Analysis of the Cultural Impact on Practicing Islamic Values toward Community Behavior in Turi Village, Panekan District

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Abstract
Indonesia has a unique position as the country with the largest Muslim population in the world, marked by a wealth of diverse local cultures. History records that the spread of Islam in Indonesia occurred peacefully through a process of acculturation, rather than conquest, resulting in a distinctive integration with local traditions. The arrival of Islam, with all its cultural components, successfully garnered the sympathy of the majority of the Indonesian people, and Islam was accepted into the local cultural landscape that had long been rooted in the archipelago. Cultural elements in Indonesia not only coexist with Islamic values but actively mediate their implementation, shaping various aspects of societal behavior. The Islamic cultural values in Indonesia can be packaged in such an appealing way that people do not realize that these Islamic values have become traditions in their daily lives. Islam has brought changes in various aspects of life, such as art, language, architecture, and ways of dressing, playing a role in integrating these cultural elements into a broader Islamic context.

Keywords: Culture, Islamic Values, Societal Behavior

1. Introduction

Islam as the majority religion in Indonesia not only serves as a spiritual belief system, but also as a comprehensive life guide that influences various aspects of life, including social and cultural dimensions. Islamic values derived from the Quran and Sunnah, such as honesty, justice, tolerance, mutual cooperation (*gotong royong*), and simplicity, should ideally shape positive behavior in society. However, field realities show that the interpretation and implementation of these values often interact with deeply rooted local cultures. This interaction can produce various impacts, both positive and negative, on individual and collective behavior in society.

Indonesia, with its extraordinary ethnic and cultural diversity, presents a unique context where Islamic values do not stand alone, but rather merge and adapt with local traditions, customs, and norms. This process of acculturation and assimilation has been ongoing for centuries, creating distinctive religious characteristics in various regions. For example, Java is known for the concept of "Javanese Islam" (*Islam Kejawen*), West Sumatra with "*Adat Basandi Syarak, Syarak Basandi Kitabullah*" (Custom Based on Sharia, Sharia Based on the Quran), and Aceh with the dense implementation of Islamic sharia law. This fusion between Islamic values and local culture forms a complex and dynamic behavioral paradigm within society.

Although Islamic values textually promote noble and moral behavior, the challenge lies in how these values are internalized and reflected in the daily actions of society faced with contemporary social and cultural dynamics. Globalization, modernization, and unlimited information exposure through digital media also influence how society understands and practices their religious teachings (Salsabila

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et al., 2022). This raises critical questions: to what extent does the current culture support or actually hinder the optimization of Islamic values in shaping better societal behavior? Are there certain cultural values that contradict Islamic teachings, or do they actually strengthen the implementation of Islamic values in daily life?

Social phenomena such as declining public ethics, widespread corrupt behavior, intolerance, and lack of environmental awareness are often highlighted and questioned regarding their relevance to religious teachings (Bouchouk & Ayaz, 2024). On the other hand, many practices of kindness and strong social solidarity can still be found that can also be connected to Islamic values internalized in local culture. Therefore, this research becomes relevant and urgent to conduct in order to analyze in depth the impact of interaction between culture and Islamic values on community behavior.

This research is expected to provide a more comprehensive understanding of the adaptation and negotiation mechanisms between Islamic values and local culture, as well as identify cultural factors that play a significant role in shaping community behavior. The results of this research are expected not only to contribute to the treasury of knowledge, particularly in the fields of sociology of religion and anthropology, but also to provide practical implications for efforts to strengthen national character, develop religious education, and formulate social policies that are more sensitive to the cultural and religious context of society.

The existence of Indonesian culture that contains Islamic values influences the different behaviors of society, including *santri* (Islamic students), *priyayi* (aristocratic class), and abangan (nominal Muslims) communities in forming different characters and cultures within each community group. Based on the background above, the researcher is interested in conducting an analysis related to regional micro-economic growth. Through this research, the author hopes to contribute a portrait of micro-economic development in Magetan Regency created by Indonesian culture that has Islamic values, so that the cultural impact can be seen for development.

The problem limitation determined by the author is based on the problem formulation and is made so that the discussion in this research is in accordance with the research being conducted. The problem limitation made by the author is only on Turi Village, Magetan Regency. The objectives to be achieved from the research conducted by the author are to know the cultural impact that influences the behavioral development of the community in Turi Village, Magetan Regency and to know the behavioral development of the community in Turi Village, Magetan Regency.

This research is expected to provide benefits for parties who need it. For the author, this involves the cultural impact analysis in implementing Islamic values on community behavior in Turi Village, Magetan Regency. For investors, it serves as a benchmark to analyze the cultural impact in implementing Islamic values on community behavior in Turi Village, Magetan Regency. For future researchers, the results of this research are expected to become a reference and can be developed by future researchers. The outputs in this research are as follows. The mandatory output is an article to be published in international journals or international proceedings with a published achievement indicator. The additional output is non-printed teaching materials in the form of Sharia Fundamental Analysis Report.

2. Literature Review

2.1. Culture

Clifford Geertz (in Tasmuji et al. 2011) defines culture as a system of meanings and symbols that contains understanding of how each individual defines their world, expresses their feelings, and provides evaluations, with meaning patterns transmitted historically and manifested in symbolic forms

through communication, devotion, and knowledge development. Culture can thus be concluded as a symbolic system that must be read, translated, and interpreted. Edward B. Taylor (in Haviland, 1985) understands culture as a complex whole that includes all knowledge, beliefs, arts, morals, customs, and other capabilities and habits acquired by humans as members of society.

Based on these expert definitions, culture is understood as something complex and always related to humans. Culture is not simple, so attempts to simplify its meaning may result in failing to reveal a society's culture deeply. Therefore, uncovering culture is neither simple nor easy, requiring deep and complex understanding for students or cultural researchers to comprehend a culture.

Koentjaraningrat (2009) classifies culture into three forms: ideas, activities, and artifacts. As a system of ideas, culture is abstract and exists in people's minds, reflected in norms, customs, religion, and law which serving as behavioral guidelines both in unwritten social norms and formal regulations. As a system of activities, culture appears in patterned social interactions and continuous human activities that can be directly observed. Meanwhile, culture also consists of seven key element including language, knowledge systems, social organization, technology, livelihood, religion, and arts manifested through traditions, social practices, and material objects.

The spread of Islam in Indonesia was closely tied to Arabic culture, especially in its early stages when distinguishing between Islamic teachings and Arab traditions was difficult. Through the efforts of Islamic preachers, particularly the Walisongo in Java, Islam was adapted to local languages and customs, gradually blending into Indonesian culture. Practices such as using Arabic in traditional ceremonies and the widespread *halal bihalal* tradition after Eid al-Fitr reflect this integration. Islamic values are also evident in Indonesian mosque architecture, which combines Islamic principles with local and even foreign influences, from the Javanese *joglo* style to Indian and European designs. Over time, both traditional and modern mosques such as Masjid Istiqlal in Jakarta have incorporated Indonesian cultural elements like the *beduk*, making them unique symbols of Islamic identity in the country. Ultimately, Islam in Indonesia has become inseparable from the nation's cultural fabric, shaping social, political, economic, and religious life.

2.2. Islamic Value

Education and the implications of Islamic values in environmental education require discussion of Islamic values concerning the environment and the manifestation of environmental awareness in children. This is particularly important considering that children's education is related to value systems. In human life, there exists something beneficial that enables the survival of individuals or society to be maintained. Therefore, humans give attribution based on values formed within a person, which will manifest externally in various behaviors, attitudes, ways of thinking, and the cultivation of certain feelings.

Values can thus be defined as attributions that give appreciation to something based on its usefulness for life. Since values relate to human life, the term "value" is called life value or living value. Various perspectives discuss different types of values. Muhadjir (2000) presents the opinions of Edward Spranger and Abdullah Sigit about values. Edward Spranger proposes six life values (*levens waarden* or value of life): economic, political, social, scientific, artistic, and religious. Meanwhile, Abdullah Sigit modifies these six life values into seven: scientific, economic, aesthetic, political, religious, familial, and physical.

The six values proposed by E. Spranger are economic, political, social, scientific, artistic, and religious. Abdullah Sigit's different perspective terms art as aesthetics, social as familial, and adds one more value, physical, while the other four remain the same: economic, political, scientific, and religious. Thus, Abdullah Sigit believes there are seven life values: aesthetic, familial, economic, political,

scientific, religious, and physical. Muhadjir (2000) himself divides life values into nine values as philosophical perspectives and nine values as epistemological criteria, along with their psychological and sociological connections. These nine life values are rational-ethical, aesthetic, dignity and honor, physical, social-ethical, power for service, human efficiency, human rights, and belief.

Islamic values are essentially a collection of life principles and teachings about how humans should conduct their lives in this world, where one principle connects with another to form an indivisible whole unity. Values also represent ideas or concepts about what someone thinks and considers important in their life. Through values, one can determine whether objects, people, ideas, or behavioral patterns are good or bad.

2.3. Community Behavior

Community behavior is defined as a manifestation of human actions, deeds, and conduct as well as the results of their work obtained through the learning process. Culture plays a direct role in determining behavioral standards because it is a normative system that regulates ways of feeling and acting that are known and followed by community members. Behavior is also shaped by individual identification with their environment, which then forms one's moral identity. Attitude is a person's reaction or response that is still closed to a stimulus or object, where attitude cannot be directly observed but can only be interpreted from closed behavior (Notoatmodjo, 2007).

The attitude structure consists of three mutually supporting components: cognitive component, affective component, and conative component (Azwar, 2007). The cognitive component represents beliefs, perceptions, ideas, and concepts that individuals have regarding the attitude object. The affective component concerns the emotional life and feelings of individuals toward the attitude object, which is the most enduring aspect against the influence of attitude change. Meanwhile, the conative component is the tendency or propensity to act or react toward the attitude object in certain ways. These three components must be harmonious and consistent in order to produce a particular attitude.

Factors that play a role in attitude formation include personal experiences that leave strong impressions, influence of others who are considered important, cultural influence where individuals live and are raised, mass media as a means of communication that shapes opinions and beliefs, educational and religious institutions that lay the foundation for understanding and moral concepts, as well as the influence of emotional factors that can form temporary attitudes such as prejudice (Azwar, 2007). Attitudes are relatively constant and difficult to change, but can undergo change through certain processes if there is strong pressure.

3. Methods

3.1. Research Type and Object

This research is conducted using an ethnographic research design. Ethnography is the work of describing a culture. Its main purpose is to understand a way of life from the perspective of native inhabitants. Spradley (1979) states that the essence of ethnography is the effort to pay attention to the meanings of actions from events that happen to people we want to understand. In this research, the object of research is Islamic society and culture that has Islamic values in Panekan district.

3.2. Data Source and Data Type

In this research, the data sources used are primary data sources. Secondary data sources are data obtained directly, this data is obtained from people who were born and live in Panekan district. Types of data can be divided into 2, namely qualitative data types and quantitative data. The type of data used in this research is qualitative data type, which is carried out in the field (field research).

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3.3. Data Collection Technique

This research data collection technique uses interviews. Documentation study, namely by downloading the development report file of companies and businesses engaged in the halal industry on the official website of the Indonesian Central Bureau of Statistics. Literature study is used as literature material for the author.

3.4. Data Analysis Technique

This study employs a qualitative research approach utilizing two primary analytical methods: descriptive analysis and content analysis. Descriptive analysis serves as the foundational method for collecting, organizing, and analyzing data in the form of words and images rather than numerical data, which aligns with the qualitative nature of this research. This approach allows for comprehensive data collection where all gathered information has the potential to become key insights for the research findings, with research reports containing data quotations and systematic data processing to provide clear presentation overviews.

Content analysis is implemented as the core analytical technique to examine and interpret the qualitative data systematically. This method focuses on communication content and symbolic interactions, enabling researchers to interpret the consistency of communication content qualitatively and understand the underlying meanings within the data. The content analysis approach allows for the revelation of deeper meanings and patterns within the collected data, providing insights into the subject matter while maintaining the validity and reliability of the research findings through systematic interpretation processes.
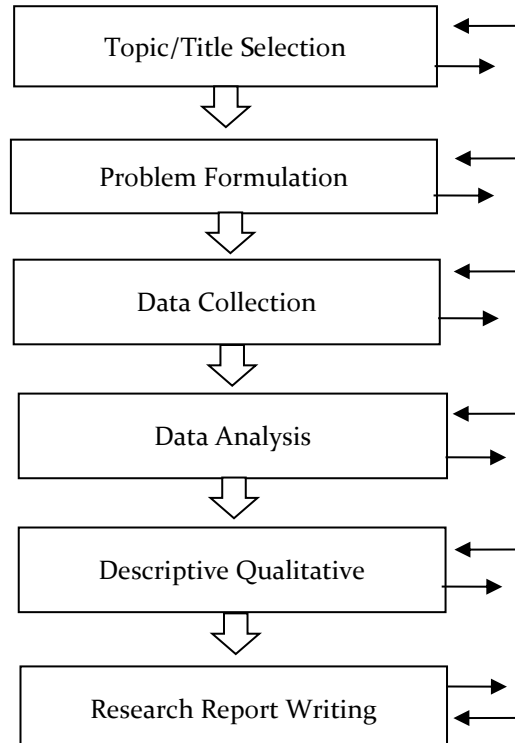
3.5. Problem Solving Framework

Figure 1. Problem Solving Framework

4. Results and Discussion

4.1. The Process of Acculturation and Adaptation of Islamic Values in Local Nusantara Culture

4.1.1. Profile of Turi Village

According to stories from village elders, it is known that the formation of Turi Village comes from the word "*DituTuri*" meaning "Advised." According to ancestral stories, the initial formation of Turi Village occurred during the war between the Regent of Madiun, Renggo Jumeno, and Mataram. At that time, Regent Paduduhan (Rangga Keniten) was approached by one of the Mataram people to return to supporting Mataram because Regent Rangga Jumeno (Regent of Madiun) was considered to be in the wrong. Based on this history, this area became known as Turi Village until now, and Turi Village consists of 5 hamlets including Turi Hamlet, Joso Hamlet, Gondang Hamlet, Keniten Hamlet, Nglemi Hamlet

4.1.2. Vision and Mission

1) Vision

Vision is a general formulation regarding the desired condition at the end of the planning period. Furthermore, based on various development conditions faced by the Turi Village Government from 2014 to 2019, strategic solutions are needed to address them over the next five years. Therefore, the development of Turi Village from 2014 to 2019 is based on the vision foundation:

"Building a Turi Village community that is faithful, cultured, and productive towards a safe, peaceful, independent, prosperous life ready to embrace globalization"

The vision statement above contains the following values:

a. Faithful: making the Turi Village community religious, moral, and devoted to God Almighty.

b. Cultured: a condition of Turi Village community that upholds good character, customs, and mutual cooperation in social life.

c. Productive: it is hoped that the Turi Village community can develop potential both in terms of natural resources and human resources to improve welfare.

d. Safe and Peaceful: a condition of safe and peaceful life.

e. Independent: a condition capable of developing and advancing the village without depending on others.

f. Prosperous: a state or condition of society capable of fulfilling physical and spiritual needs.

2) Mission

Mission is a general formulation regarding the efforts to be implemented to realize the vision. Furthermore, to realize the vision as mentioned above, the mission of Turi Village development from 2014 to 2019 is:

a. Harmony and mutual cooperation among Turi Village communities is the capital for Turi Village development

b. Realizing and developing religious activities to increase faith and devotion to God Almighty

c. Realizing and encouraging harmony efforts between and within community members caused by differences in religion, beliefs, organizations, and others in an atmosphere of mutual respect and appreciation

d. Building and improving agricultural output through irrigation management, improvement of rice field roads/farming roads, fertilization, and good planting patterns

e. Organizing Turi Village Government that is compact and responsible in carrying out the people's mandate

f. Improving community services in an integrated and serious manner

g.   Advanced agriculture cannot be separated from the application of modern agricultural sciences

h.   Improvement of Infrastructure Facilities is the main key to prosperity

i.   Turi Village Development is comprehensive development both mentally and spiritually

j.   Development that prioritizes the economic sector with increased agricultural output

4.2. The Role of Local Wisdom and the Concept of *'Urf* in Islamic Law Implementation

Local wisdom plays a fundamental role in the process of Islamic acculturation in Indonesia. Local wisdom is a collection of ideas, values, and wisdom that develop in local communities, functioning as life guidelines passed down from generation to generation. The existence of strong local culture, such as in Bali, greatly influences distinctive Islamic identity that is more progressive, tolerant, and egalitarian.

In the context of Islamic law implementation, the role of local wisdom is legitimized through the concept of *'Urf* (custom or habit). *'Urf* is recognized as an important element in Islamic law that can be adopted selectively and proportionally. *'Urf* refers to practices or linguistic usage that become common among society for certain meanings. There are two types of *'urf* recognized in *fiqh*:

a.   *'Urf Shahih*: This is a custom that does not prohibit what is permitted or permit what is prohibited by sharia. This type of *'urf* is considered valid in legal processes and judicial decisions because it aligns with customs, human needs, and benefits.

b.   *'Urf Fasid*: Conversely, this is a custom that permits what is prohibited or prohibits what is permitted by sharia, such as usury practices or free mixing between men and women at parties. This type of *'urf* cannot become a source of law because it contradicts Islamic sharia.

The *fiqh* principle "*al-'adah muhakkamah*" (customary practices can become the basis of law) affirms that customs accepted by society have legal value. Many prominent Islamic legal scholars, including Imam Malik, Abu Hanifah, and Al-Shafi'i, incorporated local customs into their legal interpretations, even changing decisions based on differences in *'urf* across various regions.

The concept of *'urf* provides a flexible legal foundation for Islamic adaptation to local culture, enabling Islamic values to be implemented in harmony with the cultural diversity of the Nusantara. This also explains why Islam in Indonesia can address universal problems without losing local values, even complementing local culture.

The application of *'urf*, particularly *'urf shahih*, directly facilitates the harmonious integration of Islamic values into diverse local cultures. By providing a framework to validate customs that do not conflict with core Islamic principles, *'urf* functions as a crucial legal bridge that minimizes potential conflicts between religious doctrine and cultural practices. This prevents the need for wholesale cultural elimination, which would likely cause resistance and hinder Islamic spread. It also enables the development of distinctive and localized forms of Islamic practice, such as the more progressive, tolerant, and egalitarian Islam in Bali. The strong application of *'urf* in Indonesian Islamic jurisprudence has shaped the inclusive and pluralistic character of Indonesian Islam. This demonstrates that the inherent flexibility in Islamic law, when applied through principles like *'urf*, is a key factor in its global adaptability and ability to flourish in diverse cultural contexts, fostering social peace and cultural diversity.

4.3. Manifestations of Acculturation in Various Cultural Aspects (Arts, Traditions, Social Systems)

Acculturation between Islam and local culture in Indonesia has produced cultural products that reflect deep harmony. This process has given birth to new traditions that are still practiced by Indonesian society today, particularly in Java. The manifestations of this acculturation can be seen in various aspects of life:

1) Architectural Arts: One of the clearest examples is mosque architecture with tiered roofs adapted from the Hindu-Buddhist *'Meru'* concept. The Great Mosques of Demak, Cirebon, and Kudus are concrete examples of this style. The three-tiered roof, for instance, often symbolizes three stages of Muslim religiosity: *iman, Islam*, and *ihsan*.

2) Literary Arts: Early Islamic literature in Indonesia was a fusion of Hindu-Buddhist and Persian-Islamic literature. Examples include *Hikayat, babad, suluk,* and *primbon*, which integrated new narratives and values into familiar forms.

3) Calendar System: Sultan Agung of Mataram created a unique Javanese calendar by integrating lunar Hijri calendar calculations with the pre-existing Saka calendar.

4) Religious and Social Traditions: Many ceremonies and customs that existed before Islam's arrival were filled with Islamic values. *Tahlilan*, a practice of communal prayers for deceased family members, representing acculturation of pre-Islamic thanksgiving traditions with Islamic elements. *Maulidan*, celebration of Prophet Muhammad's birthday, often colored by local traditions. *Sekaten*, a traditional Javanese ceremony related to Maulid Nabi, using gamelan as a medium of Islamic propagation, showing a blend of Hindu, Javanese, and Islamic cultures. *Selamatan*, communal feasts held for various important occasions such as births, marriages, harvests, or deaths, filled with prayers and Islamic elements. *Nyadran*, a tradition of grave pilgrimage and communal meals in the month of Sha'ban, whose meaning has shifted from merely praying to God to forms of gratitude and social bonding, with Islamic adaptations. *Ruwatan*, a Javanese tradition to free individuals from threats or disasters, now filled with Islamic prayers. *Wayang*, a traditional performance art adapted by the Walisongo to spread Islamic teachings, incorporating Islamic themes into stories, such as the tale of *Jimat Kalimasada* symbolizing the two sentences of shahada. *Tepung Tawar* and *Upah-Upah*, traditional ceremonies in North Sumatra that have been infused with Islamic values. *Massorong*, local culture in Pekkabata, Pinrang, integrated with Islamic teachings, involving collective cooperation and food symbolism to express gratitude.

5) Social-Religious Consolidation: Marriage relationships between Muslim traders and local elites strengthened Islamic spread and formed Muslim communities, becoming the embryo of Muslim society.

6) Islamic Cultural Plurality: The diverse origins of Muslim traders from various regions (Arab, Gujarat, Persia) added variety to Nusantara Islamic cultural acculturation, making it more plural and rich.

7) Local Genius: The acculturation process gave birth to "local genius," the community's ability to absorb, select, and process foreign cultural influences to create unique new creations not found in their original cultures.

These various cultural forms show that acculturation is not an isolated phenomenon, but a pervasive force that has shaped almost every aspect of daily life for Indonesian Muslims. The volume and diversity of these acculturated practices show that for many Indonesian Muslims, "Islamic practice" often cannot be distinguished from "local cultural practice." Islamic values are not just applied to culture but embedded within it, making cultural expression itself a form of religious practice. This creates a deeply integrated identity where religious and cultural elements are seamlessly intertwined, often to the point where individuals may not consciously differentiate between them. This deep integration has major implications for social cohesion and identity. It means that efforts to preserve culture often implicitly strengthen Islamic values, and vice versa. This also explains the resilience of these traditions despite challenges from purification movements, because they are considered integral

to both cultural heritage and religious identity. This phenomenon contributes to the unique, resilient, and often tolerant form of Islam in Indonesia.

4.4. Cultural Impact on the Implementation of Islamic Values and Community Behavior

The dynamic interaction between culture and Islamic values in Indonesia has produced a series of significant impacts on community behavior, both positive and negative. Cultural acculturation has played a positive role in shaping Muslim community behavior in Indonesia by facilitating the peaceful and widespread acceptance of Islam through familiar forms that respected existing traditions. This fusion of religion and local culture has produced a diversity of new traditions, such as *tahlilan*, *selametan*, and *sekaten*, enriching Indonesia's cultural heritage and providing new avenues for communities to express their faith. At the same time, Islam has helped refine traditions deemed inconsistent with its teachings, such as modifying dress codes to align with Islamic values or eliminating elements of shirk from pre-Islamic rituals, following the example set by Prophet Muhammad SAW in Hajj practices. The habituation of religious values in daily life has also strengthened individual moral identity, as evidenced by a study at SMK Muhammadiyah 3 Yogyakarta, which showed a strong correlation between school-based Islamic culture and students' moral identity. Acculturated traditions have further promoted social solidarity, exemplified by practices like the *'Massorong'* culture in Pekkabata, Pinrang, and the *Nyadran* tradition, which foster cooperation, kinship, and harmonious relationships within communities. Moreover, acculturation preserves local wisdom relevant to modern contexts, reinforcing values such as deliberation and mutual cooperation within Islamic practices. Ultimately, the blending of Islamic and local cultural elements contributes to the formation of a distinct Indonesian Muslim identity, one that embraces both religious and national values while respecting societal plurality.

Culture plays a dual role as a catalyst for acceptance and moral support. Culture functions as a catalyst for initial acceptance and widespread adoption of Islam by making it relevant and non-threatening. Once accepted, culture then becomes a support for Islamic values, embedding them into daily practices and fostering collective behaviors like solidarity. This continuous cultural strengthening helps internalize values, leading to observable changes in individual and collective moral identity. The "improvement" of traditions shows a dynamic and self-corrective mechanism where cultural forms are refined over time to be more aligned with Islamic principles, showing ongoing interaction rather than a static state. This indicates that cultural engagement is not just a historical method but an ongoing necessity for Islam's vitality and relevance in society. This implies that a healthy and adaptive cultural landscape is essential for strong expression of Islamic values and maintenance of social harmony, as it provides concrete and communal ways for individuals to practice their beliefs. The positive feedback loop between cultural practices and moral identity highlights the importance of culturally resonant religious education and community engagement.

Although acculturation offers many benefits, it also brings challenges and potential negative impacts. One concern is syncretism, where the blending of conflicting elements can make it difficult to distinguish pure Islamic teachings from cultural adaptations. While acculturation generally fosters tolerance, accommodating local beliefs may blur the boundaries of clear religious guidance. Polarization and value conflicts may also arise, particularly when there is a lack of understanding of Indonesia's multicultural society. This can manifest as self-righteousness, prejudice, or stereotypes toward other groups and may contribute to Islamic radicalism. Tensions can emerge when more puritanical "high traditions" seek to reform or impose their interpretations on acculturated "low traditions." Modern cultural influences further complicate the picture, as secular and Westernized

lifestyles, values, and information flows often promote materialism, individualism, and permissive behaviors that conflict with Islamic principles, creating tension between modern culture and religion's transcendental aspects. Rapid social change may also lead to value and norm disorientation, resulting in behavioral shifts that encourage deviance, heightened consumerism, and rising individualism within society.

Cultural integration is a double-edged sword, where potential syncretism and extremism risks become concerns. The flexibility that enables positive acculturation also creates vulnerability to syncretism, where clear Islamic teaching boundaries can blur. This blurring can then become a flashpoint for "purification" movements that, if not managed with multicultural understanding, can lead to self-righteousness, prejudices, and stereotypes, ultimately triggering radicalism. The rapid influx of modern cultural values, often from the West, exacerbates this, as it introduces new forms of deviant behavior and individualism that challenge traditional Islamic norms, creating new layers of conflict. This implies that while cultural adaptation is essential for acceptance, it requires ongoing wisdom to avoid erosion of core religious principles. The tension between preserving cultural heritage and maintaining religious authenticity is a perpetual challenge. Furthermore, the emergence of radicalism can be seen as a reaction to perceived syncretism or erosion of Islamic values by modern culture, highlighting the importance of fostering nuanced understanding of cultural integration to prevent social polarization and extremism.

4.5. Influence of Islamic Culture on Individual Moral Identity (Educational Case Study)

Islamic culture, as part of habituation in applying religious values in daily life, has a measurable impact on individual moral identity. The main goal of this habituation is to instill Islamic religious values in the souls of its adherents, especially students, to form strong personalities and moral identities aligned with the spirit of community development.

A quantitative study conducted at SMK Muhammadiyah 3 Yogyakarta explicitly showed a positive and significant influence of Islamic culture on the moral identity of 10th-grade students. The research results indicate that the alternative hypothesis (Ha) is accepted at a 95% confidence level with significance values smaller than α 0.05. The magnitude of Islamic culture's influence on students' moral identity is 44.9% (R Square value), with a strong relationship level (R value of 0.670).

This finding confirms that environments that consistently internalize Islamic values through cultural practices can effectively shape strong personalities aligned with the spirit of community development. This shows that institutionalized Islamic culture can be a deliberate tool for moral formation. The school environment functions as a controlled cultural ecosystem where Islamic values are systematically embedded in daily routines and norms. This structured cultural exposure directly causes moral identity formation. The high R-square value indicates a strong causal relationship, showing that when Islamic values are consistently presented and practiced as part of an institution's daily "culture," they effectively shape individual behavior and moral compass. This is deliberate "cultural development" aimed at forming "established behavioral systems and strong community self-identity."

The implications of this finding are very significant for educational policy and community development. It suggests that fostering moral behavior and strong identity in pluralistic society can be effectively achieved not only through direct religious teaching, but also by cultivating "Islamic culture" in institutions and communities. This highlights the importance of creating environments where Islamic values are lived experiences, reinforcing the idea that culture is a powerful medium for transmitting and internalizing moral principles, especially for younger generations.

4.6. Dynamics of Social Change and Muslim Community Response to Modern Culture

Indonesian society, including Muslim communities, continuously faces waves of rapid social change, especially due to globalization, modernization, and digital culture development. This dynamic presents challenges and demands adaptive responses from Muslim communities.

4.6.1. Influence of Globalization, Modernization, and Digital Culture

Social change is defined as a form of transition that changes society's living order, marked by changes in culture, behavioral rules, social organization, and value systems. This process is dynamic and continuous. Impact of globalization has facilitated interaction between societies and given birth to new values, even from other parts of the world. Western countries, as main actors in globalization, actively market their values. Rapid information flows, lifestyles, cultural values, and control over science and technology (S&T) development are largely in Western hands. Meanwhile, modern cultural challenges to Islam are very significant. Modern culture is considered to cause substantial changes and threaten religious existence in religious communities. There are views stating that the need for religion shrinks along with modern cultural development, because S&T advancement is considered capable of fulfilling all human needs. Conversely, religion, which functions as guidance, appears less responsive to contemporary developments.

In the same time, negative impacts of rapid social change can cause value and norm disorientation, behavioral changes leading to deviant behavior, increasing consumerist culture, and rising individualism in society. This creates dialectical tension between materialistic/modern culture and religion's need to maintain its transcendental aspects. Digital Culture in Indonesia very quickly accepts technological changes, directly affecting social interaction patterns in society.

The accelerating pace of cultural challenges and the imperative for responsiveness in the Islamic context become very clear. Rapid technological development and globalization directly cause acceleration of cultural change. This acceleration, combined with the self-sufficiency perception offered by science and technology, creates a pressing environment for religious institutions and values. The "shrinking need for religion" is a direct consequence of the shift toward materialism and individualism, as society prioritizes instant gratification and personal autonomy over spiritual guidance and communal norms. This leads to "dialectical tension" where religion is forced to justify its relevance in a world increasingly shaped by secular and material concerns. This implies that successful adaptive strategies for historical Islamic entry and acculturation may need to be reevaluated or enhanced to address the speed and nature of modern cultural shifts. The challenge is no longer just about integrating with local customs, but about responding to a globalized, rapidly evolving, and often secular cultural landscape. The imperative for Islam is to demonstrate its continued relevance and provide concrete solutions to contemporary problems, requiring proactive and creative engagement with modern culture rather than passive acceptance or direct rejection.

4.6.2. Various Muslim Community Attitudes toward Modern Culture

In responding to modern cultural challenges, Muslim communities in Indonesia show various attitudes that can be categorized into relation formats and certain attitude groups. The relationship between religion and modern culture can take several forms. Indigenization, or *pribumisasi*, seeks to reconcile religion with local culture by interpreting religious teachings within local contexts, aiming to prevent domination by either side and find common ground without conflict. This approach reflects the tolerant spirit of the Walisongo, integrating Islamic values with Indonesian characteristics rather than solely Arab ones. Negotiation occurs when religious doctrines interact with existing societal cultures, leading to joint efforts to modify established traditions; in this process, one party may compromise on certain aspects to accommodate the other, resulting in selective traditional changes.

Conflict arises when religion and culture reject each other, with religion resisting modern cultural influences perceived as threatening its purity, while modern culture develops independently, disregarding religious considerations, and both continue to evolve separately.

Religious communities exhibit varying attitudes toward modern culture based on these relational formats. Some Muslims adopt a rejectionist stance, fearing that modern influences threaten religious purity and viewing new ideas as conspiracies against Islam and Muslim identity. Others fully accept modern culture, embracing innovations from the West and East unconditionally, praising new developments, and criticizing those who resist them as backward or conservative, believing that adoption ensures Islamic progress. The ideal approach, however, involves critical analysis before decision-making. In this view, Muslims neither hastily reject nor wholly accept modern culture; instead, they evaluate it thoughtfully, especially from an Islamic perspective. Modern culture is adapted to align with Islamic principles, recognizing beneficial elements while rejecting those that conflict with core religious values, maintaining a balanced and principled engagement with cultural change.

These attitudes can be classified into four main groups. The Traditionalist-Conservative group seeks to preserve the traditions established by previous scholars. The Radical-Puritan (Fundamentalist) group adheres closely to original authoritative Islamic sources, applying them to modern contexts while strongly opposing Westernization, emphasizing literal interpretation and doctrinal purification. The Reformist-Modernist group considers Islam highly relevant to all aspects of life and engages modern culture using religion as the guiding framework, interpreting teachings from the Qur'an and Sunnah to meet contemporary needs and advocating reform of traditional practices accordingly. The Secular-Liberal group prioritizes social reform through rational and logical approaches, relegating religious considerations to a secondary role, heavily influenced by Western ideologies.

The existence of these various responses shows dynamic internal dialogue within Indonesian Muslim communities regarding how to balance authenticity with contemporaneity. The "conflict" format and "radical-puritan" groups represent extreme ends of resistance to cultural integration, often reacting to perceived threats to purity. Conversely, "indigenization" and "reformist-modernist" approaches seek active and creative adaptation. The statement that these differences are "not critical to Islam's future" and are intended to be "mutually complementary" shows fundamental belief in Islam's adaptability and resilience, capable of accommodating various interpretations and practices. This diversity of responses is a sign of a healthy and complex religious landscape, not a weakness. It allows different segments of society to find their place within the broader Islamic framework, contributing to overall societal resilience.

5. Conclusion

In-depth analysis regarding cultural impact on the implementation of Islamic values on community behavior in Indonesia reveals a complex and dynamic landscape. Culture not only functions as background, but as an active force that shapes how Islamic values are manifested, practiced, and internalized in daily life.

Historically, peaceful acculturation processes, as pioneered by Walisongo and legitimized by the concept of 'urf in Islamic law, have become the foundation for widespread and deep acceptance of Islam in the Nusantara. This adaptive approach enabled universal Islamic values to resonate with local traditions, producing unique and diverse cultural-religious manifestations, from mosque architecture to various social rituals and performing arts. This integration has shaped strong Islamic identity while maintaining Indonesian identity, fostering social solidarity, and enriching the nation's cultural heritage.

Despite its very significant positive impacts, the acculturation process also brings challenges, such as potential syncretism that blurs pure teaching boundaries, as well as risks of polarization and value conflicts that can trigger radicalism if multicultural understanding is not fostered. In the era of globalization and digital culture, rapid social change presents new challenges, pushing Muslim communities to seek relevant and adaptive responses. Various attitudes emerge in responding to modernity, from total rejection to critical acceptance, reflecting ongoing internal dialogue within Indonesian Muslim communities.

Ultimately, this report concludes that culture is an essential medium for the vitality and relevance of Islamic values in community behavior. The success of implementing Islamic values greatly depends on the ability to interact constructively with local culture and respond wisely to modern cultural dynamics. Understanding this complexity is crucial for promoting social cohesion, preserving rich cultural heritage, and ensuring that Islamic values continue to guide and inspire community behavior amid changing times.

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