

Islam and Local Wisdom: Integration of Local Values in Islamic Thought

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ABSTRACT

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The purpose of this study is to explore how the acculturation of Islam with local culture in Indonesia in social practices involving dissemination through local wisdom. This research focuses on how Islam and local values synergize in various aspects of social life, as well as how Islamic values that prioritize justice, deliberation, and harmony can enrich local traditions in creating peace and social harmony. The method used in this study is a qualitative approach with a phenomenological type, the results of the data are collected and analyzed using the Miles and Huberman approach and based on Islamic thinkers. The results of the research show that the acculturation of Islam and local culture creates a positive synthesis between religious teachings and local traditions. Islam, with principles such as *tawhid* (the unity of God) and *maslahat* (the common good), can synergize with local concepts that prioritize balance between humans, nature, and God. In addition, conflict resolution through customary deliberations involving Islamic principles such as *syura* (deliberation) shows greater effectiveness in creating social peace, as it is more acceptable and relevant to local social values. This finding is expected to provide an understanding of how Islam can enrich and strengthen local wisdom in building a more just, peaceful, and harmonious society.

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INTRODUCTION

Indonesia as a country with a diversity of ethnicities, languages, religions, and customs, has a very rich and diverse cultural heritage. In each region, there are local values that serve as guidelines for life in social, economic, and political interactions of the community (Hasnadi, 2023; Minarti et al., 2021; Sobaya et al., 2023). This local wisdom includes life principles that prioritize harmony, tolerance, mutual cooperation, and harmony with nature. The process of acculturation of Islam with local culture in Indonesia has occurred since the arrival of Islam in the 13th century, which was brought by traders and missionaries from the Middle East and India (Begum et al., 2024; Salapudin et al., 2021; Thahir, 2021). Over time, Islam has undergone adjustments to various local traditions without losing the essence of its religious teachings.

The influence of Islam can be seen in various aspects of Indonesian people's lives, including in art, architecture, music, and social systems (Firman & Pratama, 2022; Nursanty & Wulandari, 2023). In Aceh, the application of Islamic sharia does not deny the existing local values, in fact, the two strengthen each other in shaping the character of the community (Mulia et al., 2024; Ramli et al., 2024; Syamsuar et al., 2024). Likewise with the Minangkabau culture in West Sumatra, where the traditional principles of *basandi syara'* and *syara' basandi kitabullah* (customs are sourced from *syara'*) show the integration between Islam and customary law that goes hand in hand.

The existence of local wisdom is not only philosophical, but also manifested in daily practice, both in traditional ceremonies, traditional government systems, and social procedures. Indigenous peoples in Indonesia also have an important role in maintaining these values (Abdurrazak et al., 2022; Sumbulah et al., 2022). In Sumatra, for example, there is a customary law system governed by *ninik mamak* (traditional leaders), which reflects a decision-making process involving deliberation and mutual agreement (Baderiah & Munawir, 2024; Soenjoto, 2022; Trisnowali et al., 2022). This shows that local values in Indonesia have the capacity to maintain social order and become the foundation in common life. However, in the midst of the rapid development of globalization and modernization, these values face challenges in maintaining their existence, so there needs to be an effort to maintain and integrate local wisdom with various aspects of life, including in the realm of religious thought.

Although much research has been done on Islam and local culture, there are several research gaps that still need to be explored deeper. Most of the existing studies focus more on the acculturation of Islamic culture and local culture in daily social practices, while studies that specifically address the integration of local values in Islamic thought are still limited.

In this study, the focus will be more on how Islamic thought based on local values can strengthen or enrich the understanding of Islamic teachings themselves. This research offers a new contribution by formulating a theoretical framework that can accommodate local values in contemporary Islamic thought, as well as looking at how these values can play a role in facing the challenges of the times.

The main objective of this study is to explore how Islamic values blend with the local culture that exists in Indonesian society and their conformity according to Islamic thought. This research seeks to explore and analyze the concepts of local wisdom that exist in Indonesian culture, such as the principles of mutual cooperation, deliberation, and natural balance, as well as how these values can be part of a more inclusive practice of Islamic thought. This research aims to contribute to strengthening the dialogue between Islamic thought and local traditions in the Indonesian context, which is urgently needed to develop a thinking model that is more relevant to the social and cultural context of Indonesian society. Thus, this research is not only relevant for the development of science in the field of Islamic studies and cultural anthropology, but also for formulating public policies that can accommodate cultural and religious diversity in Indonesia.

METHOD

This study uses a qualitative approach with a type of phenomenological research. The phenomenological approach was chosen because this research aims to understand the meaning contained in the experience of integration between Islam and local wisdom in Islamic thought (Williams, 2021). This approach allows the author to delve into a deep understanding of how individuals or groups in Indonesian society interpret the relationship between Islamic teachings and their local traditions. This research will be conducted in several areas that have different cultural and religious characteristics, namely Bali, Java, and Aceh. The selection of this location is based on the diversity of cultural and religious practices that exist in each of these areas, which provides a rich perspective on the acculturation between Islam and local wisdom.

The data sources in this study consist of in-depth interviews, observations, and documentation related to the interaction between local communities and Islamic teachings. Interviews will be conducted with religious leaders, community leaders, and academics who are competent in the field of Islamic thought and local culture. Observations will be carried out in several places of worship, cultural centers, and community activities that reflect the integration of Islamic values with local traditions.

In addition, documentation in the form of records, archives, and books discussing the acculturation of Islamic culture and local traditions will be used to enrich the research data. This data collection technique will help the author understand the direct perspective of the community involved in the process of cultural and religious acculturation. The data obtained will be analyzed using descriptive analysis techniques according to Miles and Huberman, which include data collection, data reduction, data presentation, and conclusion drawn (Creswell, 2009). The data that has been collected will be analyzed to identify the main themes that emerge in the integration of Islamic values with local wisdom. In addition, the results of the analysis will be associated with the thoughts of relevant figures, such as Syed Muhammad Naquib al-Attas, Clifford Geertz, and Azyumardi Azra, who have made important contributions to the study of Islamic cultural acculturation.

RESULT AND DISCUSSION

Result

Acculturation of Islam and Local Culture in Social Practice

Research by Martin van Bruinessen in *Nuances of Islam in Southeast Asia* (2007) suggests that the acculturation of Islam with local culture in Indonesia shows a complex synthesis between religious teachings and community traditions (Muhammad & Suleman, 2023). In the context of Indonesia, especially in regions such as Java, Bali, and Aceh, Islam is not only dogmatically accepted, but also adapted to local customs that have developed over a long period of time. The concept of *mutual cooperation* and *deliberation* in the Javanese tradition which is the value of local wisdom is often strengthened by Islamic teachings about the importance of *ukhuwah* (brotherhood) and *shura* (deliberation).

The acculturation of Islam and local culture in Indonesia has attracted the attention of many scholars, especially in understanding the dynamics of interaction between Islamic teachings and pre-existing cultural traditions. Most of the research observes the process of Islamic adaptation in the context of very heterogeneous Indonesian culture, emphasizing that Islam is not a religion that came to replace local culture, but rather how this religion adapts and interacts with the tradition. The acculturation of Islam with local culture is not a linear or mechanical process, but rather a more complex synthesis, in which Islam and local culture influence each other and form new forms of religious practice.

Several other studies such as those conducted by Manullang (2021) highlight that Islam in Indonesia experiences it in the form of more complex social adjustments, where customary law, which has existed for a long time, also plays an important role in the formation of social systems. Geertz (1960) in "The Religion of Java".

Highlights more on how Islam interacts with the social structure in Java, where this acculturation process can produce distinctive religious traditions, such as *the traditions of abangan, santri, and priayi*. Geertz described that Islam brought to Java was not only socialized in the form of religious rituals, but also in social norms rooted in the social structure of Javanese society. This proves that the acculturation of Islam and local culture in Indonesia has never been in a position to exclude each other, but rather complements each other in shaping the religious and social identity of the community.

The individual's experience in interacting with culture and religion is the center of attention, where the acculturation process can be understood through the subjective understanding of society towards the changes that occur in social and religious practices. From a phenomenological point of view, the acculturation of Islam and local culture is a process full of meaning for individuals and communities. This process is not only about changing behavior or habits, but also related to the reinterpretation of existing cultural values.

When Islamic teachings entered Javanese culture, these values were not only accepted for granted, but reinterpreted through the lens of Islamic teachings that emphasized the importance of *ukhuwah* or brotherhood. In practice, this can be seen in the form of social cooperation that is carried out in the spirit of mutual assistance in a broader context, namely in religious solidarity. In the context of phenomenology, the experience of the Javanese in carrying out *mutual cooperation* transforms from a social value to a part of worship, because it is seen as a form of brotherhood in accordance with Islamic teachings.

The process of acculturation of Islam and local culture has resulted in unique religious practices, such as the tradition of *tahlilan* and *selamatan* in Java, which is basically a religious ritual that combines elements of Islam and Javanese customs. Although some see it as a form of religious syncretism, it can be better understood as a way for Javanese society to adapt Islamic teachings to existing social norms without eliminating the basic values of religion. Acculturation is not a form of compromise that reduces religious teachings, but rather an effort to make religion more relevant to existing social life.

The process is highly dependent on how people interpret their relationship with religion and culture. Islam here is not considered as a force that replaces or abolishes local culture, but as a force that gives new meaning to existing social practices. Phenomenology, in this case, allows us to see that this acculturation is not just an external process of change, but rather an internal transformation in the meaning of existing social values, which ultimately forms religious practices that are more relevant to the lives of local people.

A further overview of how Islamic acculturation and local culture work in the context of Indonesia, which is very multicultural. The Minangkabau people combine the traditional principle of *basandi syara'* (custom sourced from sharia) with Islamic teachings. In this context, customary law that prioritizes deliberation and consensus in making decisions is very much in line with Islamic teachings regarding the importance of *shura* (deliberation) and joint decisions based on the value of justice. Azra pointed out that this kind of acculturation of Islam and local culture allows for the creation of a balance between the demands of religion and local culture in the social structure of society (Azra, 2006).

Local wisdom in resolving social conflicts, it was found that local wisdom in many regions in Indonesia, such as *deliberation* or *customs* used in resolving disputes, is often integrated with the principles of Islamic teachings. Islamic values that speak of justice, harmony, and brotherhood become more meaningful when combined with local principles that emphasize the importance of solving problems through dialogue and consensus (Ataman et al., 2024). Aceh, although the application of Islamic sharia is quite strong, local values related to social wisdom and customary law are still preserved (Mulia et al., 2024; Ramli et al., 2024). In Aceh, despite the strict application of Islamic law, the customary system that involves the community in decision-making still exists and is valued.

Table 1. Acculturation between Islam and Local Culture

Aspects	Islam	Local Culture	Acculturation (Synthesis)
Concept Gotong Royong	Ukhuwah (Brotherhood), Shura (Deliberation)	Gotong royong (joint work, solidarity)	Gotong royong is interpreted as a form of ukhuwah in Islam, integrating social spirit with religious solidarity.
Social Structure	Islamic Law (Shari'a)	Customary law, local social norms	Customary law that prioritizes deliberation and consensus is aligned with Islamic teachings on justice and togetherness.
Religious Traditions	Islamic rituals such as prayer, tahlilan, selamatan	Tradisi Jawa, Minangkabau (selamatan, tahlilan)	Tahlilan and selamatan combine elements of Islam and Javanese customs, making this practice a form of religious expression that is relevant to local values.
Conflict Resolution	Diversity in the approach to justice (sharia)	Deliberation, customary deliberation	Problem solving through dialogue and consensus, where Islamic principles of justice are combined with local values that emphasize deliberation.
Application of Law	Islamic Law	Sharia Acehnese customary law, Minangkabau	In Aceh, despite the application of sharia law, the customary system that involves the

Aspects	Islam	Local Culture	Acculturation (Synthesis)
			community in decision-making still exists and is valued.
Social Norms	Social ethics in Islam (honesty, compassion)	Local social values (harmony, mutual cooperation)	Islamic social values are reinforced with local traditions, resulting in social norms that prioritize social harmony and justice.
Influence in Daily Life	Personal worship (prayer, zakat)	Social life based on local wisdom	The influence of Islamic teachings in daily life encompasses profound social and religious practices, making local culture an important context in rituals and worship.
Principles of Justice	Justice based on Islamic law	Deliberation, consensus in customary law	This acculturation gave birth to the principle of justice derived from Islamic teachings, but with a decision-making mechanism based on custom and deliberation.
Transformation of Social Practices	Adoption of Islamic teachings in social behavior	Local wisdom values (social and cultural)	Social practices undergo a transformation from local values to religious values that are adapted to Islamic teachings, enriching both.

Table 1. shows how Islam and local culture not only interact, but also enrich each other. Islam and local culture blend to create new forms in social, cultural, and religious practices. For example, in the Javanese context, the tradition of mutual cooperation is integrated with the teachings of Islamic *ukhuwah* to create deeper social solidarity. Integration between Islam and local culture in Indonesia can be understood as a dynamic process that involves negotiations between local traditions and religious principles (Jannah, 2022; Muhammad Syaiful Islam, 2024; Suroto & Jamin, 2023) One of the important findings in this acculturation process is that the Indonesian people, especially in Java and other regions, not only accept Islam dogmatically, but also strive to maintain and strengthen existing local traditions (Safei, 2021).

In this case, Islam provides a broader moral and spiritual framework, while local culture provides a more concrete and relevant social context to daily life. The acculturation process creates new forms of religious practice, which not only affect religious aspects, but also social and cultural aspects. The acculturation of Islam and local culture in Indonesia, as such, cannot be seen as a simple or one-way phenomenon, but as a complex process involving the interaction between various cultural elements that enrich each other.

This process shows that Islam, although it comes as a foreign religion, can be accepted and practiced in a way that is appropriate to the social and cultural context of Indonesia, without losing its essence as a universal religion.

Islam and Natural Values in Bali Local Culture

Clifford Geertz in *The Religion of Java* (1960) observes how Javanese and Balinese cultures adapt Islamic values to existing local traditions. Although Bali is known for its majority Hindu population, in the context of Islamic history in Bali, Geertz notes that there are several Islamic influences in social and cultural aspects, especially in social practices that prioritize harmony between humans and nature. Concepts such as *Tri Hita Karana* which teaches about the balance of the relationship between humans, nature, and God, can be synergized with Islamic teachings that emphasize the importance of maintaining natural harmony and doing good to others.

The concept of *Tri Hita Karana*, which teaches about the balance of the relationship between humans, nature, and God, is often considered in line with Islamic teachings that emphasize the importance of maintaining the balance of nature and doing good to others. In many cases, the Balinese people do not see Islam as a foreign religion that goes against their traditions, but rather as a teaching that can harmonize with their local teachings (Saihu et al., 2021). Several studies have shown that there is a possibility of Islamic influence in Bali's social life patterns, especially in the way its people preserve nature, as well as develop social values that prioritize common welfare. In the context of the relationship between Islam and local Balinese culture, phenomenology offers a deeper view of how individuals in Bali live and interpret their relationship with the teachings of Islam and the natural values that are part of their local traditions. In this regard, the personal experience of the Balinese people in adapting the teachings of Islam into their social and spiritual lives is very important to understand.

In agricultural practices in Bali, which rely heavily on the balance of nature, Islamic values about preserving the environment can be seen as a way to realize such harmony. The phenomenological perspective considers that these meanings are highly dependent on the interpretation of Balinese individuals and communities to the teachings of Islam presented in their own context. Therefore, in the phenomenological experience of the Balinese people, Islam is not only seen as a religious teaching, but also as a life guide that helps them maintain harmony with nature and their community. This phenomenon suggests that religion, both Islam and Hinduism, can be seen as a tool to achieve a common goal: human well-being and the preservation of nature.

The interaction of Islam with the local culture of Bali, it was found that although Bali is known for being predominantly Hindu, the influence of Islam is beginning to be seen in several cultural and social aspects, such as in the management of natural resources (Wisarja & Sudarsana, 2023). The concept of *tawhid*, which teaches the unity of God, has a profound influence in changing the Balinese people's perspective on nature. Islamic values that encourage its people to protect nature as God's creation are in line with the concept of *Tri Hita Karana*, which teaches that harmony between humans, nature, and God is the essence of a balanced and prosperous life. Haryanto added that although Islam in Bali has never been the majority religion, its teachings have begun to take root in the form of social policies that prioritize harmony, both in social and environmental contexts.

The acculturation process between Islam and Balinese local culture, although limited, shows the synthesis of mutually enriching values. Azra stated that the principle of *maslahat* (general benefit) in Islamic teachings can strengthen Balinese local values based on togetherness and social welfare (Azra, 2006). Therefore, although Bali retains its Hindu identity, the social values taught in Islam can complement and enrich local principles in maintaining natural balance and social harmony.

The process of acculturation between Islam and local culture in Bali shows a more complex social phenomenon, where Islamic teachings are not only dogmatically accepted, but also adapted and internalized in existing social and cultural contexts. Bali, despite being Hindus, demonstrates the ability to accept and synergize Islamic values that do not conflict with their basic principles of harmony between humans, nature, and God (Widana & Wirata, 2023). Islamic values of *tawhid* and *maslahat* provide a strong spiritual foundation for maintaining a balanced relationship with nature and fellow humans. In this regard, Islam introduced concepts that strengthened Bali's local traditions, especially those related to nature preservation and social welfare. The concept of *tawhid* in Islam, which teaches that God is one and everything in this world is His creation, is very much in line with the Balinese philosophy (Wastawa, 2023). Islamic teachings in the Balinese context are not something separate from local values, but rather a guide that enriches their understanding and social practices in maintaining natural harmony.

This acculturation between Islam and local Balinese culture also reflects the flexibility and creativity of the Balinese people in responding to the presence of new religions without having to lose their cultural identity (Purnamawati et al., 2022). In the author's view, this process suggests that religion, in this case Islam, can be a means to enrich local traditions, not to replace or eliminate them.

On the contrary, Islam and local Balinese culture enrich each other in forming a more balanced, just, and harmonious society, both in human relations with others and with nature.

The Role of Local Wisdom in Resolving Social Conflicts in Indonesia

In some regions, dispute resolution through customary deliberation and mediation is often more accepted by the community, because it emphasizes more on social harmony and justice. This research illustrates that Islam, with principles such as *prayer* (justice) and *ma'ruf* (good), can synergize with local values in solving social problems, thereby strengthening peace and social cohesion in society. The resolution of social conflicts in Indonesia often involves a customary system that has been developed for a long time in society (Geertz, 1960; Trisnowali et al., 2022) In many cases, dispute resolution mechanisms based on deliberation, mediation, and customary deliberation are more accepted by local communities because this process emphasizes more on harmony, justice, and the restoration of relations between the parties to the dispute. The values contained in local wisdom, such as mutual cooperation, deliberation, and consensus, are very relevant in the process of solving social problems in many regions in Indonesia, from Aceh to Papua. Local wisdom in this context aims to resolve conflicts peacefully without relying on violent mechanisms or state laws that may not be fully in accordance with the local social and cultural context.

In literature studies, several scholars have pointed out the importance of the role of local wisdom in maintaining social stability and maintaining peace. Customary law and cultural norms are often effective instruments in resolving social disputes, which are based on the principles of social harmony and justice. In many cases, this approach based on local wisdom also takes into account the existing social and cultural context, making it easier for the community to accept. Geertz (1960) also emphasized that customary values and local culture in Indonesia have great power in solving social problems that may be difficult to solve with a rigid and inflexible formal legal approach.

In this perspective, Islam as a religion that teaches about the importance of justice, togetherness, and peace can collaborate with local values to create more effective conflict resolution solutions. Islamic teachings on prayer (justice) and *ma'ruf* (good deeds) are in harmony with the principles of deliberation and peace in local wisdom. Therefore, the acculturation of Islam with local culture in this case shows the potential for synergy in resolving social conflicts that are more inclusive and based on human values.

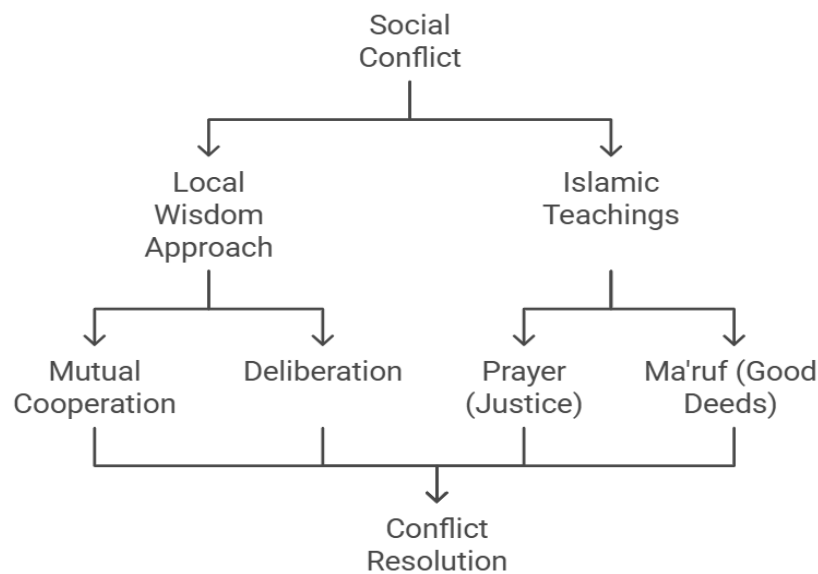


Figure 1. Integrating Local Wisdom and Islamic Teachings in Conflict Resolution

The resolution of social conflicts in Indonesia through local wisdom has great potential to strengthen social cohesion and create a more sustainable peace. Local wisdom that prioritizes the principle of *mutual cooperation* and *deliberation* provides solutions that are more in line with the social and cultural context of the very diverse Indonesian society (Ramli et al., 2024; Salapudin et al., 2021). These principles, which place more emphasis on collaboration and the restoration of relationships between individuals or groups, are particularly relevant in dealing with different types of social conflicts, ranging from family conflicts to intergroup disputes.

The integration of Islamic teachings, with the values of prayer that teaches justice and *ma'ruf* that leads to good deeds, can strengthen these values (Arifin, 2024). Islam, with its teachings that prioritize the welfare of the community (*maslahat*) and avoid damage (*mafsadah*), can complement local principles in conflict resolution. The teachings of *shura* (deliberation) in Islam, which teaches about the importance of consultation and joint decision-making, are in line with the principle of customary deliberation that has been applied in Indonesian society for a long time (Wisarja & Sudarsana, 2023). The results of this study are expected to contribute to a deeper understanding of how Islamic acculturation and local culture, especially in the Indonesian context, play an important role in shaping harmonious and solution-oriented social practices.

Discussion

This study was conducted to explore the integration of Islamic values with local wisdom in Indonesia, focusing specifically on how the acculturation of Islam and local traditions can enhance social practices and contribute to peace, social harmony, and justice. The context of this research is critical, considering Indonesia's cultural diversity and the complex interactions between Islam and local customs since the arrival of Islam in the 13th century. While previous research has addressed the broad themes of Islamic acculturation and local culture, fewer studies have delved into how local values can specifically enrich Islamic thought. This study aims to fill that gap by providing a deeper understanding of the role of local wisdom in shaping Islamic practices in contemporary Indonesia.

The main objective of this research was to examine the synergy between Islamic teachings and local traditions in Indonesian society and explore how this integration can contribute to the formation of more inclusive and socially relevant Islamic thought. The significance of this study lies in its potential to offer new insights into the reconciliation of Islamic values with local cultural norms, which can inform both academic discussions and practical applications in areas such as conflict resolution and social cohesion. This study also contributes to the theoretical development of Islamic thought, proposing a model that accommodates the complexities of Indonesian cultural and religious diversity.

The findings of the study revealed that the acculturation of Islam with local wisdom has led to a positive synthesis, where both religious teachings and local traditions mutually reinforce each other. Key local values, such as mutual cooperation, deliberation, and social harmony, were found to align with core Islamic principles like *ukhuwah* (brotherhood) and *shura* (deliberation), resulting in practices that foster social solidarity. Notably, the integration of Islamic values with local conflict resolution methods such as deliberation and consensus-based decision-making was particularly effective in creating social peace. This integration not only improved social harmony but also demonstrated that Islamic teachings could enrich local traditions without undermining their core principles.

However, there were certain challenges and discrepancies in the results. For instance, while the study found strong evidence of acculturation in regions like Java and Aceh, the integration of Islamic principles with local values appeared to be less pronounced in Bali, where the predominantly Hindu population maintained stronger cultural distinctiveness. This discrepancy suggests that the extent of Islamic acculturation may vary depending on the region's religious and cultural composition.

Additionally, the study observed that while Islamic teachings were broadly accepted in many local contexts, some communities showed resistance to fully integrating certain Islamic practices, particularly in areas where local customs were deeply entrenched. These findings highlight the complexity of acculturation processes and the need for a nuanced approach to understanding the interaction between Islam and local traditions.

These results are consistent with previous studies by scholars that noted the significant role of local culture in shaping Islamic practices in Indonesia (Faisal et al., 2022; Harakan et al., 2023; Purwandani & Yusuf, 2024). For example, Geertz's work on Javanese Islam highlighted how local traditions like mutual cooperation were integrated with Islamic teachings on brotherhood, and this study aligns with that understanding. Similarly, the findings of this study support Aderibigbe et al. (2023) argument that the integration of Islamic principles with local customs can create a balance between religious and cultural values, fostering social cohesion and justice.

The explanation for these findings lies in the adaptability of both Islam and local traditions. Islam, with its universal message, provides a framework for justice and social harmony that complements the values inherent in local cultures. In turn, local wisdom offers a practical and culturally relevant context in which Islamic principles can be applied effectively. The integration of Islamic teachings with local traditions is not seen as a replacement of local customs but rather as a way to enhance and enrich them, making religious practices more relevant to the lives of local people.

For practical application, these findings suggest that policymakers and community leaders can use the principles of mutual cooperation and deliberation in resolving social conflicts. By integrating Islamic values with local practices, conflict resolution mechanisms can be more inclusive, socially acceptable, and contextually appropriate. This approach can be particularly useful in rural areas where customary law plays a significant role in maintaining social order. The study also indicates that local wisdom can serve as a foundation for developing public policies that accommodate cultural and religious diversity in Indonesia, promoting peace and stability.

CONCLUSION

The conclusion of this study shows that acculturation between Islam and local culture in Indonesia makes an important contribution to the formation of more harmonious, inclusive, and local values-based social practices. Acculturation produces a form of synergy that not only enriches local social and cultural traditions, but also strengthens social cohesion, maintains a balance in the relationship between humans and nature, and promotes social peace. In

addition, in resolving social conflicts, local wisdom based on customary deliberation and Islamic values has proven to be more acceptable and more effective than formal approaches that are often considered rigid and not always in accordance with local needs and contexts.

However, the limitations of the findings of this study lie in the lack of in-depth exploration of the variation in the implementation of Islamic acculturation and local culture in various regions of Indonesia which have significant differences in social, cultural, and religious contexts. Although this study provides insight into how such acculturation works in Bali and several other regions, there is still room to further explore how local and Islamic values are applied in resolving social conflicts in other regions that have different societal characteristics, such as in areas with different religious or cultural dominances. In addition, this research is also limited to qualitative analysis of existing literature and does not include empirical data that can more deeply describe the dynamics of interaction between Islam and local culture in a broader social context.

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