



The Inclusivism Values of Sheikh Burhanuddin Ulakan's Cultural Preaching as an Alternative to Maintaining National Diversity

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ABSTRACT

This study aims to describe the values of inclusivism contained by the cultural da'wah model of Sheikh Burhanuddin Ulakan Pariaman as an alternative to caring for national pluralism. The focus of this study is to question what an inclusive da'wah model looks like and how it is implemented, as well as the impact of inclusive da'wah on community culture as a solution alternative in caring for the plurality of nations that live, grow and develop from various ethnicities, religions and beliefs can coexist within the framework of the Unitary State of the Republic of Indonesia. This study examines what values are categorised as inclusivism and how to preserve them in the face of national pluralism. This study uses a literacy review study of various sources concerning the theory of inclusivism in cultural da'wah relations. The findings of this study show that the values carried in Sheikh Burhanuddin's da'wah that are similar to the concept of inclusive da'wah include respecting cultural diversity, making culture an approach and integrating culture with religion, being tolerant and not imposing one's will, and facilitating other people's affairs. The impact of this da'wah is that the Minangkabau people get a basic reference in life which is integrated in the philosophy of adat basandi syarak, syarak basandi kitabullah, syara' mangato adat memakai. This study can be used as an alternative to glue and maintain the integrity of national life in the plurality of nations.

Keywords: Cultural preaching; da'wah values; diversity; inclusive; Sheikh Burhanuddin.

INTRODUCTION

This study is motivated by a situation that leads to disharmony in national life in the country, which is increasingly emerging as a global challenge and

heterogeneity of the life of a diverse Indonesian society. This phenomenon arises from the effects of political polarization, even influencing the pattern of da'wah in society. Da'wah, which previously became the glue of social life, now tends to favour particular groups. This situation demands a more inclusive da'wah model to embrace the nation's diversity and foster social harmony.

Inclusivism is respecting differences, understanding, and accepting diversity, becoming a relevant solution in the context of da'wah in Indonesia. Sheikh Burhanuddin Ulakan is one of the figures who implements the values of inclusivism in his da'wah, which not only spreads Islam peacefully but also integrates local culture with religious teachings. The philosophy of "*adat basandi syarak, syarak basandi kitabullah*" is concrete evidence of the success of this inclusive cultural da'wah approach.

Inclusivism is related to religious attitudes (Awang & Ramli, 2011) by understanding (Jalal et al., 2024) the existence of a truth that is owned by others outside of themselves (Septiyan, 2018). Inclusivity is understood as an attitude and mindset or a person's view that reflects the ability to live side by side, respect and accept diversity, make peace (Suhendi & Rahman, 2022), be open and able to appreciate (Nieminen, 2024), be non-discriminatory (Figueiredo, 2024) and be tolerant. Inclusivism is an approach to seeing religious life comprehensively (Van, 2024), realizing it moderately, and containing values of grace.

Islam as a religion of *rahmatan lil'alam* has taught inclusive values with openness (Sdn, 2023), acceptance (Misbah, 2019) and mutual respect for differences (Misbah, 2019), (Wahyuni et al., 2024), harmony (Aidulsyah, 2023), and growth and development in diversity. Inclusive Islam is needed in facing various global challenges, especially in multicultural Indonesian society. The discussion of Inclusive Islam began in 1986 with the birth of an article entitled 'Ineffability and intelligibility: Towards an understanding of the radical unlikeness of religious experience' as a common thread between radical and non-radical in practising Islamic teachings. The last article was written by Natasha Z et al. and Maie Zagloul et al. to review literacy on religious expression.

Islam is introduced, taught, grounded or preserved through da'wah activities both in *fardiyah*, *fi'iah qalilah* and *jami'iyah* (Kusnawan, 2020) to the people with wisdom and *maniz'bah al-basanah* (Kusnawan & Machendrawaty 2022) in a humanistic way so that people know, understand, understand, believe in and practice Islamic teachings in life to build a good, safe, happy

life in the world and the afterlife. Da'wah that can change, inspire and improve people's lives is done through a humanist and inclusive approach.

The study of inclusive Islamic preaching by reducing the values it contains in the context of Indonesia is critical because Indonesia is a pluralistic country (multi-ethnic and multicultural) that is very vulnerable to divisions and conflicts between and among religious communities that will greatly determine the condition of the Indonesian nation in the future. In addition, resolving various life problems in Indonesia will be an effective and humane solution if the concepts of Inclusive Islam become the basis for activities, including helping to resolve social issues in Indonesia through preaching activities. Preaching activities in Indonesia are unique because they are different from preaching movements in other parts of the world. Preaching in Indonesia grows and develops in line with the lives of Indonesian people, who are pluralistic and multicultural.

The discussion of Islam and Inclusive Da'wah's historical and social reality cannot be separated from various causes. The concept of inclusive Islam and inclusive da'wah is triggered by multiple things, including a response to various global challenges and the growing community's needs (Soehadha, 2021). Cultural diversity (religion, culture and ethnicity), anarchic extremist movements (Hamid, 2023), demands from the basic teachings of Islam itself (Wahyuni et al., 2024), historical experiences of the golden age of Islam-living side by side (Khainudin & Huda, 2022) and the results of the thoughts of scholars from religious dialogues (Wasik & Philips, 2022).

Current da'wah activities are very varied, such as the *harakah* da'wah developed by Jamiatul Washilah, one example that prioritizes the dialogical aspect in addition to publishing da'wah bulletins (Rozali, n.d.), religious moderation through instilling the values of wasathiyah and *tasammuh* (tolerance) in communicating da'wah teachings (Muhammad & Aep, 2024) to face a multicultural society (Mufid, 2012).

There have been many discussions among experts about cultural da'wah models and approaches, including a study written by Asrul Harahap entitled "Da'wah Map in Religious Activities (Interaction of Islam and Culture in West Sumatra)" in the article Asrul stated that Sheikh Burhanuddin was very instrumental in the development of Islam in Minangkabau through the Thariqat Syatariah with the traditions of basapa, balimau and Tabuik. Another study written by Ridwan Arif entitled, 'History of Islamization of Minangkabau: A study of the central role of

Sheikh Burhanuddin Ulakan' shows that Sheikh Burhanuddin succeeded in his efforts to Islamize Minangkabau because he used a Sufism approach in his da'wah, namely *da'wah bi al-hikmah*. His da'wah method implements this approach, namely being tolerant of and adopting local culture (Minangkabau customs and culture). Furthermore, Sheikh Burhanuddin succeeded in combining Minangkabau customs with Islamic teachings (Arif, 2020).

The previous research, as found in the article entitled 'Sheikh Burhanuddin's Cultural Da'wah System in Minangkabau' states that Sheikh Burhanuddin's cultural da'wah system is integrated and has a multi-level da'wah pattern in the da'wah network known as the seven pillars of *syattariyyah* da'wah, including Sheikh Tuo Koto Tuo, Tuanku Qadi in Lubuk Ipuh, Angku Qadi seven Koto (Toboh Karambia), Tuanku Qadhi Koto Gadang, Ampu Sarak in Sintuak, Tuanku Qadi Toboh Gadang, and Tuanku Qadi in Pakandangan. The seven pillars represent the cultural da'wah modelling in Minangkabau (Nazirman, et.al, 2021).

From the articles above, it is known that the discussion of cultural da'wah related to the concept of inclusiveness has been discussed as stated by Ridwan Arif that Sheikh Burhanuddin has carried out da'wah with the hikmah method by developing tolerant values, adopting local culture and integrating customs with Islamic teachings. The religion brought and well received by the culture of the community as stated by Asrul Harahap includes basapa, balimau and batabuik. In contrast, Nazirman sees another side of the success of Sheikh Burhanuddin's da'wah during the Islamization period in Minangkabau because of the existence of a reasonably strong da'wah network that was framed and fostered by Sheikh Burhanuddin Ulakan Padang Pariaman.

The cultural preaching of Sheikh Burhanuddin Ulakan is a relevant and solution-oriented model for facing the challenges of national diversity. Values such as tolerance, cultural respect, and a humanist approach are a strong foundation for maintaining unity in diversity. This study recommends strengthening preaching based on inclusive values and preserving local traditions to maintain social harmony in Indonesia.

This study uses a literature review method by collecting, sorting, and analyzing various relevant sources. The analysis process includes data identification, classification, and drawing conclusions based on themes, methodologies, and main findings from the literature reviewed. This approach allows the study to explore the values of Sheikh Burhanuddin's

inclusivism and its relevance in the context of national diversity.

RESULTS AND DISCUSSION

Forms of Inclusivism Values in the Cultural Preaching of Sheikh Burhanuddin

Sheikh Burhanuddin is a cleric who combines Islamic teachings with local culture, making his preaching readily accepted by the Minangkabau people. The forms of inclusive values he uphold include Respect for Cultural Diversity. The respect carried out by Sheikh Burhanuddin Ulakan uses a cultural approach, such as the traditions of basapa, malamang, and balimau, which still survive today. Then, carrying out cultural and religious integration, reflected in the slogan or philosophy "adat basandi syarak, syarak basandi kitabullah", becomes a form of harmony between Minangkabau customs and Islamic teachings. Datuk Basa (71), as a traditional figure of Padang Pariaman, said that the history of melamang is one of Sheikh Burhanuddin's ways of distinguishing between halal and haram in matters of consumption. Datuk stated that initially, the community did not separate the place and way of cooking food contaminated with filth and haram objects. Sheikh Burhanuddin did not blame them but instead offered a delicious way of cooking, namely cooking in bamboo (gutters), which to this day is one of the most popular dishes for the Minangkabau people, namely the malamang tradition.

The statement above shows that the da'wah, directed by Sheikh Burhanuddin, is to teach the community about permissible and forbidden food in Islam. The implication of this study is to be an example for preachers in dealing with cultural diversity with an inclusive da'wah approach in the sense of being more open and down to earth with the culture or culture of the local community.

Implementation of Inclusivism in Da'wah

Inclusive values are applied in various aspects of da'wah, including making the surau a medium and centre for da'wah activities, education, and cultural preservation. Appreciating the value of local traditions: preserving the malamang tradition to maintain the halalness of food in the early days of Islamization. Religious education: Surau becomes a place of education that integrates customary and religious values.

Tengku Firman Syah (one of the caliphs) at Surau Baju said that the life of the surau and the way of being a student is a hereditary tradition that

is taught and a way of seeking knowledge and spreading Islamic teachings in Minangkabau. The surau is always visited by followers (congregation of shatariah) who are very obedient to their teacher. Firmasyah said that every Shafar month, thousands or even hundreds of thousands of people gather and make a pilgrimage to the surau baju and the tomb of Sheikh Burhanuddin to recite dhikr and pray, known as basafa. They still maintain the values of appreciation and respect for teachers even though their teachers are much younger than their age. Firmansyah explained why these values have survived until now: we are taught to respect each other, not to force our will on the congregation.

The findings above show that Syek Burhanuddin taught humanistic preaching, instilled values of respect and did not force the will. The implication of this study is as a reference that is still relevant to be used in building civilization through humanistic preaching, full of respect and providing opportunities for people to be tolerant and not force the will in preaching activities.

If observed, this is relevant to the Acculturation Theory by John W. Berry, which states that the acculturation process occurs when two or more cultures meet and influence each other (Edy & Malik, 2023). This shows that the implementation of preaching becomes an approach where there is mutual respect for local culture without losing identity. Still, there is an alignment of Islamic values with existing culture. It can be emphasized that acculturation is interpreted as integrating culture with new values (Islam) without destroying existing culture without coercion and utilizing existing culture to preach. Less good culture is perfected, and values maintain that.

The Impact of Inclusive Preaching on the Minangkabau Community

Sheikh Burhanuddin's inclusive preaching has had significant impacts, including strengthening cultural and religious identity: the basapa and malamang traditions have become symbols of artistic and spiritual integration. Social harmony: this preaching model can maintain harmony amidst the diversity of society. Glue for the integrity of the nation: inclusive values in preaching can be a solution in dealing with radicalism and social division.

Based on the above steps, it was found that Sheikh Burhanuddin was an essential figure in spreading and had a central role in the development of Islam in Minangkabau (Yahya et al., 2020). Burhanuddin Ulakan was a very influential Sufi (Nurhayatati, 2021) and Sheikh Abdurrauf Singkil Aceh

student (Novi & Hardi, 2023). Burhanuddin has spread Islam peacefully, soothingly and readily accepted by the Minangkabau community centred in Ulakan Padang Pariaman, whose institution is known as Surau (Azra, 2017). His preaching with wisdom and *mauizhah al-hasanah*, namely combining sharia with custom (Arif, 2020). Islam was introduced and developed gently (Syahril, 2021), making the surau the centre of preaching, education and custom activities (Lubis, 2022).

The forms of inclusive values used by Sheikh Burhanuddin Ulakan are reflected in the ways he introduced Islam, as stated above. In addition, inclusive values have been introduced instilled and preserved until now through preaching and education activities as well as social interactions amid real community life (Syah, et al., 2023).

Discussions about inclusiveness, inclusivism, inclusive Islam and inclusive preaching have become a topic of scientific debate among academics. The discussion is an antithesis to religious movements in communicating, socializing and internalizing their religious teachings, which tend to be radical and dogmatic and tend to force their ideology on the people. This has received excellent resistance, challenges and reactions from various parties who do not agree with movements or missions carried out roughly and anarchically and tend to contradict the natural values of humanity. Inclusivity is a resolution to become part of a pluralistic public life (Hamdan, 2018).

Inclusive preaching aligns with the ideas and concepts that emerge from inclusive Islam, which is interpreted as an understanding and approach to Islam that intensively discusses or emphasizes inclusivity, tolerance, interfaith dialogue, and respect for diversity in religion. This idea emerged or was influenced by various triggering factors, including as a response to the challenges of modernity, ideological contestation, political conditions in social reality, figures or personalities and progressive thinking, interfaith dialogue and reflections of Islamic teachings.

Inclusivism is present and emerges as an answer to the challenges of modernity, such as the domino effect of globalization, pluralism and social change, so the idea of inclusive Islam was born as an effort to respond and answer these challenges openly and adaptively. Likewise, the presence of *da'wah* responds to the challenges of the times wisely and wisely by reality (*ala bashitaran*) (Supriyanto, 2021).

Inclusivism is the aspect of ideological contestation (ideological competition) that occurs among Muslims themselves (Wawaysadhya et al.,

2022). The competition that occurs is known as Islamism, conservatism, and liberalism. This situation has given rise to a new, more inclusive approach. Inclusive Islam tries to offer an alternative concept that is more moderate and tolerant than approaches that seem more exclusive and rigid (Hasan, 2023).

Inclusivism exists because developing social and political realities lead to division and conflict among the nation's children (Yunus & Mukhlisin, 2020). The experience of living as a nation and state (in politics) requires living side by side with other religious communities (Mukhibat et al., 2023) has encouraged the emergence of more inclusive thinking. The experience of living in a society (Indonesia) that is very diverse in terms of ethnicity and religion has inspired the emergence of ideas about inclusive Islam (Mukhibat et al., 2023).

Inclusivism emerged due to the influence of progressive figures and thoughts from Muslim intellectual figures (Nasution et al., 2024). Their presence is very decisive and plays a vital role, especially in developing and disseminating ideas and concepts about inclusive Islam (Arifai, 2024) by emphasizing the interpretation of religious texts by considering the social and cultural context, which is also called the social contextualization of people's lives (Setiyani, 2024).

Inclusivism is present due to *muzakarah* or interfaith dialogue (Setiyani, 2024). Through various forums ranging from local, regional, national and international periodic forums that inspire the growth of inclusive Islam. Because the core of the dialogue requires mutual understanding, understanding and mutual respect (Setiyani, 2024).

Inclusivism in Islam has become a basic teaching as Islam carries a mission of peace, safety and prosperity known as *Rahmatan lil'alamin* (Sopandi & Taofan, 2019). This idea emphasizes compassion (Sari & Dozan, 2021), mutual respect (Iskandar et al., 2018), protection and mutual prosperity (Ariyani & Nugraheni, 2024) based on social justice (Sukmawati & Arifudin, 2024) by the values of humanism as social beings on earth (Kalsum et al., 2024).

Thus, it can be understood that inclusive Islam emerged as an answer to the need to face the increasingly complex and diverse realities of the world, as well as to promote peace, tolerance, and respect between human beings and for Indonesia as an embryo for the emergence of a life of religious moderation.

Here are some historical arguments for the emergence of inclusivism

in religious life. First is the Movement's emergence amid an anti-diversity, suspicious, fearful and hateful society that rejects differences and diversity (Sahin, 2018). The presence of inclusive Islam provides space to reflect on the practice of open religious teachings, respecting diversity and spreading compassion (*rahmatan lil'alam*). The presence of inclusive Islam as an antithesis to Islam phobia, anarchism, and radicalism reflects Islam as a religion that is contrary to the values of mercy and salvation.

Indonesia is a unique nation that lives in cultural and ethnic diversity and is united in the realm of diversity-singleness in the framework of the Unitary State of the Republic of Indonesia. The spread of Islam in the archipelago introduced and spread Islam as a blessing to the people without encountering significant resistance from the culture and traditions where it grew and developed. Islam was accepted and lived side by side with local wisdom peacefully. One reason is that its presence has brought inclusive values through its moderate cultural preaching activities suitable for Indonesian society (Nur Syam, 2020).

Inclusivism is a person's religious understanding of the truth of other religions outside the religion that is believed by a person and unites various individuals (Macé, n.d.) tolerant and respects pluralism (Atmaja, 2020), open and prioritizes human rights (Zhussipbek et al., 2020), moderate (Majid et al., 2022), living in peace (harmony) (Sembiring et al., 2024) and mercy (Iskandar et al., 2022). Inclusivity in religion, including in da'wah activities, cannot be separated from pluralistic accommodation for the hegemony of life influenced by tradition (Tanvir, 2024).

Inclusive da'wah is an activity of inviting (Oemar, 1979), calling Syekh Ali Mahfuzh (1952) (Nazirman, 2018), calling, changing and improving the living conditions of humanity to the path of Allah (*din al-Islam*) through oral, written and concrete works (*al-Hal*) with wisdom and *willabah al-basanah* with a humanistic approach so that people know, comprehend, understand, believe in and practice as well as preserving and maintaining the values of Islamic teachings in their lives for safety, prosperity and happiness in life in this world and the afterlife.

Humanistic, as meant in inclusive preaching, is a term that summarizes humanitarian values (human-friendly—*rahmatan lil'alam*) (Iskandar et al., 2022) such as not imposing ideology, being open (Hakim, 2019), tolerance (Wathoni, 2023), respecting diversity, developing an attitude of justice (Rohim, 2024) and dialogue (Kusnawan & Machendrawaty, 2022) and providing opportunities for others to determine

choices and paths in life through a process of awareness (Adisaputro, 2020), (Karimullah et al., 2023) in improving themselves towards the path and guidance of Allah for the salvation and happiness of life in essence according to the rules and will of Allah SWT. These values that lead to harmony are an inseparable part of the disseminators' and preachers' principles and approaches to spreading Islam in the archipelago, especially those carried out by Sufi preachers. One of the figures studied in this article is Syakeh Burhanuddin Ulakan.

It can be emphasized that Inclusivism, an attitude of respecting differences, understanding, and accepting diversity, is a relevant solution in the context of preaching in plurality. Sheikh Burhanuddin Ulakan has succeeded in implementing the values of Inclusivism in his preaching by spreading Islam peacefully, integrating local culture with religious teachings, which ultimately for the Minangkabau people immortalize it in the solution of community life with the philosophy of "*adat basandi syarak, syarak basandi kitabullah*" is concrete evidence of the success of this inclusive cultural preaching approach.

Implementation of Inclusivism in Preaching Activities

The application of Inclusivism in da'wah activities in the form of openness and appreciation, namely respecting culture during the Islamization period, has been carried out by Sheikh Burhanuddin (Arif, 2020). Sheikh Burhanuddin Ulakan, in cultural da'wah, conveys teachings with wisdom and *mauizhah al-hasanah* to the Minangkabau community. One example of keeping food from unwanted things is mixing food with what is expected from the substance or the process. *Malamang* is one of the wise ways carried out by Sheikh Burhanuddin. (Yusutria, 2020). *Malamang* is a typical Minangkabau heritage in maintaining food in Minangkabau, which grows and develops in Ulakan Pariaman (Yusutria, 2020).

Sheikh Burhanuddin carried out the development of da'wah in Minangkabau by making the *surau* a centre for da'wah and education and developing his teachings of the Sufi approach through the *Syatariah tariqah* and writing manuscripts and collaborating or integrating religious and customary values (Wahab, 2018a). The packaging of da'wah bi al-hikmah by Sheikh Burhanuddin is inclusive—tolerant of local culture, and able to combine the two as an approach (Arif, 2020). This is the embryo of the *adat of basandi syarak 'sarak basandi kitabullah, syarak mangato adai mamakai* (Darwis & Muslim 2024).

Inclusive da'wah activities were carried out by Sheikh Burhanuddin through repeated *shalawat* as a da'wah medium (Yahya et al., 2020). Da'wah activities were centred in the surau—the surau has a multi-purpose meaning; the first surau is a Hindu/Buddhist place of worship which, during the time of Sheikh Burhanuddin, the name was used or transformed into a place for Islamic religious activities (Syauqi, 2023). Second, in Islamic literacy, the surau is a place of deliberation for Sheikh Burhanuddin, which functions as a multi-function place such as a place of worship—prayer, chanting, education and a meeting place (Julfi & Kosim, 2023). Therefore, if we examine the mosque buildings (surau) in Padang Pariaman, we will find specific characteristics that characterize the surau of the followers of Syeh Burhanuddin, which provide unique rooms for customary deliberations, as found in Ulakan, Koto Tujuh Padang Pariaman and other areas.

Sheikh Burhanuddin's inclusive da'wah in Minangkabau was implemented in the form of openness to a local culture, which manifested intolerance (Arif, 2020). Peace—da'wah was introduced and carried out by building harmony (Nazirman et al., 2021) (Darwis & Muslim, 2024) and prioritizing aspects of simplicity in life (Yakub, 2019), respecting diversity (Aziz, 2021). Da'wah was carried out based on trust in cadres and networks, as stated in the following interview session:

Angku H. Islamil Tuanku Kuning (71 years old), former angku kali of Lubuk Pandan in his Surau, stated that we have been following and preserving the values of da'wah instilled by Sheikh Burhanuddin from generation to generation. Here, Labay performs religious activities, assisted by Tuanku and Katik. In village life, the labay's position is under customary leadership. Each surau has one labay and one ninik mamak. Da'wah activities are carried out by labay and tuangku in each surau kaum. Therefore, it is not surprising that Lubuk Pandan has 24 surau kaum according to the number of tribes. Tuanku Kuning also emphasized that with the da'wah system of Sheikh Burhanuddin developed by the Labay under the supervision of the customary leaders, the children and nephews in this village are maintained and protected from various violations such as theft and moral violations.

The above statement shows that trust in the Labay and Tuanku in the surau can provide freedom and self-confidence for Sheikh Burhanuddin's assistants in carrying out his inclusive preaching mission so

that with this power, the community feels protected and morality can be maintained.

The Impact of Inclusive Preaching on the Culture of the Minangkabau People

Religion and culture in Minangkabau are well integrated (Kuipers & de Jong, 2023). The presence of Sheikh Burhanuddin, with his cultural preaching, has contributed to building and laying the moral foundation of the integration of the customs of the Basandi Sayarak and the Sharak Basandi Kitabullah, which are stated in the Bukit Marapalam Agreement (Darwis & Muslim, 2024). Sheikh Burhanuddin has inherited integrative values and the unity of customs with Sharak and has been embodied in the daily culture of the community. Until now, the community still maintains the Basapa and Maulid traditions as a manifestation of the integration of religion and culture, and its influence has also reached the city of Medan (Bakar, 2023). Basapa is one of the traditions in Minangkabau that has attracted the attention of local and international communities. Basapa is not only a pilgrimage that has become a tradition, but this activity is also full of transcendental values with God (Hidayat, 2023). Basapa is a tradition of remembering the services of the Minangkabau Islamic fighter, Sheikh Burhanuddin, by his followers through pilgrimages and other activities (Muharrara & Satie, 2024).

In addition to basapa (pilgrimage and friendship), the culture maintained by the Minangkabau people until now is the malamang culture. Malamang is one of the methods or solutions of Sheikh Burhanuddin's preaching to maintain the halal and purity of substances consumed by the community when Islamization was still contaminated by the way the food was processed by people who had not yet embraced Islam (not being able to distinguish between hadas, najis, halal and haram). Malamang is one of the safe ways and does not cause complications to the local community because it is considered something new and attracts their attention to try cooking food/rice sipuluik in bamboo. Buluh in Indonesian is bamboo or talang. The cooking is very tasty, delicious and appetizing. Until now, every month of the Prophet Muhammad's Birthday (Rabiulawwal), the Padang Pariaman community cooks lamang (malamang) in every house, which is brought and served during the Maulid activities held in the surau of his community. The malamang tradition has developed into a culture in the celebration and manjalang mituo.

The impact of inclusive values on the preaching of Sheikh Burhanuddin Ulakan for the Minangkabau community of West Sumatra is very significant, especially in responding to radicalism (Novi & Hardi, 2023), strengthening the Islamic identity of the community (Ridha et al., 2022), providing reinforcement of knowledge and basic concepts of Islam including monotheism, worship, sharia, morals of Sufism and so on. Then, the preaching model packaged by Sheikh Burhanuddin Ulakan can minimize various obstacles and threats to the progress of Islam in Minangkabau. In addition, inclusive-based cultural preaching is a pattern or model that can be referred to and moderated according to the challenges of the times. Only by respecting and acknowledging the existence of others and being wise about local wisdom can the nation's integrity be strengthened.

Sheikh Burhanuddin's inclusive preaching has been used by the community in determining direction in making decisions, as a means of developing knowledge, a means of empowering society, awakening the passion for Mahabbah, preserving the traditional cultural values of Basandi Syarak, Syarak Basandi Kitabullah. It is said to determine policy direction because Sheikh Burhanuddin has inherited the values of deliberation and consensus when making decisions. Every decision must follow guidance and be made based on religious principles. This helps people make decisions based on their feelings.

The positive effect of Sheikh Burhanuddin's cultural preaching for the Minangkabau community made customs and religion a pattern of life that supports each other and colours the way of life and thought patterns both individually, socially and politically in a harmonious daily life "sarak magato daik mamakai". Every wedding party must meet the provisions that do not conflict with sharia and customs, likewise in daily life in society, which prioritizes tolerance and mutual respect.

Diversity exists so that humans interact, communicate and synergize (*lita'arafu*) to get to know each other among humans from various tribes, nations and ethnicities, and this is the nature of human creation (Qs. Al-Hujurat: 13). So that they get to know each other, understand and interact within the framework of human brotherhood. Because brotherhood is divided into several popular types, including Islamic brotherhood, *wathaniyah* and *basyariyyah*. The attitude of getting to know each other, understanding, accepting, appreciating, respecting and protecting tolerance, appreciating, respecting becomes the glue of human

relations in diversity that can present harmony and openness in daily living by Islam *rahmatan lil'alam*.

CONCLUSION

The cultural preaching of Sheikh Burhanuddin Ulakan Padang Pariaman has become a preaching model that still exists and is relevant and needs to be considered as one of the solutions to facing the diversity or plurality of the nation. The values inherited, such as being friendly, tolerant, appreciating cultural diversity, and educating as received preaching during the Islamization period, were considered to have no conflict, dispute disagreement, or rejection of the culture and beliefs of a pluralistic society. Islam was introduced in humanistic ways, respecting, tolerating, living side by side, and utilizing culture as an approach. Islam was preached through wisdom *and manizhab al-basanah* with various methods and approaches, such as village children's games, using terms often used by the people (*lisani al-qanmih*) and being wise in responding to differences. The community has received quite a social effect from this preaching, such as the survival of the surau education system, the tradition of living as a student and a teacher persists and as a form of appreciation for Sheikh Burhanuddin, every Safar month his followers preserve the basapa tradition.

Inclusivism is rooted in respecting differences, understanding, and accepting diversity, becoming a relevant solution in Indonesia's Islamic preaching context. Sheikh Burhanuddin Ulakan is one of the figures who implements the values of inclusivism in his preaching, which not only spreads Islam peacefully but also integrates local culture with religious teachings. The philosophy of "adat basandi syarak, syarak basandi kitabullah" is concrete evidence of the success of this inclusive cultural preaching approach.

An important implication of the research is that openness, tolerance and mutual respect for cultural diversity are examples and guidelines for the da'wah movement in maintaining national diversity (culture and religion) based on local wisdom that upholds the principle of *rahmatan lil'alam*.

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