

**An Analysis of Archipelago Religion and Culture Indonesia and Islamization**

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**Abstract**

Countries that practice Islam in addition, this research makes use of normative research despite the fact that the archipelago is becoming increasingly Islamic. Primary data and secondary data are the two kinds of data that are utilised in this study. This study got three key findings based on the results of the analysis of the data gathered in the field. The first of these findings is that the rise of Islamic religion and culture does not erase local culture. The practise of Islamization does not involve the use of violent coercion. The introduction of Islam was accomplished without violence by means of commerce, the arts, marriage, and education. Second, the effort to reconcile religion and culture is a natural thing that has been done for a long time, and there is evidence that supports it, as Wali Songo promoted Islam by adopting community practises. This is something that has been done for a long time. Each of the three major popular cultures in Indonesia incorporates a significant number of Islamic concepts and symbols; as a result, Islam is frequently seen as an essential cultural resource in Indonesian popular culture. In order for urf to be utilised as one of the justifications in the process of implementing sharia law, it must first satisfy the following criteria: Urf is beneficial (both specifically and generally, acts and words), and it is applicable in a wide variety of contexts.

**Keywords:** Religion, Archipelago Culture, and Islamization.

**Introduction**

The era of digital disruption is an era of accelerating information and innovation as well as fundamental changes, especially the spread of ideas, ideas and thoughts based on digital technology so that religious thoughts and ideologies spread quickly without the boundaries of

space and time. The Industrial Revolution 4.0 changed the way a person communicates from physical contact to changing by utilizing internet technology (Husda, 2017). The presence of the internet network changes the pattern of community interaction and communication. In this era of digital disruption, communication is no longer limited by distance, space, and time. One of the platforms used as a medium of communication and interaction is social media. This platform is one of the most effective and accurate media for interaction and communication in conveying messages, especially for the millennial generation who are familiar with the internet and smartphones. Even social media removes the barriers of social stratification and even the social status of the community, an element that used to be a social barrier in building communication. The presence of platforms such as Youtube, Instagram, Twitter, Facebook, WhatsApp, Google+ and the like opens a wide space for interaction even without having to meet. Because the convenience offered allows its users to access and interact anytime, anywhere, and with anyone. Stratification in communication merges into one container called social networking/social media. Anyone is free to comment, convey ideas, and criticize others on a communication platform called social media. Both intrapersonal communication, interpersonal communication, group communication, public communication, to mass communication (Setiawan, 2018).

The process of Islamization is a significant activity in the history of Islam in Indonesia and also the most obscure. This ambiguity lies, among other things, in the question of when Islam came, where did Islam come from, who spread Islam in Indonesia for the first time, and so on. Some of these questions are still being debated by historians because they cannot be separated from the point of view of the data found and the interpretation of the data of the researchers themselves. In addition, it is also caused by the lack of data that can support a particular theory and by the one-sided nature of the existing theory. This is in large part the result of the attitude of Indonesian scholars who lack and do not even have an understanding of the need for historical writing. The difficulty in determining when the entry of Islam into Indonesia is also caused by the geography and area of Indonesia. This paper, at least to explain the questions mentioned above, uses a critical analytical, historical method (Fita Mustafida, 2020).

## **RESEARCH METHODS**

The research paradigm used is normative juridical. Normative juridical research is a legal method carried out by examining library materials or secondary materials. This normative juridical approach as the law is conceptualized as what is written in legislation (law in books), or law is

conceptualized as a rule or norm, which is a benchmark for human behavior that is considered appropriate (Mahfuz, 2019). This normative legal research is based on primary and secondary legal materials, namely research that refers to the norms contained in the laws and regulations in Indonesia. Situations and conditions like this force experts to come up with theories in relation to the process of Islamization and the development of Islam in Indonesia. At least, there are four theories that are raised, namely the Indian theory, the Arab theory, the Persian theory and finally the Chinese theory (Husda, 2017):

#### 1. Indian Theory

The main initiator and originator of the Indian theory was Pijnappel, a Professor of Malay Language at Leiden University, The Netherlands. He said that Islam came to Indonesia (Nusantara) not from Arabia, but from India, especially from the west coast, namely the Gujarat and Malabar regions. Before Islam arrived in Indonesia, many Arabs of the Shafi'i school migrated and settled in India. From there, then Islam spread to Indonesia (Nusantara).

#### 2. Arabic Theory

It is important to know that Coromandel and Malabar, according to Arnold, were not the only places where Islam was brought to the archipelago. Islam in Indonesia was also brought by traders from Arabia. These Arab traders were actively involved in the spread of Islam when they were dominant in East-West trade since the early 7th and 8th centuries AD. This assumption is based on Chinese sources which state that towards the third quarter of the 7th century, an Arab merchant became the leader of an Arab Muslim settlement on the west coast of Sumatra. In fact, some of these Arabs had intermarried with the indigenous population which later formed the core of a Muslim community whose members had embraced Islam.

#### 3. Persian theory

Besides Indian theory and Arabic theory, there is another Persian theory. This Persian theory states that Islam that came to this archipelago came from Persia, not from India and Arabia. This theory is based on several elements of Persian culture, especially Shi'ism in Islamic culture in the archipelago. Among the proponents of this theory were P.A. Hoesein Djajadiningrat. He based his analysis on the influence of Persian Sufism on some Islamic mystical teachings (Sufism) in Indonesia. The teaching of manunggaling kawula gusti Sheikh Siti Jenar is the influence of the teachings of wahdat al-Manifest al-Hallaj from Persia. This is the first reason of this theory.

#### 4. Chinese theory

In fact, the role of the Chinese in Islamization in Indonesia needs special attention. The many elements of Chinese culture in several elements of Islamic culture in Indonesia need to consider the role of the Chinese in Islamization in the archipelago, therefore the "Chinese theory" in Islamization cannot be ignored. H.J. de Graaf, for example, has edited some classical Javanese literature showing the role of the Chinese in the development of Islam in Indonesia. In these writings, it is stated that great figures such as Sunan Ampel (Raden Rahmat/Bong Swi Hoo) and the King of Demak (Raden Fatah/Jin Bun) are people of Chinese descent. This view is also supported by one of the Indonesian historians, Slamet Mulyana, in his controversial book, *The Fall of the Javanese Hindu Kingdom and the Rise of Islamic States in the Archipelago*. Denys Lombard has also shown the magnitude of China's influence in various aspects of Indonesian life, such as food, clothing, language, building arts, and so on. Lombard reviews all of this in his book *Nusa Java: Cross Culture* which consists of three volumes.

## **RESULT AND DISCUSSION**

With some of these differences regarding Islamization, a synthesis of the various existing opinions must be sought. Among these efforts is to make phases or stages of Islamization in Indonesia, such as the beginning of the arrival that occurred in the 7th century AD. 21 Meanwhile, the 13th century AD was seen as a process of spreading and forming an Islamic society in the archipelago. The carriers of Islam in the 7th to 13th centuries AD were Muslims from Arabia, Persia and India (Gujarat and Bengal). Islamization process. The 13th century itself is seen as a period of growth of Islam as the first Islamic-style kingdom in Indonesia (Solihah, 2019). Meanwhile, Hasan Mu'arif Ambary, argued that based on available archaeological data, he divided the phase of Islamization of Indonesia into three phases; namely (1) the phase of the presence of Muslim traders, (2) the phase of the formation of the Islamic empire, and (3) the phase of Islamic embarrassment. In the phase of the presence of Muslim traders in Indonesia, Ambary did not give exact figures about the beginning of Islam coming to Indonesia (Wekke, 2013). However, it can be assumed that this phase occurred before the 13th century AD, namely the 1st to 5th century Hijri, or the 7th to 11th century AD. The phase of the formation of the Islamic empire took place between the 13th century AD to the 16th century AD. Meanwhile, the period of institutionalization of Islam occurred after these centuries (Aghsari & Wekke, 2015).

Specifically for Islamization in Java, Denys Lombard in general distinguishes three stages in the process of Islamization in this region, namely (1) the ongoing Islamization of the northern coast,

through which trading ports have played an increasingly important role since the 15th century; (2) the pervasiveness of Islam into the interior which gradually gave rise to a kind of Islamic zealots in the interior; (3) the formation of a rural Islamic network, with an important role played by pesantren and tarekat. In turn, this kind of development made it possible for the continuation of the structure that existed during the Dutch East Indies era since the 19th century, namely the more open the possibility for Indonesians to go on the pilgrimage. Consequently, Islam in the Indonesian-Malay Archipelago has broad and direct access from Islamic centers (Mecca and Cairo) (Harahap, 2020).

Lathiful Khuluq did almost the same thing. According to him, there are at least five phases of the spread of Islam to the people of Java (Indonesia). First, the Islamization carried out by Muslim traders from India and Arabia to ordinary people on the northern coast of Java Island. Second, Islamization carried out by scholars who are known as "wali sanga" (Luthfi, 2016). Third, Islamization under the Islamic kingdom of Mataram, which was centered in the interior of Java Island, especially during the reign of Sultan Agung. Fourth, Islamization was marked by the increasingly widespread Islamic purification movement that was brought to the archipelago in the 18th century. Fifth, Islamization is characterized by the reform movement carried out by Islamic organizations, such as Jami'at al-Khair (1901), Sarekat Islam (1911), Muhammadiyah (1912) and so on (Ma'arif, 2014).

### **Urf On Local Culture in Islam**

The Qur'an and Sunnah, which are the two fundamental sources of Islamic law, are the order of bases of Islamic law in theory. The scholars' views and opinions from the following source of legislation. Of course, a sentiment shared by all academics (ijma') has more weight and is more likely to be correct until it becomes a third source. The fourth source is the unique way of analogizing what is stated in the books with problems that are not listed in the scriptures but have similar features (Qiyas) (Sueb, 2019).

Following this source, there is a collection of supplementary legal arguments, which all scholars, including urf, dispute. This urf is one of the legal sources used by the Hanafi and Maliki schools, which are not included in the scriptures (Nurdin, 2016). Since the concerns about furu'iyah are included in the texts, urf has been employed among fiqh specialists. Some of the regulations in the texts, on the other hand, had become a social habit (urf) at the time.

The possibility of reciprocal acculturation between Islam and local culture is recognized in a basic rule or provision in the science of helpful fiqh, that *al-'adah muhakkamah*, or more fully, "adat is the law that is punished," meaning that society's customs and habits, namely its local culture, is a source of law in Islam. As a result, components of local culture that can or should be used as legal precedent do not contradict Islamic teachings. Elements that violate Islamic precepts must be removed and replaced immediately. The presence of Islam in a place or country has this connotation. Furthermore, when Islam arrived in Java, it quickly adapted to the environment. Acculturation of Islam and local culture occurred peacefully. Local culture in the form of culture is referred to as *'urf* in *ushul fiqh*. Because society's *Urf* comprises aspects of right and wrong simultaneously, Muslims must examine it critically on their own, and there is no justification for an attitude that merely excuses it. This is in line with the different Islamic beliefs that criticize traditionalism (Bauto, 2016).

Despite being one of the world's most Muslim countries, Indonesia has had only a moderate Arabization influence compared to other Muslim countries. Furthermore, as the archipelago becomes more Islamized, the growth of religion and Islamic culture does not obliterate local culture. In the process of Islamization, it does not use military force. Islamization peacefully took place through trade, the arts, marriage, and education (Richardo, 2020).

This custom is acceptable in Islam as long as it does not contradict the scriptures. As a result, the author will attempt to explain Islamic law with local culture in this study. Islamic Universalism One of Islam's outstanding traits is its universalism (*al-Alamiyah*). As a great religion, Islam has the following characteristics: *Rabbaniyyah* (divinity), *Insaniyyah* (humanistic), *Syumul* (totality), which includes elements of immortality, universalism, and touches all human aspects (spirit, mind, heart, and body), *Wasathiyah* (moderate and balanced), *Waqi'iyah* (reality), Clear and transparent, Integration between *al-Tabat wa al-Murunah* (permanent and elastic) (Prasojo & Pabbajah, 2020). The universalism of Islam in issue refers to the fact that Islam's message is intended for people of all races, nations, and social classes. It is not a book written for a single country that believes it is the chosen nation and that all humanity must submit to it (Samiyono, 2013).

Islamic universalism presents itself in various ways, the most important of which is through its teachings. Islamic teachings, which cover components of *aqidah*, *shari'ah*, and morals (which are often reduced down by some people to merely morality and attitude toward life), demonstrate a remarkable sensitivity to humanity's most pressing issues. The six general aims of the *shari'ah*,

namely, ensuring the safety of religion, body, mind, lineage, property, and honor, demonstrate this. In addition, the Islamic text explains excellent societal principles, such as justice, fraternity, takaful, freedom, and integrity, which can be stated to be the significant aims of shari'ah. In the end, it all comes down to social justice in its purest form. Furthermore, the most transparent view of existence (*weltanschauung*) is the view of social justice, as we all know (Sueb, 2019).

### **Islamic Cultural Insight**

Islamic cultural cosmopolitanism has received direct endorsements from the holy book and a reflection of the meaning of Islam and a view of the unity of prophethood (*wahdat al-nabawiyah*; the unity of Prophet) based on the importance of Islam and consistent with the spirit of these principles. For example, an endorsement based on the concept of humanity's unity, which is a continuation of God's oneness (*wahdaniyat* or monotheism; the unity of God) (Iryani, 2018).

The Prophet Muhammad's followers are continually encouraged to recognize humanity's unity (Faizal et al., 2021). They build a cosmopolitan cultural vision, a cultural pattern whose core conceptions encompass and are drawn from the entire culture of humanity, based on this awareness.

Arabism, Islam Bias, and Local Culture Reciprocal Acculturation. Even though Islam is a universal religion that transcends national, racial, tribal, and cultural barriers, the Arab influence on Islam cannot be denied. A strong link shows that Islam and Arab features are not incompatible (Usman et al., 2021). Despite this, according to Ibn Khaldun, a notable Muslim sociologist and historian, one peculiar but proper aspect of Islam are that most intellectuals and scholars, both in the shari'ah sciences and the Islamic sciences, are 'Ajam (non-Arabs). Sense. They are sharp in language, educational environment, and teachers, after all, if they are Arabs by heritage (Dalimunthe, 2016).

In addition, Ibn Khaldun argued that the expansion of the Islamic territory brought forth a slew of new difficulties and innovations. The Arabic language had been contaminated, necessitating the use of Nahwu norms. *Istinbath*, deductive reasoning, theorizing, and analogy are examples of shariah sciences that have become skills or expertise (Amin & Ananda, 2019). Because there were heresies at the time, he needed supporting sciences that became techniques and methods in the form of knowledge of Arabic laws and the principles of *istinbath*, *qiyas* gained from the *aqidah*-*aqidah* of

faith and their justifications (atheism). As a result, these are all skill sciences that require instruction. This falls under the heading of industrial commodities. Urban civilization is based on industrial things, whereas Arabs are far apart from this. According to Ibn Khaldun, intellectuals such as Imam Sibawaih, al-Farisi, and al-Zujjaj, have made significant contributions to the science of nahwu (Bauto, 2016). They are all savages.' For example, intellectuals in hadith, ushul fiqh, kalam science, and interpretation. "If wisdom were hoisted above the sky, it would be achieved by the people of Persia," the Prophet said (Rizal, 2021).

The preceding description demonstrates how Islamic culture and civilization are based on a global combination of piety, egalitarianism, and creativity from within Islam and reciprocal acculturation of local cultures outside of Arab Islamization. I also do not want to make a distinction between Arabs and non-Arabs. They are all grouped under the "Muslim" category (Khoiri, 2019).

### **Islamic Assimilation of Culture**

As previously said, Islam is a universal religion with universal values such as equality, justice, takaful, freedom, and honor, and has the notion of humanistic ethnocentrism as the core value of all Islamic teachings, and so becomes the fundamental value of all Islamic teachings. The theme of Islamic civilization (Prasojo & Pabbajah, 2020). Simultaneously, in bringing the conceptions of heaven to earth, Islam has a dynamic, elastic, and accommodating nature with local culture, as long as it does not contradict Islamic precepts. The issue is with the protocols and technological execution. Gus Dur called this the "indigenization of Islam (Setiawan, 2018)."

In Indonesia, reconciliation efforts between religion and culture are natural and have been carried out for a long time, with evidence to back it up. The Demak Mosque is a physical manifestation of this effort at reconciliation or accommodation. Rangoon, or the tiered roof, was inspired by the pre-Islamic (Hindu-Buddhist) notion of 'Meru,' which comprised nine stacks. Sunan Kalijaga cut it into three layers, symbolizing the three phases of Islam: faith, Islam, and Ihsan. People believe at first, but as they realize the value of the Shari'a, they begin to practice Islam. Then he progressed to the next level (Ihsan) by studying Sufism, essence, and makrifat (Luthfi, 2016).

This is in contrast to Christians who construct churches using foreign, Western architecture. This story demonstrates that Islam is more tolerant of local culture than other religions. Buddha, like Hindus, arrived in Indonesia with a stupa. Meanwhile, Islam did not bring the emblems of Islamic civilization from the Middle East to Indonesia. The dome's shape has just recently been altered. This fact illustrates the fact that Islam is not anti-cultural. In Islam, all aspects of culture can be



changed (Husda, 2017). The mosque buildings, for example, clearly show the impact of Indian design, as well as the influence of traditional Mediterranean architecture. There are numerous variations of Islamic culture (Sofian, 2020).

It is also worth noting that Indonesian popular culture incorporates a lot of Islamic themes and symbols; hence Islam is frequently considered an important source of culture in Indonesian popular culture (Wekke, 2013).

Many Islamic themes are incorporated into Javanese and Malay terminology. To put it another way, Javanese and Malay absorb words or concepts linked to science while neglecting the noun terms that are heavily taken from Arabic. For example, terminology like a revelation, *Ilham*, and *wali* are borrowed terms that cover new notions that were previously unknown in popular culture (Marta & Rieuwpassa, 2018).

It is vital to distinguish between "Arabi-sasi" and "Islamization" when using words borrowed from Islam. The use and socialization of Islamic terminology as a symbol of Islam remain necessary and significant, rather than being preoccupied with quasi-problems or just minor, as Gus Dur put it. 14 Similarly, the term *prayer* rather than *prayer* (derived from the word 'worship the Hyang') indicates an Islamization rather than an Arabization process. The individual-communal dimension of prayer is essential to uphold these crucial ideals in the real world. It is likewise naïve to substitute "Good Morning, Afternoon, Evening, or Evening" for the Islamic greeting "Assalamu'alaikum." Because the heart of prayer and reverence in the greeting is not contained in the greeting "Good morning," which tends to be niceties, and because Allah and His Messenger have suggested the greeting itself (Aghsari & Wekke, 2015).

### **Urf in Islamic Law**

Urf means "excellent" in etymology. In explaining their positions as justifications for constructing *syara'* law, Usul Fiqh scholars distinguish between *adat* and Urf. The term "custom" refers to the way something is made. "Something that is done regularly without any rational connection" (Sarjana & Kamaluddin Suratman, 2018).

According to this definition, an act is not termed *adat* if performed repeatedly following the law of reason. The custom, on the other hand, encompasses a wide range of concerns concerning personal problems, such as a person's sleeping, eating, and consuming particular sorts of food habits, as well as issues involving a large group of people, such as anything related to the outcomes of good and evil ideas. *Adat* can be caused by lust and moral degradation, such as corruption, and

it can also be caused by specific events, such as changes in a region's culture resulting from the war (Zainuddin, 2015).

According to Abdul Wahab Khallaf, humanity is familiar with Urf, and it has become a habit to something called Adat, whether in words, acts or objects. 16 According to specialists on the term start, there is no distinction between Urf and custom; therefore, Urf, an action, is like a mutual human understanding about buying and selling that is carried out without a spoken shigat (Harisudin, 2017). Meanwhile, Urf, which is verbal, is like their mutual knowledge of the absoluteness of al-wadad being a boy, not a girl, and their understanding to disregard the pronunciation al-Lahm, which means flesh, over al-Samak, which means fresh fish. As a result, Urf encompasses human comprehension at all levels, generalities, and particular. It differs from ijma in that ijma is a broad tradition and agreement of the mujtahids that does not entail its formation (Miharja, 2011).

Humans have been aware of another definition of Urf, which is still being carried out in words and deeds. It is the excellent urf in question, not the bad. Urf is also known as Adat since it is repeated to attain its aim. Furthermore, the custom is more essential than 'urf because tradition has become a habit of a specific individual; therefore, it is not called Urf but rather a habit that has evolved into a mutual agreement. Urf, both special and general, is what it has reached (Harahap, 2020).

Urf is separated into two types of objects: Urf al-Lafzi (habits involving expressions) and Urf al-Amali (patterns involving actions) (habits in the form of activities). People's practice of utilizing certain pronunciations/expressions while saying anything so that the meaning of the expression is understood and crosses people's minds is known as Urf al-Lafzi. Eventhough "meat"encompassesallextantmeat, "meat"refers to beef. If acustomer approaches ameat seller with a variety of meats and says, "I bought one kilogram of meat," the seller will automatically select beef since local people's custom has defined the use of the word meat in the context of beef (Mahfuz, 2019).

It is not named Urf if another indicatoris required to understand the expression. For example,a person comes inenraged andhasalittle stickin his hand,threateningto"murder him with this stick if I meet him." His words clearly showed that he wanted to murder him by beating him with a stick. This term is not known as Urf, yet it is found in the majaz (metaphor) (Khodijah, 2018).

The community's habit of ordinary activities (mu'amalah) or the civic component is called urf al-'Amali. People's acts in matters of their life that are unrelated to the interests ofothers,such as the

habit of taking time off work on particular days of the week, or certain people's routines of wearing certain outfits on certain occasions, are referred to as "everyday actions" (Ma'arif, 2014).

It is the people's habits in carrying out contracts/transactions in a certain way related to mu'amalah, which includes civil concerns. People's buying and selling habits, for example, are delivered to the buyer's residence by the seller if the things acquired are enormous, such as refrigerators or other household equipment, without additional fees. Another example is people's practice of purchasing and selling without an explicit contract by accepting items and paying money, as is the case at supermarkets. This type of buying and selling is known as bay'i al-mu'athoh in fiqh (Solihah, 2019). Another example is public restrooms or toilets by paying a set fee with no time limit. As a result, "certain rent" is adequate for using a public bathroom or toilet during a reasonable timeframe.

Urf is separated into two categories in terms of scope: Urf al-'am (general habits) and Urf al-Khas (particular patterns). Urf al-'am is a frequently practiced custom in society and the region. For example, when buying and selling cars, all necessary repair tools, such as keys, pliers, jacks, and spare tires, are included in the selling price, eliminating the need for a separate contract and additional costs, similar to bathing in a pool where some people occasionally see their friends' genitals. According to the Hanafi school of law, this Urf (Urf 'Am) can defeat qiyas. Urf al-Khas is a tradition that exists in some locations and communities. For example, specific problems in the items purchased can be returned among traders, but the consumer cannot replace other defects in the goods. Alternatively, the practice of determining the time spent in the garage for particular objects (Rizal, 2019). In terms of validity, Urf is divided into two categories: Fasid (damaged/ugly) Urf, which cannot be accepted, and Urf, which violates the qath'iy text, which is acceptable. Take, for example, the practice of eating usury. People are familiar with the word urf (good/true), and it does not conflict with syara's arguments. 21 This Urf can be accepted as the primary source of Islamic law and even be regarded as such. This urf does not justify or invalidate what is prohibited, such as humans' understanding of one another about chartering contracts or the distribution of dowry, which is limited to the dowry that takes precedence or ends (Samiyono, 2013).

According to Ushul fiqh scholars, a new Urf can be used as one of the arguments in establishing sharia law if it meets the following criteria: 22 Urf is good (both specific and general in nature, actions, and speech), and it applies in general. Urf is applicable in most situations in society, and the community widely accepts it. When a problem dictated by the law arises, Urf has transformed

into a community of people. As a result, Urf, which will be used as a legal basis, already exists before the court of justice decides the case. A rule of *ushuliyah* states that "Urf who comes later, cannot be used as a legal basis for patients that have been around for a long time" (Sueb, 2019).

The urf does not conflict with the terms of a clearly stated transaction. As an example of this, in a transaction in which both parties have determined the actions that must be taken, such as purchasing a refrigerator, the buyer and seller agree that the buyer himself brought the fridge. Even if Urf determines that the refrigerator purchased was delivered to the buyer's residence by the merchant. On the other hand, Urf is no longer valid because the contract stipulates that the buyer will be responsible for transporting the item to his residence. Because the urf is not in conflict with the texts, its law cannot be applied in this situation. It is not possible to use Urf in this manner as a *syara'* argument because the evidence of Urf can be accepted even if no text contains the law applicable to the problem at hand (Hakim, 2017).

### **Islamic Law and Local Culture**

Because it is a social change instrument, the law brings with it processes that are interconnected, namely, the introduction of (institutionalization) and "institutionalization" of (internalization) patterns of behavior, which are interconnected. Implementing a pattern of behavior (institutionalization) means developing a norm and the conditions for its enforcement (for example, desegregation of public schools or elimination of segregation from public schools). The institutionalization (internalization) of a pattern of behavior entails the incorporation (incorporation) of values or values implicit in the law into the design of behavior being studied (e.g., integrated public schools are "good"). According to the authors, "Laws can only influence behavior directly through the process of recognition; however, if this recognition process is successful, it will, in turn, assist in the institutionalization of attitudes or beliefs" (Fasa & Suharto, 2018).

The law has both advantages and disadvantages for being a social change agent. The effectiveness of the law, i.e., its ability to effect change, is primarily determined by public acceptance of the legislation. The passage of legislation in a pluralistic democratic society, where people tend to be associated with a variety of groups and publics, is generally met with various reactions: some are opposed, some are in favor, but the majority are indifferent or indifferent mildly hostile to the proposed legislation. Imagine that the majority of opinion leaders are in acceptance of the change. *Syara'* has a long history of reconciliation between Islam as a religion and the local culture that

surrounds it and the existence of legitimate legal foundations for syara' in the form of the urf and the masalahah. As a result, we must have a vision for the future to implement the strategy of developing Islamic culture in Indonesia. What is the significance of culture? It is essential to understand because culture encompasses all aspects and dimensions of perspective, attitude toward life, and its actualization in human life. Cultural movements, on the other hand, are more integrative and widespread (Disemadi, 2018).

It is permissible to accept human habits that are practiced within specific communities, provided that they do not conflict with the Shari'a. Furthermore, it must not only not conflict with the syara', but it must also meet the conditions established by ushul fiqh scholars to be used as evidence. Because there are two types of Urf, authentic Urf and faced Urf, the authentic Urf is accepted as the legal basis, which is a question that must be addressed (Kasim & Nurdin, 2020).

On the whole, Urf is not detrimental to the development of Islamic law but has a positive impact and aids in correcting flaws in Islamic law itself. Because the problem will continue to grow gradually, not all human requirements are addressed in the texts.

Islam that has developed dialectics with local cultures, such as Javanese Islam, Acehese Islam, Padang Islam, Sundanese Islam, Sasak Islam, Bugis Islam, and so on, has ultimately resulted in the formation of a distinctive and distinctive variant of Islam, such as Javanese Islam, Acehese Islam, and Islam, among others. Islam in Java, Islam in Padang, Islam in Sundanese, Islam in Sasak, Islam in Bugis, etc. As a result, to establish an Islamic culture in Indonesia, we must have along-term perspective. What exactly is the significance of culture? It is essential to understand the culture because culture impacts every aspect and dimension of a person's outlook on life, attitudes toward life, and manifestations in human life (Yunus et al., 2020).

There is a transformation process from traditional values to modern values taking place in Indonesia, particularly at present. However, there are still some reservations about which values should be replaced and which ones should not be replaced. Law and social change in society, on the other hand, are unavoidable and have evolved into a natural law that is under human nature itself as a subject of law users.

A close dialogue between religion and culture will develop a more gentle face of Islam. The flexibility of Islamic teachings open to various cultures allows this religion to be readily accepted by multiple parties and continue to exist for an indefinite period. Given that religion is the most profound thing in the world, embedded in every belief system and aspect of daily life, adopting

different cultural backgrounds will add color to its development. As a result, if the presence of Islam in Indonesia is established through the application of monotheistic beliefs and the sweeping away of everything that has gone before, likely, he will not be able to enter the islands of Indonesia, particularly the island of Java (Islam, 2018).

According to the Indonesian context, the birth of the KHI (Compilation of Islamic Law), which also adopted the Gono Gini system, is an example of a dialectic of the Islamic law that has a growing tradition in the country. The latter phenomenon shows that Islamic jurisprudence is a living and developing law that can struggle with local issues that always require new ethics and paradigms.

## **CONCLUSION**

Islam that is present in Indonesia also cannot be separated from Indonesian traditions or culture. Just like Islam in Saudi Arabia, Arabism and Islamism struggle in such a way in the Middle East that sometimes people find it difficult to distinguish between Islamic values and symbols of Arab culture. The Prophet Muhammad saw, of course, with the guidance of Allah, quite cleverly knew the sociology of Arab society at that time. So he immediately used Arab traditions to develop Islam. For example, when the Prophet SAW. migrated to Medina, the people of Medina welcomed the accompaniment of drums and beats while singing Salawat to Badr and so on. The actualization of Islam in history has made Islam inseparable from the aspect of locality, ranging from Arabic, Persian, Turkish, and Indian to Malay. Each with its own characteristics, but at the same time reflects the values of monotheism as a unity that becomes a common thread that binds one another.

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