

EXPLORING THE DIVERSITY OF LOCAL TRADITIONS OF INDONESIAN SOCIETY IN THE ISLAMIC LAW PERSPECTIVE

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ABSTRACT

Religion and culture are two important elements in a society that are mutually exclusive influence. When religious teachings enter into a community that cultured, there will be tug of war between religious interests on the one hand with cultural interests on the other. Likewise with religion Islam that was revealed in the midst of Arab society that has customs and tradition by hereditary. Tradition is part from culture. The purpose of this study is to describe exploring the diversity of local traditions of Indonesian society in the Islamic law perspective. This research is a qualitative research with descriptive method. The approach used is an ethnographic approach, while the analysis technique is an interpretative technique based on observations, interviews, camps, and discussions such as workshops or micro seminars. The results showed that the traditions circulating in various parts of Indonesia (the archipelago) did not conflict with Islamic law or the teachings of Islam. In fact, in essence, religion as a whole, including Islam, has an inseparable relationship with tradition. Therefore, there are three categories found in this study, namely based on government policy, tradition as the foundation of the nation and the state, traditions and islamic law. The implications of this research can be used as a reference in the development of traditions in Indonesia, both based on the general legal perspective in Indonesia, customary law, and religious law (Islam).

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1 INTRODUCTION

Indonesia is a large country that has a population exceeds 250 million and the diversity that emerges from Sabang to Merauke has a lot of wealth from various aspects(Sahelangi & Novita, 2012); (Rusliyadi & Libin, 2018). Even, with ownership of the island which reaches 17,508 islands, Indonesia is the largest country among archipelagic countries in the world then the logical consequence, socio-culturally society Indonesia is also rich with ethnic diversity.

Indonesia is a country whose territory is separated by oceans, straits, and oceans that result in

ethnic/tribal diversity a nation that has customs and cultures that are different from one another (Forbes, 2014); (Bandonio et al., 2021); (Munawwar, 1995); (Ardyantara, 2019). So that, Indonesia is one of the richest countries of its culture which is quite a lot and has its own uniqueness (Reuter, 2009); (Pinches, 1999); (Williams, 1991). Where the uniqueness of Indonesia's culture has been recognized (Li, 2001), in the arena International and derived from intellectual property created by each different ethnic group (Panggabean et al., 2013); (Jaelani et al., 2020). All of those things developing cannot be separated from the development of Intellectual Property Rights. Product-Intellectual Property Rights products essentially have to get legal protection in order to obtain guarantees in the produce it.

Intellectual Property Rights arise from creative efforts that his work can be accepted by the wider community. Law in Indonesia has many regulations regarding IPR, for example in the field of patents, trademarks, copyrights, trade secrets, industrial designs, integrated circuit layout designs, handover of printed and recorded works, all laws (Begley & Tan, 2001). The law is intended to protect the legal interests of intellectual work. There is an element of mandatory registration for IPR works so that get the legal protection as it should according to Bill Morrow for countries among Asia is seen as an obstacle, because the pattern of that kind of thing feels foreign and only exists as a relic of colonialism that existence is contrary to the more visible Asian legal traditions communal style (Axel, 2001).

Intellectual Property is the creativity produced by human beings in order to meet the needs and welfare of human life. Human creativity can occur in the fields of science, art, literature, technology, business. These human creativity appeared has exerted an influence on human civilization (Gat, 2008). The more someone develop creativity, civilization will also develop In the end, recognition and rewards are needed. against the results of a person's creativity with a legal order called a regime intellectual property rights law (Searle, 2010). This legal regime provides protection against the work of the inventor (inventor) or creator of another party who illegal to use or exploit the results of his work (Hendrickson, 1983).

Reasoning rationality and inner connectivity that humans have, lead to the rhythm of awareness of the truths of science. The impact of cultural value effect relations formed from apolarization to transplant subjective moral values and moral values objective in law. The two moral values describe the corridor expression of one's feelings and must be explored by thinking radically in the integration of the five senses in providing essential justice (Held, 1995).

Artwork is one of the manifestations of human creation through reason his mind expresses something of the beauty he sees and feels in his heart, and then manifested in the form of a real work, for example beautiful songs, poems, body movements (dance) and other creative works. This creativity is a process of human mind that produces a form of the real work is usually called the copyrighted work in which the there is a right for the creator or creator, which we often call and we familiar with copyright.

Traditional works are one of the results of human (Klenk & Pavolini, 2015) thoughts or ideas based on their abilities, expertise, and skills. And these works are produced in the area where they are located. In the legal regime of Intellectual Property as it is today also provides protection against economic interest from the findings or copyrighted works of the inventor or creator. This legal protection aims to provide a stimulus to produce more innovative inventions or works of art.

Traditional works need to be protected because they are Property Rights Intellectual property (IPR) included in Copyright. In Article 1 paragraph (1) UU Number 28 of 2014 concerning Copyright (Indonesia, 2003) ; (Forbes, 2014), copyright is an exclusive right creators that arise automatically based on a declarative principle after a creation is realized in a tangible form without reducing the appropriate restrictions with the provisions of laws and regulations (Zulkifli & Azhari, 2018). Because traditional works too is an exclusive right (right inherent in human beings) so it is necessary to protected by applicable law. So that a traditional work does not occur something unwanted such as piracy, claiming, and others.

Problems occur in traditional cultural expressions or NRE (Traditional Cultural Expressions/Expressions of Folklore) as a form of traditional intellectual property (Nwauche, 2017); (Antons, 2009). Expression of Indonesian traditional culture too has promising economic potential, especially related to industry tourism and creative economy industries. In the tourism industry, for example. The tourism industry in Bali, which is almost all based on EBT, has a very large contribution as a source of regional economic income and make Bali known throughout the world.

In the creative economy industry especially EBT-based craft products such as batik, wood carving, copper carving, silver are products that have a large enough contribution to the country's foreign exchange (Gerezihher & Nuru, 2021).

However, the development of modern technology, especially in the field of telecommunications can lead to various inappropriate uses of The existing NRE. Various forms of commercialization of NRE occur even to the global level without the permission of the indigenous peoples of the owners. This commercialization also accompanied by various forms of distortion, alteration or modification against NRE inappropriately. Cases of claiming property ownership traditional culture can occur.

This case of claiming Indonesian culture has happened several times like the Pendhet dance, this Balinese dance some time ago was crowded discussed because it has been claimed by our neighboring countries, namely Malaysia, they admit that the dance comes from their country (Zografos, 2010). Not only Meanwhile, Reog Ponorogo who came from Ponorogo also experienced the same thing the same as the Pendhet dance. In addition to the field of dance, many other things are claimed by our neighboring countries, such as traditional musical instruments, songs, batik, and others so (Janke, 2003). This is the background for the need for a legal system that can provide comprehensive protection of Cultural Expressions Traditional (EBT).

The diversity of traditions that exist in Indonesia needs to be protected. In another sense, that Indonesia needs to preserve the traditions that exist in Indonesia (Heider, 1991). This is because Indonesia is a country that is rich in traditions and culture (Muhsyanur, 2020); (Saddhono, 2015). Therefore, Indonesia is known as a country with character and culture. Indonesia is said to have character because it has a wealth of traditions that other countries do not have. Meanwhile, Indonesia is said to be a cultured country because Indonesia highly upholds its traditional values as cultural heritage. Based on the various problems raised in the previous section, the topic of this research is exploring the diversity of local traditions of Indonesian society in Islamic law perspective.

2 LITERATURE REVIEW

Tradition is local wisdom. Meanwhile, local wisdom is the identity or cultural personality of a nation which causes the nation to be able to absorb, even process culture that comes from outside/other nations becomes character and ability himself (Albantani & Madkur, 2018); (Farhan & Anwar, 2016) Identity and Personality of course adjust to the life views of the surrounding community so that it does not happen shift in values. Local wisdom is one of the means in processing culture and defend themselves from foreign cultures that are not good.

Local wisdom is a way of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs they (Mungmachon, 2012). In a foreign language, it is often conceptualized as a policy local local wisdom or local knowledge "local knowledge" or local genius (Wijaya et al., 2018). Various strategies carried out by the local community to maintain their culture.

Furthermore, is of the view that local wisdom is the way people behave and act in response to change in the physical and cultural environment. A conceptual idea that lives in society, grows and develops continuously in awareness society, from those related to sacred life to with the profane (an everyday part of life and is mediocre in nature). Local wisdom or local wisdom can be understood as ideas local people who are wise, full of wisdom, of good value, which embedded and followed by members of the community (Schwartz & Sharpe, 2010); (Dekens, 2007).

Local wisdom according to (Chan, 2012) is cement binder in existing forms of culture that are based on existence. Local culture can be defined as a culture created by local actors through an iterative process, through the internalization and interpretation of teachings religion and culture that is socialized in the form of norms and used as a guide in everyday life for the community (Larson, 1995).

Sykur et.al (2021) states that the forms of local wisdom are: religious harmony in the form of social practice based on wisdom of culture. The forms of local wisdom in society can be in the form of culture (values, norms, ethics, beliefs, customs, customary law, and rules special). Noble values related to local wisdom include love for God, nature semester and its contents, Responsibility, discipline, and independent, Honest, Respectful and polite, affectionate and caring, confident,

creative, hard work, and abstinence surrender, Justice and leadership, Kind and humble, tolerance, love peace and unity (Suwardani et.al., 2021).

In every cultural acculturation, humans shape, utilize, and change the things that are most Islamized in Indonesia: Islamic acculturation with local culture according to their needs (Sam, D. L., & Berry, J. W., 2010). Within this acculturation framework, it was later known as local genius. Local genius can be interpreted as the ability to absorb while carrying out completion and active processing of foreign cultural influences, so that a unique new creation can be achieved, which is not found in the territory of the nation that carries its cultural influence (Salom, A., 2015). On the other hand, local genius implicitly has the following characteristics: able to withstand foreign cultures; have the ability to integrate elements of foreign culture into the original culture; and has the ability to control and provide direction for further cultural development (Ayotrohadi (ed.), 1986).

In fact, wherever Islam struggles with local culture, there will be a process of adapting universality values to certain situations and conditions. It is this nature that makes Islam an accommodative religion. Islam has never completely eroded pre-Islamic ideas, culture and living traditions. This characteristic is the hallmark of Islamic teachings, which are accommodative as well as reformative to existing cultures and traditions. The aspect of *urf* (tradition or culture) is one of the considerations in establishing the law. Many legal issues, especially in the field of *muamalah*, legal considerations are based on aspects of tradition. From this, the *fiqh* rules emerge which read: that traditions or customs can be considered for establishing laws (*al-'adah Muhkamah*) (Ali, 2011) and community practice is *hujjah* that must be practiced (Seff, 2009).

Theoretically the framework of the relationship between Islam and local genius which has implications for accommodative can be explained in several expert opinions. According to Elen, 'accommodation' reflects the integration of Islam and tradition through a traditional cosmological framework, and is actualized in opposite but related symbols so that harmonization is realized. (MB. Hooker (ed.), 1983) Geertz, according to Suratno, shows the existence of acculturation (Baydhawi & Jinan (ed.), 2002).

Acculturation gives birth to local wisdom which can be interpreted as local values that develop in society within the framework of Sufistic-based religious understanding (Mubarak et.al., 2020). The basis of Sufistic religious ideology has a strong historical basis in Indonesia and Sufism is one of the channels of Islamization in the archipelago. The Sufism channel is part of the view of religiosity, as an important religious school in Islamic history. (Noor, 2016). With this, rules, norms, customs, knowledge systems, and social and cultural practices are born, among people who have Islamic values in unique local understandings and practices (Raffiq, Seff & Asiah, 2013).

The acculturation of the Islamic community with a particular religion that gives birth to a local cultural pattern, proves that in certain contexts, the interaction between religion and culture can run smoothly without causing tension between the two. In fact, both of them can synergize in such a way, so that both can benefit each other and each becomes the beneficiary party (Thoyyibi, M (ed.), 2003).

3 METHOD

The methodology in this study refers to the objectives that have been determined (Goddard, W., & Melville, S., 2004), namely to find out the concept, meaning or value and the influence of the behavior and cultural traditions of the Bena community towards spatial planning patterns Bena's traditional village today. This study uses a qualitative method, naturalistic paradigm and inductive discussion method, with a different approach more emphasis on the naturalness of the data source. Researchers themselves are tools main data collector. In accordance with the research objectives, namely to know the concept and the values contained in the pattern of spatial arrangement of the traditional village of characteristics that are influenced by the behavior and traditions of the Indonesian people, then we need a qualitative research method, a naturalistic paradigm and inductive discussion method (Kothari, C. R., 2004).

Qualitative research is research that prioritizes on the problem of process and meaning/perception, where this research is expected can reveal various qualitative information by description-analysis thorough and meaningful, which also does not reject quantitative information in the form of numbers and amounts. On each object will be seen tendencies, thought patterns, disor-

ganization, and appearance of behavior and its integration. In qualitative research, the research sample includes two aspects, namely informants and social situation (sample). Informants are real subjects know the information needed, while the social situation is a the object to be observed, in this case in the form of a place (hue), environment social, organizational and so on. The social situation in question is Indonesian people, the environment (traditional wealth) and all activities that takes place in it.

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The analytical technique used in this study is an interpretation technique. Image Interpretation Techniques are special ways to carry out scientifically remote sensing methods. This technique consists of ways of interpretation by considering the ease of implementation of the interpretation, the accuracy of the interpretation results or the amount of information obtained. The interpretation technique is carried out based on the results of observations from observations, interviews, giving questionnaires and a discussion or workshop process conducted by researchers with selected Indonesian traditional leaders and tradition experts or scientists in the fields of culture, local wisdom, and tradition. After that, it is continued with the process of presenting data with the process of collection, selection, and mapping or grouping according to the problems formulated in the research.

4 RESULT AND DISCUSSION

The spread of globalization has become an inevitable thing today. The development of globalization has both positive and negative impacts. In this regard, culture must be the foundation of every development policy carried out in Indonesia. Culture has a strategic role for a nation. This was conveyed by the Deputy for Cultural Coordination of the Coordinating Ministry for Culture at the Coordinating Ministry for Human Development and Culture, I Nyoman Shuida, who opened a Workshop on Increasing the Role of Performers in the Promotion of Culture in Jakarta in mid-October. Shuida emphasized that the spread of globalization is now inevitable. The development of globalization has both positive and negative impacts. "The flow of foreign culture that enters and spreads, also erodes nationalism towards one's own culture," he said. In this regard, culture must be the foundation of every development policy carried out in Indonesia. Culture has a strategic role for a nation.

Based on Government Policy

As is known, the Government has issued Law Number 5 of 2017 concerning the Advancement of Culture to maintain national culture as the identity of the Indonesian nation. Elements of culture that are the main target of cultural promotion are referred to as objects of cultural promotion. Law No. 5/2017 concerning the Promotion of Culture, Article 5 mentions 10 Objects for the Advancement of Culture (OPK), one of which is Art. "Efforts to protect, utilize, develop, and foster objects related to the Promotion of Culture, including the Arts, are a shared task and responsibility, both government and non-government. It is necessary to have a role and synergy of all policy makers and stakeholders in the field of culture, one of which is Artists," he said again.

The ratification of Law (UU) Number 5 of 2017 concerning the Advancement of Culture brings a new spirit in efforts to protect, develop, utilize, and foster national culture. After decades of independence, finally the Republic of Indonesia has a guide in an effort to carry out the mandate of Article 32 Paragraph 1 of the 1945 Constitution to promote culture. This is also in line with the mandate of the President of the Republic of Indonesia to provide a strategic role for national culture in development. The existence of the Law for the Advancement of Culture provides a direction and platform for where regional and national culture can be brought. So far, there has been no strategic foundation regarding culture.

As a superpower in the field of culture, Indonesia has great potential in influencing world civilization. The Minister of Education and Culture hopes that the regional government will pay

attention to promoting culture in the region. Next year, the central government will roll out a Special Allocation Fund (DAK) for the cultural sector. For this reason, a cultural promotion strategy that is prepared from the grassroots, starting from the district/city level, then to the province, in the form of PPKD to the national level in the form of a Cultural Strategy will play an important role in the implementation of cultural promotion in the field.

Director General of Culture (Dirjenbud) Hilmar Farid explained that the promotion of culture referred to in the law aims to increase cultural resilience and the contribution of Indonesian culture in the midst of world civilization. The process of promoting culture is carried out through the protection, development, utilization, and development of Indonesian national culture. According to the law, there are 10 objects of cultural promotion, namely oral traditions, manuscripts, customs, rites, traditional knowledge, traditional technology, arts, languages, folk games, and traditional sports.

Cultural advancement is carried out by referring to the regency/city Regional Cultural Minds, provincial Regional Cultural Thoughts, Cultural Strategies that are prepared based on Regional Cultural Principles and the Cultural Congress to be held next year, as well as the Master Plan for the Advancement of Culture. The strategy for the promotion of culture will be the basis for the formulation of the Master Plan for the Advancement of Culture which will become the main reference in the preparation of the Short, Medium and Long Term Development Plans in the field of culture. Mainstreaming culture in national development is seen as very strategic in realizing sustainable development.

The Master Plan for the Advancement of Culture will serve as the basis for the preparation of the 2019-2024 National Medium-Term Development Plan (RPJMN). At the same time, the government will also establish an integrated cultural data collection system that integrates all cultural data from various sources. The Master Plan will become a guiding document for the central government in carrying out the promotion of culture. This is a translation of the Cultural Strategy in the form of a government work program plan. Culture will be seen as a sector run by various Ministries and Institutions. It's not just the Directorate General of Culture.

The preparation of the strategy for the promotion of culture is carried out in stages, starting with a preparation period from February to March 2018. This preparation period is filled with workshops on the preparation of Regional Cultural Mindsets (PPKD) in 20 work clusters. In May and June 2018 the preparation stage entered the pre-congress 1 period, namely the preparation of district/city PPKD to be later determined by the regent/mayor.

Tradition as the Foundation of the Nation and the State

As a tradition, noble values, and local wisdom that are shared and lived for generations by a certain community group within a nation, culture can be interpreted as a collective identity or the identity of a nation. Culture has a central and fundamental role and function as the main foundation in the life of the nation and state because a nation will be great if cultural values are deep-rooted in the joints of people's lives. Indonesia as an archipelagic country is a nation-state that has the richness and diversity of the archipelago's culture which is a special attraction in the eyes of the world. This should be used as capital to raise the image of the nation in the eyes of the world as well as the fundamental values that function to strengthen unity. Noble values As we know, as a nation-state, Indonesia has noble values that are unique and entrenched in society such as mutual cooperation, mutual assistance, friendly, polite, tolerant, and caring for others. These noble values were eventually used as a reference to form the state ideology, namely Pancasila which was generally built on noble values that had been rooted and entrenched in society long before Indonesia became a unitary state.

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Since post-reformation until now, culture in Indonesia continues to experience many serious challenges, especially the younger generation who have begun to lack understanding of local culture. Many of them do not have a special interest in local culture. Many of the younger generation

have forgotten that they do not even know local tales and traditional games. Not many of them know the glory of the archipelago kingdom in the past such as the greatness of the Sriwijaya Kingdom in building its maritime power and the Majapahit Kingdom which succeeded in uniting the archipelago.

The discourse of the archipelago's culture began to fade among the people due to the influx of foreign cultural influences, both from the West and Asia. The development of technology that erases space and time also has a big impact. There are indications of a crisis of character and identity and integrity among today's young generation. This is arguably quite worrying because if cultural values are lost and not actualized, our society, especially the younger generation, will lose the ethical foundation and fundamental foundation in the life of the nation and state which will potentially lead to the fragmentation of national unity, and the rise of a culture of corruption, drugs, and acts of terrorism.

Therefore, cultural discourse, especially regarding noble values, must continue to be voiced to counteract negative external influences, one of which can be done by preserving, advancing, and developing the cultural values of the archipelago, as well as internalizing them in society, especially the younger generation. Efforts are needed from various parties to do this, the government through Law Number 5 of 2017 concerning the Advancement of Culture has shown efforts to promote a variety of local cultures whose process is carried out through the protection, development, utilization, and development of Indonesian national culture. Not only that, the government through the Ministry of Education and Culture will budget an endowment fund of around 5 trillion from the APBN for cultural promotion funds in 2020 and in the following years.

Traditions and Islamic Law

Islamic law theoretically regulates all aspects of human life, because it is nothing but God's way to save human life both in this world and in the hereafter. Islamic law controls, regulates and regulates all private and public behavior of a person. Such a broad coverage results in a generalist and eclectic approach to Islamic law in approaching every issue. Human behavior is organized and divided into two broad classifications that are believed to be separate and influence each other.

The first is the relationship between God and humans, in which the rules of worship are required of every Muslim in their daily lives as a reflection of their submission to God, while the second is the relationship between human beings in which the law is revealed to regulate all activities in society. everyday human life with each other. Here we find a legal theory which is not only holistic in its view of the scope of law but also unifies secular and religious issues in one entity. Islamic law provides specific rules regarding prayer, fasting, zakat and hajj as well as issues of social assistance and other matters. It also contains rules regarding halal food, diet, sexual relations, child rearing and other domestic matters. Moreover, in addition to regulating issues related to individual behavior, Islamic law is also full of rules relating to other, more complex affairs of life. At least theoretically, we can find in Islamic law the order of how a person should behave in social life and how one group interacts with other groups. In addition to the rules regarding business transactions as well as the rules regarding quarrels, conflicts and wars.

However, the historical aspect of Islamic law shows clearly that the development of this substantive aspect of law from the early stages of its growth was not resistant to foreign influences. Since the early days of its growth, Islamic law has always welcomed values from outside which are seen as still within the limits of Islamic teachings. This is certainly understandable if we recognize the fact that although law has an important role in Islamic theology, the lifetime of the prophet himself was too short to deal with all kinds of cases that arose in society.

The substantive aspects of Islamic law brought by the prophet Muhammad can be said to have experienced a mixture of sacred legal ideas taken from the teachings of revelation and other legal tradition entities (most of which were Arab customary law) that lived at that time. Here we can see an interesting phenomenon where ideas and teachings about sacred law and profane law were mixed in the early stages of the process of creating Islamic law. Family Law. Of all the substantive aspects of Islamic law, the regulation of the family seems to be the most sacred of legal teachings. It is this sacred aspect that has survived until now in the midst of the clash of modernization which resulted in the elimination of various other rules of Islamic law today.

Thus, the prophet abolished some long-standing Arab traditional practices such as polyandry, sexual relations outside of marriage, adoption, repeated divorce, and so on, while the prophet also modified some legal practices at that time such as in the case of polygamy and dowry. So, the main purpose of marriage in Islam is to maintain the purity and cleanliness of the genealogical relationship of the human race. This can be done first through a ritual ceremony which is used as a means to express the will and will of the two parties to the marriage. It is the marriage ceremony that is essentially the starting point for the justification of an act that was previously forbidden, namely sexual relations. However, this does not mean that marriage in Islam cannot be fostered without the ceremony. Islamic law does not require any special rituals or elaborate formalities in matters of marriage; The essential requirement is the *ijab* (offer) from one party and *qabul* (acceptance) from the other party to accept the marriage contract. Therefore, it can be understood that marriage has a very important value in Islamic law. It is not merely a legal contract, but the starting point for the formation of a family which in itself is a fundamental factor in the building of society. That is why Islamic law regulates this marriage in detail and comprehensively.

The relationship between religion and culture according to the author's view is that religion spreads its teachings through culture and culture requires religion to preserve it. Religion does not necessarily erase culture in society, some of which are incompatible and contrary to religious values. However, religion uses culture more for propaganda media as well as entering into culture by adjusting what is allowed or in accordance with its teachings. Here religion plays a role in filtering various norms and values from culture, for example: wayang culture, tumpengan, and so on.

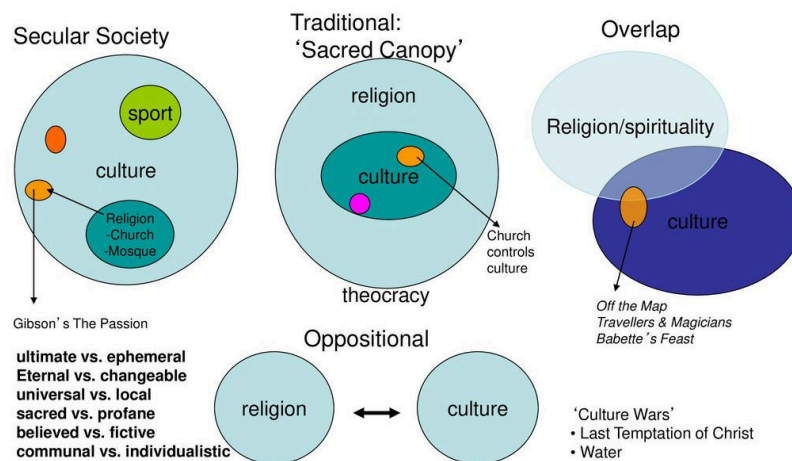


Figure 1. Relation Between Religion and Culture

The implementation of cultural diversity with religion into harmony is certainly inseparable from the adherents of these religions themselves. At the end of the time Habib Husain Ja'far said. Harmonization will not occur when the deepest aspect of humanity, namely the heart, is not included in religion and culture. The heart is the key to the harmonization of religion or religion with culture. When religion is clashed with culture, religion should be able to color or infiltrate culture into religion. This of course has the connotation of culture with the religion of Islam. The culture that has emerged in people's lives has certainly become a deep-rooted tradition, meaning that it has been followed from generation to generation since the time of the ancestors. In order not to clash with religious culture which we believe to be true, our attitude towards behavior is to enter the cultural realm with religious values. Finding the root of each strength and then looking for a solution.

Once upon a time, the author was dealing with the traditions of our ancestors who were still dynamism even though they were Muslim. This means that humans are already Muslim, but the tradition of preparing bitter coffee every Friday night with the reason that supernatural spirits come is then treated with drinks. Over time, it will disappear by providing activities that lead to monotheism with routine recitation rituals on Friday nights. Friday nights are still sacred according to the culture of their ances-

tors, but their activities turn to tausyiah and reading the Qur'an. This habit is routine so that it forgets the ritual of making coffee.

5 CONCLUSION

Indonesian society is very rich in cultural and traditional issues local. Local culture and traditions in Indonesian society do not only gives color in the state arena, but also influence on people's religious beliefs and practices. Islam, as a religion embraced by the majority of society Indonesia, has a close relationship with culture or traditions local in the archipelago. The relationship between Islam and local issues is a never-ending excitement. Intimate relationship between the two triggered by the enthusiasm of followers of Islam who believe in their religion: *shalihun li kulli era wa eat*—always good for any time and place. So, Islam will always be presented and invited to come into contact with diversity of local cultural contexts. In other words can It is said that Islam did not come to a place, and at a different time culture void. In this realm, the relationship between Islam and the elements local people follow the sustainability model (*al-namudzat al-tawashuli*), such as humans that are passed down through generations, so is the picture the link between Islam and local content in the archipelago.

Islam grew in the archipelago with its own cultural character. This acculturation between Islamic teachings and local customs is what Wali Songo translates to the marriage of Islamic principles with local traditions. That is, the concept of existing local traditions is filled with Islamic teachings, meanwhile rituals that are contrary to Islam, such as drinking, gambling, begging idols, and so on are discarded and replaced with Islamic teachings.

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