


The Relation of Religion and Culture in the Review of Indonesian Islamic Community Development

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ABSTRACT

The article aims to find out the relationship between religion and culture according to religious and cultural texts that apply in the context of developing Indonesian Islamic society. The researchers used descriptive qualitative research method and collect data from several related sources. The result show that the relationship between religion and culture has been going on for a long time in Indonesia, where this religion develops and is influenced by local culture and that culture is carried out by being escorted by religion to be in line with religious goals. Islam influences the development of Indonesian society by bringing their culture in line with the Shari'a so that they become shalah 'inda Allah and shalah 'inda nas. This is part of the peak of civilization for the Indonesian Muslim community. Religion recognizes and gives legality to culture that is in line with religious goals and does not oppose religious texts. However, what is still lacking is how the culture is created so that it is in harmony with religion

Keywords: *Religion and Culture, Relation Religion and Culture, Islamic Community Development.*

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INTRODUCTION

Indonesian Muslims consist of various tribes with different traditions, understandings, and practices of religious rituals, all of which are born from the representation of Islam according to what they believe and the expression of their understanding of religion. Religious understanding encourages the emergence of certain religious movements or groups that distinguish themselves from other religious groups (Rochanah, R. (2021). Religious or community organizations can appear in the realm of bringing aspirations for religious understanding, religious activities, social, economic, and political activities in a more profitable realm.

The non-monotonicity of Indonesian Muslims has become a potential for disaggregated communities that are prone to conflict, inter-tribal conflicts and inter-groups that do not share the same understanding. Social segregation due to this sorting allows the emergence of cultural boundaries (*cultural boundaries*). Group feelings can be built up in the form of sentiments of mass organizations and ethnic groups that further reinforce these boundaries. These cultural boundaries when experiencing tension can

potentially become conflicts between groups. On the other hand, these cultural boundaries can become fluid and flexible by the intensity of interaction, acceptance, and tolerance of one group over another (Joko Tri Haryanto, 2015).

Between Indonesian Muslim communities with various differences that are united by religion and the state does not guarantee the establishment of the unity of the Indonesian people, with this capital everyone hopes that there will be no more division between groups which will eventually lead to conflict. In human life, religion and culture meet each other, both have a very close relationship in their dialectic, harmoniously creating and then negating each other. Religion as a guide for human life created by God, in living his life. Meanwhile, culture is a habitual way of life of humans created by humans themselves from the results of their creativity (Kristiawan, et al., 2021), taste and intention given by God. Religion and culture influence each other.

One of the big agendas in the life of the community, nation and state is to maintain unity and integrity and build a prosperous life together with all citizens and religious communities. According to Laode Monto Bauto, a fairly severe obstacle to realizing the direction of wholeness and prosperity is the problem of social harmony, including the relationship between religion and the harmony of religious life. This issue is increasingly crucial because there are a series of social conditions that foster conflict, so that togetherness is disrupted in building a more dynamic and conducive situation. Likewise, pride in harmony has been felt for years and has been degraded, even causing anxiety about the disintegration of the nation (Laode Monto Bauto, 2014).

Here the author wants to examine the relationship between religion and culture according to religious and cultural texts that apply in the context of the development of Indonesian Islamic society, in this study, to find data that integrates religion and culture in the development of Muslims in Indonesia using a qualitative approach with collect library data (*library reasarch*). The scope of the author's study is to place the problem that the relationship between culture in the development of Indonesian Muslims is accompanied by the recognition of religion itself, even though the origins of religion and culture are different.

RESULTS AND DISCUSSION

Cultural Legality According to Religion

Pluralism of the Indonesian population requires the growth of various cultures according to the ethnicity of the population of an area, culture or customs are the most important part in the management of people's daily lives, customs are also used as signs This is an important thing that must be obeyed by a community, from that, traditional leaders are born who participate side by side with religious leaders in influencing various activities in rural areas or in urban areas.

Religious and cultural relations are seen in the daily practice of Indonesian people, including the daily culture of the Acehnese people who are accustomed to guarding against violating the Shari'a, in line with the proverb or hadith maja in Acehnese "*Adat bak Poe Temereuhom, hukom like Syiah Kuala, kanun like Putro Phang, resam bak Admiral*". Like the *molod* or *meudike* (celebrating the Prophet's birthday by making as much food as possible to be given to people who pray). The tradition of *khenduri Blang* (making food and serving it in order to pray together to produce a good rice harvest), *Khenduri boh kaye* (serving food to people who pray together for the safety of fruit seeds), *khenduri lhok* (pray and eat together to get a good fish catch).

Islam appreciates the presence of adat as a guide in carrying out daily activities, this can be understood from a fiqhiyyah rule "*al'adat al-muhakkamat*" meaning that custom is part of the law. *fiqhiyyah qaidah* comes from the hadith of the Prophet SAW which means "*something that is considered good by the Muslim community, then with Allah something is also good*". Some scholars are of the opinion that the verse of the Qur'an surah al-Nisa` (Abdul Wahab Khalaf , 1996). verse 115 also underlies the fiqhiyyah rules above.^[3] Of course, not all customs or cultures can be made into law, because this might legalize something that is wrong, even though religion is anti-evil, which is recognized by religion as custom and culture that does not conflict with the Shari'a texts. adat and '*uruf* have two names that have the same meaning, namely cases that occur repeatedly and continuously and are accepted by healthy instincts, scholars who distinguish between adat and '*uruf* only see that adat is a case that occurs repeatedly, whether it is a case or not. legal according to syara' or not, while '*uruf* is more of a matter that has been makruf among the general public and is a good case that is legal according to religion, '*uruf* here is more about quoting the meaning of the verse "*wa`mur bi al-'uruf*" (QS: Al -A'raf (Abdul Syukur and Agus Hermanto, 2011). '*Urf* is a habit or custom that has been passed down from generation to generation in society. '*Urf* is meant to be in accordance with the teachings of Islam, or not contrary to the teachings of Islam.^[5] Another broader definition, '*urf* (community custom) is something that is repeatedly done by the people of a particular area, and continues to be practiced by them, whether it is done throughout time or only for a certain period of time. The word "something" includes something good; also applies to the nature of words (*qauliy*) and things that are actions (*fi'liy*). The expression "society" excludes (gets rid of) individual habits and the habits of a small group of people. The expression "specific area" denotes *rfamm*.¹

Meanwhile , '*adat* is a case that happens repeatedly and continuously, which is not a rational relationship. The phrase "things that are repeated and continuously occur" refers to all levels of its scope, namely both collective and individual, both in words and actions, both positive-constructive and negative-destructive. The expression "which is not a rational relationship, such as the law of causality, the law of gravity, and the law of change in energy. Abdul Syukur and Agus Hermanto in their book Content Da'wah Digital Era term '*urf* with ' good letter (Hatim Bay, 2011). Some mazhab scholars include '*urf* in maslaz, because '*urf* which is also a legal principle is a habit that brings benefit, so '*urf* is not a separate argument.

Religious and Cultural Relations

In the process of spreading religion, people usually receive at least three forms of assessment of religion. First, religion is fully accepted, second, religion is partially accepted which is adapted to the needs of a person or group of people. Third, religion is completely rejected. These three attitudes of acceptance also occur in Indonesia. In general, the incoming religion will undergo a process of adjustment to the existing culture. There is a compromise of inter-religious values or symbols with the original culture, which results in a new and different form from the original religion or culture. This adjustment process just happens in every process of meaning in society. Thus, a religion that enters the community can never be found in its original form in its entirety, there is always a bending of values (fluidity). This flexibility makes cultural symbols metamorphose into new meanings. This bending occurs because humans and society are not photocopyers that can and want to copy what they receive, consciously and unconsciously (Dadang Kahmad, 2011).

The culture that develops in a society is usually a source of reference for them in responding to various changes. The cultural system will select changes that are rejected or accepted by the community. The same logic applies when we talk about people's religion. Every belief and religion that enters will be selected. This process is an effort to sort out what is appropriate (not much different) and different from the culture that develops in the community, the reason is that the religion that enters is a religion that is packaged in the cultural wrapper where the religion originates. Like the entry of Islam into Indonesia which was broadcast by Arabs, Indians and Persians. In this case, there is a link between the culture of the propagator of Islam and the culture of the recipient of Islam (local culture).

Islam can be accepted easily because of the similarity of the cultural character of the Islamic religion to the character of the local culture at that time. In a case like this, it can be concluded that the principles of Islamic teachings can accommodate the cultural values of the local community. Likewise, the culture of the local community can accommodate the values of Islamic teachings, so that there is a synergy between the two. Religion (including Islam) includes a belief system (Iman) which is embodied in the system of social behavior of its adherents. Religion is related to human experience, both individually and in groups so that every behavior that is played will be related to the belief system of the religious teachings he adheres to. Individual and social behavior is driven by internal forces based on the values of religious teachings that were internalized before. Therefore, religion, which is subjective, becomes objective in the form of various expressions and expressions that can be understood (Aulia Aziza, 2016).

In this regard, Plato also wrote that the importance of religion as a moral foundation for humans. According to him, in an effort to actualize oneself, one needs religious guidance as a moral foundation. Religion in Plato's concept, can not be separated from the dynamics of human life. In other words, religion is not at all dichotomous with other aspects of life (Sindung Haryanto, 2011). Plato in this case clearly says that people's lives accompanied by traditions and culture that apply to these people cannot be separated from their relationship with religion, meaning that religion guards and provides guidance for their lives. In the practice of Indonesian culture, religion is the guardian of the prevailing traditions and customs in the context of keeping them from conflicting with religion.

Indonesian people now, in practicing nationalist state which explains that there is a relationship between religion and the state, can be classified into three forms, namely *integrated* (union between religion and state), *intersectional* (intersection between religion and state), and *secularistic* (separation between religion and state. The form of the relationship between religion and state in Western countries is considered to have been completed with secularism or the separation between religion and state. This understanding according to The Encyclopedia of Religion is an ideology, where its supporters consciously condemn all forms of supernaturalism and institutions devoted to it, advocating non-religious or anti-religious principles as the basis for personal morality and social organization^[12]

The separation of religion and state requires a process called secularization, the meaning of which is quite varied, including the meaning that has been reviewed. According to Peter L. (Masykuri Abdullah, 2013). Berger means "a process by which sectors of life in society and culture are released from the domination of religious institutions and symbols". The process of secularization which has implications for the marginalization of religion can differ from one country to another, which is mainly

influenced by the cultural and historical background of each society. Countries that are based on secularism have indeed carried out this separation, although the form of the separation varies. Secularization in general proceeds unnoticed to all lines of life, because secular values related to modern education, science, technology and economic development are widespread through mass social media intermediaries which have an impact on political culture. So that political secularization is formed and at the same time religion is involved in politics that runs simultaneously, the intersection of these two political models in Indonesia is very much dominated by religious politics so that many political parties that are affiliated with religion are more encouraged among the people (Ahmad Syazali, 2018; Setiyanto, A., et al., 2021).

But in reality, Muslims still pay attention to religious factors in the life of the nation and state, even though the country has carried out modernization and political secularization along with the globalization process. also a way of life that contains moral ethical standards and norms in the life of society and the state. Islam does not fully distinguish between sacred and profane things, so devout Muslims reject the separation between religion and state. Therefore, the secularization that occurs in Muslim countries generally does not eliminate the religious orientation of society and the state. Even the adoption of a secular system, such as a democratic system and the enforcement of human rights, is in many ways carried out by granting religious legitimacy through *ijtihad* and certain adjustments (Masykuri Abdullah, 2013).

Maintaining unity that can be understood implicitly in diversity requires an understanding of the duties and roles of each of all components of the nation. Do not interfere with each other, let alone drop. Religion and religious leaders must always be at the forefront in maintaining the nation's morals and morals, while the state is obliged to guarantee the growth and development of an atmosphere of religious life, as well as act as a fair facilitator and mediator for the emergence of seeds of conflict that occur due to frictions that may arise from the practice of religion. - Community religious practices. Above all, the inculcation of the four pillars of the nation, namely Pancasila, the 1945 Constitution, *Bhinneka Tunggal Ika* and the Unitary Republic of Indonesia (NKRI) into all components of the nation's children will only be effective when *law enforcement* is enforced fairly and without indiscriminately. When the law is still selective, sharp for one party but blunt for another, the emergence of the seeds of conflict, both horizontal and vertical conflicts, especially those triggered by religious issues, will not be resolved properly. Thus, the effort to separate religion from public spaces is actually a denial of the philosophical values of the nation which are summarized in the four pillars of the Indonesian nation (Zakiyah Dorajat, 2019).

The existence of religion in the life of the state is manifested mainly in the form of official recognition of certain religious institutions in the state and adoption of religious values and norms in the national system and public policy making, such as the legislation of certain religious (Islamic) laws into national law. In addition, the state also recognizes the existence of political parties and mass organizations based on religion. However, now there is an interesting development in the political orientation of the citizens which simultaneously combines the processes of secularization and desecularization. On the one hand, there is political desecularization with the re-emergence of religious (Islamic) parties and accommodation of religious values and norms in public policy making.

Cultivating Obedience to Religion and the State

Indonesia is not a religious state, which makes the principle of the state based on Islamic laws, nor is it a secular state that separates religion from the state, but Indonesia is a country where the majority of the population embraces Islam and makes Pancasila the state principle, the choice This was accepted by all circles at the time of the establishment of Pancasila as the basis of the state. However, the state protects all citizens to carry out their respective religious teachings as human rights. So, in a Pancasila state, the state does not enforce religious law, but protects citizens who want to practice their religious teachings. To be precise, the state does not enforce religious law, but protects its adherents who want to practice their religion (Moh. Mahfud MD, 2016)/

Constitutionally and constitutionally, Indonesia returned to the 1945 Constitution which was ratified on August 18, 1945, so that the position of Pancasila as the basis of the state was increasingly confirmed. The ideological debate is still ongoing after the Presidential Decree 5 July 1959, because there are still those who say that the Presidential Decree recognizes the Jakarta Charter as an inseparable part of the 1945 Constitution, so that it is still possible to officially enforce Islamic law for adherents of Islam. However, this view cannot be accepted by many others on the grounds that the Decree does not apply the Mukaddimah (Jakarta Charter) made on June 22, 1945, but rather applies the Constitution which was ratified on August 18, 1945 with a revised Preamble based on the PPKI agreement. The debate ended with Presidential Instruction No. 12 of 1968, which states that the applicable Pancasila is the Pancasila contained in the Preamble to the 1945 Constitution which was ratified on August 18, 1945 (Ahmad Syazali, 2013).

Serious struggles to formally enforce Islamic law, specifically Islamic law, have been carried out, but in the end the agreement was reached to establish a national state based on Pancasila. In essence, humans do not release their needs from religious values and state values. However, on the plains of social interaction to achieve that goal, there are differences in directions, patterns of activity, and goals so that social contact occurs, which has implications for social inequality and social inequality, more developed in interactions that lead to social conflict. Various kinds of groups emerged with their respective jargons which were based on religious understanding and were aware of the slightly diminished value of the nation's constitution (Abdul Syukur, 2015).

In Indonesia, which is based on Pancasila, Islamic law cannot be enforced formally or completely. In the Pancasila legal system, the applicable laws are national laws and/or laws enforced through national law-forming authorities. Even so, there are two things that can be used by Indonesian Muslims to continue to practice their religion from a legal point of view. *First*, for private law, especially in the field of family law, Muslims can implement Islamic law without having to be enforced again by the state. This is in accordance with the legal politics that has been in effect since the colonial era regarding the classification of the population and the enactment of its civil law which is still valid today based on the Transitional Rules of Article II of the 1945 Constitution and its derivative regulations.

Second, for the field of public law, Indonesian Islamic law can be fought for the enforcement of its substantive values (*al-jawhar*) through an eclectic strategy with other material sources of law (law-making materials) which later become national law.^[21] To strengthen national integration and minimize the emergence of disputes and conflicts in society, ideological revitalization needs to be emphasized as part of strengthening national insight. In this case, religious leaders can make a positive contribution by

providing input for the formulation of laws and their socialization as well as making religion an integrative factor that respects the plurality of society and not as a distinguishing and separating factor that supports exclusivity in society. And what is more important is the example of religious leaders and cultural leaders in practicing conscious and obedient values towards state institutions. In line with this, the factors that influence the emergence of conflicts between citizens of course need to be addressed or eliminated, such as economic inequality and education.

To realize this ideal, we must work hand in hand to support each other, especially religious leaders, traditional leaders, and political figures in contributing ideas to all elements of society to be aware that the state ideology (not to say that it is in line with religion) does not conflict with religion, civilizes obeying the state in things that do not conflict with religion is the same as being obedient to religion itself, if this has become a tradition, mutual respect for each other and respect for differences is a necessity for the birth of a developed and civilized nation.

CONCLUSION

The relationship between religion and culture cannot be separated, where this religion develops and is influenced by culture and that culture develops is influenced by religion in a cultural context in line with religious goals. Islam influences the development of Indonesian society by bringing their culture in line with the Shari'a so that they become human beings *wrong 'inda Allah* and *wrong 'inda nas*. This is part of the peak of civilization for the Indonesian Muslim community. Cultural and religious relations have been recognized in religious texts, however, what is a shared responsibility is how the culture is created so that it is in harmony with religious legality, therefore it is very necessary to increase understanding of what the real purpose of religion is for cultural figures and moreover for religious leaders as Islamic jurisprudence should not suffice to understand religion only in its basic terms and try to harmonize culture with religion.

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