy. It is only one form of the rituals performed by Muslims in Java, such as *slametan*, *tingkeban*, *kenduri*, *walimahan*, and the like. This ceremony is carried out by reading the Maulid Barzanji and several letters in the Koran. Practices like this clearly show the strong influence of Islamic teachings, even if they are believed to be part of the way of Islamic teachings. In this form, the *Tujuh Bulanan* ceremony can be referred to as Javanese Islam (Abdullah, 2018).

Tahlilan is another ceremony in Muslims' culture in Java or other parts of Indonesia in death. Usually, *tahlilan* is done on the first, third, seventh, fortieth, hundredth, thousandth, haul, until the thousandth day. The activities are carried out in the evening or at night. In *tahlilan*, several readings and prayers are read. The determination of the days above has meaning for those who carry it out. Soleh So'an examined the tradition of *tahlilan* in Javanese society and presented the results quite well (Soan, 2002). In his research, he relied on his information on religious leaders and practitioners of *tahlilan*. According to the character's understanding, all the determinations of that day have meaning. It is even believed that the spirits of the dead are still hanging around, and the tormentor reward of the

grave accompanies the dead so that those who are still alive gather to do something good in the form of dhikr, prayer, alms, and so on. However, according to the perpetrator, above all these practices, one objective that cannot be separated is staying in touch and cultivating *ukhuwah* (solidarity) (Warisno & Tabrani, 2018).

Reading *Manakib* Syekh Abdul Qadir Jailani in Banten (also known as *tawasul* and *maca seh*) is carried out in various significant and critical events. Some are done as psychological support for an effort made by the person or for others. Sanwani, for example, has a child who is currently studying at the Faculty of Medicine at a private university in Lampung. Because he could continue to pay for his son's college education, he often performed the reading ceremony of Manakib Syekh Abdul Qadir Jailani (*maca seh*) (Sanwani, Personal Communication, May 4, 2019). Rohani (Personal Communication, May 4, 2019), a village head candidate in his village, Cipaeh, in his village he routinely calls several people to *maca seh* every Friday night. He did so that he was elected as the village head.

Another example is the Tabot tradition in Bengkulu. The Tabot tradition is a traditional ceremony that commemorates Hasan and Husein's death, the Prophet's grandson, and celebrates the Hijri new year. This tradition was brought by workers who brought the British from Madras and Bengali (South India) when the British built Fort Marlborough (1718-1719). Symbolically, the Islamic elements at the Tabot ceremony, such as the Karbala field location, are also called the red land, considered sacred. The Karbala Field is the valid symbol of the Karbala Field in Iraq. The participants wore a turban that read Allah; the prayer reading also began with 'in the name of God' (*bismillah*). The preparation for the Tabot ritual is carried out on the 1st to 10th of Muharram (the first month of the Islamic calendar). The first day starts with prayers, according to Islam. There is no Islamic tradition element in the ceremony, but the ceremonies are more interpreted from an Islamic perspective. The Tabot tradition is considered a symbol of unifying members of society. However, now Tabot is only a festival or party of the people and a tourist asset, which in its implementation is more dominated by entertainment and economic activities (Fahimah & Jafar, 2020).

Indonesia is indeed rich in the traditions and customs of its people in various groups of society. The presence of Islam in the community's cultural joints in Indonesia has met the traditional values they maintain. In the process of contact, there are several possible consequences. Among them are (1) preserved cultural values, in addition to accepting new values that come from Islam; (2) The value replaced (transformation); (3) Integration between values; (4) Traditions that are not touched by Islamic values, and (5) Values that remain different, do not integrate, and may conflict (Dasgupta & Beard, 2007).

In the example above, the values considered compatible and believed by the perpetrators do not contradict Islamic teachings, such as the values of cooperation, solidarity, care, the spirit of sacrifice, condolences, and comforting grieving people of *dhikr*, and of course, praying. Islam is accepted because it has the same principles and values as the principles and values they maintain. Another example is the principle of *Pi'il Pusanggiri*; in the community in Lampung, the focus of preserving self-respect with four values it contains, namely openness, mutual respect, participation, help, and cooperation (Adha, Budimansyah, Kartadinata, & Sundawa, 2019). *Pela Gandhong* in Bugis is the principle of brotherhood between people (Tule, 2014). It is not from Islam, but it is compatible with the principles of brotherhood in Islam. It could be found in ritual *Bergito,* among Malay ethnic, namely adopting brother by dripping blood and then pouring or drinking it (Quiñones-Reyes & Ávila, 2017). The goal of building brotherhood is acceptable, even though the process has been changed, for example, from being drunk to just pouring it out. *Dalihan Na Tolu* is a kinship system between clans in Batak, based on blood relations and marriage (Simanjuntak, 2017). The principles of *tepo seliro* (look at yourself) and *nrimo* (acceptance) in Javanese culture have been believed to be part of Islam or in line with Islamic teachings (Irawanto, 2011). Here, the principles or values compatible with Islam can enter and transform local culture into local culture with Islamic characteristics.

There are also aspects of culture that are not touched by Islamic values. In Lampung, for example, there is a traditional ceremony *Ngumbai lawok*, which is a ceremony for slaughtering animals for offerings that are offered to natural rulers to increase agricultural yields (Ruslan, 2017). Animals shown

are, for example, goats or chickens. There is also *Ngumbai lawok*; an offering ceremony presented to the sea rulers for safety, and many fish catches. The animal that is slaughtered is big, usually a big buffalo. The Ngebabali tradition also offers offerings/dishes to the land rulers' spirits (Hasyim, 2020). This ceremony is carried out when you want to work on land or in agriculture. If the already local solid tradition, Islam could not do the transformation, but only on the surface (artificial) e.g., their prayer was taken from the verses of the Koran or hadith, without changing the substance of faith or *belief system* they are syncretic (Das, 1984).

Also, some values are not integrated and are against Islam. Some traditions and principles like this can be put forward, such as *Carok* in Madura and *Siri* in Bugis Land, *Pela Keras* and *Pela Drinking Blood* in Maluku, *Amok* in Malay community, *Kayau*, namely *headhunting* in the Dayak community (Afif, 2018; Carr & Tan, 1976; Darmadi, 2017; Idrus, 2014; Lattu, 2015). Of course, the principles, ceremonies, and actions above are considered contrary to Islamic teachings and peace, harmony, and tolerance principles. In Komering, there is a *Sibambangan* tradition, namely running marriage, because it avoids bride prices and demands for a large dowry, not approved by the parents. The girl has been betrothed to another man; both partners have violated customs and religion. On the other hand, if the man is willing to fulfill all the demands and there is agreement from the two prospective brides' families, the wedding party will be held in an official and festive ceremony called the *Rasan Tuha* Ceremony (Sani, 2019).

Of the ceremonies that are contradictory and cannot be integrated, some are getting weaker over time (Goffman, 2017). It is due to the onslaught of new cultures, rational considerations, awareness, or other factors. But some are still strong, whose people continue to defend. These customs or traditions are dealing with Islamic teachings and new cultures. Both coexist and are carried out by different members of society. But it could be that the person who practices the conflicting local traditions also implements Islamic teachings on another occasion. It is a phenomenon that is still found in any society.

4. The transformation of Islam to Local Islam

As stated above, Islam's penetration into local culture can also give birth to Islam with regional cultural characteristics (Anadza & Utungga Pasopati, 2021). It is in several Islamic teaching practices among Muslims in Indonesia. In this process, what happens is how local forces influence Islam's teachings as understood by its adherents, resulting in an Islam characterized by local culture (Sila, 2020). There are various local cultures in Indonesia, and this diversity will also have multiple influences on Muslim worship practices in each region. As a result, this diversity becomes a part that cannot be denied and avoided. On the other hand, diversity is a reality for Muslims in Indonesia (Hew, 2019).

The pattern of spreading Islam to local traditions' powerhouse is quite risky for rejection, isolation, or expulsion (Harris, 2007). Therefore, as did the saints and traders, Islam's early propagators spread Islam without disturbing the prevailing customary system. If Islamic teachings are more vital to replace (transform) local traditions and beliefs into Islamic ones, not everything can be changed. Some were still maintained and allowed to continue, either because of their strength or considered not to contradict Islamic teachings. In this case, we can observe that Islamic practices have specific characteristics because of the penetration of local culture into Islamic teachings (Benny, Syahputra, Tarigan, & Siregar, 2019). The following are some of the Islamic rules in Indonesia: the cultural groups of the Indonesian people, which have local characteristics or nuances of local traditions.

Salat (*prayer*) is one of the most fundamental Islamic teaching practices, one of Islam's pillars. The guidelines for the preparation of prayers were taught by the Prophet Muhammad as recorded in the hadith books. Based on the hadiths, as a record of the Prophet's traditions, Muslims carry out prayers. Muslims pray in various ways. It is possible that their Prophet also exemplified in multiple ways as they understood it from the source. However, indeed, the Prophet did not present in all the various ways his followers do today. The variety of ways that the Prophet gave in his prayers was not as much as what his followers now practice. Therefore, we can assume that praying that Muslims practice today is partly influenced by other elements such as local culture. When Islam spread outside the Arabian tradition, then it met with local customs and beliefs. Here, sometimes there is acculturation, giving rise

to Islamic practices characterized by local culture. Praying wearing a national cap is seen as not against the teachings of prayer (Hadiwijaya, 2019). There is a context of honor (*muru'ah*) there (Prasojo, Elmansyah, & Haji Masri, 2019).

There is also *wetutelu Islam* (Islam three times) in the Sasak community in Lombok. It is said that the practice *wetutelu Islam* is practiced, among others, by the implementation of prayers only at three times, namely Duhur prayer, Asr prayer, and Isha prayer. This practice resulted from the preaching carried out by the early propagators from Java, which had not yet been completed because they were rushed back to Java. Although there have now been changed in the implementation of prayers in some Sasak people, the *wetutelu* principle is still strongly adhered to. The *wetutelu* code is still maintained as the life philosophy of the Sasak people. For them, in life, there are always three things, such as past, present, and future; there is birth, life, and death; there are mountains, centers, and beaches; reproductive system: 1] give birth, such as humans and mammals; 2] lay eggs, like birds; and 3] reproduction from seeds or fruit like vegetation. In many aspects of life, everything is always divided into three. Originally *Wetu Telu* was a cosmological concept of ancestral belief, which means that life depends on three types of reproduction, namely childbearing (*manganak*), egg-laying (*menteluk*), and seed (*mentiuk*). It refers to the balance of nature, which must always be preserved as the embryo of a good life. But, it develops into other concepts in human life. When the preaching of Islam is increasingly being carried out in the interior, Islam of *Wetu Telu* (three times), which is syncretic, is against Islam of *Waktu Lima* (five times), which is more *fiqh* in style (Remme, 2017).

The transformation of Islam into local Islam also occurs in terms of Islamic teachings. The word *salat* (prayer) is changed or adapted to local terms starting from Hindu/Buddhist teachings, namely prayer, *saum* into fasting. At the same time, other names for many Islamic institutions are accepted, such as zakat, sacrifice, and pilgrimage, which are terms adopted from Islamic (Arabic) terminology. Other Islamic practices, such as implementing animal slaughter for *aqiqah* (ritual for welcoming the born of a child) performed on the 40th day. *Aqiqah* is a part of the teachings of Islam, whose law is strongly recommended (*sunnah mu'akkadah*). According to the sacred text, *aqiqah* is performed on the 7th day. If not on the 7th day, some say it can be on the 14th or 21st day, but not until the 40th day (Mukholik, 2017).

The Islamic wedding ceremony begins with reading the creed by the bride before the ceremony is performed. The reading of the doctrine has no command in Islamic teachings, but this is done in Indonesia's marriage contract process. Reading the creed is not from the Indonesian tradition but not from the Arab tradition. But in fact, marriage in Indonesia (and the Malay archipelago) begins with the reading creed. It shows that this practice is typical of Indonesian Islam. In other words, the marriage contract procession is a part of the pillars of marriage in Islam, and the reading of the creed is a characteristic of Indonesian Islam (Malla, Yusuf, & Yunus, 2021).

Another example is drum (*beduk*) and gong (*kohkol*), to mark the arrival of prayer time. It is a local culture that enters the Islamic ritual system and is believed to be part of the teachings or is believed not to be contrary to Islamic teachings. Here, the position of the *beduk* and the loudspeakers for the call to prayer are somewhat different. Loudspeakers are used based on the functional aspect. At the same time, the *beduk* is considered part of the rite's necessity, whose existence is not replaced by the loudspeaker. Although we can hear the call to prayer farther from the *beduk*, the *beduk* is still sounded before the call to prayer (Pratisti, 2020).

The penetration of culture into Islam's teachings is also due to Islam's acceptance and tolerance to external influences/culture. The more Islam is open/tolerant to other elements, the stronger and deeper the penetration. In the view of some Islamic thinkers, tolerance does not always mean positive (Firdaus, 2019). Still, it is also a decrease in the defense against the penetration of external elements that can cause syncretism and Islamic teachings' superficiality (Tusseau, 2020).

It can generally be inferred, from the examples above, that the local power's pressures on Islam are expressed in demands such as anti-violence, tolerance for others, a spirit of unity with others, equal rights, protection of cultural heritage of ancestors and the need for Islam to acknowledge a co-existence of local culture. Therefore, Islamic laws that are not relevant to this commitment are not used or

replaced (interpreted) adaptively. While the Islamic insistence on regional power maintains the purity of Islamic teachings not to be mixed with local beliefs, release or replace a local culture that does not follow Islamic instructions and replace it with Islamic practice. It demands local culture to accept Islamic existence and coexist with Islamic law is applied under the local community's situation and conditions.

It seems that tolerance space and acculturation opportunities are offered more by local culture than by Islam itself. Islam demands total submission and implementation of teachings whole (in terms of wholeness --*kaffah*) and pure. Simultaneously, essential features of local culture, beliefs, or traditions are tolerance and readiness to adapt and transform to original Islamic teachings' values do not destroy essential elements in culture or their practice. It implies the deterioration of local culture and the replacement of a new culture to be destroyed eventually. The indigenous people no longer maintain it.

The dialectical process between Islam's interests and local culture will give rise to various configurations of local cultural power *vis-a-vis* Islamic power. In a situation where Islam is more dominant and more assertive in the face of local culture, then Islam will be more visible as a religious feature of society by being given a regional cultural pattern in its practices. However, when local traditions and Islamic teachings balance strength and acceptance, what happens is interwoven (gathering). In Islamic practice, there is local culture, and there is Islamic value in expressing local culture (Azra, 1998).

The four images above show patterns of change that occur dynamically and are influenced by their respective strengths and interaction patterns when the two forces meet. It is where wisdom becomes essential and affects the success of penetration done by both parties. Whatever happens in the process, which community members expect, is nothing but a conducive environment for the survival of their lives. They rely on their leaders' role, whom they believe will be on their side, to safeguard their interests.

5. Conclusion

The description of the collaboration and integration of local forces in the transformation of Islam in Indonesia above shows the dynamics that characterize each's strengths in the interaction process. In one case, Islam replaced all irrelevant local custom values so that Islam emerged dominantly with the regional cultural characteristics that framed it. In another case, Islam replaces some incompatible practices. If this is not possible, then the contradictory and conflicting values are not adopted by Islam.

In penetrating foreign cultures into the Indonesian cultural system, various attitudes were shown by customary leaders, ordinary people, and Islamic leaders. On the one hand, we can see how the ancestors made a *counterbalance* to the pressures and influences of external cultures, and, in many cases, we can take the positive side of this process. The entry of foreign cultural influences was additional capital and footholds to create works that combine locality elements with external culture elements that enter the local cultural system. Some customary stakeholders remained steadfast in maintaining their local customs and culture and chose not to collaborate and integrate with Islam. In this case, society can be divided into those who follow the new culture and those who remain in the old local culture.

On the other hand, in general, the leaders of Islam were very concerned about the cultural aspects that were directly or indirectly related to the elements of faith that were often associated with the concept of *idolatry*. From their perspective, the elements of culture must be understood in a human context so that it does not have to cause condemnation if not maintained and celebrated. In their perspective, such things should be avoided because there was no legal basis.

In a situation where there were collaboration and integration, an atmosphere of peace would be created because there was no difference in attitudes and decisions towards the presence of Islamic teachings. On the other hand, the community would be divided into two camps in the absence of collaboration. One was that they followed the new culture brought by Islam and left the old local culture, and those who still defended the ancient culture and followed the steps of the customary actors not accept the new culture or the teachings of Islam. The latter situation could trigger a conflict between the two parties as each would maintain its position. In such a case, dialogue measures between the two

parties were required. If necessary, they could involve a third party who takes the mediator (arbitrary) and a liaison between separate groups.

Islam and local culture made changes to each other. Each other influenced each other until there was a change on both sides. Thus, no local religion or culture can maintain its original characteristics anywhere in the world unless it is influenced by other cultures or teachings that penetrated it. Similarly, each faith in different areas would appear in the expression and practice of various social engineering occurred in this process. Each party's strength would determine which party would be more dominant in making changes in this process.

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