
Modern Islam and Indonesian Culture; Evolving Rituals and Institutions

Muhajir Darwis¹, Tria Heniasti², Nugraha Rio Wijaya Iswanto³, Muhammad Ilham⁴

¹²³⁴STAIN Bengkalis, Riau, Indonesia

ABSTRACT: In Indonesian culture, Islam is not just a religion but also a system that influences and adapts to local traditions. This study explores the complex relationship between Islam and Indonesian culture, focusing on the roles of rituals and institutions. This research aims to explain Islam and Indonesian culture (Rituals and Institutions). This study employs library research with a descriptive qualitative approach. Data collection involves sourcing relevant references for this research, such as journal articles, books, and other scientific writings. The data is then analyzed using data reduction, presentation, and conclusion. The results show that Islamic art and culture have significantly contributed to Indonesia's cultural wealth. For example, architectural art with unique forms of mosques, tombs, and other buildings reflects Islamic architectural styles. Calligraphy is also an important part of Islamic art in Indonesia, with beautiful Arabic writings and profound meanings. In preaching, the Walisongo utilized local traditions before Islam, which were then Islamized as long as they did not contradict Islamic law. This aligns with the principles of ushul fiqh.

KEYWORDS: Islam, Indonesian Culture, Rituals, and Institutions.

INTRODUCTION

In Indonesian culture, Islam is not just a religion but also a system that influences and adapts to local traditions. This study explores the complex relationship between Islam and Indonesian culture, focusing on the roles of rituals and institutions. Through a deep understanding of these rituals and institutions, we can gain deeper insights into how Islam has become an integral part of daily life and social structures in Indonesia (Prasetyo, 2023). Rituals and institutions are two important aspects that reflect the relationship between Islam and Indonesian culture. Rituals, whether related to worship or daily practices, represent religious manifestations and reflect the fusion of Islamic teachings with local cultural heritage. On the other hand, spiritual, educational institutions, community organizations, and other religious structures play key roles in spreading and maintaining Islamic values within Indonesian society (Sartika & Zulmuqim, 2022).

Before we can understand views on religion and culture, we need to know the reason for the existence of religion. Religion is a particular belief system adhered to by most people and serves as a guide for life. Religion encompasses beliefs and actions. Today, truth is a widespread social issue in all human communities. Therefore, we wonder about the significance of religion from a sociological perspective. The main concern of religion from a sociological perspective is the contribution made by religion or other social institutions as an active and ongoing effort to maintain societal cohesion (Masduki & Idi Warsah, 2020). In anthropological literature, three terms are synonymous with culture: *budaya*, *peradaban*, and *culture*. *Budaya* derives from the Latin word *buddhayah*, meaning to work, cultivate, or grow, and is the plural form of the Sanskrit word *buddhi* (mind, intellect). The composite term for culture means creation, intention, feeling, and human and culture are closely related (Lagarensen et al., 2023).

Culture would not exist without humans, and no human group lacks culture, no matter how isolated and simple their lives are. Every community group has a culture because humans are the subjects of culture. The only differences lie in the level and degree of culture each group or society possesses (Liliweri, 2019). Social life is viewed from the aspects of religion and culture, which are interrelated and often misunderstood by those who have not comprehended how to position religion and culture within a society. In human life, religion and culture do not stand alone; they have a very close relationship in their dialectic, harmoniously creating and then mutually negating (Siahaan, 2023).

As a guide for human life created by God, religion governs human life. In contrast, culture is the customary way of life created by humans themselves from their creativity, feelings, and intentions bestowed by God. Religion and culture influence each other. Religion affects culture, community groups, and ethnicities. Culture tends to change, impacting religion's authenticity and resulting in different interpretations. One major agenda in society, nation, and state life is to maintain unity and build the welfare of all citizens and religious communities (Mujib, 2021). Social harmony, including interfaith relations, is a significant obstacle to achieving unity and welfare. This issue becomes more crucial due to social conditions that foster conflict, disrupting the collective effort to build a more dynamic and conducive state. Likewise, the pride in harmony experienced for years is perceived as degrading, raising concerns about national disintegration (Kadir et al., 2020).

Modern Islam and Indonesian Culture; Evolving Rituals and Institutions

Culture is a product of humans, but humans themselves are products of culture. In other words, culture exists because humans create it, and humans live within the culture they have created. Culture will continue as long as there are humans to support it. One of the legacies of our ancestors is culture, which still exists today. A nation cannot have its unique characteristics without culture.

Furthermore, this culture develops with the progress of increasingly modern times (Jermias et al., 2024). Local culture develops within a nation itself, resulting from creativity, intention, and feelings that evolve within the ethnic groups in that area (Tsalitsa et al., 2024). There must be a belief within a culture that can be called religion. Religion itself is a system or principle of belief in God or others that includes doctrines of worship and obligations related to the beliefs of an ethnic group or community.

As a result, the capitals of the Banten and Cirebon kingdoms functioned as international trade centres with metropolitan characteristics, with urban populations consisting not only of locals but also of foreign settlers. Regarding harmony, Islam was still on par with other religious communities in the Banten region (Kurniawan, 2020). Among all these, Muslims in the Banten region were the most accepting. The reason was that temples and churches were built in China and Europe. Some non-Muslims were open to moving to Banten. Some non-Muslims or non-Banten residents were willing to do so because they were open to it.

For this reason, some people were willing not to be Muslims or Banten residents (Awalia et al., 2023). We believe in Islam, closely related to beliefs, faith, and conviction. To follow and respect the teachings of Islam, we need to understand all these beliefs and rituals. This is a crucial part of understanding Islam. This "belief" is not only the most important but also the most significant of all Islamic beliefs and rituals.

Religion and culture have a very close relationship in human history, especially in Indonesia. They influence each other in shaping the identity and characteristics of a society. Religion can influence culture by providing values, norms, rules, and views on life that humans must follow. Conversely, culture can influence religion by providing expression, adaptation, accommodation, and innovation to religious teachings. The relationship between religion and culture can be seen in Islam in Indonesia (Riady, 2021). As a factual religion, Islam provides many norms or rules about life compared to other religions. However, Islam in Indonesia is not the same as Islam in the Middle East or other countries. Islam in Indonesia has undergone a process of acculturation with pre-existing local cultures. This can be seen in local Islamic traditions, such as wayang kulit, saman dance, rebana, shalawat nariyah, and others.

Historically, religions such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism have contributed to Indonesian culture. These religions have provided Indonesia with values, norms, and views on life that humans must follow (Islami et al., 2023). However, it is important to note that religion and culture also have differences that religious people must understand. Religious teachings are things sourced from God and must be followed by humans without compromise. Religious culture comprises things sourced from humans and can be adjusted to social and cultural conditions.

In conclusion, the relationship between religion and Indonesian culture is an interesting topic to discuss. They influence each other in shaping the identity and characteristics of a society. Religion and culture play important roles in Indonesian society, and understanding their differences is crucial to maintaining the purity of religious teachings while appreciating cultural diversity.

METHODE

The type of research used in this study is library research, which involves gathering sources from literature reviews, including books, journals, dictionaries, and online media. The aim is to obtain and describe the necessary information as qualitative data on Islam and Indonesian Culture (Rituals and Institutions). Data collection in this study is conducted by seeking references from relevant literature sources such as books, scholarly articles, and other sources. Once the data is collected, the researcher performs data analysis. Data analysis has three stages: data reduction, data presentation, and drawing conclusions. The data reduction process involves selecting and processing information to facilitate data presentation. The next stage presents the data obtained and reduced before it is presented in a narrative form. Finally, the last step is to conclude the presented data. These conclusions are also referred to as the researcher's arguments.

RESULT AND DISCUSSION

Concept of Interaction between Islam and Local Culture

Islam and culture have the potential to influence each other because both contain important values and symbols. However, it should be noted that they have different natures. Islam is seen as universal, eternal, and unchanging in its aspects of monotheism, while culture tends to be relative and temporary (First et al., 2022).

Islam, considered a universal religion, is seen as a blessing for the entire universe. When present in a society, Islam tends to blend with the local culture, making it difficult to separate the two entities, which are more likely to become a complementary unity. Religion is considered to have absolute and unchanging values over time and place. However, culture, even if it may be based on religion, has the potential to change over time and from place to place. While many cultures have roots in religion, the reverse is not always true.

إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ

"This (our religion) is nothing but the customs of the ancients" (Quran, Surah Ash-Shu'ara, Ayat 137).

Modern Islam and Indonesian Culture; Evolving Rituals and Institutions

This verse highlights the importance of considering the value of tradition but also warns against being trapped in traditionalism. The interaction between Islam and local culture within a society takes various forms of relationships, depending on the community's understanding of Islamic teachings. The spread of Islam through da'wah (preaching) does not aim to oppose local culture but to integrate Islamic principles into traditions in an appropriate spirit. Communities have ways of maintaining their local culture without neglecting Islamic principles, while Islam is practised to promote the harmony of community traditions. Thus, the interaction between Islam and local culture is intended as a process of acculturation of Islamic values contained within the local culture.

The interaction between Islam and local culture in the tradition of Kenduri occurs through an integrative pattern known as the pattern of Islamization. In this tradition, Islam undergoes a process of conceptual and structural assimilation, becoming an inseparable part of the overall cultural system. Islam is the foundation for social structure, culture, and individual life.

Islam is generally based on two relational patterns: the vertical relationship with Allah SWT and the horizontal relationship with fellow human beings. The first relationship relates to worship practices, while the second forms the social aspect. The social aspect shapes the societal structure, which becomes a vessel for cultural development. This concept is tied to the general purpose of Islamic law, which is to ensure human welfare in this world and the hereafter (Riski & Nuriza Dora, 2023).

More specifically, the goal of religion is salvation in the hereafter and spiritual welfare in this world, whereas the goal of culture is solely worldly welfare. Inaccuracies in fulfilling these goals can lead to threats from Allah SWT, resulting in the loss of human capability to achieve salvation in the hereafter. Conversely, neglecting social relationships means ignoring society and culture, thus losing the ability to achieve worldly welfare built by culture (Lubis, 2017).

In proportion, the number of texts related to worship is much less than those related to social interactions (muamalah), as the latter form the basis for Islamic law in regulating societal life. This is intended so that humans can perform interpretation or ijtihad to address challenges faced and choose alternatives that align with the developments of the times, ensuring that implementation does not encounter difficulties.

Islam Influences Traditional Ritual Practices in Indonesia

The Islamization of local culture has played a significant role in the historical evolution of Islam, both in the context of its early emergence and subsequent expansion to various countries like Indonesia. The term "Islamization of local culture" refers to the interaction between Islam and Indonesian local culture. Unlike the highest truth in the Quran and Sunnah, truth in fiqh matters is relative. To ensure that the fiqh approach is acceptable to all parties according to Islamic principles, the fiqh can be challenged and revised for the benefit of society. According to the principles:

حيثما وجدت المصلحة فتم شرع الله

"Wherever there is public interest, there is the law of Allah." This is in line with the principle

تغير الأحكام بتغير الزمان

"The rulings change with the changing times."

From an etymological perspective, the term "Walisongo" comes from the combination of the words "wali" and "sanga." "Waliyullah" refers to those close to God and are also known as messengers or representatives of God. They are known for their deep religious knowledge and willingness to embrace Islam. The term "sanga" refers to the residence of saints like Sunan Ampel, Sunan Giri, Sunan Kudus, Sunan Muria, and Sunan Gresik. This term originates from the word "sana" (residence) or "asana" (position). "Sanga" is a term that refers to the number nine in the context of ancient Javanese. Like the Hindu conception, which often uses odd numbers, such as Trimurti or Panca ri Majapahit, nine is considered the highest number with qualities of eternity. The term "sanga," referring to the Sangha in the Buddhist organization, was used before Islam. In practical terms, "Sanga" also refers to Buddhist organizations called Sangha; these organizations faded into the background and changed over time. Pandhita Ampel and Pandhita Giri are mentioned in Babad Tanah Jawi, indicating that walisongo was a community of Buddhist monks or a group of saints (Syalafiyah & Budi Harianto, 2020).

In ancient Javanese, "sunan" comes from the word "suhun," which indicates someone respected or valued. In the framework of Islamic belief, the Walisongo delivered lectures through small group meetings in homes, madrasas, and huts, not just on stages as is done now. This aligns with the Hindu educational heritage in Java from the 15th to the 16th century when "mandala" was transformed into "pesantren," a place where students and santri learn about religion. Santri, derived from the word "sastri," is a term used to describe a student specializing in studying religious texts. On the other hand, "pesantren," derived from the word "sastri" and the suffix "pe-sastri-an," is a location where santri specifically studies sacred texts (Susilo & Wulansari, 2020). During their da'wah, Walisongo utilized existing local traditions before Islam and Islamized them afterwards, as long as they did not violate Islamic law. This is in line with the principles of usul al-fiqh.

المحافظة على القديم الصالح و الأخذ بالجيد الأصلح

"Preserving the good old and taking the better innovative step."

Islamic practices in the Nusantara region reflect how communities interpret religion as something important and sacred, considered equal to the traditional values inherited from previous generations and integral parts of their lifestyles. This interpretation

Modern Islam and Indonesian Culture; Evolving Rituals and Institutions

leads to integrating religious practices with traditional practices, including ancestral teachings and social, mystical, and magical customs, which have shaped distinctive forms of religiosity.

Therefore, Raden Maulana Malik Ibrahim (Sunan Bonang) used Bonang music as a means to transform "suluk Wijil" and "Tombo Ati." Sunan Kalijogo used the wayang story "Jimat Kalimasada" as an analogy for "Syahadat" and the Pandawa character "Janoko" (actually Arjuna). This is always accompanied by Punokawan Semar characters, Nolo Gareng, Petruk, and Bagong (who do not appear in the original Mahabharata version). The phrases "idza ji'naka" (Janoko), "fasammir" (becoming Semar), "nala khairon" (becoming Nolo Gareng), "fatrukil" (becoming Petruk), and "bagha" originate from the phrase "bagha." Sunan Giri is the creator of Wayang Gedog, which has its stories, and Sunan Kudus is the creator of Wayang Gorek, which tells the Menak story (Alfadhilah & Ghofir, 2023).

الأصل في العادات الإباحة إلا ما نهى عنه الشرع و العادات محكمة

"Customs are permitted unless prohibited by Islamic law, and the easiest custom is preferred."

Also in the hadith of the Prophet Muhammad SAW

فما رأى المسلمون حسنا فهو عند الله حسن وما رأوا سيئا فهو عند الله سيئ

"So, whatever Muslims consider good is good in the sight of Allah, and whatever they consider bad is bad in the sight of Allah." (HR Imam Ahmad Bin Hambal).

The people's beliefs in the Nusantara region consist of two types of myths: local tradition myths and natural myths, which respect supernatural entities like mountain gods, sea gods, agricultural gods, or earth gods. The offerings to these spirits in Javanese culture often involve food symbols from agricultural products, known as "sesaji," accompanied by Slametan rituals. These offering ceremonies include various agricultural and livestock products the community owns. This reflects respect for the natural gods believed to have bestowed blessings in the form of agricultural and livestock products..

1. Slametan

The "slametan" ceremony is a ritual to seek safety for oneself or family members. This practice first emerged during Sunan Bonang, originating from the Panca Makara ceremony commonly performed by Tantric Hindu nobles. Panca Makara requires the presence of five elements (Ma-Lima), where participants sit in a circle alternately between men and women, in a state of nudity, with the presentation of alcohol (Madya), meat (Mamsa), and fish (Matsya), followed by physical and spiritual activities, including sexual union (Maithuna) and meditation (Mudra/semadi) (Adam et al., 2023).

Sunan Bonang then altered the substance of this Panca Makara but maintained its format. Now, in the feast or slametan held, participants gather in a circle consisting only of men, presenting simple food as an expression of gratitude to Allah. This ritual replaces elements of sexual union, asceticism, and ecstasy with prayers to Allah, such as Tahlilan or Istighotsah. Tahlilan itself derives from the phrase *La illa ha illallah*, which is recited as an expression of faith, while Istighotsah is a plea for help by reciting selected phrases.

This ritual originated in the Kediri region, the centre of Hindu Bhirawa Tantra teachings, where Sunan Bonang first preached. The term "Ma Lima", previously used in Panca Makara, was then reinterpreted to mean five prohibitions, namely Madat (alcohol), Madon (intercourse with the opposite sex), Maling (stealing), Main (gambling), and Maksiat (wrongdoing) (Pianto & Yusuf, 2024).

2. Life Cycle Ceremony

A ritual that occurs throughout one's life is called the life cycle. Javanese tradition classifies the human life cycle into the Makapat songs. Miji is the time of birth, Sinom is the time to grow up and gain as much knowledge as possible, Asmorodono is love, and Dandanggulo is the time to distinguish between sweet and bitter. All sugar is sweet, but not all sweetness is sugar because not all sugar is sugar. Dharma (time to do good deeds and charity), Pangkur (extinguishing lust and anger), Gambuh (marriage), Megatruh (death). Kinanti (means waiting for the meaning of life) So, in Javanese tradition, people start a new life. There are several life cycle ceremony traditions, including:

First, Tingkeban/Mitoni, Garba Wedana Ceremony, a ritual to seek safety for a baby still in the womb, presents a celebratory tumpeng or offering called Telonan, Mitoni, and Tingkeban. This tradition has historical roots starting from the time of Prabu Jayabaya, when a married couple, Niken Satingkeb and Sadiya, after giving birth to nine children without any survival, sought advice from Jayabaya. With Jayabaya's guidance, the couple performed a ritual involving obedience to Allah, goodness, and physical and spiritual cleanliness. This ritual includes bathing, changing into clean clothes, and performing ceremonies using coconut shells and a dagger. As a result, Niken Satingkeb finally became pregnant and gave birth to a healthy baby. After performing this ritual, they continued with prayers and offerings to Allah, hoping for health and blessings for the baby. The safety obtained by Niken Satingkeb and Ki Sedyo, her husband, is considered a blessing from Allah. This ceremony is also called tingkeban, which has become a tradition for people to seek ease and safety during pregnancy, childbirth, and the child's adulthood. This tradition is an expression of requests expressed through a celebratory ceremony. Furthermore, in the religious context, this tradition is considered in line with Islamic teachings because praying to Allah SWT is a practice recommended in the Quran and hadiths. Implementing tingkeban by presenting charity to the guests while reading prayers and verses from the Quran is a form of prayer to Allah SWT for protecting the mother and the baby in the womb by Islamic teachings (Setiawan, 2015).

Modern Islam and Indonesian Culture; Evolving Rituals and Institutions

Second, Tedhak Siten/Turun Tanah, Slametan (Feast) or touching the ground ceremony when the baby is 245 days old. Tedhak siten (descending ground) is because people commonly misunderstand that the ground has sharp and dangerous edges. To correct the mistake, a ceremony occurs where Batala Kala, the ruler of the land, presents a son or daughter. However, this process represents the seven warnings experienced by children in everyday life (white: basic nature; blue: true self; green: symbol of life; orange: sun; red: spirit; yellow: hope to achieve goals; black: dignity). Children climb into a cage, climb sugarcane stairs, step on sand, sprinkle turmeric rice, and bathe with flower petals. Indonesian Muslims perform this ritual during the Lent season to pray for the sick (Wulandari, 2022).

Third, Sedekah nelung dina, The slametan ceremony applied to the third after the end of someone's life. According to Javanese belief, on the fourth day of that month, the sick person stays at home and seeks ways to return to their friends' homes.

Fourth, Sedekah mitung dino, Seven days after someone's death, a slametan is held. Javanese belief says that on the seventh day, the deceased's soul leaves the house through the yard and spends time there. A mitung dino is left in the yard to help navigate them.

Fifth, Sedekah matang puluh dina, The slametan on the fortieth day after someone's death aims to honor and soothe the souls on their journey to the afterlife, the ritual of matang puluh dino is performed on the fortieth day.

Sixth, Sedekah nyatus, According to Javanese belief, Slametan completes all Wadhag corpses on the hundredth day after death and often returns home.

Seventh, Sedekah mendhak sepisan and mendhak pindo, Slametan held one or two years after someone's death. Meling-Meling, or remembering that the body only turns into bones in the second year, is the purpose of this ritual.

Eighth, Sedekah nyewu or nguwis-nguwisi, Slametan held on the 1,000th day after death or the last day of someone's life. The soul of the deceased leaves their family on the thousandth day to meet God forever. This is why Nyewu events usually take place on a larger scale. This Hindu, Buddhist, and Javanese custom was performed for those who died on the 3rd, 7th, 40th, 100th, mendhak (haul), and 1000th days. However, this can be done as long as it does not conflict with Sharia law. These traditions include dhikr gatherings, prayers for the deceased, and the hospitality of guests, as evidenced by the discoveries of Islam (Asrofi et al., 2021).

Islamic Religious Institutions Such as Mosques and Islamic Boarding Schools Interact with Local Culture

Islam has influenced traditional rituals in Indonesia through processes of acculturation and syncretism. When Islamic culture is adopted and combined with other cultures in Indonesia, this is called acculturation. It results in Islamic culture merging with local culture. In the past, the spread of Islam in Indonesia was almost the same, with Islamic principles integrated into local culture and wisdom. For example, Sunan Kalijaga, one of the Wali Songo, used puppetry to combat feudalism in the Majapahit kingdom. He tried to incorporate local elements into puppetry art as a means of preaching by modifying the plot and physical form of the instruments (Bahri et al., 2023).

Original culture is still used to promote Islamic culture during the acculturation process. Conversely, Islamic values enhance existing values by modifying or replacing values that do not align with the Islamic worldview. Some types of communal culture persist over time due to the success of acculturation; however, the values accompanying these cultural forms have changed. Suppose acculturation does not erase the fundamental values of religious teachings. In that case, the emergence of various ritual expressions whose instrumental values originate from local culture and have material elements related to Islam is reasonable and legitimate.

1. Pesantren

The history of the emergence of pesantren in Indonesia is closely linked to the expansion of Islam. There are several different perspectives on the origins of pesantren. One perspective argues that pesantren originated from the Islamic tradition, while another believes in the boarding school system. The first view states that boarding schools already existed and were preaching when the Prophet was still young. It is narrated that the Prophet preached secretly with a group of people. This is not only associated with the Prophet's preaching behaviour but also with the existence of special education institutions for Sufis. This view is based on the fact that the charisma of Islam in Indonesia initially referred more to tarekat activities. That is, as a meeting in the mosque led by a kiyai (Anam, 2017).

The second theory states that the system of boarding schools or pesantren, first adopted by the modern version, was developed by the Hindu community in the archipelago. This is based on the observation that, long before Islam arrived, boarding education had developed in the context of Hinduism. According to Manfred Ziemek, the pesantren model preceded the significant presence of Islam in Indonesia and likely originated from the Hindu-Buddhist tradition. Additionally, Jhons, Zamakhsyari Dhofier, and CC. Berg agrees that the word "shastri" (in Tamil-India) originates from santri or pesantren, referring to people who understand the sacred texts of the Hindu religion.

Conversely, according to Najid Mukhtar, Greek culture also knew the term "pondokheyon," meaning an ashram or residence place for students. This term was later translated into Arabic and became funduk, which now means a hotel. In the heyday of Islam, this place was called zawiyah (Sufi hermitage), while khaniqah was used during the time of Al-Ghazali (Furqan, 2019).

Modern Islam and Indonesian Culture; Evolving Rituals and Institutions

Muslims, especially Kiai and santri, experienced new enthusiasm and fervor in their religious life around the late 1800s. It is called religious revivalism. Pesantren sought to reappear after the Dutch institutionalized the school system. The madrasah education system was challenged by pesantren, who were established by young kiai (including KH. Ahmad Dahlan), who had just graduated from Mecca. Pesantren could coexist peacefully with local culture by adhering to the saying "almuhafzhatu ala al-qadim al-shalih wa al-akhdu bil jadid al-aslah," which means preserving good customs in the past while embracing better customs or cultures.

Pesantren has undergone many changes to help advance society over time, so it is now divided into several types, including the following: First, Traditional Pesantren; this type of pesantren still uses the same system as when it was first established with the Arabic language. The Halaqah system, which is used in mosques or surau, is used to teach it. Second, Modern Pesantren, The learning process is carried out in classrooms at schools or madrasahs. This type of pesantren is a development of pesantren types because its learning orientation tends to adopt the entire classical learning system and abandon the traditional one. Third, Comprehensive Pesantren: This type combines the two pesantren mentioned earlier. Unlike the two types of pesantren above, the teaching system of yellow books using the sorongan, bandongan, and wetonan methods is still used. However, the schooling system continues to evolve, even incorporating skills education (Faruqi, 2023).

2. Surau

Animistic beliefs shaped the early culture of Minangkabau society. After Aceh controlled the trading centre on the west coast of Sumatra in the late 16th and early 17th centuries, Islam spread in Indonesia concurrently with the spread of Islam in Minangkabau. The powerful Aceh kingdom at that time had religious and political goals. Sheikh Burhanuddin, a Sufi scholar, visited the Pariaman area in Minangkabau. The arrival of this Sufi began to affect the traditional life of the Minangkabau people, who were not yet familiar with Islam. Furthermore, Sheikh Burhanuddin, a disciple of Sheikh Abdurrauf Al-Singkili from Aceh, came and stayed in Ulakan Pariaman (Furqan, 2019).

The surau originated in India, where people learned and taught the Hindu-Buddhist religion. Near Bombak hill, the Buddhist government of Aditiyawarman in Minangkabau in the 1400s established a place of worship. Besides functioning as a place of worship, it also served as a gathering place for young people to solve social problems and study sacred knowledge. The institution was adopted after Islam entered the archipelago, transforming its religious nature from Buddhist to Islam (Wati et al., 2022).

Under the leadership of Sheikh Burhanuddin, this surau became a centre for Islamic education and began to engage in Islamic education. Additionally, there is a belief that this surau was where the Syattariyah Tarekat first appeared, and Sheikh Burhanuddin was crowned as the highest leader of the Sufi brotherhood. From a religious perspective, this surau was used for all religious activities, including Friday prayers. It isn't easy to distinguish the surau from religious and educational institutions, especially if the measure was Sheikh Burhanuddin's surau in the 17th century. The available information about this surau and other suraus at that time only speaks of tarekat with its various orders and the introduction of Sharia law (fiqh) (Zikriadi et al., 2023).

The basics of Islam (the pillars of Islam), the pillars of faith, and some practices are Sharia laws developed in the surau. In the next stage, laws related to human relations, such as inheritance and marriage laws, were discussed. This information does not identify an education system as a "religious school". This difference is important because the surau developed from religious, educational, and sociocultural perspectives. Further understanding of religion leads to the "small mosque" used to recite the Qur'an, study the basics of Islamic religion, forbid ritual worship other than Friday prayers, commemorate important days in Islam, and the location where adults are taught tarekat or suluk. Socioculturally, the surau serves as a place to sleep and discuss as well as a non-formal education institution (Putra et al., 2022).

CONCLUSION

Religion is a system of beliefs, practices, and values that govern the relationship between humans and something considered sacred or divine. This definition encompasses spiritual, moral, ritual, social, and cultural dimensions. Islamic art and culture have made significant contributions to Indonesia's cultural richness. For example, the architectural art with unique forms of mosques, tombs, and other buildings that reflect Islamic architectural styles. Calligraphy is also an important part of Islamic art in Indonesia, with beautiful Arabic scripts and profound meanings. In preaching, the walisongo used existing local traditions before Islam, which were then Islamized as long as they did not contradict Islamic law. This is in line with the principles of *usul fiqh*.

REFERENCES

- 1) Alfadhilah, J., & Ghofir, J. (2023). Rasionalitas Dakwah Sunan Bonag. *ASWALALITA (Journal Of Dakwah Manajemant)*, 02(02), 282–294.
- 2) Adam, F. Y., Elza Ramona, I. M. (2023). Islam Melayu Dan Islam Jawa: Studi Komparatif Akulturasi Islam Dan Kebudayaan Dalam Perspektif Sejarah. *Muslim Heritage*, 8(1), 146.
- 3) Anam, S. (2017). Karakteristik dan Sistem Pendidikan Islam: Mengenal Sejarah Pesantren, Surau, dan Meunasah di Indonesia. *JALIE; Journal of Applied Linguistics and Islamic Education*, 1(1), 146–167.
- 4) Asrofi, M., et al. (2021). Pendidikan Islam Nusantara: Menggali Fenomena, Tradisi dan Epistemologi. In *Menggali*

- Fenomena, Tradisi dan Epistemologi. Akademia Pustaka Perum. http://repo.uinsatu.ac.id/34412/1/BUKU_PENDIDIKAN_ISLAM_NUSANTARA.pdf#page=126.
- 5) Awalia, R., Rama, B., & Rasyid, M. R. (2023). Perkembangan Pendidikan Islam Masa Awal Di Jawa, Lembaga & Tokohnya. *Adiba: Journal of Education*, 3(1), 29–39.
 - 6) Bahri, S., Masdin, Pairin, M. I. (2023). Akomodasi Pendidikan Pesantren Terhadap Local Wisdom (Budaya Lokal) Dalam Perspektif Sosial (Studi Kasus di Kabupaten Konawe Kendari- Sultra). *Jurnal Edukasi Islami*, 12(03), 2627–2640. <https://doi.org/10.30868/ei.v12i03.3747>.
 - 7) Faruqi, D. (2023). Perkembangan Pesantren di Indonesia. *AL-WIHDAH: Jurnal Pendidikan Islam*, 1(1), 1–15. <https://ejournal.uin-suka.ac.id/tarbiyah/jpai/article/view/3808/1962>.
 - 8) First, M, N, F., Futiha Nurunnisa, Khofifah Inayah Putri, M. A. (2022). Nilai-Nilai Islam Dalam Budaya Dan Kearifan Lokal Di Indonesia (Telaah Buku Ajar Ski Kelas 9 Mts Terbitan Kemenag 2019). *Tarbawy: Jurnal Pendidikan Islam*, 9(1), 25–30. <https://jurnal.lp2msasbabel.ac.id/index.php/tar/article/view/2224%0Ahttps://jurnal.lp2msasbabel.ac.id/index.php/tar/article/download/2224/1020>.
 - 9) Furqan, M. (2019). Surau Dan Pesantren Sebagai Lembaga Pengembang Masyarakat Islam Di Indonesia (Kajian Perspektif Historis). *Jurnal Al-Ijtima'iyah*, 5(1), 1–34. <https://doi.org/10.22373/al-ijtima'iyah.v5i1.5132>
 - 10) Islami, F., Ibrohim, B., & Islami, A. (2023). Relasi Agama Dan Budaya Bangsa Dalam Gagasan Abdurahman Wahid Tentang Pribumisasi Islam. *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman*, 13(2), 183–198. <https://doi.org/10.47200/ulumuddin.v13i2.1771>.
 - 11) Kadir, S., Nuranisa, Asnidar, & Zainal, A. (2020). Sudut Pandang Sosiologi Islam dalam Pelaksanaan Budaya Pompaura Masyarakat Suku Kaili. *IQRA: Jurnal Ilmu Kependidikan Dan Keislaman*, 15(02), 84–88.
 - 12) Kurniawan, C. (2020). Filsafat Ilmu dalam Lingkup Agama dan Kebudayaan, Peran Ilmu dalam Pengembangan Agama, Peran Agama dalam Pengembangan Ilmu. *Media Akademika*, 25(2), 1–8. <https://osf.io/preprints/inarxiv/zmbw3/>
 - 13) Lagarensen, B. E., Tombeng, M., & Kadamehang, G. (2023). Analisis Upacara Adat Perkawinan Tanimbar Sebagai Atraksi Wisata Budaya di Kabupaten Maluku Barat. *Jurnal Ilmu Pariwisata*, 2(1), 139–157. <http://stpmanado.ac.id/jurhos/index.php/jip/article/view/39%0A>
 - 14) Liliweri, A. (2019). Pengantar Studi Kebudayaan. Nusamedia.
 - 15) Lubis, H. R. (2017). Agama dan Perdamaian: Landasan, Tujuan, dan Realitas Kehidupan. Gramedia Pustaka Utama.
 - 16) Masduki, Y., & Idi Warsah. (2020). Psikologi Agama. Tunas Gemilang Press.
 - 17) Mujib, A. (2021). Sejarah Masuknya Islam Dan Keragaman Kebudayaan Islam di Indonesia. *Dewantara*, 11(1), 117–124.
 - 18) Nurul Syalafiyah, B. H. (2020). Walisongo: Strategi Dakwah Islam di Nusantara. *J-KI: Jurnal Komunikasi Islam*, 1(2), 167–178. <https://doi.org/10.53429/j-kis.v1i2.184>
 - 19) Omedetho Jermias, E., Syukur, M., & Rahman, A. (2024). Pembinaan Kebudayaan Daerah Sulawesi Selatan Menuju Kepentingan Kebudayaan Nasional. *Gudang Jurnal Multidisiplin Ilmu*, 2(1), 349–356. <https://gudangjurnal.com/index.php/gjmi/article/view/265>
 - 20) Pianto, H. A., & Yusuf, M. (2024). slametan: Sebuah Ritual Akulturasi Budaya Jawa dan Islam. *BAKSOOKA: Jurnal Penelitian Ilmu Sejarah, Sosial Dan Budaya*, 3(1), 4. <https://ejournal.stkippacitan.ac.id/ojs3/index.php/baksooka/article/download/1100/806>
 - 21) Prasetyo, T, M. (2023). Islam dan Transformasi Budaya Lokal Di Indonesia. *Batuthah: Jurnal Sejarah Padaban Islam*, 2(2), 150–162. <https://doi.org/10.38073/batuthah.v2i2.1107>.
 - 22) Putra, H, Y., Suchi Hati Diva, P. D. (2022). Merawat Keharmonian Masyarakat Lokal. *Uwais Inspirasi Indonesia*.
 - 23) Riady, A. S. (2021). Agama dan Kebudayaan Masyarakat Perspektif Clifford Geertz. *Jurnal Sosiologi Agama Indonesia (JSAI)*, 2(1), 13–22. <https://doi.org/10.22373/jsai.v2i1.1199>.
 - 24) Riski, F, M., & Nuriza Dora. (2023). Budaya Lokal Pada Tradisi Kenduri Blang di Kecamatan Lhoknga Aceh Besar. *Jurnal Review Pendidikan Dan Pengajaran*, 6(4), 3411–3414.
 - 25) Sartika, R., & Zulmuqim, Z. (2022). Islamisasi Dan Pertumbuhan Institusi-Institusi Islam, Khususnya Institusi Pendidikan Islam. *Al-Furqan*, 7(1), 156–177. <https://ejournal.staidapayakumbuh.ac.id/index.php/alfurqan/article/view/55>
 - 26) Setiawan, E. (2015). Nilai Religius Tradisi Mitoni dalam Perspektif Budaya Bangsa Secara Islami. *Al-'Adalah*, 18(1), 39–52.
 - 27) Siahaan, G. D. A. B. (2023). Agama Kultural Masyarakat di Desa Bandar Setia Kecamatan Percut Sei Tuan. *ADABIYAH ISLAMIC JOURNAL Tuan.*, h.48-59 *Jurnal Fakultas Agama Islam*, 1(2), 106–119.
 - 28) Susilo, A. A., & Wulansari, R. (2020). Sejarah Pesantren Sebagai Lembaga Pendidikan Islam di Indonesia. *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam*, 20(2), 83–96. <https://doi.org/10.19109/tamaddun.v20i2.6676>
 - 29) Tsalitsa, P., Purnawan, E., Pusarti, M., & Fatmawati, E. (2024). Peran Kebudayaan dalam Dunia Pendidikan di Kabupaten Sintang. *Jurnal Ilmiah Edukatif*, 10(1), 11–17. <https://doi.org/10.37567/jie.v10i1.2720>

Modern Islam and Indonesian Culture; Evolving Rituals and Institutions

- 30) Wati, H. Y., Hayati, R. M., & Tripitasari, D. (2022). Pesantren and Surau as Forms of Modern Islamic Education Traditions in Indonesia. *Journal of Contemporary Islamic ...*, 2(2), 179–197. <https://www.academia.edu/download/106201390/988.pdf>
- 31) Wulandari, D. (2022). Akulturasi Budaya Secara Verbal Dan Kultural Pada Upacara Tedhak Siten Bagi Masyarakat Jawa. *Jurnal Ilmiah Kajian Antropologi*, 6(1), 76–86.
- 32) Zikriadi, Bahaking Rama, M. R. R. (2023). Perkembangan Pendidikan Islam Pada Masa Awal Di Kalimantan, Lembaga Dan Tokohnya. *PIJAR: Jurnal Pendidikan Dan Pengajaran*, 1(2), 142–150. <https://doi.org/10.59966/jbi.v1i2.660>