

The Contributions of Indonesian Islam: in the Context of Socio-Cultural Identity

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Abstract

This paper discusses on the contribution of Indonesian Islam in the context of socio-cultural identity. Muslim is a large social identity which represent to citizenship identification in Indonesian context. The dynamic of Indonesian Muslim that have special status is interesting to be investigated about socio-cultural identity. Actually, both in the Qur'an and the substantive level, Islam expression can be diverse. It could be considered Islamic expression of its role, character, approach and region. This paper records the results of research that has addressed the varietyproblem of Islamic identity in terms of region. The data was collected through answer method, documentation, and analyzed through content analysis. As a result, there are eight Islamic identities from the perspective of the region published in Indonesian, they are: Archipelago Islam, Indonesian Islam, Javanese Islam, Radical Islam, Islamic Sasak, Islamic Sharia, and Islam Indigenous Hatubana, Kumai Bubuhan Islamic, and Coastal Islamic. All Islamic identity is influenced by the culture and the local tradition. Only a handful of variants that the identity is rather keep a distance with the local culture and tradition, five times in Islamic Sasak, Islamic Sharia in Hatubana and Nabu Group in Kumai Bubuhan Islamic. The result describes that Muslim construct their citizenship identity with extending of Islamic teaching categorization and education in both of cultural and national. That is against to Turner's opinion which said that citizenship will be luck by religious identification. Furthermore, Indonesian Muslim have been met of the citizenship identity as a transformative process from primordial categorization into inclusive categorization.

Keywords: Indonesian Islam, Socio-Cultural, and Identity

Introduction

The contiguity between Islam and native culture of Indonesia is certainly an interesting discussion, while Islam as a universal religion is a blessing for the universe, and in its presence on this earth, Islam is mixed with local culture in a society that cannot be separated, both of which are part to support and strengthen each other. Among the religious ideals of Islam as written in the Qur'an is to know each other and respect various cultures, races and religions as a reality of humanity. However, at the same time the world map is colored by conflicts due to ethnicity, religion, race and intergroups. It is the gap between ideality and reality that needs to be bridged by providing multicultural understanding in the process of Islamic education.

Islam as a religion passed down by Allah SWT. For all mankind has played its role in filling the lives of human beings on this earth. The presence of Islam in the midst of a society that already has its own cultures makes Islam with the local culture undergo acculturation, which in turn governs the implementation of Islamic teachings to be diverse. However, the Qur'an and Hadith as a source of Islamic law continue to spearhead the majority Muslim community, so that Islam is so synonymous with diversity (Sumpena, 2012).

The social world faced is not something that is singular. But it is divided over ethnicity, religion, ethnicity, and other attributes. Sometimes it raises relations between social categories that are not balanced or even discriminatory. For example in the context of Muslims in Indonesia, social categorization arises between Muslim abangan, priyayi and santri (Gertz, 1998). Whereas in quantity was born the majority and the minority groups. Members of Muslim minority groups such as the Syiah and Ahmadiyah in Indonesia in practice still experience intimidating measures such as the destruction of mosques, schools and homes and even have to live in isolation from other citizens (Budiman & Herawan, 2013) in (Huda, 2016: 113).

Al-Quran as a revelation of God, in the view and belief of Muslims is the source of truth and absolutely true. Nevertheless, that absolute truth will not be seen when the Qur'an does not interact with social reality, or according to the Quraish Shihab, it is translated: read, understood, and practiced. When absolute truth is addressed by adherents with cultural backgrounds or different levels of knowledge, partial truths will emerge, so absolute truth still belongs to God (Kahmad, 2000: 172). Based on this, the truth in Islam that is said to be absolute truth comes from God, while the partial truth is present in the social reality of a society whose truth

will be relative. Thus also, that Islam still respects the diversity of truths that exist in society, including cultural diversity that belongs to a society.

Quraish Shihab, in one of the preface to a book, has stated that based on MB analysis. Hooker, Robert Hefner, John L. Esposito, and William Liddle, the existence of Islam in the archipelago has a very specific pattern in which intellectual, cultural, social, and political expressions can be, and in fact it is different from the expression of Islam in other parts of the world. Indonesian Islam is the formulation of Islam in the socio-cultural context of the nation which is different from the Islamic centers in the Middle East. This fact is not a new thing, but has been going on since the early entry of the religion that Muhammad called for into the archipelago. (Miharja, Deni: 2014)

Noting the above statement, which is not substantially different, then a social fact arises that the existence of Islam and Muslims in the archipelago has become an "icon" that has advantages that are very unique and specific when compared to Islam and Muslims in other parts of the world. . Then, this has made Islam in the archipelago a study of Islamists (The Orientalist) who saw a significant development and influence in the history of Islam in the archipelago (Miharja, Deni: 2014).

The development of Islam in this maritime country experiences various experiences, because of the diversity of cultures and traditions on each of these islands. Even in one island can give birth to various cultures and traditions. The encounter of Islam with local culture (tradition) often results in cultural acculturation. This condition causes Islamic expression appears diverse and varied so that it is rich in cultural-religious creativity, but in certain regions and fields there has been a deviation from Islam taught by the Prophet Muhammad at least the imperfect in practicing the basic teachings of Islam (Qomar, Muzamil: 2015).

This reality is a risk of cultural acculturation, but cultural acculturation cannot be dammed when Islam enters a new territory. If Islam is harsh on local culture or traditions that occur precisely the opposition to Islam itself even war with cultural stakeholders, traditions or local customs such as the Padri war in Sumatra. Then the best way is to do a selection of cultures and traditions that do not conflict with Islamic teachings to be adapted, so it expresses a distinctive Islam. These local Islamic expressions tend to develop and rise to diverse Islam (Qomar, Muzamil: 2015).

This paper will try to elaborate about the contiguity between Islam and Indonesian native culture. The earlier discussion was to explain about culture and its scope, the contiguity between Islam and the original culture of Indonesian people.

Result and Discussion

The Scope Of Culture And Islam In Indonesia

The initial theory about culture originated from Tylor who argued that culture or civilization is a complex whole including knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. The limits on culture express material aspects and non material itself, as Tylor pointed out that culture is a complex whole that includes knowledge, beliefs, arts, morals, law and other abilities and habits obtained by humans as members of society (Garma Judistira. 2001: 157).

Culture is a conceptual tool for interpretation and analysis (Miharja, Deni: 2014). So the existence of culture is very important, because it will support the discussion about the existence of a society. Culture as a cultural system, activities, and physical works of humans who are in a society, its emergence is obtained through the learning process, both formal and informal. This shows that culture will not be present by itself but exists because of the existence of humans in social communities, so that between humans, society, and culture will support each other. Humans create culture as an effort to defend their lives, because with human culture will be able to carry out their duties on this earth as a caliph. With culture, human religious life will also appear, and this will make a difference to other types of creatures.

Viewed in terms of Islamic civilization is the translation of the Arabic word al-hadharah al-Islamiyyah. In Indonesia, as well as in Arabia and the West, there are still many people who synonymize the two words "culture" (Arabic, al-tsaqafah; English, cultur) and "civilization" (Arabic, al-hadharah; English civilization). In the development of now anthropology, the two terms are distinguished. Culture is a form of expression about the deep passion of a society. Meanwhile, manifestations of mechanical and technological progress are more related to civilization. If culture is more reflected in art, literature, religion (religion), and morals, then civilization is a reflection in politics, economics and technology (Yatim. 2008: 1).

In this sense what is meant by Islamic civilization here is, Islam revealed to the Prophet Muhammad SAW. Having brought the Arabs who were originally backward, ignorant not famous, and ignored by other nations, became a developed

nation. He quickly moved, developing the world, fostering a culture and civilization that is very important in human history to the present. Even Western progress was originally sourced from Islamic civilization that entered Europe through Spain. Islam is indeed different from other religions. H.A.R. Gibb in his book *Whither Islam* states, "Islam is indeed much more than a system of theology, it is a complete civilization" (Islam is actually more than a religion, it is a perfect civilization). Because what is the main force and the cause of culture is Islam, the culture that it emerges is called Islamic culture or civilization (Miharja, Deni: 2014).

The culture of each society or ethnic group consists of both large and small elements that are part of a unity that is unified. There are several elements found in culture, which we refer to as cultural universals, which include: tools and equipment of human life, livelihoods and economic systems, social systems, languages (oral and written), arts, knowledge systems, religion (belief system). Furthermore, when understanding the cultural elements, then we can find out about the presence of cultural elements that are easily changed and there are also cultural elements that are difficult to change. The elements of culture that are easy to change include; art, language, technology. While cultural elements that are difficult to change include: religion (belief systems), social systems, and knowledge systems. Small culture or local culture that exists in a society is a culture that has been built since the existence of humanity on this earth. In the other word, the existence of a small culture as a form of human success in sustaining life, it just because after all that small culture exists for generations from one generation to the next. The presence of a large culture, of course, will bring a change that will occur in a community that has a small culture, so that the existence of a large culture will still exist and it may be that the existence of a small culture will shrink or even disappear from its existence in a society (Soekanto, Soerjono. 1990: 193).

Islam is derived from the word *salam* which means "surrender", "peaceful", "saved". The complete Islamic word comes from the words *aslama*, *yuslimu*, *islam*, which has several meanings, namely: (1) escape from all illnesses of born and mind, (2) peace and security, and (3) obedience and conformity.

The word *Islam* is mentioned eight times in the *Qur'an*, namely *sura ali-Imran* verses 19 and 85, *sura al-Maidah* verse 3, *sura al-An'am* verse 125, *sura az-Zumar* verse 22, *sura as-Saf* verse 7, *surah al-Hujarat* verse 17, and *surah at-Taubah* verse

74. Islam is a celestial religion revealed by Allah SWT, through His messenger Muhammad SAW. whose teachings are contained in the Holy Qur'an and as-Sunnah in the form of commands, prohibitions, instructions for the good of man, both in this world and the hereafter. Furthermore, Harun Nasution stated that Islam essentially carries teachings that are not only about one aspect, but about various aspects of human life which include aspects of faith, worship, law, Sufism, philosophy, politics and renewal (Ratu Suintiah and Maslani. 2010: 7-8).

Islam is the name of the revealed religion revealed by Allah SWT to His Apostles to be conveyed to humans. The religion of Islam contains the teachings of God which regulates the relationship between man and God, man and man, and man and nature. Islam in this sense is a religion carried by the Apostles of Allah, from the Prophet Adam to the Prophet Muhammad. Islam revealed to the Prophet Muhammad is the last revelation of God to humans. Therefore, this religion has been perfect and always in accordance with the level of human development since its descent, fourteen centuries ago until the end of human civilization (Toto Suryana et al. 2007: 30).

Islam was revealed as a guideline so that humans can determine what is good and what is bad as well as rights and vanity. Since the beginning of human creation, Allah SWT has revealed religion to humans, which is carried by an apostle at any given time and for a particular nation. That continued until Muhammad SAW, the last prophet and apostle who was sent to bring religion to all mankind and applied for all the time (Tim Ichtihar Baru van Hoeve. 1994: 257).

As a religion that complements the process of continual revelation. Islam has seven characteristics of teachings. First, the teachings are simple, rational and practical. Islam is a religion without mythology. Islam awakens the ability to think and encourage humans to use reasoning (QS 39: 9, QS 6: 98, QS 2: 269). Beside it, Islam does not allow adherents to think with empty theories, but directed at applicative thinking (QS. 13: 3). Second, the unity between material and spiritual, Islam does not divide life into two parts, namely material and spiritual. According to Islam's view, spiritual progress can only be achieved if humans are in the midst of other human beings in the world and new spiritual salvation can be achieved by utilizing material resources (Miharja, Deni: 2014).

Third, Islam provides guidance for all aspects of human life although some guidelines are general (Q.S. 2: 208). Fourth, the balance between individuals and society, Islam recognizes the existence of humans as individuals and considers everyone to have a personal responsibility to God, even Islam guarantees individual human rights and does not allow the interference of others in it (Q.S. 53: 39). But on the other hand, Islam develops a sense of social responsibility in human beings and calls for individuals to contribute in fostering the welfare of society (Q.S. 51: 19). Fifth, universality and humanity, Islam is intended for all mankind. God in Islam is the Lord of all the worlds (QS. 1: 2) and Muhammad SAW is the apostle of God for all mankind (Q.S.158 and Q.S. 21: 107). In Islam, all human beings are the same, whatever their skin color, language, race or nationality (Miharja, Deni: 2014).

Sixth, the provisions and changes, Al-Qur'an and Sunnah which contain eternal guidance from God are not bound by space and time constraints, but it is eternal. However, these guidelines are often general or outline, giving people freedom to do *ijtihad* and apply them to every condition of society. Seventh, the Qur'an as a holy guide for Muslims who have lived around fifteen centuries, but guaranteed purity (Miharja, Deni: 2014).

Religion is a belief system (faith) that is embodied in the social behavior system of its adherents. It is related to human experience, both as individuals and groups so that every behavior that is portrayed will be related to the belief system of the religious teachings that each adopts. Individual and social behavior is driven by internal forces based on the values of religious teachings that internalized before. Therefore, religion which is subjective, can be objectified in various kinds of expressions, and these expressions have certain structures that can be understood (Dadang Kahmad, 2005: 68).

Likewise with the Islamic religion which contains the belief system or faith that is embodied in the social behavior system of its adherents. It is related to human experience both as individuals and groups so that each behavior that is performed will be related to the belief system of the religious teachings that each adopts. Islam is a

religion that has universal characteristics, with a view of life on equality, justice, freedom, and honor and also has the concept of humanistic Theocentrism as the core value of all Islamic teachings.

Socio-Culture Of Islamic Face

Islamic expression originating from the contiguity of Islamic teachings with local culture (tradition) has given birth to various new identities inherent in Islam. This new Islamic identity causes confusion for ordinary people, giving rise to rejection from the scripturalist and formalist Muslims, but it creates a feeling of sympathy for moderate Muslims, and even very interesting for social scientists to observe and examine each other's uniqueness. They try to capture the distinctiveness of each Islamic identity so that it can be compared to one another. Because the diversity of expressions is a sociological necessity (Qomar, Muzamil: 2015).

This diversity of Islamic thought and understanding is a logical consequence of the growth and development of Islam. Azumardi Azra explained that Islam is only found in the Qur'an. But the Qur'an (as well as the hadith) requires a detailed explanation so that, the purpose of the verses need to be interpreted and explained. Finally, growing explanations and interpretations that vary to crystallize into the forms of thought (madzhab) orism (Qomar, Muzamil: 2015). So, thought or isms from different explanations and interpretations of the Qur'an, especially in the plain of dhanniy al-dalalah (alleged correctness of the instructions). In fact, it often happens that the two thoughts or more have opposing views while those are using the same basic Qur'an verse. This is a norm for people who study and explore the knowledge of kalam, fiqh, and Sufism.

Thus, the emergence of various Islamic identities lately does not need to be responded with excessive suspicion. Even Islamic identity can be even more diverse when the typology of thought, understanding, and practice of Islam is viewed from various perspectives, both in terms of its role, style, approach and region. It turns out that the Islamic identity in terms of the region is interesting to be studied in depth, because the region is proven to have an influence on Islam.

Islam Asaa Value And Symbol System

Al-Qur'an in sura al-Baqarah verse 148 recognizes that society consists of various kinds of communities which have their own life orientation. Humans must

accept the reality of cultural and religious diversity and provide tolerance to each community in carrying out their worship. Therefore, suspicion about the anti plural nature of Islam is unreasonable in ideological terms. If every Muslim understands deeply the ethics of plurality contained in the Qur'an, there is no need for tension, hostility, and conflict with other religions, as long as they do not coerce each other (Kuntowijoyo 1991: 229).

Furthermore, in Islam we recognize the concept of monotheism (tauhid), a central concept which contains the teaching that God is the center of all things, and that humans must devote themselves completely to Him. This concept of monotheism has further doctrinal implications that the purpose of human life is nothing but worshiping Him. The doctrine that life must be oriented towards devotion to God and this is the key to all Islamic teachings. In other words, in Islam, the concept of life is centered on God. The monotheistic value system bases itself on this kind of view (Qomar, Muzamil: 2015).

According to Islam, humanity must focus on God, but the purpose is for the benefit of humanity itself, or it is called astheocentric humanism which is the core value of all Islamic teachings. From this theme came the symbol system, a system formed by the dialectical process between values and culture. For example in the Qur'an, we recognize the formulation of *amr ma'ruf nahyi munkar*, which is a command to call for virtue and prevent evil. From this formulation we can see that there are two processes which are at the same time opposing but at the same time constitute a unity: emancipation and liberation. In this context the entire symbol system that arises from the formulation of *amr ma'ruf nahyi munkar* is aimed at a series of liberation and emancipation movements. *Nahyi munkar*, or preventing evil is to free people from all forms of the darkness (*zhulmat*) in their various manifestations. In the language of social science this also means liberation from ignorance, poverty, or oppression. Meanwhile, *amr ma'ruf* which is a series of steps from the *nahyi munkar* movement, directed to emancipate humans to *amr*, to the light of Divine guidance, to achieve a state of *fitrah*. *Fitrah* is a situation where humans get their position as noble beings (Miharja, Deni: 2014)..

Islam is a very important value for the area of cultural development. Islam can be seen from the history of its progression in the period of renewal in history. Islam is a major point for cultural studies in Islam. Culture is often associated with the history of Islam in the region. Because the Islamic developers went to the areas

needed by Muslims to be more advanced, and did not neglect the culture that was in the region.

The forth and back of Muslims at the historical level as it has been called renewal in Islam which is called modern and has the aim to bring Muslims to progress before entering into the subject matter, it is worth describing first the history of Islam in a nutshell, not just to know the beginning time of the modern period, but also to see the development of the Muslim retreat that took place in the history of civilization. If seen from the period of Islamic history, it can be divided into three major periods, namely: classical, middle and modern (Nasution. 2003: 4).

Islam is a religion that lives in the majority of Indonesian society. Not only that, Islam is an ideology. Islam is not merely a religion in the sense of human relations with God (*habluminallah*). Islam contains two elements: they are the element of human relations with God and the elements of human relations with fellow creatures, the element of worship and *muamalah*. Islam has a rule, regarding the matter of worship, namely human relations with God, all are prohibited unless instructed. Islam provides the basis for regulating the eternal worldly life (Nasir. 2004: 60).

Islam, if seen historically since its birth, is summed up in the words of the Prophet Muhammad, "I was sent by Allah to perfect moral values." So if Islam becomes the basis of the state, by itself it will immediately see and check what the values that already exists in the community. Islam comes with the rebuke of the Qur'an, "Do not help one another with sin and enemies (Miharja, Deni: 2014. The history of Islam is the development of the most fertile thought that has ever been through the mind of human cultural culture. Islam is not only the creator of extraordinary political, social, and economic developments in history, but also the creator of a scientific and philosophical mind. It gave birth to and developed religious thought based on revelation, as well as thoughts related to philosophy and humanity in general. So Islamic culture in addition is to developing religious thought, also develops all aspects of humanitarian thought that enliven and provide facilities for the legacy before Islam (H. A. Hidayat. 2006: 109-110).

Islam was born in the Arabian Peninsula in the 6th century AD. At the beginning of his presence, he experienced cultural barriers because he was born in a nomadic society and was not civilized (*vacuum cultural*). In subsequent

developments, the spread had astonished historians. Therefore, as a complete system of religious teachings, Islam places on two types of religious comprehension, first, exoteric (zahiri), namely appreciation of diversity oriented to formality or to strict religious norms and rules and secondly, esoteric (bathini), which is religiously oriented and focuses on the core religious and religious goals(Kahmad. 2002:63).

Islam is recognized as a religion whose teachings contain universal content, which includes as dimensions, both other dimensions. Because of its universality, when talking about the flow of Islam and social discourse, we often encounter talks about how the universality of Islam can be transformed in human life. Various alternative formats were later raised by Muslim thinkers(Solihin, Muhtar. 2003: 169).

Original Culture of Indonesian Society

The Indonesian ethnic groups, especially the Javanese before the arrival of the influence of Hinduism, have lived regularly with animism-dynamism as the root of their religiosity, and customary law as their social institutions. The existence of customary legal inheritance shows that the ancestors of native Indonesian tribes had lived regularly under government or customary head, although still in a very simple form. The animism-dynamism religion which is the root of indigenous cultures of Indonesia-especially Javanese-, it is enough to have a strong resistance to the influence of cultures that have developed forward. This situation provoked the resurrection theory and resilience of native Indonesian indigenous culture(Simuh. 2003:40). R.M. Suctipto Wirjosuparto said as follows:

Animism belief in the broad sense is meant every mainstay for the existence of spiritual elements (anima-soul, life, spirit, tondi, begu, ganan, amirue and so on) in addition to physical or madi elements, whether inside or outside humans. In a more specific sense animism shows the belief in spirits that are free from human beings and interferes in human affairs. The fact of people's belief in these spirits does not yet confirm the animism theory of Tylor and friends that all religions originate from the evolution of that belief. Animism is mainly spread among groups of people who live from agriculture. Animism is often parallel to the belief in God Almighty, but it has been lost from human attention so that, it is replaced by His creatures. Animismfill the empty faith to God by imagine gods, goddesses, and intermediary spirit. Usually,it is distinguished between those who help and those

who are hostile and disturbing to humans. The second type must be heart softened with sesaji, spells, food or flowers (Subagya.1998:76).

The elasticity of the nature of Indonesian culture which is able to maintain its Indonesian characteristics, even more interesting conclusions are presented by J.W.M. Bakker in his study entitled, Indonesian Original Religion. He concluded that, "Although the majority of Indonesians claim to be Muslim, their daily religious attitudes are lived and imbued in their hearts by Indonesia's rich native religion, which is fervently preserved, which does not want to be 'overhauled' by religion stranger. "Why is that? According to JWM Bakker's reason why Islam is not rooted in the souls of native Indonesians is because, "There is no Muslim theological evaluation of the spirituality of other religions".

The problem for Muslims, the belief in the existence of an active spirit and supernatural power, is very much contrary to Islam. The Prophet's Hadith confirms that when Adam's child dies his deeds will break. No human can do charity anymore. This is what is meant by the term of passive spirit. The principle of monotheism confirms that the human spirit in the grave begins to feel suffering if the deeds in the world are bad; on the contrary, feel good if the deeds are good. Islam frees its people from all forms of spiritual beliefs and supernatural forces that do not accept the Power of Allah SWT. Islam does need the support of rational and scientific thinking (Miharja, Deni: 2014).

Geographical and Socio Cultural Factors Towards Islam

An area contains geographical atmosphere, social interactions and certain cultural forms so that the region no longer merely reflects objects in the context of the sustainability of Islamic teachings, but rather reflects as a subject because the region expresses values that affect its population in thinking, behaving and living life including in living an Islamic religious life. Then the Islamic ideals of a person are influenced by the characteristics of the area where he lives so that, for example two Muslims who live in remote areas and have contrasting characteristics, tend to express different Islam too.

In the context of the region's influence on Islamic expression, Alwi Shihab reports that contemporary scholars introduce regional Islam and universal Islam (Shihab. 1998: 249). Regional Islam is heavily influenced by the region in which Islam continues and reflects the typical regional colorful expressions, while universal Islam is the substance of Islam that is followed by all Muslims throughout

the world who are not affected by anything, both the position of the region, the development of the times, the development of culture and certain traditions. Such Islam is what is called that Islam is one and cross-border. While regional Islam is always showing a very dynamic expression.

It is true that regional Islam cannot sterilize from the influence of a particular region. Machasin states that no religion can escape the long tradition embodied by its adherents. The Islam understood and practiced by the Javanese is different from the Islam that is understood and lived by Sundanese people. On a more macro scale, the Islam lived by Middle Eastern people within certain limits is different from the Islam lived by the Indonesian people.(Machasin. 2011: 186). Thus, Muslims in each region have a unique Islamic understanding and appreciation and it is diverse and cannot be imposed become one understanding and one appreciation. It is precisely this diversity of understanding and appreciation of Islam as a meaningful cultural wealth.

The influence of geographical regions on one's Islam feels more realistic. By taking the example of Nusantara Islam, Azyumardi Azra emphasized that geographical facts are very important in understanding and explaining Islamization in the Archipelago region. The position of the archipelago that is far from Arab causes this Islamization is very different from Islamization in the regions others in the Middle East, North Africa and South Asia(Azyumardi Azra. 2002: 18). Islamization in the archipelago uses a cultural approach so as to portray peaceful ways, while the Islamization in the Middle East region uses a military approach in the form of conquest so as to portray violence. Meanwhile, the position of the Archipelago is related to the time of the Islamization process. Fauzan Saleh considered that because of the geographical position far from the center of the spread of Islam, Indonesia was late in following the process of Islamization(Saleh, Fauzan. 2005: 57). When the process of Islamization in Indonesia, the Islamic world began to weaken and influenced by Sufism. If the process of Islamization in Indonesia occurs when Islam reaches its peak as a superpower, the character of Muslims in Indonesia is more optimistic and progressive.

Furthermore, the condition of the Indonesian region needs to be considered in building its own fiqh with a taste of Indonesian culture. As reported by Nourouzzaman Shiddiqi, Hasbi Ash-Shiddieqy asserted that it was a mistake if the customs of Mecca were forcibly applied in Indonesia. Mecca's natural conditions

were different from Indonesia's natural conditions which causes the conditions of the people of Mecca to be different from the conditions of Indonesian people. The level of potential of the people of Mecca is not necessarily the same as the level of potential of Indonesians. A benefit for the people of Mecca does not necessarily bring benefits for the people of Indonesia and vice versa (Shiddiqi, Nourouzzaman. 1997: 231).

Hasbi Ash-Shiddieq's statement becomes an embryo for the construction of Indonesian fiqh which reflects the unique culture of Indonesia such as marriage registration, ta'liq talak statement, wife's approval for husband to be remarried, ban on polygamy for civil servants, ratification of talak in front of the court of judges religion, the existence of gono-gini assets and so on. Thus the influence of the region on Islamic identity is very clear. Next, the writer tries to explore and examine various Islamic identities that grow due to the influence of various regions that are spread in Indonesia.

The Relationship Between Islam and Indonesian Original Culture

Based on the results of the author's study of the theme of variations in religion with local culture in Indonesia or even related to the relationship of Islam with local culture in Indonesian society, generally takes the form of integration in various patterns. (Nur Syam 2004) grouped the form of integration into two patterns, namely: first, the pattern of relationships that were syncretic (Deni Miharja, 2013: 16), the second pattern of relationships that were culturally patterned. There were also other patterns of relationships namely patterns of collaborative-patterned relationships, and patterns of relationships that were patterned legitimacy (Deni Miharja, 2013: 16). In addition to some of these features, there may be more patterns of religious and cultural relations in other styles.

Among the many studies on the nature of religious relations with local culture, monumental work was produced in 1960 by Clifford Geertz in "The Religion of Java" (Clifford Geertz. 1960:18). Geertz's work is a particular study of beliefs, symbols, rituals and customs found in an ethnic group he is very well-known, namely Javanese, through his dive into the language and culture of the tribe. The study explores in detail the complex intertwining between Islamic religious traditions, Hinduism, and animism of the local population that affects every corner and gap in Javanese society. The first study of Geertz has become a source of inspiration for most of his ideas. So he concluded, if the claims of functionalists say

that religion is always shaped by society, then it is also true that society is also formed by religion.

After Geertz, many other researchers were interested in studying the theme of Islam and multiculturalism in Indonesia. Paul Stange had a "Sumarah Movement in Javanese Mysticism" in 1980 (Paul Stange. 1980:18). Simuh in 1987 studied the "Mystical Aspects of Kejawen Islam from the Wirid Hidayat Jati text. Mark R. Woodward, 1989: 1) returned to examining Islam in Java with a focus on normative piety and mysticism and the Yogyakarta sultanate. in 1989. Martin Van Bruinessen in 1992 examined the Naqsabandiah Congregation in Indonesia Martin van Bruinessen. 1992. In 1999, Andrew Beatty resumed research on Javanese Islam (Andrew Beatty. 2001:19). According to Robert Hefner, Beatty's work presented a balanced discussion and succeeded in capturing the social texture and moral goals of the various variations of different religions are better than other books after *The Religion of Java* by Geertz. According to him, this is an extraordinary work in the field of anthropology.

On this occasion, it would be better if Andrew Beatty's work on the variation of religion in Java is explored further, considering that this work is considered the most recent work on the variation of religion in Java. This is a work on religion in Java: various forms, controversies and reconciliation. More abstractly, this paper is about cultural differences and syncretism. When anthropology is so laden with the way of thinking of cultural diversity in the West, with challenges to personal identity, shared tolerance and social harmony that it presents, then Java becomes an example of the traditional society that presents it. By examining the interplay between Islamic observance, mysticism, Hinduism and old traditions, and understanding the compromises of diversity, the author hopes to present a dynamic and valid approach to how religion "works" in a complex society.

Jatilawang with the term *bonokeling*, a village at the southern end of the Banyumas Regency of Java island is considered the most feasible to provide a description of the above phenomenon. In the Bonokeling countryside of Jatilawang District, typically found a harmonious meeting between mysticism, pantheism, worship of spirits and normative religious observance in a social framework. However, the field of research, both in urban and remote areas, is characterized by a loose and often paradoxical relationship between forms of

religion and social reality. Thus, we are dealing with diversity, inconsistency, eclectism, and even illogicality.

The issue of "local variation" is intrinsic to "traditional civilization", therefore it should be the object of research and not be regarded as mere difficulty. The depiction of local variation on Java is order that is built with diligence, harmonization and solid structure - a complex structure and flexible built on a history of rudeness and disorder. In Java, certain traditions, mysticism, Islam and Hinduism - experience hybridization with each other, entering further from ritual and religious discourse; and the nature of this higher combination further influences the institutions of the three elements of the tradition. Whenever syncretism occurs in the three elements of the tradition, the syncretism is in the sense of a dynamic and repetitive process, a constant factor in cultural reproduction, not a static outcome. Syncretism here directs us to the issue of "accommodation, contestation, feasibility, indigenization and a container for dynamic intercultural processes".

Andrew Beatty's research report, which was posted, was compiled in a systematic way as follows. After the introduction, the writer discusses slametan, an eating ritual whose format - ideally - crosses all the religious variants discussed in the next chapter. Next, he talked about the sacred place and about barong, a popular drama where the culprit was possessed by the spirits of the village guardians. The next chapter, Beatty discusses various ways of compromising the Javanese with Islam and the modern state. Continued with practical Islamic studies, namely Islam as conceived and practiced in social reality, next, he discussed specifically about kejawen, a discussion of Javanese mysticism. Then the next chapter outlines the mystical sects in the Banyuwangi countryside. The last chapter discusses Javanese Hinduism, discusses the phenomenon of syncretism in a village with a mixed Muslim and Hindu population in the south of Banyuwangi. In her conclusion, Beatty emphasized that variations in Javanese religion had nuances of complexity and close interrelations between the elements of Islam, Hinduism and local mysticism that were used by Javanese as a basis for solving problems of cultural appeasement. What makes these elements interwoven together is the same social context, where no one element can be understood without reference to other elements. Even though this is a structuralist view, according to Beatty this takes us beyond mere formality of symbols. As it is known, the complexity of cultural

expression is strongly bound to the existence of Javanese village life: the need for harmony, the position of Islam which obtains privilege, interference from state power and the latent threat of chaos.

This also happened in Indonesia, where Islam in Indonesia was the result of a propaganda process that was carried out culturally, so that Islam in Indonesia was able to develop and spread and was embraced by the majority of Indonesian people in a short amount of time. Because of the presence of Islam in Indonesia which at that time was already embraced by local culture, Indonesian people were able to enter smoothly without violence and this happens by the teachings of Islam which highly values the plurality of a society (Miharja, 2014).

Many historical studies and cultural studies are reveal how big the role of Islam in the development of Indonesian culture. This can be understood, because Islam is a religion for the majority of the population of Indonesia. Even in the development of regional culture, it is seen how Islamic cultural values have been integrated with cultural values in some regions in the country, both in the form of cultural arts, traditions and physical relics. Meanwhile, in the development of national culture, the role of Islam in the formation of the unity and integrity of the nation has been proven in history. Islam can be a hub for various regional cultures where most of the people are Muslim (Wardiman Djojonegoro. 1996:112).

The Indonesian nation, which consists of various ethnic groups, local religions and cultures, needs to grow two kinds of cultural systems, namely: national cultural systems (supra-ethnic), regional cultural systems (ethnic). Meanwhile, the Indonesian nation which consists of many ethnic groups with their respective ethnic cultural systems, these autonomous cultural systems were characterized by the inheritance of values through tradition. These values have deep roots in the society concerned. In the local ethnic community, there is a vitality and actualization of its unique cultural values all the time. In the context of the development of national culture, the local ethnic culture often functions as a source or as a reference in new inventions (in language, art, social order, technology, and so on) which are then displayed in a cross-cultural life span. These local ethnic cultural systems generally give a sense of rooted to the people of Indonesia. Based on the above conditions, a strategy is needed to achieve two

basic objectives of cultural development, (Miharja, 2014). In principle, Islam really respects the diversity of the existing local culture, so that making Islam as a religion that is diverse in its ritual level. In social reality, the teachings of Islam are able to color the cultural existence of a community, so that the local culture embraced by a community tends to actualize with the teachings of Islam in the ritual implementation.

The Social Cultural Context of Islamic Identity in Indonesia

From searching and researching to writing this article, the writer found Islamic identity influenced by certain regions in Indonesia: Nusantara Islam, Indonesian Islam, Javanese Islam / Kejawen Islam, Sasak Islam, Sharia Islam and Hatuhaha Indigenous Islam, Kumuhan Bubuhan Islam and Coastal Islam. Each of these Islamic identities can be noted through the following explanation:

First, is Nusantara Islam. This Nusantara Islamic identity has been written by Azyumardi Azra with the title *Islam Nusantara Global and Local Networks*, Nor Huda with the title *Islam Nusantara Social History of Islamic Intellectuals in Indonesia*, and several writers edited by Akhmad Sahaldan Munawir Aziz with the title *Islam Nusantara from Usul Fiqh to National Views*. The first and second writings emphasize more on historical review, while the third article emphasizes methodological review.

The first writing by Azyumardi Azra is a translation of his own English text, *Historical Islam: Indonesian Islam in Global and Local Perspectives*, which was prepared since 1997 and continues to be developed (Azyumardi Azra. 2002:13). This book reflects the basic assumption that the dynamics of Indonesian Islam can never be separated from the dynamics and the development of Islam in other regions, especially the Middle East (Qomar, Muzamil: 2015). This global dynamics inevitably shaped, at least, influenced the dynamics and traditions of local Islam in Indonesia (Qomar, Muzamil: 2015). The implication is that the Islamic Archipelago, despite the da'wah contribution of Indian traders as the old theory has recently been criticized, continued to be dominated by influence from the Middle East as the birthplace and spread of Islam. This fact proves that Nusantara Islam has gained the influence of the proper religious genealogy.

In its development, this Nusantara Islam also gained influence from the local culture and traditions that grew and developed the archipelago. This profile of Nusantara Islam, according to Azyumardi Azra, if it follows the Noek framework,

that community acceptance of Islam is more appropriately called "adhesion", namely conversion into Islam without leaving behind old religious beliefs and practices (Qomar, Muzamil: 2015). As proof, the Nusantara Muslim community is apparently still preserving some Hindu-Buddhist culture and animism-dynamism as a religion or belief whose existence has preceded Islam in this country so that it is not uncommon to difficult to identify between Islam and these cultures.

This fact is a logical consequence of Islam's culturally evolutionary propaganda model so that it tries to avoid coercive actions or movements. Azyumardi Azra reported, "Islamization of the archipelago is an evolutionary process. When Islam soon gained the conversion of many indigenous rulers, Islam then developed at the grassroots level. "Islamic da'wah is driven slowly but has a definite target (Qomar, Muzamil: 2015). This da'wah is preferred to target the kings because when the king converts to Islam, it is usually followed by his people, as an Arabic phrase which states that a nation always follows the religion of its king (al-qaumu 'ala mulukihim), like the king's clothes always become a trend of clothing models for its people (libas al-muluk, muluk al-libas) .

This Nusantara Islam is unique, among others, as reported by Azyumardi Azra, that this Nusantara region represents one of the parts of the Islamic world that is least subjected to Arabization (Azyumardi Azra. 2002:90). Archipelago Muslims are more familiar with local terms and clothing than Arabic or al-Qur'an terms or clothing. They are more familiar with using the call of the kiai, ajengan, tuan guru, and buya than the call of the sheikh or the ulama; they prefer the prayer clothes in the form of sarong and skull cap rather than robes and turban; and they are more likely to refer to the langgar as a small place of prayer than to call the mushalla. Langgar as a Javanese local term is mushalla as an Arabic term.

As for Islamic thinkers who are incorporated in writing the third book of Nusantara Islam, it seems to study the Nusantara Islam more from a methodological perspective. The meaning of this perspective is reflected in the meaning of Nusantara Islam according to them. Kiai Afifuddin Muhajir asserted, "Islamic Nusantara is the understanding and practice of Islam on earth, the archipelago as a result of dialectics between Sharia texts and local realities and cultures (Zainul Milal Bizawie dalam (Qomar, Muzamil: 2015). "Zainul Milal Bizawie added," Nusantara Islam is a distinctive Indonesian style Islam, a combination of theological values with the values of local traditions, culture, and

customs in the country. "Meanwhile, Azyumardi Azra equates Nusantara Islam with Southeast Asian Islam (Qomar, Muzamil: 2015). In essence, Nusantara Islam is a thinking, understanding and practice of Islam that accommodates good culture and traditions and is growing in the archipelago (Azyumardi Azra. 2002:90). Thus, this Nusantara Islam has certain characteristics that distinguish with the characteristics of Islam in the other area (M. Dawam Rahardjo. 1989).

Second, is Indonesian Islam, Indonesian Islamic identity is at a glance similar to Nusantara Islam because the discussion of Nusantara Islam is dominated by studies of Indonesian Islam. Actually, Nusantara Islam is broader than Indonesian Islam because Nusantara Islam is congruent with Southeast Asian Islam so that Indonesian Islam is only an integral part of Islam Nusantara. As for the Nusantara Islamic studies, it only focused on Indonesian Islam, in fact it was related to empirical data that had been obtained by the majority about Indonesian Islam.

This Indonesian Islam is an Islamic identity derived from a combination of the works of Islamic thinkers edited by Muntaha Azhari and Abdul Mun'im Saleh, then entitled *Islam Indonesia Looking at the Future*. This book was published by the Association for the Development of Islamic Boarding Schools and Communities (P3M). The contributors to the writings in this book are M. Dawam Rahardjo, Chandra Muzaffar, Ali Yafie, Aswab Mahasin, Nurcholish Madjid, Abdurrahman Wahid, AM Saefuddin, Adi Sasono, Arief Budiman, Miska M. Amin, Hasan Langgulung, Muchtar Buchori, Masdar F. Mas'udi, Moeslim Abdurrahman, Sudirman Tebba, and Emha Ainun Nadjib. (Nurcholish Madjid, hal 73)

Indonesia itself is a country that accommodates a very pluralist life both regarding ethnicity, nation, religion, race, culture and language so that it needs a unifying tool that binds all the population of Indonesia. Pancasila has in fact played a role as a unifying tool that is highly tested. Nurcholish Madjid states that Indonesian Muslims have Pancasila. Pancasila is something that is true, both its contents and its position as a gratitude for the life of the nation with followers of other religions. Agreement on the five precepts is actually quite good. On top of this sawa sentence, Muslims along with other religions work for the community. This sentence is the meeting point of various religions. When Pancasila has the position of sawa as stated by Nurcholish Madjid, it means that Pancasila becomes a meeting point for living religions, at least that which is recognized by the Indonesian government, is mainly reflected in the first precept, namely the

Almighty God. It means that the life and continuity of religion in Indonesia has an ideological basis for the first principle of Pancasila.

Discussion of the future, however, must pay great attention to the conditions of the younger generation. Muchtar Buchori questioned how to prepare the young generation so that they have the ability to adequately answer all challenges they face in the future (Muchtar Buchori, hal 179 dalam (Qomar, Mujamil. 2015)). .Selanjutnya Muchtar Buchori agreed with the views of James W. Botkin, Mahdi Elmandjra and Mircea Malitza who stated that the continuity and improvement of the quality of the Indonesian people in the future the future is determined by our ability to give birth to inter-generational and intra-generational improvements within us.(Qomar, Mujamil. 2015). The improvement of young generation is indeed strategic because this young generation is relied on to control the Indonesian nation in the future. It's just that the improvement of this young generation is not the only strategy in building the nation in the future, but also involves other strategies, for example related to strengthening Islamic educational institutions.

Third, it is Javanese Islam / Islam Kejawen. This Islamic identity is made one because these two terms have the same meaning or synonym. The Javanese Islamic identity was written by Ahmad Khalil through his book titled Javanese Islam Sufism in Javanese Ethics & Traditions. And the Javanese Islamic identity was written by M. Hariwijaya in his short work, Islam Kejawen.

The term Javanese Islam impresses the development of Islam that took place on the island of Java. It turns out that it is not just that, Javanese Islam shows a blend of both traditions between Islam and local Javanese traditions (Ahmad Khalil. 2008: 2). or individually, without being able to sort out which ones are Islamic products and which are local products. Furthermore, the tradition developed, passed down from generation to generation and transmitted from past to present. Local Islamic traditions as a result of this reconstruction are unique, they are not genuinely Islamic, Kejawen or others. Whereas M. Hariwijaya explicitly mentions the acculturation is under the name Islam Kejawen. Kejawen Islam has become one of the most interesting religious phenomena in the world. Islam has changed the face and orientation of Javanese people. However, due to the strong Javanese tradition, Islam must be acculturated. The form of acculturation has become a typical Javanese teaching, known as Islam Kejawen(Qomar, Mujamil. 2015).

"The strengthening of Kejawen Islamic teachings also gives birth to teachings written in the form of suluk and primbon". Sunan Kalijaga composed the song *ilir-ilir*, changed the song *macapat netrum dandhang gulo*, and made a skewed shadow puppet image." The name of the day in Sultan Agung's calendar comes from Arabic words, namely *ahad*, *isnain* and so on. This calendar shows the extraordinary acculturation of Islam and Javanese culture.⁴⁵ Islam can adapt to Javanese culture after being selected based on the parameters of revelation messages (*al-Qur'an* and *hadith*), on the contrary Javanese culture is able to absorb Islamic teachings that are in harmony and in line with the cultural spirit so that they influence each other.. (Qomar, Mujamil. 2015)

At the end of the 15th century, there was a wave of large-scale Islamization in Java, precisely since Prabu Brawijaya V, the last Majapahit king converted to Islam under the guidance of Sunan Kalijaga, the kingdom that uses the holy book of the *Qur'an* as a royal law. The leadership of Demak for around 65 years has resulted in the majority of Javanese people being monotheistic (M. Hariwijaya. 2006:5). Here it is proven that Islamic propaganda supported by political power can produce positive change quickly, in the form of religious conversion to the lap of Islam.(Qomar, Mujamil. 2015).

The experience of Islam in dealing with Javanese traditions includes unique experiences in the Indonesian context. When Islam was preached outside of Java, according to the prevalence of local traditions it was immediately absorbed into the Islamic tradition. However, Javanese tradition has a very strong resilience so that acculturation occurs. Ahmad Khalil stated that in Java, Islam faces the power of culture which has developed very complex, subtle and complicated which is the absorption of cultural elements of Hinduism-Buddhism. According to M. Hariwijaya, "The Royal Palace of Pajang and Mataram are nuanced in Islam but the customs are still maintained." Javanese traditions and culture from the past, since the kingdom of Demak, Pajang to Mataram still retain Hindu-Buddhist traditions and also Animism-Dynamism which are enriched and adapted to suit Islamic values. From this acculturation we can understand the reasons behind the emergence of religious ceremonies such as *sekaten*, *grebeg Maulud*, *grebeg fitrah*, *grebeg hajj* and others since the Demak Kingdom(Qomar, Mujamil. 2015).

Ahmad Khalilil reports that the mystical element that is always present in every religion finds fertile land in Java. The mystical element of Islam is valued by the

Javanese people as teachings that are in accordance with their beliefs. Finally, Javanese culture is willing to accept Islamic culture, as exemplified by M. Hariwijaya that there is a suspicious warangka manjing node (warangka enters into the keris). This symbolizes the inclusion of a container in content. It means that there is a divine nature in humans, which symbolizes manunggalingkawula Gusti. Instead, Simuh states that the node used is to describe the concept of wahdat al-Wujud or manunggalingkawula Gusti in the Islamic literature of Kejawen is a suspicious manjing warangka. like Arya Sena entered in Dewaruci's body. If the warangka manjing was suspicious like the god Vishnu incarnated in Krishna affected by the concept of al-hulul version of Abu Manshur al-Hallaj, then the suspicious manjing warangka was influenced by the concept of al-ittihad from Abu Yazid al-Bustami(Qomar, Mujamil. 2015)..

Fourth, is SasakIslam. This Islamic identity is socialized by Erni Budiwanti and published through his work entitled Islam Sasak Wetu Telu Versus Lima. As the three types of Islamic identity before, Sasak Islam was also based on the Sasak region, but more than that, this Sasak Islamic identity has characteristics of which is very interesting for researchers because of its uniqueness, regardless of faith and worship, especially for the Wetu Telu community is still far from Islam(Qomar, Mujamil. 2015).

This book examines Sasak village community that lives in Bayan, northwest of Lombok, Indonesia. The community of this village is known as followers of Wetu Telu and is often contrasted with the Five Times. Wetu Telu is a Sasak Muslim, who still strongly believes in ancestral animistic divinity (ancestral animistic deities) as well as the anthropomorphised inanimate objects. They are pantheists. On the other hand, Waktu Lima is a Sasak Muslim who follows the sharia teachings more strictly as taught by the Qur'an and hadith. Despite claiming to be a Muslim, Wetu Telu has made many deviations from Islamic teachings both in terms of faith and worship(Qomar, Mujamil. 2015)..

In the dimension of aqidah, Wetu Telu followers have "triangular" beliefs. "The leader concluded that faith in God, Adam and Eve were central to Wetu Telu's beliefs." These three objects of belief include the difference between Wetu Telu and waktu Limabeliefs and the prevalence of Muslims. Even though Adam and Eve were never positioned as God, this belief crossed the mainstream Muslim faith which was formulated in the six pillars of the faith(Qomar, Mujamil. 2015)..

Fifth, is Sharia Islam and Hatuhaha Indigenous Islam. This Islamic identity was disclosed in a dissertation study from Yance Zadrak Rumahuru and now it has been published under the title *Islamic Sharia and Indigenous Islam (Construction of Religious Identity and Social Change among Hatuhaha Muslim Communities in Pelauw State)* (Qomar, Mujamil. 2015)..

Rumahuru explained that among the Pelauw people, there were different interpretations and practices related to the relationship between custom and religion so that there was a separation between custom and sharia Islamic groups, which occurred in 1939 but the fact that until now the formal religion of the Pelauw people was Islam. Formally, Islam is still declared as their religion, but operationally, indigenous Islamic groups practice certain Islamic practices which are not uncommon when measured by the parameters of Islamic teachings (Qomar, Mujamil. 2015).

Traditional Islamic groups and Islamic Islam have the same religious basis, namely the Qur'an and the Sunnah, both implement the pillars of Islam, but in different ways. There are three things that distinguish the two groups, namely the interpretation of Islamic teachings, the determination of the time of the implementation of rituals and the way of looking at custom. In this discussion is more emphasis on traditional Islamic groups because it is unique attention from the perspective of Islamic teachings themselves and social science (Qomar, Mujamil. 2015).

The customary mosque is functioned once a week and temporarily and among traditional groups, cap and skullcap are worn for work and other daily activities, while the leaders wear white cloth wrapped around themselves. The mosque thus experiences a scarcity of functions. That is, the mosque that should be used to worship every day, it turns out the mosque has emptiness for six days every week. It should be the mosque always used for various worship activities every day. This study found that the polarization of the KMH (Muslim Hatuhaha Community) with the real customary and sharia categories based on the way each group understands Islam. Sharia groups make interpretations based on the views and teachings of Sunni scholars, while custom groups follow the views of their ancestors who are quite Shiite influences. These two kinds of influence form a worship that is very different from the worship system of Muslim societies in general, followers of the Ahlussunnah waljama'ah sect (Qomar, Mujamil. 2015)..

Sixth, is *Bubuhan Islam Kumai*. This Islamic identity was published by Sulaiman al-Kumayi through his book entitled *Islam Bubuhan Kumai Perspective, Variants, and Essence*. This book originated from his dissertation research when completing his S-3 study at Walisongo IAIN Postgraduate Semarang.

Bubuhan Islam Kumai can be divided into three groups: Layman, Nahu and essence. The three of them expressed religion in their thoughts, actions and participation in daily life. The layman tends to confuse religion with old traditions, such as believing spirits to have mystical powers; the Nahu group emphasizes religious practices that refer to the Qur'an, the hadith and the opinions of the ulama Ahlussunnah waljama'ah; As for the Itself group emphasizes the religious aspects of religion. All three groups claim to be followers of Ahlussunnah waljama'ah. These three groups in Java can be compared to Abangan Islam, Santri Islam and Kebatinan Islam. The Layman group is on par with Abangan Islam, the Nahu group is on par with Santri Islam, while the essence group is on par with Kebatinan Islam. This alignment is based on religious expression (Qomar, Mujamil. 2015)..

Then regarding attitudes toward the Unseen, the laity considers that the Unseen existed and were so important in their lives that they performed certain rituals. They mixed local traditions or cultures into religion; the Nahu group held that the Unseen was understood in accordance with the guidelines contained in the Qur'an, hadith and ijma' ulama, without including local elements; and the Itself group positions the Unseen as immanent and incorporates local elements in some of their beliefs. Through this map, the Layman group is closer to the essence group and vice versa than with the Nahugroup (Qomar, Mujamil. 2015)..

The Layman and essence groups are somewhat different regarding spirits. They believe in spirits such as angels, jinns, demons and demons as believed by the Nahu group, but both groups still believe that there are other spirits such as rocks, images, supernatural beings and sea ghosts. Implication, the Layman and the Association have at least two beliefs: (1) the position of supernatural beings is not comparable to God's power; and (2) no spirits are treated like God. So that they don't get trapped in shirk (Qomar, Mujamil. 2015).

For the essence, the faith as in the pillars of faith is a provision that must be obeyed, but they have their own interpretations assembled with Islam as in the pillars of Islam. They replace the prayer by simply remembering and pondering

when the prayer time arrives. and just contemplate without exerting energy. From here it is understandable if they continue to obey the pillars of faith because mere belief in the heart does not require movement, whereas in Islam, they try to convert physical movements in prayer into movements of the heart.

The Bubuhan Kumai Muslims cultivate *fi'il* prayers. They have the belief that when sick or approaching death, a person has not had time to pray then it becomes the responsibility of his heirs. These are those who must replace a number of the prayers left behind. In addition to *fi'il* prayer, Muslim Bubuhan Kumai also used to perform gift prayers. This prayer is the same as the prayer of *fardlu* which consists of two *rak'ahs* and the reward is given to someone who has died.

Furthermore, Bubuhan Muslim Kumai on the 27th night of Ramadan performed the tradition of 12 *rak'ahs*. Every *rak'ah* after reading Surah al-Fatihah was continued by reading Surah al-Qadar and Surah al-Ikhlâs 15 times. According to the book of Perukunan Besar Melayu, if someone has done this prayer, it means that he has obtained a *qadar* prayer, his fasting is accepted, his prayer is in fellowship with the reward of the prophets, all prayers are accepted and if he dies between the two Ramadhan then he is martyred. This activity is inseparable from their enthusiasm in carrying out the Ramadhan fasting series, while the greatest momentum is in the *qadar* literature (Qomar, Mujamil. 2015)..

Seventh, is Coastal Islam. This Islamic identity is also an identity that was built and formulated from the results of a dissertation written by Nur Syam. This dissertation is the result of research conducted in the Palang Tuban sub-district of East Java. This dissertation was published by LKiS Yogyakarta in 2005 under the title quite short, Coastal Islam.

Islam in Java indeed developed from the north coast of Java. That is, Islam began first to come into contact with Coastal culture with a cosmopolitan and egalitarian character. This culture is relevant to Islam which emphasizes egalitarianism (equality of humanity before God) regardless of one's race, ethnicity or status. except his piety. This egalitarian teaching was quickly adapted by them. In contrast to hierarchical inland communities, coastal communities prioritize "similarities" in looking at humans and their communities. So in coastal communities that already have an egalitarian character, their egalitarianism becomes stronger after interacting with Islam which always penetrates the walls of

feudalism in order to realize the equality of human degrees (Qomar, Mujamil, 2015).

In this coastal area of the Cross there has been a cultural change from local traditions leading to local Islamic traditions. This change leads to the form of acculturation and not adaptation, because in that change there is no process of mutually imitating or adjusting but accommodating the two elements into a new whole so that there are elements that are included and discarded. The change was like a shift from offering culture to tasyakuran and the tradition of grave manganan as a khaul tradition. The sesajen tradition and manganan grave are both dynamic and animist local traditions while the tradition of tasyakuran and khaul are both local Islamic traditions. A local traditi which has been filled with values of Islamic teachings.

Bonokeling Islamic Group in Banyumas Regency

The eighth Bonokeling Islam in Pekuncen Village, Jatilawang District is a village that holds a full uniqueness. Socially, they seem to live in harmony, cooperate with each other and respect one another's citizens. At first glance when seen outwardly it looks like as if there were no problems in their lives. However, when examined and observed in depth, it turned out that Pekuncen people kept problems and tensions between them. Islamic Islam or pure Islam based on the Qur'an and Hadith. Both Islamic features are very different and even contradictory. Bonokeling community as Adherents of Customary Islam occupies a subordinate position and is always under pressure from Puritan Islam. Therefore, they try to resist and negotiate the influence of Puritan Islam so that their lives still exist. They are opposed by mimicry, puns, storytelling and cultural involution (Lasio, Nawawi: 2016).

According to several sources Bonokeling Community originated from the teachings brought by a figure who later by followers of this sect called Kiai Bonokeling. Kiai Bonokeling is said to have come from the area around Purwokerto precisely from Pasir Luhur. Talking about the chronicle of Pasir Luhur was inseparable from the story of Kamandaka Lutung Kasarung, which occurred at the time of Duke Handadahaying in ruling at that time. After Raden Kamandaka or Banyak Coto was married to Dewi Cipta Rasa, generations of Pasir Luhur Duchy were hereditary. Raden Banyak Coto and Dewi Cipta Rasa had a son named

Raden Banyak Wirata, and becoming Duke and changed R. Banyak Cotro (Lasio, Nawawi: 2016).

The Bonokeling community has a leadership structure as a leader of spirituality as the Key Kyai chosen from Bonokeling descendants based on deliberations at Malang Hall. Then the Bonokeling Community's resistance to Puritan Islam refers to some unique views by holding fast to the Turkish Book, claiming Pakuncen Ngisor as their power, using the Javanese calendar as a calculation (calendar with the Aboge year), havingslametan tradition, a view of Islam with the surrounding situation, running fast ofsirrih, has a tradition of clean graves carried out in the month of Safar, obedient to carry out His commands, cleans themselves when going to worship, and have a holy place as part of worship.

Conclusion

Islam as a universal religion and a religion for the universe has proven as a great religion that respects the existence of the local culture of a society. If the Islamic religion and local culture acculturate, the religious understanding that occurs in a society will also vary. This shows that Islam will always blend in with the local culture and will color the local culture embraced by the community, so that the religion of Islam in various levels of ritual.

Islamic religion and local culture (in the understanding of the original beliefs of animism and dynamism) in Indonesia, there are two components that support each other towards its development, where the Islamic religion develops because it respects to local culture, so does local culture still exist because it is mixed with Islamic teachings.

Acculturation of Islam with native Indonesian beliefs has formed a distinctive characteristic in Indonesian society. Since the earliest historical experience, Indonesian people have always placed Islamic religious values in a very central position in all aspects of their lives. The phenomenon is contained in the philosophy of life of Indonesian people which is accumulated on the basis of the ideology of Indonesian society, namely Pancasila. Indeed, Pancasila is a view of the nation's life that is colored by the spirit of the teachings of Islam.

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