



Islamic Harmony in Diversity and Cross-Cultural Relations in Indonesia

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Abstract

This research examines harmony in diversity and local cultural relations in Indonesia with a focus on the history of the entry of Islam, the balance of community life between religion and local culture, and efforts to build Islamic harmony in cultural diversity. The research approach used is a qualitative method with digital source-based data collection techniques. The research data was obtained through Dimensions, Google Scholar, and Publish or Perish applications to search for relevant literature, while data analysis was carried out with the help of Sciscape and VorViewers to map concept interactions and related scientific networks. The results show that the entry of Islam into Indonesia took place through trade, da'wah, and cultural assimilation that allowed Islam to adapt to local wisdom without eliminating the essence of religious teachings. The balance between Islamic teachings and local culture is reflected in various aspects of community life, including traditions, arts, and social systems that accommodate Islamic values without ignoring local cultural identity. In addition, this research found that efforts to build Islamic harmony in the diversity of local cultures in Indonesia require an inclusive approach, intercultural dialogue, and the active role of religious leaders and traditional leaders in aligning religious understanding with cultural values that have long developed in society. Thus, this research contributes to understanding how Islam and local culture can interact harmoniously without causing identity conflicts. The implications of this research are expected to serve as a basis for policy-making in building an inclusive, tolerant, and civilized society, as well as a reference for further studies related to the relationship between religion and culture in the Indonesian context.

Keywords: Islamic Harmony; Cultural Diversity, and Local Cultural Relation

INTRODUCTION

Islam is a religion of *rahmatulil alamin*, (Nuhin dkk., 2023) because Islam always teaches its followers to respect each other among human beings, whether they are of different ethnicity, language, culture, or religion. (Aulia, 2023; Fatimah dkk., 2021) This is as the Prophet conveyed in his hadith, is

مَنْ لَا يَرْحَمْ لَا يُرْحَمْ

The entry of Islam into Indonesia is one of the important events in the history of the nation that brought great changes in various aspects of community life. (Setiawan & Sagara, 2024) Islam is thought to have entered the archipelago around the 7th century AD through trade routes conducted by Muslim traders from Arabia, Persia, and Gujarat. As a strategic area in the world trade route, the archipelago became a stopover for various nations, including Muslim traders who brought the teachings of Islam to Indonesia. (Syafrizal, 2015)

The spread of Islam in Indonesia did not happen suddenly but through a peaceful and gradual process. Unlike the spread of Islam in some other regions through military conquest, Islam in Indonesia developed through social interaction, trade, marriage, and the active role of scholars and guardians in spreading the teachings of the religion. (Prasetawati & Asnawi, 2018)

In addition, Islam arrived in Indonesia through a peaceful process and adapted to local cultural values. (Pongpindan, 2019) This makes Islam in the archipelago more inclusive and tolerant of differences. The teachings of Islam that emphasize compassion, brotherhood, and tolerance become the main foundation for building harmonious cross-cultural relations. (Sukandarman Sukandarman & Ainur Rofiq Sofa, 2024) With a moderate and flexible approach, Islam can coexist with local wisdom and enrich the social dynamics of Indonesian society. (Muhdina, 2015)

Indonesia is known as a country with a rich diversity of cultures, ethnicities, and religions. (Saputra, Nana Gustianda, dkk., 2024) As a country with the largest Muslim population in the world, Islam has a significant role in shaping the social and cultural values of Indonesian society. (Saputra, Samad, dkk., 2024) However, the diversity that exists in Indonesia is not an obstacle, but a strength that can enrich social life through cross-cultural interactions and relationships. (Richkardo dkk., 2024)

Cross-cultural relations in Islam in Indonesia can be seen in social interactions that reflect the principles of humanity and justice. (Iqbal, 2024) People from different religious and cultural backgrounds can coexist peacefully without coercion or domination of one group over another. This principle is in line with Islamic teachings that value differences and emphasize the importance of deliberation and cooperation in social life. (Zamhariroh & Thobroni, 2024)

In its history, Islam in Indonesia also developed with the acculturation of local cultures that did not eliminate the values of Islam itself. (Saputra, Eramahi, dkk., 2024) Traditions such as *selamatan*, *kenduri*, and various other forms of religious celebrations are the result of a fusion between Islamic values and local culture. This acculturation shows that Islam can develop dynamically in a multicultural society without losing the essence of its teachings. (Zulfadli dkk., 2021)

The harmony between Islam and diversity in Indonesia is reflected in the spirit of tolerance, *gotong royong*, and respect for differences that have long characterized this nation. (Hamid dkk., 2024) Islam as a religion that is *rahmatan lil 'alamin* (mercy for all nature) teaches the importance of peaceful coexistence and mutual respect. (Budiyaniti dkk., 2020) Therefore, in the context of a

multicultural society, Islamic teachings can act as a bridge to strengthen relations between different individuals and groups.

Nonetheless, the challenge of maintaining harmony between Islam and cultural diversity in Indonesia remains. Issues of intolerance, radicalism, and religious-based social conflicts pose a threat to national stability. Therefore, continuous efforts are needed to instill the values of religious moderation, tolerance, and respect for diversity. Islamic education and preaching that prioritizes the principle of *rahmatan lil 'alamin* must continue to be promoted so that the younger generation has an understanding that is inclusive and open to differences.

The government, religious leaders, and the community have an important role in maintaining harmony between Islam and cultural diversity in Indonesia. In addition, the influence of globalization also brings its own challenges in maintaining the balance between Islam and diversity in Indonesia. The rapid flow of information can affect people's mindsets, both in positive and negative aspects. Therefore, it is necessary to have a strong filter so that people can still maintain peaceful Islamic values that are in line with the spirit of diversity. In this research, the author will conduct crucial discussions on related themes, namely first, the History of the entry of Islam in Indonesia and its Interaction with Local Culture. Second, the Balance of Community Life Between Religion and Local Culture. Third, Efforts to Build Islamic Harmony in the Diversity of Local Cultures in Indonesia.

RESEARCH METHODS

This research is a literature review of sources with themes related to the theme of discussion. The research uses qualitative methods with sources from books and journal articles related to the topic of discussion. The research aims to describe the harmony of Islam in Diversity and Local Cultural Relations in Indonesia. In tracking the sources of this research, the author uses applications that help in searching, such as Google Scholar, Publish, or Perish and Dimensions. After the data is obtained, the author will classify the data and filter the data to be obtained. After the data is classified, the data will be analyzed and presented in the form of narratives, tables, or images, making it easier to draw a conclusion from the research data and easy to understand. In addition, the author also uses other applications and websites in conducting data analysis, such as VosViewers and Scispace.

RESULTS AND DISCUSSION

Research related to religious moderation in Indonesia is a research that has been conducted by many researchers. However, this research focuses more on the concept of Islamic harmony in diversity and its relationship with local culture in Indonesia. When referring to relevant research using website dimensions, 38 article titles related to the topic were found.

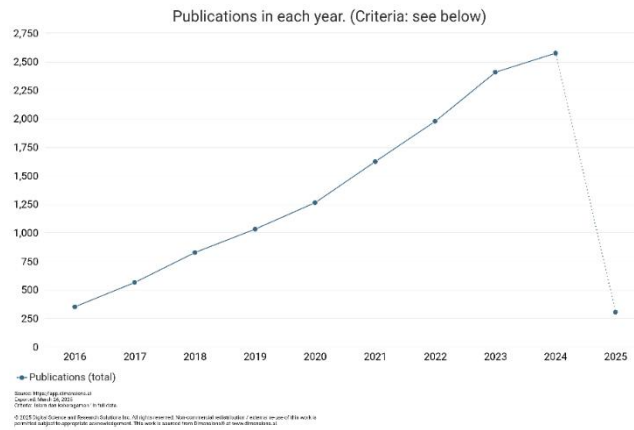


Figure 1. Search with Website Dimensions

The graph shows the number of scientific publications related to the theme ‘Islam and Keberagaman’ between 2016 and 2025 based on data from Dimensions.ai. From the graph, there is a significant upward trend in the number of publications from year to year, with the peak occurring in 2024 when the number of publications reached more than 2,500 articles. This upward trend shows that the theme of Islam and diversity is getting more academic attention, which is likely influenced by the increasing global issues of pluralism, tolerance, and the dynamics of diversity in the Islamic context.

However, in 2025, the graph shows a sharp decline in the number of publications, marked by the dotted line. This decline does not necessarily indicate a decrease in academic interest in the theme but could be due to incomplete publication data for that year or a change in publication policy. This is important to note as current-year data is often still being collected and may not fully reflect the final publication count.

Based on the search results through Dimensions.ai, it was found that 38 articles specifically discuss the theme of ‘Islam and Keberagaman in Indonesia’. This number shows that although there are many publications related to Islam and diversity in general, studies that focus on the Indonesian context are still relatively limited. This could be an opportunity for scholars to continue developing research on diversity in Islam in Indonesia, especially given the country's position as one of the countries with the largest Muslim population in the world and unique diversity dynamics.

Overall, this data indicates that the study of Islam and diversity has grown rapidly in recent years. However, it is important to keep up to date with the latest publications and encourage more in-depth research, especially in the Indonesian context, in order to make a greater contribution to the global academic discourse.

History of Islam in Indonesia and its Interaction with Local Culture

Islam entered Indonesia through a peaceful and gradual process, starting in the 7th Masehi. Muslim traders from Arabia, Persia, and Gujarat came to the archipelago to trade in strategic ports such as Barus in Sumatra, Malacca, and Gresik in Java. (Alfarizi dkk., 2023) In addition to trading, they also introduced Islam to the local population. Through close interaction with the local people, the teachings of Islam began to be widely accepted, especially as these traders also married indigenous women and formed Muslim families. Over time, Islam expanded not only through trade and marriage but also through da'wah (preaching) conducted by scholars and guardians. In Java, the Wali Songo played an important role in spreading Islam in a way that suited the local culture, such as through the art of wayang and tembang. (Ulya, 2022) In addition, the emergence of Islamic kingdoms such as Samudera Pasai, Demak, Aceh and Ternate-Tidore

also accelerated the spread of Islam in various regions. The kings and sultans implemented Islamic law in their governments, making Islam a part of the social and political life of the archipelago. With a harmonious process of acculturation, Islam developed rapidly and became the majority religion in Indonesia without eliminating elements of local culture that had long existed. Islam is thought to have entered Indonesia around the 7th to 13th masehi. Here are some of the main routes of the spread of Islam:

Firstly, trade. Muslim traders from Arabia, Persia, and Gujarat (India) came to Indonesia to trade. They not only brought merchandise but also spread the teachings of Islam to the local people. Secondly, Marriage. Muslim traders married indigenous women so that the teachings of Islam began to be applied in local families and then spread more widely. Thirdly, Education and Da'wah. Islamic scholars and saints, such as the Walisongo in Java, played an important role in spreading Islam through education and preaching. Fourth, the Role of Islamic Kingdoms. A number of Islamic kingdoms, such as Samudera Pasai, Demak, Aceh, Islamic Mataram, and Ternate-Tidore, contributed to the spread of Islam in Indonesia through royal policies and interactions with the community.

Scholars' opinions on the entry of Islam into Indonesia vary, but they generally agree that Islam came peacefully and developed through trade, da'wah, and cultural acculturation. (Anwar, 2016) Here are some views of Muslim scholars and historians regarding the process of Islamisation in the archipelago:

According to Buya Hamka in his book *Sejarah Umat Islam*, Islam entered Indonesia in the 7th century AD directly from Arabia, not through India or Persia. He refers to the record that Arab traders had sailed to the archipelago to trade and spread Islam since the time of Caliph Uthman bin Affan. (Widiya, 2023) Azyumardi Azra in his various studies emphasizes that Islam developed through a network of ulama connected to the Middle East, particularly through links with Mecca and Medina. Islamisation took place over a long period of time with great influence from the Tarekat and ulama who established pesantren as centers of Islamic education. Meanwhile, Prof. Dr. Naquib al-Attas argues that Islamisation in the Archipelago was not just the spread of religion, but also brought about a more advanced Islamic civilization, including in the aspects of language, literature, and government systems. He highlighted the role of Muslim intellectuals in shaping Islamic identity in Indonesia. According to Prof Dr Slamet Mulyana, Islam first entered Indonesia through Gujarat (India) in the 13th century. This opinion is based on archaeological findings and Islamic gravestones in Sumatra and Java that have similarities with Islamic culture in India. KH Abdurrahman Wahid (Gus Dur) also emphasized that Islam in Indonesia developed with an inclusive approach that did not clash with local culture. He said that Islam comes as a blessing that can adapt to local traditions, without eliminating fundamental Islamic values.

After Islam entered Indonesia, there was acculturation with local culture. This process created a distinctive form of Islam in the archipelago. Here are some of these forms of interaction: Firstly, Architecture. The acculturation of Islam and local culture in the form of architecture in Indonesia is evident in the construction of mosques, palaces, and tombs. When Islam entered the archipelago, people did not necessarily abandon the existing cultural elements but adapted them to the teachings of Islam. This is reflected in building designs that combine elements of Hindu-Buddhist architecture, local traditions, and Islamic values. One clear example is the Great Mosque of Demak in Central Java, which has a multi-story roof resembling a joglo, a typical Javanese architectural form previously used in palace buildings. This terraced roof

symbolizes the spiritual concepts in Islam, namely shariat, tarikat, hakikat, and makrifat. The mosque is also supported by four main pillars called saka guru, which are said to have been made by the Walisongo. (Ulya, 2022)

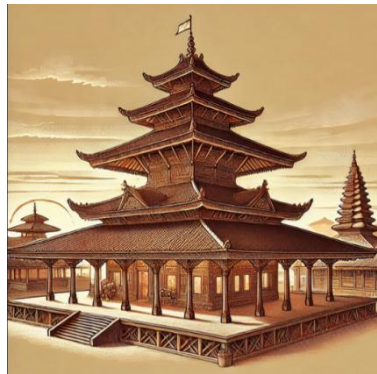


Figure 2. The Great Mosque of Demak

In West Sumatra, the Great Mosque of West Sumatra displays the strong influence of Minangkabau culture with its gonjong roof that resembles a Rumah Gadang. This acculturation shows that Islam in Indonesia developed peacefully and adapted to the local culture without losing its Islamic identity. This process results in a unique architectural form that reflects the diversity of the archipelago's culture in the wrapping of Islamic values.



Figure 3. Sheikh Ahmad Khatib Al-Minangkabawi Mosque

Secondly, Art and Literature. Islamic acculturation in literature and art in Indonesia is a harmonious blend of local culture and Islamic values. In the field of literature, the influence of Islam can be seen in various forms of works, such as hikayat, syair, babad, and suluk. Hikayats such as Hikayat Amir Hamzah depict heroic stories with Islamic values, while poems are widely used to convey moral and spiritual teachings. In addition, babads such as Babad Tanah Jawi tell the history of Islamisation in the archipelago, while suluk contains the teachings of Sufism, which teaches human closeness to God. In the field of art, Islam influenced various forms of cultural expression, such as calligraphic art that replaced fine art in the form of statues and paintings of living beings, following Islamic teachings. In the performing arts, Sunan Kalijaga utilized wayang as a medium for da'wah by inserting Islamic values in the storyline. Traditional music such as gamelan also received an Islamic touch, with the use of suluk songs in puppet shows and recitations. Carving, which was previously dominated by Hindu-Buddhist motifs, also changed, with the use of Arabic calligraphy and plant motifs decorating mosques and tombs. With this acculturation, Islam was not only accepted by the people of the archipelago, but also

enriched the cultural treasures of Indonesia. This process shows that Islam developed in Indonesia in a peaceful way, adapting to the local culture without losing Islamic values.



Figure 4. Wayang



Figure 5. Gamelan

Islam influenced the art of wayang and gamelan. Sunan Kalijaga, one of the Wali Songo, used wayang as a medium for Islamic propagation. Islamic literature developed in the form of hikayat and poetry containing Islamic values.

Third, traditions and traditional ceremonies. Traditions and traditional ceremonies are an important part of a society's culture that is passed down from generation to generation. Traditions are habits that are carried out for generations and become the identity of a community group, while traditional ceremonies are a series of rituals performed in certain moments as a form of respect for ancestral values, nature, or spiritual beliefs. In Indonesia, traditions and ceremonies are very diverse because they are influenced by local cultural backgrounds, religions, and beliefs. For example, in Java, there is the sekaten ceremony, which is a celebration of the Prophet Muhammad's birthday accompanied by gamelan and various religious processions. In Bali, the Ngaben ceremony is performed as a cremation procession of the corpse that reflects the Hindu belief in reincarnation. Meanwhile, in West Sumatra, there is the Turun Mandi tradition, which is a traditional ceremony for newborn babies as a form of gratitude to God.

In addition to having spiritual value, traditions, and ceremonies also serve to strengthen social relations within the community. In their implementation, people cooperate and participate with each other, thus strengthening the sense of brotherhood and mutual cooperation. However, with the times, many traditions and traditional ceremonies have changed or even begun to be abandoned. Globalization, modernization, and changes in people's mindsets are challenges to the sustainability of these traditional cultures. Therefore, the preservation of traditions and traditional ceremonies is important in order to maintain the cultural identity of a nation. Preservation efforts can be done through education, documentation, and integration with modern life so that it remains relevant to the younger generation.

Overall, customary traditions and ceremonies are not just cultural heritage but also reflect local wisdom that is rich in moral, spiritual, and social values. Their existence needs to be preserved as part of Indonesia's identity and cultural wealth. This is the way the Indonesian people commemorate the birthday of the Prophet Muhammad in Sungai Asam, Padang Pariaman Regency. The tradition has been preserved and maintained for generations in the form of the 'oyak tabuik' tradition.



Figure 6. Oyak Tabuik Tradition

Fourth, the Government System. The Indonesian government system does not fully implement Islamic *sharia*, but accommodates some aspects of Islamic law while maintaining local social structures and traditions. This can be seen in the application of the Religious Courts to resolve marriage, inheritance, and waqf cases for Muslims, as well as the existence of sharia economy in the banking and finance sector. In Aceh, as the only province with special autonomy, Islamic *sharia* is applied in criminal and social law, such as mandatory Islamic dress and flogging for certain offenses. However, in other regions, local traditions are honored, such as the fusion of Islamic law with Minangkabau custom in West Sumatra or customary law in Dayak and Balinese communities. Thus, Indonesia has adopted elements of Islamic law in its governance system without losing its diverse culture and social structure.

The Balance of Community Life Between Religion and Local Culture

The acculturation of Islam with local culture in Indonesia has created a balance between religious teachings and a diversity of traditions, so as to realize harmony in people's lives. Realizing the balance of community life between religion and local culture is an effort to create harmony in the midst of diversity. Religion provides moral and spiritual guidance in life, while local culture reflects the identity and traditions that have been passed down from generation to generation. The balance between the two can be achieved through mutual respect, tolerance, and openness in accepting differences.

In Indonesia, acculturation between religion and culture has been going on for a long time, where religious values are applied without eliminating local wisdom. For example, in various community traditions, Islamic teachings are combined with local culture such as in the commemoration of the Prophet's birthday which is celebrated with Grebeg Maulid in Yogyakarta or Tabuik in West Sumatra. In addition, in daily life, people continue to practice religious teachings without abandoning local traditions that do not conflict with religious values. By maintaining this balance, people can live in harmony without any conflict between religious and cultural teachings. Therefore, every individual needs to understand and respect both aspects so that a harmonious social life can be realized in the midst of diverse cultures and beliefs.

The balance between religion and local culture in community life is carried out by accommodating religious values without abandoning traditional wisdom that has become part of social identity. The community maintains traditions that are in line with religious teachings while adjusting cultural aspects that conflict with religious values. One example is in traditional ceremonies that are still carried out but with Islamic nuances, such as traditional weddings accompanied by a marriage contract procession according to Islamic law. In addition, in daily life,

the community carries out worship according to religious teachings, but still appreciates and preserves local culture, such as in art, traditional clothing, and the social community system. An attitude of tolerance is also key to maintaining this balance, where each respects differences and does not impose a particular value that could lead to conflict. Thus, the balance between religion and local culture can create a harmonious life, where spiritual values are maintained without eliminating the cultural identity that has been passed down from generation to generation.

The balance between religion and local culture in society is important to create social harmony. Both have values that can support each other, but can also clash if not managed properly. Here are some values that need to be considered in maintaining the balance:

1. **Tolerance and Mutual Respect.** Religions often have universal and absolute rules, while local cultures develop from traditions passed down by ancestors. Therefore, in social life, mutual respect is needed so that each individual can practice their religious teachings without demeaning or ignoring the existing culture. With mutual respect, social harmony can be realized, so that religion and culture can coexist without causing conflict or division.
2. **Adaptation Without Losing Identity.** Religion and culture have the ability to adapt to each other without losing their basic essence. In Islam, for example, there is the concept of 'Urf', which is a custom or tradition that is acceptable as long as it does not contradict the Sharia. This concept allows local culture to continue to develop along with religious teachings, thus creating a harmonious balance between religious values and the cultural heritage of the community.
3. **Moderation in Religion.** In maintaining harmony between religion and culture, it is important not to push religious teachings to extremes that damage the cultural order that has long developed in society. Conversely, culture also needs to be filtered and adjusted so that it does not conflict with the religious values that are adhered to. With a balanced approach, people can practice their religious teachings well without ignoring local wisdom that remains in harmony with religious principles.
4. **Maintaining Positive Local Wisdom.** Local cultures often contain noble values such as *gotong royong*, deliberation, and social solidarity, which are in line with religious teachings in building togetherness and harmony. These values not only strengthen relationships between individuals in society but also reflect the moral principles taught in various religious teachings. Therefore, maintaining and preserving this kind of culture is very important, as it can strengthen social harmony and create a more harmonious and supportive environment.
5. **Balanced Education and Understanding.** In order to avoid misunderstandings or conflicts, people need to be given a good understanding of religious and cultural teachings. This understanding can be obtained through various means, such as education in formal institutions, moderate da'wah, or open and inclusive cultural discussions. Thus, people can better understand and appreciate differences, thus creating a harmonious and tolerant life.
6. **Avoiding Excessive Syncretism.** Syncretism, or the blending of religion and culture, can become a problem if it changes the essence of religious teachings so much that it deviates from its basic values. Therefore, a wise approach is needed in addressing the interaction between the two, while still understanding the boundaries that exist. With the right balance, religion and culture can co-exist without eliminating each other, so that harmony in social life is maintained.

Efforts to Build Islamic Harmony in the Diversity of Local Cultures in Indonesia

Indonesia is a country rich in diversity, in terms of religion, culture, ethnicity, and language. In the midst of this plurality, Islam as the majority religion has acculturated with local culture, creating a unique harmony in people's lives. This process has been going on since the entry of Islam into the archipelago, where the spreaders of Islam, such as the Wali Songo, used an approach that respected local customs and traditions so that the teachings of Islam could be accepted without causing social conflict. Efforts to build harmony between Islam and local culture are important to maintain a balance between religious values and cultural identity that has taken root in society. By promoting tolerance, moderation, and intercultural dialogue, Islam can continue to develop in Indonesia without eliminating local wisdom that is part of social life. Therefore, building Islamic harmony in cultural diversity is not only a necessity but also an effort to create a peaceful, inclusive, and respectful life in the frame of diversity. Therefore, every community and government has an important role in building the harmony of Islam in the Diversity of Local Cultures in Indonesia, is:

1. The government's role in maintaining diversity and religious freedom

The government has a crucial role in maintaining diversity and religious freedom in Indonesia so that every citizen can practice their faith safely and peacefully. (Huda dkk., 2023) As a country based on Pancasila and the 1945 Constitution, the government is responsible for protecting the rights of every individual to worship in accordance with their beliefs and preventing discrimination and intolerance. (Salim, 2017) Among the forms of government's role in maintaining diversity and freedom of religion, is:(Huda dkk., 2023)

First, implementing Law No. 39/1999 on Human Rights, which guarantees freedom of religion and belief for all citizens. Second, the Government established the Ministry of Religious Affairs to oversee and ensure that religious life runs harmoniously and encourage interfaith dialogue through the Religious Harmony Forum (FKUB). Third, the strengthening of multicultural education, socialization of tolerance values, and legal action against hate speech and radicalism can divide unity. With fair and inclusive policies, the government continues to strive to maintain diversity as a national asset and create a harmonious social life amidst differences in beliefs.

2. The Role of Religious and Community Leaders in Strengthening Cross-Cultural Relationships

In a multicultural society, cross-cultural relations are an important aspect of creating harmony and tolerance. Religious and community leaders have a strategic role in strengthening intercultural relations, given that they are respected figures with wide influence in the community.(Khairiza & Ritonga, 2023; Lubis & Mailin, 2024) Here are some of the important roles performed, iw:

- a. Instilling Values of Tolerance and Togetherness. Religious and community leaders play a role in spreading teachings that emphasize the importance of tolerance and mutual respect for differences. They can provide an understanding that cultural differences are not barriers, but wealth that must be preserved together.
- b. Being a Bridge in Intercultural and Interreligious Dialogue. As leaders and role models, they can facilitate constructive dialogue between community groups with different cultural backgrounds. This dialogue is important to reduce misunderstandings and build awareness of the importance of peaceful coexistence.
- c. Educating the public about diversity. Through lectures, seminars, or social activities, religious and community leaders can provide education on the importance of respecting cultural and religious diversity. This education can be done in schools, places of worship, or through social media to reach more people.

- d. Being a Mediator in Social Conflict. Conflicts often occur due to differences in culture and beliefs that are not well understood. In situations like this, religious and community leaders act as mediators who help resolve problems in a peaceful and fair way, without favoring one particular group.
- e. Encouraging Collaboration in Social and Religious Activities. Collaboration in social activities, such as *gotong royong*, social services, or celebrations of religious holidays that involve various cultural groups, can strengthen cross-cultural relations. Religious and community leaders can initiate these activities to strengthen togetherness.
- f. Developing an attitude of religious and cultural moderation. Religious and community leaders can instill an attitude of moderation, which is a way of thinking and acting that is not extreme in understanding religion and culture. With a moderate attitude, people can be more open and not easily provoked by differences.

CONCLUSION

Indonesia is a vast country and has a religious society, in terms of ethnicity, religion, language, culture, and tradition. When Islam entered Indonesia through trade as explained in the theory of scientists, namely from Arab, Gujarat, and Persian traders. In spreading Islam in Indonesia, the traders used a system of trade, marriage, preaching, and other things, so that Islam was very easily accepted by the Indonesian people. Meanwhile, at that time, the community had embraced and had faith in Buddhism, Hinduism, animism, and so on. However, Islam is very easily accepted by the local community, because Islam does not impose itself on its adherents spread by preachers. In fact, in everyday life, there are still many relics of the culture of the previous community that are still maintained and maintained to this day, such as mosques in the form of Hindu-Buddhist buildings, and ancient traditions that are still carried out by the community to this day. Besides that, Islam and local culture are very thick and strengthen each other, such as the tradition of the maulid of the Prophet Muhammad Saw. Which is carried out by the people of Java, Minangkabau, or other regions by acculturating between religion and local culture. Furthermore, the government and community leaders as well as religious leaders as officials and glorified people in their respective regions also have an active role in maintaining this diversity. It can be seen how the community has the freedom to live the culture and traditions in each region and even the religious moderation program worked on by the Ministry of Religious Affairs of the Republic of Indonesia also has an active role in maintaining local traditions and culture.

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