



ACCULTURATION OF ISLAM AND CULTURE IN INDONESIA

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Abstract

The acculturation of Islam and local culture in Indonesia is a process of integration between Islamic teachings and long-standing customs in the archipelago. Islam, which arrived through trade, preaching, and cultural interactions with regions such as Arabia, India, and Persia, underwent adaptation to local traditions and customs. This process gave rise to a unique cultural expression reflected in various aspects, such as art, architecture, language, customs, and rituals. Traditions like wayang, gamelan, and the celebration of the Prophet Muhammad's Birthday (Maulid) exemplify the harmonious fusion between local elements and Islamic teachings. Furthermore, this phenomenon demonstrates that Islam in Indonesia developed with inclusivity and tolerance, without negating indigenous traditions. This study highlights how acculturation has been instrumental in shaping the pluralistic Islamic cultural identity of Indonesia, rooted in Islamic values.

Keywords: Islamic acculturation; Islamic identity of indonesia; Tolerance and inclusivity.

Abstrak

Akulturası Islam dan kebudayaan lokal di Indonesia merupakan proses integrasi antara ajaran Islam dengan adat istiadat yang telah lama berkembang di Nusantara. Islam yang datang melalui perdagangan, dakwah, dan hubungan budaya dengan wilayah lain, seperti Arab, India, dan Persia, mengalami proses adaptasi dengan tradisi dan kebiasaan lokal. Proses ini melahirkan bentuk kebudayaan unik yang tercermin dalam berbagai aspek, seperti seni, arsitektur, bahasa, adat istiadat, dan ritual. Tradisi seperti wayang, gamelan, dan perayaan Maulid Nabi menjadi contoh konkret bagaimana unsur lokal dan ajaran Islam menyatu dalam harmoni. Selain itu, fenomena ini memperlihatkan bahwa Islam di Indonesia berkembang dengan prinsip inklusivitas dan toleransi, tanpa menegasikan tradisi setempat. Melalui kajian ini, dapat dipahami bagaimana akulturası menjadi kunci dalam membangun identitas kebudayaan Islam Indonesia yang pluralistik namun tetap berakar kuat pada nilai-nilai keislaman.

Kata Kunci: Akulturası islam; Identitas islam indonesia; Toleransi dan inklusivitas.

INTRODUCTION

Indonesia is a Unitary State based on Pancasila as the State ideology, in Pancasila there are five principles that are the basis of the state, the first principle is piety to the one and only God. This first principle explains that Indonesian citizens believe in the existence of God. In Indonesia, there are many religions that are practiced by people in various regions, because people have personal rights to choose or practice religious teachings according to their respective beliefs. Of course, the religion that must be chosen or practiced by the community is a religion that is recognized by the state according to the regulations.

Islam is one of the religions that entered and developed in Indonesia. Before Islam entered and developed, Indonesia already had a cultural pattern influenced by Hinduism and Buddhism. With the entry of Islam, Indonesia again experienced a process of cultural acculturation due to the mixing of nations and mutual influence which gave birth to a new culture, namely Indonesian Islamic culture. The results of the acculturation process between pre-Islamic culture and when



Islam entered were not only in the form of physical objects such as architectural art, carving or sculpture, and literary works but also concerned lifestyles and other non-physical cultures¹.

The emergence and development of Islam in Indonesia has caused a transformation of local culture-civilization. The transformation of a culture-civilization through a change of religion is possible because Islam not only emphasizes true faith, but also good behavior, which in turn must be manifested by every Muslim in various aspects of life, and of course including the cultural aspect in it. The entry of Islam into Indonesia, in the context of culture, has an impact on the acculturation of Islam. This article discusses the acculturation of Islam and culture in Indonesia by looking at the form of acculturation of Islam itself towards several local cultures in Indonesia.

The gap in the acculturation of Islam and local culture in Indonesia lies in the dynamic interplay between maintaining traditional practices and adapting to Islamic teachings. This ongoing process reveals unique adaptations, such as the integration of local customs into Islamic rituals, which highlights the evolving identity of Indonesian Muslims.

Akulturası Islam dan budaya di Indonesia merupakan proses yang kompleks dan berkelanjutan, di mana nilai-nilai Islam berinteraksi dengan tradisi lokal. Dalam kajian ini, beberapa sumber penting memberikan wawasan yang mendalam tentang fenomena tersebut. Pertama, artikel yang diterbitkan dalam jurnal *Tanjak* membahas bagaimana akulturası Islam di Nusantara menciptakan identitas baru yang menggabungkan elemen-elemen lokal dengan ajaran Islam². Selanjutnya, kajian kritis yang dipublikasikan dalam *Zawiyah* mengupas tentang interaksi antara budaya lokal dan nilai-nilai Islam, serta bagaimana hal ini mempengaruhi praktik keagamaan masyarakat³. Selain itu, penelitian yang terdapat dalam jurnal *IAIN Gorontalo* menyoroti bagaimana akulturası Islam dan budaya lokal membentuk tradisi yang unik di berbagai daerah di Indonesia⁴. Dalam konteks yang lebih spesifik, artikel yang membahas akulturası nilai-nilai budaya lokal dan keagamaan menunjukkan bagaimana masyarakat mengintegrasikan tradisi mereka dengan ajaran Islam, menciptakan praktik yang kaya dan beragam⁵. Penelitian mengenai akulturası Islam dan budaya Jawa dalam tradisi menunjukkan bagaimana elemen-elemen budaya Jawa diadaptasi dalam konteks Islam, menghasilkan bentuk-bentuk baru dalam seni, sastra, dan ritual⁶. Melalui sumber-sumber ini, dapat dilihat bahwa akulturası Islam dan budaya lokal di Indonesia tidak hanya menciptakan identitas baru, tetapi juga memperkaya keragaman budaya yang ada.

RESEARCH METHOD

This research method employs a qualitative approach with a focus on literature study to analyze the acculturation of Islam and culture in Indonesia⁷. The study aims to collect and analyze various literature sources, including books, journal articles, theses, and historical documents related to the interaction between Islam and local culture in Indonesia. The data collection process

¹ Pitradi, "Pengaruh Akulturası Keanekaragaman Budaya Di Indonesia Terhadap Ajaran Agama Di Indonesia," UM Kuningan, 2021, <https://umkuningan.ac.id/post/detail/pengaruh.akulturası.keanekaragaman.budaya.di.indonesia.terhadap.ajaran.agam.a.islam.html>.

² Ramli Muamara and Nahrim Ajmain, "Akulturası Islam Dan Budaya Nusantara," *Tanjak: Journal of Education and Teaching* 1, no. 2 (2020): 111–25, <https://doi.org/10.35961/tanjak.v1i2.150>.

³ Muhammad Alqadri Burga, "Kajian Kritis Tentang Akulturası Islam Dan Budaya," *Zamiyah Jurnal Pemikiran Islam* 5, no. 1 (2019).

⁴ Sofyan A.P. Kau and Kasim Yahiji, *Akulturası Islam Dan Budaya Lokal* (Malang: Inteligensia Media, 2018).

⁵ Jurna Petri Roszi and Mutia, "Akulturası Nilai-Nilai Budaya Lokal Dan Keagamaan Dan Pengaruhnya Terhadap Perilaku-Perilaku Sosial," *FOKUS : Jurnal Kajian Keislaman Dan Kemasyarakatan* 3, no. 2 (2018).

⁶ Rini Indra Wati, "Akulturası Islam Dan Budaya Jawa Dalam Tradisi Kupatan" (Universitas Islam Negeri Raden Intan Lampung, 2024).

⁷ A Anggito and J Setiawan, *Metodologi Penelitian Kualitatif* (books.google.com, 2018).

involves identifying and reviewing relevant sources, both academic and non-academic, to understand the historical and social context of this acculturation. The analysis is conducted by categorizing information based on specific themes, such as the influence of local culture on Islamic practices, the adaptation of Islamic values within local traditions, and the role of community leaders in the acculturation process⁸. By utilizing literature study, this research is expected to provide a comprehensive overview of the dynamics of Islam and culture acculturation in Indonesia and its contribution to the cultural identity of the community.

RESULT AND DISCUSSION

Acculturation, Islam, and Culture

The term acculturation or acculturation or culture contact has several meanings among anthropology scholars, but all agree that the concept is about a social process that arises when a group of people with a certain culture is faced with elements of a certain culture and is confronted with elements of a foreign culture, so that the elements of the foreign culture are gradually accepted and processed into their own culture without causing the loss of the personality of the culture itself⁹.

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According to the language, the word Islam means safe and sound, meaning maintaining a safe and sound condition or surrendering oneself, submitting and obeying Allah Swt¹⁰. Islam is the religion taught by the Prophet Muhammad Saw. Guided by the holy book Al-Qur'an which was revealed to the world through the revelation of Allah Swt. So it can be understood that Islam is a teaching of salvation that directs its adherents to submit and obey Allah Almighty and His Messenger by being guided by the Al-Qur'an and the hadith of the Prophet Muhammad.

The word culture is thought, reason, customs and something that becomes a habit. While the word culture is the result of human activities and creations of the mind (reason), such as beliefs, arts and customs or the whole knowledge of humans as social beings that are used to understand the environment and their experiences and which become guidelines for their behavior. Another opinion is put forward that culture is all the results of the work, feelings and creations of society, which produce technology and material culture needed by humans to control the surrounding nature, so that the strength and results can be immortalized by society¹¹. Thus, culture is basically the result of human creation, feelings and ideals.

If seen from the understanding of culture or culture, its relation to humans can be understood that humans actually have two aspects or sides of life, material non-spiritual. The material side contains works, namely the ability of humans to produce objects or other things in the form of material. The spiritual side of humans contains creations that produce knowledge. Will that produces rules, beliefs, morality, legal politeness and taste that produces beauty. Humans try to gain knowledge through logic, harmonize behavior with rules through ethics and gain beauty through aesthetics.

⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*. (Bandung: Alfabeta, 2022).

⁹ Koentjoroningrat, *Pengantar Ilmu Antropologi* (Jakarta: Rineka Cipta, 2009).

¹⁰ Nasruddin Razak, *Dienul Islam* (Bandung: Al-Ma'arif, 1993).

¹¹ Atang Abd. Hakim, *Metodologi Studi Islam* (Bandung: Remaja Rosda Karya, 1999).

It can also be said that culture includes two dimensions, namely physical and non-physical such as language, politics, religion, art, household equipment and so on. The cultural dimension is what will influence the lifestyle of a group. Muhammad Qasim Mathar stated that various opinions from a number of experts stated that all forms of life order in society are determined by the culture possessed by the community itself. Culture is described as a product passed down from generation to generation that summarizes the elements and norms of the community itself. Some even explain that culture is the behavior of a localized community group or commonly called local culture¹².

Local culture cannot be limited by only a few dimensions of culture, but local culture is certainly limited to the territorial boundaries inhabited by each group in society. American culture is certainly different from Indonesian culture, and the culture of the people on the island of Java is certainly different from the culture of the people on the island of Sulawesi. Although some similar behaviors may be found in several different community groups. This is caused by unintentional similarities or from cross-cultural marriages. This local culture is what will then create group perceptions in the form of ideas, which are then manifested by producing various cultural products, both physical and non-physical¹³.

From the definition of the word culture or culture, it can be understood that culture is something related to the results of human thoughts and behavior and the order of life of a group of people that is carried out from generation to generation, both physical and non-physical. So, the acculturation of Islam with culture is a process of meeting or reciprocal relations between Islam and the culture of the local community, as is the case in the life of the Indonesian people. In the course of human history, the process of acculturation has been going on since ancient times. Acculturation occurs when there are groups of people who have different cultural backgrounds and interact intensively with each other for a long time. Through this interaction, the culture of each group changes, so that a mixed culture is formed. In this process, cultural elements from the minority group will adapt and integrate into the majority culture, thus creating a new form of culture that reflects the blending of both parties. This acculturation process shows the dynamics and complexity of intercultural relations that continue to develop over time.

Acculturation Process

This acculturation process in Indonesian is called "pembudayaan". In English, the term Institutionalization is used. In the acculturation process, an individual learns, adjusts his/her mindset and attitude to the customs, systems, norms and regulations that exist in the culture. The acculturation process already exists and has begun in the mindset of society. Starting from individuals in the family environment, then from playmates. Occasionally he/she learns by imitating through various actions, after feelings and cultural values that motivate the act of imitating have been internalized in his/her personality. Actions will become a pattern that is getting better if something is imitated repeatedly, then the norms that regulate his/her actions will be "cultivated". Sometimes some norms are only learned by someone in part, for example by seeing the various characters of people in his/her social environment at different times that touch on or provide the norm¹⁴.

Linton in his book *Acculturation in Seven American Indian Tribes* (1940), explains the concept of cultural elements that are distinguished between cultural elements that are easily changed (overt culture) and those that are difficult to change (covert culture). Furthermore, he

¹² Hamzah Junaid, "Kajian Kritis Akulturasi Islam Dengan Budaya Lokal," *Sulesana Jurnal Wawasan Keislaman* 8, no. 1 (2013), <https://doi.org/https://doi.org/10.24252/v8i1.1271>; Hamzah Junaid, "Kajian Kritis Akulturasi Islam Dengan Budaya Lokal," *Jurnal Diskursus Islam* 1, no. 1 (2013), <https://doi.org/https://doi.org/10.24252/jdi.v1i1.6582>.

¹³ Junaid, "Kajian Kritis Akulturasi Islam Dengan Budaya Lokal," 2013.

¹⁴ Muamara and Ajmain, "Akulturasi Islam Dan Budaya Nusantara," 26.

explains that the core part of culture (covert culture) as cultural elements that are difficult to change are:

1. Cultural value system
2. Religious beliefs that are considered sacred
3. Some data that has been studied very early in the process of socialization of individual members of society
4. Some customs that have a wide-reaching function in society

While the overt culture is a physical culture that is easily changed such as science, useful objects and tools, procedures or lifestyles and recreation. Koentjaraningrat quoted GM Fooster's opinion in his book entitled *radisional cultures and the Impact of Technological Change*, explaining that the acculturation process can occur because:

1. The beginning of the acculturation process in the upper class living in the city, then spreading to lower classes in rural areas and can start from socio-economic changes.
2. Changes in this economic sector can cause important changes in the principles of family life.
3. Planting crops for export (trade commodities) and the development of the money economy damage traditional mutual cooperation patterns, because of the development of a new labor deployment system.
4. The development of the money economy system also causes changes in eating habits that have an impact on the nutritional, economic and socio-cultural aspects.
5. The rapid acculturation process causes various social shifts that are not uniform in all elements and sectors of society. This results in a gap in society that has the potential for social conflict.
6. Nationalist movements can also be considered as one stage in the acculturation process¹⁵.

The process of acculturation takes place over a relatively long period of time. This is due to the presence of foreign cultural elements that are absorbed or accepted selectively and there are elements that are not accepted so that the process of cultural change through the mixing mechanism still shows the presence of original personality elements.

The Form of Acculturation of Indonesian Culture and Islamic Culture

The development of Islamic culture in Indonesia has added to the treasury of Indonesian national culture, and has also contributed to and determined the character of Indonesian culture. However, because the culture that has developed in Indonesia is already so strong in the community, the development of Islamic culture does not replace or destroy the existing culture. Thus, there is acculturation between Islamic culture and existing culture. Acculturation is a social process that arises when a certain cultural group of people is expected with elements of foreign culture in such a way that the elements of foreign culture are gradually accepted and without causing the loss of the personality of the culture itself¹⁶.

Before Islam entered and developed, Indonesia already had a cultural pattern influenced by Hinduism and Buddhism as you have learned in the previous module. With the entry of Islam,

¹⁵ Sapardi, *Antropologi Agama* (Surakarta: LPP UNS, 2006).

¹⁶ Ryko Adiansyah, "Persimpangan Antara Agama Dan Budaya (Proses Akulturasi Islam Dengan Slametan Dalam Budaya Jawa)," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 6, no. 2 (December 18, 2017): 295–310, <https://doi.org/10.19109/intelektualita.v6i2.1612>.

Indonesia again experienced the process of acculturation (the process of mixing two or more cultures due to the mixing of nations and mutual influence), which gave birth to a new culture, namely Indonesian Islamic culture. The entry of Islam does not mean that Hindu and Buddhist cultures disappeared. According to Leo, et al. in the book history, the forms of culture as a result of the acculturation process are architectural art, fine art, script and literary art, government systems, and calendar systems.

Acculturation in the art of architecture in Indonesia can be clearly seen in the architecture of ancient mosques and tombs. Ancient mosques, for example, are characterized by tiered roofs, with an odd number of roofs such as 1, 3, or 5, and are often equipped with a *mustaka* at the top to add to the point. Unlike mosques outside Indonesia, these ancient mosques do not have towers, but instead use *kentongan* or *bedug*—original Indonesian cultural elements—to call the call to prayer. Mosques are usually located close to palaces, often to the west of the town square or in sacred places such as hills or near tombs, with examples such as the Great Mosque of Demak and the Gunung Jati Mosque. In addition to mosques, acculturation is also seen in tomb buildings, which are usually built in sacred places and made of stone, with tombstones also made of stone. These tombs are often equipped with a dome and walls or gates connecting one tomb to another. Near the tomb, a mosque is often built, so it is known as a tomb mosque, which is usually a resting place for guardians or kings, such as the Sendang Duwur Tomb Mosque in Tuban. In addition, palace buildings built at the beginning of the development of Islam also show elements of acculturation, both in terms of architecture and decoration, as seen in the palace of the Yogyakarta Sultanate which is equipped with *Dwarapala* guardian statues originating from the Hindu tradition. All of this reflects how local culture and Islamic culture interact and form a unique architectural identity in Indonesia¹⁷.

Fine art in the Islamic tradition in Indonesia has unique characteristics, especially in terms of depicting human or animal forms. In this context, the relief carvings that decorate mosques and Islamic tombs generally display motifs of plant vines that symbolize life and the beauty of nature. However, there is also a phenomenon of syncretism, namely the fusion of two art movements, which produces harmony in the artwork. Amidst the decorative vines, stylized monkey shapes are often found, reflecting the influence of local culture interacting with Islamic traditions. These carvings and decorations are not only found in mosques, but also decorate gates, doors, and building pillars, adding beauty and meaning to the architectural structure. The decorations on the gate, for example, often serve as a symbol of a magnificent welcome, creating a deep impression for every visitor who enters the sacred space. Thus, fine art in the Islamic tradition in Indonesia functions not only as an aesthetic element, but also as a medium for conveying rich spiritual and cultural values¹⁸.

In Literature and Arts the spread of Islam to Indonesia had a significant impact on the fields of script and literary arts. People began to recognize Arabic script, which later developed into Malay Arabic script, or what is known as Arabic *gundul*. This is a form of Arabic script used to write Malay without using the punctuation marks *a*, *i*, *u* as in Arabic script in general. In addition, Arabic letters also developed into calligraphy art which is often used as a decorative motif or carving, adding beauty to various works of art. In the field of literary arts, the acculturation that occurred in the early Islamic period can be seen from the fusion of literature influenced by Hindu-Buddhist traditions and Islamic literature which was heavily influenced by Persian literature. This is reflected in the use of Malay Arabic script (*Arab gundul*) and the content of the story which often

¹⁷ Uskuri Lailal Munna and Lutfiah Ayundasari, "Islam Kejawaen: Lahirnya Akulturasi Islam Dengan Budaya Jawa Di Yogyakarta," *Jurnal Integrasi Dan Harmoni Inovatif Ilmu-Ilmu Sosial (JIHIS)* 1, no. 3 (2021).

¹⁸ Adisty Nurrahmah Laili et al., "Akulturasi Islam Dengan Budaya Di Pulau Jawa," *Jurnal Soshum Insentif* 4, no. 2 (December 15, 2021): 137–44, <https://doi.org/10.36787/jsi.v4i2.612>.

takes inspiration from literature that developed during the Hindu period¹⁹. Some forms of literary art that developed include hikayat, which is a story or fairy tale rooted in historical events or figures, written in the form of gancaran or prose. Examples of famous fables include the Fable of 1001 Nights, the Fable of Amir Hamzah, the Fable of Pandawa Lima, and the Fable of Sri Rama. In addition to fables, there are also babad, which are fictional stories by palace poets that are often considered historical events, such as the Babad Tanah Jawi and the Babad Cirebon. Furthermore, suluk is a book that discusses Sufism, with examples such as Suluk Sukarsa, Suluk Wijil, and Suluk Malang Sumirang. Finally, primbon, which is very close to suluk, is a book that contains predictions, miracles, and the determination of good or bad days. Thus, literary arts in Indonesia reflect a rich process of acculturation, combining various existing traditions and cultures.

Before the arrival of Islam, Indonesia had a Hindu and Buddhist system of government. However, after Islam entered the region, many kingdoms that were previously based on Hinduism and Buddhism collapsed, and their roles were replaced by Islamic kingdoms, such as Samudra Pasai, Demak, and Malacca. In an Islamic system of government, the king usually had the title Sultan or Sunan, similar to the titles used by the wali. Significant changes were also seen in funeral practices; when a king died, he was no longer buried in a temple as was the previous tradition, but rather followed Islamic funeral procedures. This reflects the cultural and spiritual transformation that occurred in Indonesian society along with the arrival of Islam, and shows how the system of government and funeral traditions adapted to the new values brought by the religion²⁰.

Sebelum pengaruh budaya Islam masuk ke Indonesia, masyarakat telah mengenal Kalender Saka, yang merupakan kalender Hindu yang dimulai pada tahun 78 M. Dalam sistem kalender ini, terdapat nama-nama pasaran hari seperti legi, pahing, pon, wage, dan kliwon. Dengan berkembangnya Islam, Sultan Agung dari Mataram menciptakan kalender Jawa yang mengadopsi perhitungan peredaran bulan (komariah) mirip dengan tahun Hijriah dalam Islam. Kalender Jawa ini terdiri dari 12 bulan, sama seperti penanggalan Hijriyah, dan nama-nama bulan yang digunakan mengacu pada bahasa Arab. Beberapa nama bulan tersebut antara lain *Sura* (Muharram), *Sapar* (Safar), *Mulud* (Rabi'ul Awal), *Bakda Mulud* (Rabi'ul Akhir), *Jumadil Awal* (Jumadil Awal), *Jumadil Akhir* (Jumadil Akhir), *Rejeb* (Rajab), *Ruwah* (Syaban), *Pasa* (Ramadhan), *Sawal* (Syawal), *Sela* (Dzulqaidah), dan *Besar* (Dzulhijjah). Meskipun demikian, penanggalan harian dalam kalender Jawa tetap mengikuti penanggalan Saka, karena sistem penanggalan Saka saat itu masih banyak digunakan oleh penduduk. Hal ini menunjukkan bagaimana akulturasi antara budaya Hindu dan Islam terjadi dalam aspek penanggalan, menciptakan sistem yang mencerminkan perpaduan tradisi lokal dan nilai-nilai baru yang dibawa oleh Islam.

Acculturation of Islam and Local Culture

First, In the political field. the arrival of Islam in the archipelago by establishing Islamic-style kingdoms such as Samudra Pasai, Demak, Malacca and others, gradually replaced the role of Hindu-Buddhist kingdoms so that these kingdoms experienced collapse. Led by a king who has the title Sulthan or Sunan and can also be said to be a guardian, if the king dies he is not eaten in the temple as is done by Hindu-Buddhist believers but is buried according to Islamic law²¹. The political and government system during the period of Islamic influence in the archipelago gave a

¹⁹ Muhammad Arifin and Khadijah Binti Mohd Khambali Hambali, "Islam dan Akulturasi Budaya Lokal di Aceh (Studi Terhadap Ritual Rah Ulei Di Kuburan Dalam Masyarakat Pidie Aceh)," *Jurnal Ilmiah Islam Futura* 15, no. 2 (February 1, 2016): 251, <https://doi.org/10.22373/jiif.v15i2.545>.

²⁰ Donny Khoirul Azis, "Akulturasi Islam Dan Budaya Jawa," *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan* 1, no. 2 (2013), <https://doi.org/http://dx.doi.org/10.21043/fikrah.v1i2.543>.

²¹ Muamara and Ajmain, "Akulturasi Islam Dan Budaya Nusantara," 26.

new feature, namely that the King or Sultan was not considered an incarnation of God and was not seen as a holy human being as was the case with Hindu and Buddhist Kings. For this reason, especially in religious matters and even other muamalah, a Sultan will be accompanied by a cleric or also called a royal mufti, who provides direction in every policy of the king or sultan.

Second, In the social field, the rapid growth of Islamic influence has made many people embrace Islam. This has caused the caste rules that have long been in effect. The rapid growth of Islamic influence has made many people embrace Islam. This has caused the caste rules that have long been in effect in society to begin to fade - the use of names that will be given to newly born children has also begun to adopt Arabic names, such as Muhammad, Umar, Ali Abdullah, Musa, Ibrahim, Husen, Hamzah, and others. In everyday conversation. Arabic vocabulary is also widely used, for example blessings (*barokah*), mercy, sustenance (*rizki*), books, worship, assemblies (*majlis*), history (*syajaratun*), introduction, *hikayat*. and many more. Indonesian people have known the Saka calendar (Hindu calendar) long before Islamic culture entered Indonesia, which began in 78 AD. In this Saka calendar, there are names of days such as *legi*, *pahing*, *pon*, *wage*, and *kliwon*. After the entry and development of Islam, Sultan Agung of Mataram created the Javanese calendar, using the calculation of the circulation of the moon (*komariah*) like the *Hijriah* (Islamic) year.

Third, in the field of education. Islamic education developed in Islamic boarding schools. In fact, the boarding school system had developed before Islam entered Indonesia. For Hinduism, the boarding school at that time became a place of education and religious teaching. After the entry of Islam into Indonesia, the subjects and educational process of the boarding school changed to Islamic education. The boarding school is a traditional Islamic education dormitory in which students live together to study religious knowledge under the guidance of a teacher called a *kiai*. The student dormitory is located in the boarding school complex. The *kiai* also lives in the boarding school complex. In the world of Islamic education, the *kuttab* model has been applied where the educational process is carried out in a special building near the mosque which is used by children to adults. The author sees that the boarding school education system in the archipelago is a combination of the boarding school and *kuttab* education systems that have existed since the time of the prophet²².

Fourth, in the field of literature and language. In the Leran area, Gresik, there is a tomb with a headstone inscribed with Arabic letters, which is thought to be the tomb of a Majapahit noble who had converted to Islam. This discovery marks one of the beginnings of the use of Arabic in Indonesia. Along with the development of Islam, the use of Arabic letters and language became more widespread and had a significant influence, especially in literary works that emerged during the Islamic kingdoms. Some forms of literature that developed at that time included *hikayat*, which are stories or fairy tales taken from historical events or figures, such as *Hikayat Amir Hamzah*. In addition, there is also *babad*, which is a story written by palace poets and is often considered a historical event, for example *Babad Cirebon* and *Babad Tanah Jawi*. Furthermore, *suluk* is a book that contains questions of Sufism, with examples such as *Suluk Wipl*, *Suluk Malang Sumirang*, and *Suluk Sukarsa*. In addition, there are also other literary forms such as *syair* and *gurindam*, which include works such as *Syair Abdul Muluk* and *Gurindam Dua Belas*. All of this shows how Arabic is not only a means of communication, but also functions as a medium of rich cultural and spiritual expression in the Indonesian literary tradition.

Fifth, in the field of architecture. In architectural technology, Islam has introduced the latest technology such as the building of *masjid* and palaces. There are differences in the form of mosque buildings at the beginning of Islam's entry into Indonesia with mosque buildings in the Middle

²² Nurrahmah Laili et al., "Akulturasi Islam Dengan Budaya Di Pulau Jawa."

East in architectural technology, Islam has introduced the latest technologies such as mosque buildings and palaces. There are differences in the form of mosque buildings at the beginning of Islam's entry into Indonesia with mosque buildings in the Middle East. There is no dome at the top of the mosque building in Indonesia but there is a roof or stacked roof that is always an odd number of three or five levels similar to Hindu architecture, for example the Banten and Demak Mosques²³. And there are also several mosques that show local cultural patterns, for example in West Sumatra the shape of the mosque building with a rumah gadang roof. Calligraphy is also introduced as the latest art introduced by Islam, namely the art of writing beautiful letters with words or sentences. Calligraphy can be in the form of pictures, animals or humans (only the silhouette form). There are also those in the form of beautified letters. Usually texts from the Qur'an are themes that are often used in.

This is a description of the acculturation of Islam with local culture in the archipelago. Next, the author presents a table as a comparison of the cultural patterns of Indonesian society in the prehistoric, Hindu-Buddhist and Islamic periods²⁴.

Fields of Life	Pre-Literate Period	The Hindu-Buddhist Period	The Islamic Period
Politic	In group life, there is usually a leader.	The kingdom system of government was introduced by the Nusantara people. In this system, large areas are owned by small groups of people who have united. The power of the kingdom lies with the best and strongest tribal chief among the other tribal chiefs. Furthermore, the leadership baton is determined hereditarily based on inheritance rights in accordance with caste law regulations.	The government system is based on Islam, the king has the title of sultan and is usually accompanied by a cleric or guardian as a religious advisor or called the mufti of the kingdom. The king is not a manifestation of God but rather a human being who has a greater mandate to serve the people. If the king dies, he is not buried in a temple as is done by Hindu-Buddhist adherents, but is buried according to Islamic law.
Social	Living in groups where the socialization process	Among the rules that are known to the Indonesian people are caste rules, for example	Caste rules began to fade in society and the use of a calendar based on Islamic

²³ Mundzirin Yusuf, Moch. Sodik, and Radjasa Mu'tashim, *Islam Dan Budaya Lokal* (Yogyakarta: Pokja Akademik, 2005).

²⁴ Muamara and Ajmain, "Akulturasi Islam Dan Budaya Nusantara."

	only occurs within each group.	the Brahmana caste (priests and scholars), the Ksatria caste (soldiers, officials and nobles), the Vaisya caste (farmers, traders and landowners), the Sudra caste (laborers and commoners). In all levels of Indonesian society, elements of old Indonesian culture still appear very dominant.	year calculations was adopted in several kingdoms.
Education	Not yet familiar with the education system and all the knowledge obtained still comes from knowledge of life in the wild.	One of the evidences of the influence of Hinduism and Buddhism in Indonesia is the existence of educational institutions such as boarding schools. What is studied at these educational institutions is only one field, namely religion.	Islamic education developed in Islamic boarding schools. Actually, the boarding school system had developed before Islam entered Indonesia. For Hindus, boarding schools were places of education and religious teaching. After the arrival of Islam in Indonesia, the subjects and process of boarding school education changed to Islamic education.
Language & Literature	There are no literary works produced yet	The recognition and use of Sanskrit and Pallawa script by Indonesian society is evidence of the influence of Buddhist Hindi on the language in Indonesia. Some of the literary works produced are books written by Mpu Tantular, Mpu Prapanca and others. The literary results are books written by Mpu	The use of Arabic letters and language in Indonesia also has a very big influence. Proven by the emergence of works such as hikayat (Hikayat Amir Hamzah), Babad (Babad Cirebon, Babad Tanah Jawi or Old Java), Suluk, (Suluk Wijil, Suluk Malang Sumirang, Suluk

		Tantular, Mpu Prapanca and others.	Sukarsa), Syair and Gurindam, (Syair Abdul Muluk and Gurindam Dua Belas).
Architecture and Arts	Prehistoric societies have built buildings made of stone, including menhirs, dolmens, sarcophagi, terraced altars and waruga.	Punden berundak is one of the megalithic era architectures. The combination with Indian culture makes this architecture the basis that inspired the creation of temple buildings accompanied by a main statue in the form of a statue.	The form of fusion between Islam and local culture can be seen from the form of mosque architecture which is also influenced by local cultural architecture.

CONCLUSION

Acculturation of Islam with culture in Indonesia, That before Islam came to Indonesia there were already traditions or cultures of the local community. Islamic teachings serve to guide society in a better direction for the benefit. As a filter, Islamic teachings are tasked with selecting and filtering the culture of society that is in accordance with religious teachings, which are good to continue and which are wrong to correct. So Islamic teachings do not immediately erase and eliminate existing traditions or cultures of society, but rather direct and color the local culture. So the acculturation of Islam with local culture is something that absolutely happens in society, with its manifestations varying according to the conditions and traditions of the local community.

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