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Interaction Between Dakwah and Local Culture

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ABSTRACT

This study examines the interaction between da'wah and local culture as a dynamic process that influences the effectiveness of conveying Islamic teachings within society. Da'wah does not occur in a vacuum, but rather confronts values, traditions, and cultural characteristics that are deeply rooted in social life. Therefore, understanding local culture is key to formulating adaptive, persuasive, and humanistic da'wah strategies. The study's findings indicate that harmonizing Islamic values and local wisdom can foster broader acceptance, strengthen religious identity, and preserve community culture. However, challenges arise when local culture contains elements that conflict with Islamic principles, necessitating a wise and contextual da'wah approach. Overall, the interaction between da'wah and local culture plays a crucial role in shaping a da'wah approach that is more effective, inclusive, and relevant to the social and cultural developments of the community.

Keywords: Da'wah and Culture.

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INTRODUCTION

Da'wah is the process of conveying Islamic teachings with the aim of inviting people to live a life in accordance with the guidance of Allah SWT. However, da'wah activities never take place separately from the social, cultural, and environmental context in which they are carried out. The communities targeted by da'wah live within traditions, values, and customs that have been developed and passed down from generation to generation. Therefore, the success of da'wah is greatly influenced by a da'i's ability to understand, adapt, and harmonize religious messages with the surrounding local culture. The interaction between da'wah and local culture is a crucial aspect in developing an effective and sustainable da'wah strategy.

Throughout the history of the spread of Islam, the process of interaction with local cultures occurred naturally and wisely. Islam entered various regions of the world, including the Indonesian archipelago, not through forced teachings, but through a persuasive and adaptive approach. Scholars and missionaries used art, language, symbols, and local customs as means of conveying Islamic values. This approach created a harmonious relationship between Islamic law and local customs, ensuring that communities did not experience a loss of cultural identity when accepting new teachings. This acculturation gave rise to various forms of religious culture, such as music, dance, traditional ceremonies, and religious traditions, grounded in Islamic values while retaining local characteristics.

The interaction between da'wah and local culture also demonstrates the dynamic nature of Islam as a religion that brings blessings to all nature. Islamic teachings are able to adapt to various social environments without losing their essence. In Indonesia, for example, the spread of Islam by the Walisongo in Java demonstrates the continuity between da'wah methods and local culture. They understood that Javanese society possessed strong spiritual traditions, arts, and values, so da'wah was carried out in stages and utilized cultural media such as wayang (wayang), gamelan (gamelan), and traditional literature. This demonstrates that a cultural approach not only facilitates the acceptance of Islamic teachings but also maintains the continuity of positive local wisdom (Bungo, 2012).

However, the interaction between da'wah and local culture is not always smooth sailing. In some cases, cultural practices conflict with sharia principles, creating dilemmas for da'i. Some traditions contain elements of polytheism, superstition, or behavior inconsistent with Islamic values. On the other hand, some community groups view changes to traditions as a threat to their identity and ancestral heritage. This situation demands a wise, dialogical approach to da'wah, one that understands community psychology. Da'wah must be able to distinguish between cultures that can be preserved, those that need to be adapted, and those that must be abandoned because they conflict with religious teachings.

In the modern era, the challenges facing the interaction between da'wah and local culture are increasingly complex. Modernization, globalization, and technological developments have brought significant changes to people's lifestyles. Local traditions are beginning to be displaced by popular culture, which comes from outside without any value filters. At the same time, the emergence of social media and information technology has rapidly transformed the da'wah space. Da'i (preachers) are not only confronted with traditional local culture but also must understand the rapidly evolving digital culture. This phenomenon raises an important question: how can da'wah remain relevant without abandoning the local cultural roots that define a community's identity?

Furthermore, Indonesia's cultural diversity demands a flexible and contextual da'wah strategy. Communities in Java have different traditions than those in Sumatra, Kalimantan, Sulawesi, or Papua. This diversity is not an obstacle, but rather an opportunity for the development of more creative da'wah. Adapting da'wah to local cultures allows for a more accepting, intimate, and heartfelt atmosphere. This effort aligns with Islamic principles that respect diversity and encourage people to get to know each other, work together, and maintain social harmony (Basit, 2013).

.From the perspective of da'wah science, the interaction between da'wah and local culture is part of a humanistic da'wah communication approach. Effective da'wah involves not only conveying a message but also understanding the audience holistically. Local culture serves as a gateway to strengthening Islamic values in community life. When da'wah is conducted without cultural understanding, the message has the potential to be rejected, misunderstood, or even give rise to horizontal conflict. Conversely, da'wah that aligns with local culture will foster acceptance, emotional closeness, and a sense of belonging to Islamic teachings.

Therefore, studies regarding the interaction of da'wah and local culture are very important. This study not only provides an understanding of the dynamics of acceptance of Islam in society, but also provides a basis for developing current da'wah strategies. Through comprehensive understanding, preachers, religious institutions and academics can formulate a more contextual, adaptive and inclusive approach to da'wah. Thus, da'wah not only functions as a means of conveying religious teachings, but also as an effort to build social harmony and strengthen the nation's cultural identity.

Ultimately, the interaction between da'wah and local culture is a continuous dialogue that evolves over time. Da'wah requires culture as a medium, while culture requires religious values to remain relevant and meaningful. This complementary relationship is what allows Islam to develop peacefully and be accepted in various communities around the world. By understanding the importance of this interaction, we can see how da'wah can be a force that enriches local cultures and strengthens the character of communities without erasing the positive values of our ancestors' heritage.

MATERIALS AND METHODS

This article uses a descriptive qualitative literature study method. Data collection techniques include a literature review, including journals, articles, websites, and books related to the problem being studied. The analysis technique used in this study is to first group data from books according to the theme, then analyze the content and interpret it to draw conclusions.

RESULT AND DISCUSSION

Cultural Da'wah: The Relationship Between Islam and Local Culture

Islam is a universal religion. Its teachings are not intended for a single group of people, but for all humanity, and indeed for the entire universe, because Islam is a religion of mercy for all creation. Islam is a religion of da'wah, where every human being has an obligation to convey religious values to

others. Therefore, the current religious life of Muslims cannot be separated from the activity and process of da'wah.

Da'wah and Islam are inseparable, as Islam cannot grow and develop without da'wah. Therefore, Shihab stated that da'wah is an effort to implement Islamic teachings in personal, family, community, and national life, in order to build a community that will earn the pleasure of Allah SWT. Furthermore, da'wah is essentially a call to goodness or awareness, or an effort to change situations for the better and perfect, both within individuals and within society (Shihab, 1992).

Therefore, Islam, as a perfect religion and a religion of mercy for all the worlds, perfects human personality, elevates human dignity to a civilized, cultured, and faithful human being. Therefore, the Prophet Muhammad (peace be upon him) requested that every Muslim be able to continue the baton of his da'wah struggle in spreading the religion according to his abilities. Da'wah must be carried out to everyone and must follow a wise path through systematic teaching in accordance with the developments of the times. Amidst the rise of diversity, offers and demands constantly arise regarding the actualization of Islamic values and life. Such demands are the agenda of da'wah at the individual, family, community, and even national levels. Therefore, da'wah is a social process that must transform into a process of goodness.

As is known, the Prophet Muhammad successfully spread Islamic preaching throughout the world through various methods and strategies. Calling people from diverse cultural backgrounds to the belief in oneness of God is certainly a challenge for those who preach. However, the Prophet Muhammad was able and succeeded in introducing the teachings of Islam to his followers. Given the heterogeneity of the Muslim community in Indonesia, where the majority of the population is Muslim, the instilling of cultural values in religion is undoubtedly rooted in the Quran and Hadith. The Quran and Hadith are the primary sources of doctrine in the effort to instill cultural values.

Cultural da'wah as a series of conveying Islamic teachings implemented by the Prophet SAW is part of the history of the Prophet's da'wah to humanity where the Prophet faced very heavy challenges and was confronted by cultural society (Munawwar, 2011). Besides the Prophet Muhammad, other Prophets were present amidst situations and conditions of society which at that time were experiencing social conditions with a culture experiencing moral degradation. Like the Prophet Moses and the Prophet Aaron, for example, both were sent to preach to the people who at that time were experiencing servitude between humans and humans. The Prophet Lut was sent at a time when his people had forgotten their human nature, as well as other Prophets who in their da'wah were always faced with different problems of the people.

Besides the Prophet Muhammad, other prophets arose amidst social situations and conditions that at that time were experiencing a social and cultural decline of morals. For example, the Prophets Moses and Aaron were both sent to preach to a people who were experiencing a period of servitude between humans. The Prophet Lot was sent at a time when his people had forgotten their human nature, and so did the other prophets, whose preaching was always confronted with various problems faced by their communities.

Abdullah stated that, if we look back at history, when Islam arrived in Indonesia, Nusantara culture was already influenced by Hinduism and Buddhism, as well as traditional teachings and beliefs such as animism, dynamism, and so on. Meanwhile, in Java, Islam faced resistance from established Hindu and Buddhist values. In this process, Islam had to tame its targets and also tame itself (Abdullah, 1987). The clash and resistance with local cultures required Islam to have a place and the ability to absorb the culture of the local community. This ability of Islam to adapt to local cultures then facilitated its friendly entry into various levels of society.

The process of Islamization is fundamentally a process of acculturation. As is well known, Islam spread throughout the archipelago as a normative code, alongside aspects of art and culture. In this context, as rational beings, religious and rational humans deeply know and understand their own world. It is within this logical flow that humans, through their cultural behavior, continually strive for self-actualization. Therefore, with each cultural acculturation, humans shape, utilize, and transform things to best suit their needs (Ambary, 2001).

Differences in background, history, and traditions of religious people will inevitably give rise to distinct cultures. Because humans are cultural beings, in the process of da'wah, da'wah through a cultural

approach will naturally be more inclusive of its members. Therefore, the dissemination of religious messages must be in touch with the customs and cultural traditions of the community. From this, cultural da'wah with a cultural approach will emerge.

Cultural Preaching

The word "cultural" comes from the English word "culture," meaning politeness, culture, and maintenance. Another opinion suggests that "culture" comes from the Latin word "cultura," meaning to maintain, work on, cultivate (Sukayat, 2015). Cultural da'wah is a method of preaching using a cultural approach. Cultural da'wah is closely related to cultural Islam, as cultural da'wah emphasizes a cultural Islamic approach.

Cultural Islam, like cultural da'wah, plays a role in the Islamic mission on earth, as cultural Islam has a role not inherited from political Islam or structural Islam, which only pursue power (Sirodj, 1998).

Siradj further explained that, historically, the cultural vision of Muslims emerged during the Muawiyah era, spearheaded by Hasan Basri in 110 AH, with the establishment of a study forum that would later produce scholars from various disciplines, later continued by the Wali Songo, KH. Hasyim Asy'ari, KH. Ahmad Dahlan, and others.

According to Kuntowijoyo, as quoted by Amin, there were at least five cultural programs: 1) Restoring and Developing the Rational Tradition, 2) Egalitarian Tradition, 3) Cultured Tradition, 4) Scientific Tradition, and 5) Cosmopolitan Tradition. Siradj further explained that, historically, the cultural vision of Muslims emerged during the Muawiyah era, spearheaded by Hasan Basri in 110 AH, with the establishment of a study forum that would later produce scholars from various disciplines, later continued by the Wali Songo, KH. Hasyim Asy'ari, KH. Ahmad Dahlan, and so on (Sirodj, 1998).

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According to Sukayat, cultural da'wah has two types of cultural approaches: first, da'wah that is accommodating to cultural values but still prioritizes and does not eliminate the substantive aspects of religious values; and second, emphasizing the importance of understanding human culture as an object of da'wah (Sukayat, 2015).

Cultural da'wah is a gradual social change plan in accordance with empirical conditions that is directed towards the development of Islamic life in humans as the object of da'wah. According to Hidayat, cultural da'wah is an effort to direct people to the teachings of Islam that are exclusive and not rigid and have a high rationality so that they can be accepted by everyone. The focus is through the support of faith in human potential, so that the community can accept and fulfill all the teachings of Islam Kaafah gradually in accordance with the social, economic, cultural diversity, and potential possessed by each human being (Hidayat, 2004).

Hidayat further explained that cultural da'wah can be understood in two senses, namely broadly and specifically. Broadly, cultural da'wah is defined as da'wah activities that take into account the potential and tendencies of humans as cultured beings in order to produce an alternative culture characterized by Islamic values that are cultural and civilized. Specifically, cultural da'wah is da'wah activities that pay attention to and take into account the benefits of local customs and culture so that they do not conflict with Islamic teachings (Hidayat, 2004).

Every human being possesses unique characteristics or traits within their culture. Each possesses its own unique characteristics and is a source of pride. Islamic da'wah, nuanced and prioritizing the culture of each individual, serves as a medium for da'wah, embracing positive values while adhering to religious principles.

Religious understanding and experience are always influenced by several factors, such as individual characteristics, social environment, and the natural environment. Likewise, the emergence of Islamic schools of thought is also influenced by natural and geographical factors. Therefore, the religious practices of villagers, farmers, fishermen, agrarian communities, and industrial societies also differ. These differences must be understood by da'wah activists so that Islamic da'wah can adapt to the objective

human conditions they face. In cultural da'wah, da'wah activists must offer comprehensive and creative Islamic thought and application. The da'wah material delivered must also be tailored to the tendencies and needs of their da'wah targets (Bachtiar, 2013).

Bachtirar further explained that in the cultural da'wah movement, several things must be considered, namely: 1) The concept of culture that can be used as a lens in understanding religion. If religion is viewed using a religious lens, then religion will be treated as culture, namely as a guideline for the life of society that is believed to be true by the community. Religion can be seen and treated as sacred knowledge and beliefs and can be distinguished from sacred knowledge and beliefs that are characteristics of culture; 2) Through cultural da'wah, it is a da'wah approach that occurs a process of direct or indirect communication to the concrete conditions of society. The implementation of this da'wah is carried out through existing cultures in society by spreading Islamic teachings in the form of words, behavior and thoughts (Bachtiar, 2013).

Islamic da'wah is a process or effort to cultivate human civilization. Islamic da'wah can be implemented through education, such as eradicating ignorance. Da'wah activities can also promote community welfare through social awareness. Therefore, da'wah is also a process of development, both materially and spiritually, in a positive direction.

The advancement of society is the goal of da'wah, and da'wah through a cultural approach is one strategy to achieve this goal. This involves conveying Islamic teachings and implementing them in society, both in the educational field. The cultural approach to da'wah aims to ground Islamic teachings in society, enabling Muslims to understand and study religion as an expression of cultural and social beings (Ihsan, 2008).

According to Amin, cultural da'wah carried out by Muslim scholars has two functions: an upward function and a downward function. The upper-class function of cultural da'wah is one in which the da'wah articulates the aspirations of the people towards power, because the people are sometimes unable to express their own aspirations and because of the inability of parliament to fully articulate the aspirations of the people. This function differs from the structural da'wah pattern because it emphasizes channeling the aspirations of the lower classes to policymakers. This type of cultural da'wah still emphasizes its position outside of power, does not mean establishing an Islamic state and does not emphasize the Islamization of the state and government bureaucracy. This type of cultural da'wah also includes studying various societal tendencies that are changing towards a modern-industrial era as a strategic step in anticipating social change. It is feared that the process of industrialization and modernization will separate people from their families, communities, and religious institutions, causing them to lose direction and support. Therefore, this is where Islamic da'wah must be called upon and they require the attention of Islamic da'wah (Amin, 2009).

Meanwhile, the lower-level function of cultural da'wah is the implementation of da'wah in the form of translating high-level intellectual ideas for Muslims and the general public to bring about social transformation, by transforming these ideas into operational concepts that can be implemented by the community. The main thing in this process is the translation of religious sources as a way of life for humanity. This function of cultural da'wah has practical value and takes the main form of da'wah bil hal, namely da'wah that primarily emphasizes changing and improving the lives of the underprivileged. With this improvement, it is hoped that infidel behavior can be prevented (Amin, 2009).

Islam and Local Culture

Looking at the history of Islam in Indonesia, Islam entered and spread in Indonesia with little tension or conflict (Paisaun, 2010). Even though at that time, people already had their own beliefs, including animism, dynamism, and Hinduism-Buddhism, Islam emerged as a religion that was accepted by the community as a religion that brought peace.

According to Azra, early Javanese people were so obedient to their religious, economic, and political leaders that the spread of Islam proceeded smoothly without tension. This was because the spread of Islam was not only carried out by religious leaders but also by political and economic leaders. In fact, the Wali (Wali) were political and economic elites who were able to penetrate the cultural recesses of society at that time (Azra, 1982).

The spread of Islam through cultural channels led to the subtlety of Islamic preachers' initial delivery of religious teachings to a culturally heterogeneous society. The Wali Songo (Nahdlatul Ulama) did not bring Arab culture to their missionary work, but rather introduced Islamic teachings with a blend of Javanese culture, while maintaining the essence of the teachings. Islam's dialectic with culture ultimately formed a distinctive and unique variant of Islam. This variation does not mean that Islam is stripped of its purity, but rather that Islam is acculturated with local culture.

This local variant of Islam is referred to as cultural Islam, which continues to develop in various ways. Cultural Islam is a contemporary Islamic phenomenon that is distinctly different from Islam in the Middle East, Europe, and other regions. This is inseparable from the nation's heterogeneity and diversity, a distinction not found in other countries.

According to Dhoifer and Wahid, religion contains teachings that instill social values in its adherents, thus forming a cultural value system (Dhoifer, 1978). In this regard, religion makes a significant contribution to both the moral and social systems of society. Religious values serve as guidelines for human behavior, and thus, religious values are constructed by adherents into cultural values practiced in social life.

More explicitly, Geertz understands religion as a cultural system. Meanwhile, culture, in Geertz's view, is defined as a pattern of behavior consisting of a series of rules, plans, and instructions used by humans in acting (Geertz, 1981).

Religion and culture each have their own spheres of independence and possess their own symbols and values. Religion is a symbol that embodies the value of obedience to God. Culture has symbols so that humans can live within it. Religion requires a system of symbols; in other words, religion requires religious culture. However, it is important to distinguish between the two: religion is something final, universal, eternal, and absolute. Culture, on the other hand, is particular, relative, and temporary. Religion without culture will develop as a personal religion, but without culture, religion remains merely a collectivity that lacks a place (Kuntowijoyo, 2001).

Thus, the dialectic between religion and culture is inevitable. Religion provides color or spirit to culture, while culture enriches religion. The relationship between religion and local culture in the study of the anthropology of religion is believed to be that religion is an embodiment of the cultural system (Zuhdi, 2012). In this theory, Islam as a religion is considered an embodiment of the cultural system of a Muslim society.

Islam, as a major religion, culture, and civilization, has been present in Indonesia since its inception in the 7th century and continues to thrive to this day. Religion has contributed to the nation's cultural diversity. Islam exists not only as a noble tradition but also as a richly enriched plurality by Islamizing indigenous Islamic culture, which in turn gave rise to smaller traditions within Islam.

The preaching of Islam by Islamic missionaries in Indonesia has demonstrated a strong accommodation of local traditions. Therefore, Islam is not seen as a threatening religion, but rather as a religion that plays a vital role in cultural transformation. This demonstrates the character of Islam in Indonesia, capable of coexisting with local traditions and culture. This kind of preaching was continuously practiced by the Wali Songo.

From the perspective of da'wah (Islamic outreach), the relationship between religion and culture can be illustrated by the pattern of local culture providing guidance in every da'wah process, ensuring it proceeds wisely, judiciously, and effectively within the community. Meanwhile, the interplay between da'wah and local culture contributes to the preservation and value of local culture.

Regarding culture, Muslims recognize the principle *of "Al Muhafadlatul ala qadimish sholih wal akhdu biljadi dil ashlah,"* which means preserving good old cultural products and adopting better new ones. Islam applies its teachings in accordance with the principles of development and dynamics of local communities. In the application of law, three principles are recognized: *adamul haraj* (not making things difficult), *taqlihut-takalif* (lightening the burden), and atad rij (gradually) (Arifani, 2008).

Thus, da'wah and local culture, in their form, are synergistic and cohesive. The two are interrelated and mutually supportive. Local culture supports the success of da'wah, while da'wah supports the preservation of local culture.

Cultural da'wah is a da'wah activity that considers all forms of positive culture that are developing within society. Cultural da'wah has a normative basis, as verses from the Qur'an suggest that every da'wah

message conveyed must consider the positive customs, traditions, and traditions within a society. Therefore, cultural da'wah is one da'wah strategy for dealing with a culturally heterogeneous society.

This is because Islam truly demonstrates its ability to engage in dialogue with societal traditions, thus playing a crucial role in cultural transformation. The concept of culture brought by Islam necessitates a reciprocal relationship between profane humans and the sacred God, as well as a reciprocal relationship between humans and their fellow humans. This relationship forms a distinct culture. Therefore, those seeking to spread Islam must possess a thorough understanding of the culture of their target audience to avoid misunderstandings and misinterpretations of their target audience.

Local Culture as a Medium of Da'wah

In the process of spreading religion, society typically receives at least three forms of assessment. First, religion is fully accepted. Second, religion is partially accepted, tailored to the needs of an individual or group. Third, religion is rejected altogether. These three horizons of acceptance of religion also apply in Southeast Asia, including Indonesia. Fully accepted religion means that religion becomes something very dominant in human life. Because it is accepted wholeheartedly, religious values are not mixed between syncretistic traditions and substantive religious teachings. This differs from the concept of "partially accepted religion," in which there is a mixing in the implementation of life's rituals between religious teachings and prevailing local traditional customs. A more harsh attitude is shown by some members of society who reject religious teachings altogether because they prefer the local traditions that are deeply rooted in their lives..

In the lives of ethnic communities in Indonesia, these patterns of acceptance are clearly visible across various tribes. For example, in the Minangkabau community, three classes of acceptance groups were identified. This was especially true before Islam was officially accepted by the community. The first group was called the "purification group," or "religious purification group." They were conservative and very strict in upholding religious teachings. One proof of their firm stance was their non-compromising stance against behavior deemed contrary to Islamic sources, the Quran and the Sunnah. In Minangkabau society at that time, this group was represented by eight Hajj pilgrims, known as the "Tiger Eight." The second group remained more compromising, evident in their efforts to adapt Islamic teachings to the local language.

In other words, there is still room for dialogue and interaction between the substance of Islamic teachings and traditional customs. These compromising groups continue to actualize the issue of the "traditional" Minangkabau heritage to this day. A third group within Minangkabau society is one that completely rejects Islamic teachings. This group is one that has become deeply ingrained in its customs and local traditions. They remain closed to any possibility of religious intrusion. A similar trend is found in Chinese ethics. Some hold a conservative attitude toward their religious teachings. Because of this conservative attitude, they abandon their Chinese traditions. In other words, they "cleanse" all Chinese traditions and replace them with their own religious teachings. There are also those who can establish a dialogue between their Chinese traditions and religious teachings. It is evident that many of the inhabitants of Tanah Melayu Cina adhere to Christianity, Islam, Buddhism, and Hinduism. However, they do not abandon their Chinese traditions, as these traditional teachings have become deeply internalized within them. For them, this tradition has given them a sense of satisfaction and tied them to the history of their ancestors.

Thus, several things can be understood: first, the process of spreading religion, such as the spread of religions officially recognized by the government, has not been implemented holistically or perfectly. Second, religious teachings appear to be different and sometimes contradictory. Although some religious teachings are compatible with or adapted to the local traditions of the local community. Third, each ethnic group certainly has its own initial concept of teachings, religion, and beliefs. Of course, ethnic religions will not be the same as religions officially recognized and enforced by the government. Ethnic religions are the beliefs of local communities, and these beliefs provide a way of life for their adherents (Murniatmo, 2000). Society has mechanisms or institutions that control human behavior, such as traditions, customs, manners, and morality (Muhaimin et al., 2007). The pressures of Western culture on Indonesian culture, particularly indigenous elements, Hinduism, and Islam, have been quite significant. However, in everyday life, people are unwilling to abandon traditional cultural elements. They continue

to strive to integrate modern and traditional elements. The natural environment in which Indonesia lives is also diverse. Therefore, the highly diverse human and environmental factors clearly determine the diverse forms of culture. The diversity of Indonesian people, reflected in the ethnic groups, has certainly shaped the cultures of these tribes, each of which lives in a distinct geographical environment. These differences are further compounded by differences in historical backgrounds and economic systems. In short, it can be said that within this diversity, Indonesian ethnic groups have developed their culture, especially local cultures that remain embedded in Indonesia to the point of deviating from Islamic values (Prasetya, 2011).

A racial, ethnic, regional, economic, or social community that exhibits behavioral patterns that distinguish it from other subcultures within the surrounding culture or society. Examples of subcultures include West Java, Cirebon, and Parahyangan. Subcultures in the United States include immigrant groups from the East. Jews, the urban poor, nomadic people, and mafia groups (Ahmad, 2012).

Local culture adheres to a system based on belief in absolute truths, along with all the tools integrated within it, including worship practices, the roles of practitioners, and the objects necessary to realize the religion in question (Sedyawati, 2012).

In general, Islam in the archipelago developed through cultural approaches developed and implemented by religious scholars. At that time, available local assets were modified to become a means for spreading religious teachings. Under these conditions, religious teachings appeared highly adaptive to the aspirations and inspiration of their followers. This contrasts with the often radical and conflicting approaches of militarism, which clash with local wisdom (Gazalba, 1978).

One of the fundamental issues in cultural sociology is the position of groups or individuals holding leadership in society. In our review of "power and obedience," we demonstrated that most communities are structured hierarchically. Primarily, rational forms of power are recognized. This shift in the position of cultural elites typically results in changes (Syarifuddin, 2010).

Communication through media is one-way, so the communicator doesn't immediately know the recipient's response. The communicator doesn't know the recipient's response at the time of communication. Therefore, in conducting communication through media, the communicator must be more mature in planning and preparation to ensure the communication will be successful (Ilaihi, 2010).

With problems like these, values, norms, and customs are deeply ingrained in local communities, forming a deeply ingrained culture, a local tradition. It's difficult to eradicate such customs, especially those that contradict Islamic values, such as the mystical traditional art form Kuda Lumping, which features thrilling attractions such as eating glass, eating charcoal, and so on, performed by the Kuda Lumping dancers. Does Islam teach such things? The role of Islamic da'wah media is crucial, and it is the duty of a Da'i (preacher) to be able to justify and provide in-depth knowledge about true Islam. He explains that such traditions are not positive, as they undermine reason, while culture is rational. Therefore, these harmful traditions must be eliminated immediately. We must not allow our children and grandchildren to adopt and believe in these local traditions.

Preachers who want to enter a community steeped in local culture must be able to choose a combination of several media, depending on the goals to be achieved, the message to be conveyed, and the techniques used. It's impossible to definitively determine which of these various media is best, as each has its own advantages and disadvantages.

The development of mass communication encompasses the development of knowledge, hardware, and software. In terms of its nature, the message of da'wah can be grouped into two groups, enabling da'i to influence local culture. First, traditional media, which showcases various performing arts traditionally performed in public and is considered reasonable, primarily as a means of entertainment with a communicative nature. In relation to da'wah communication, traditional media, in the form of various Islamic performing arts traditionally performed in public, primarily as a means of entertainment, has a communicative nature and is easily used as an effective da'wah medium. In this regard, there are numerous da'wah media as traditional community performances in our country. Second, modern media, also termed "electronic" media, are media born from technology.

According to the perspective of socialist or communist groups, the path to achieving these ideals must be through the dismantling of the social structure, because the current structure is the root cause of poverty, decline, and injustice, especially in the economic and political sectors. On the other hand, the

capitalist or liberal group views that what must be overhauled is the culture of society, its socio-cultural insights, lazy attitudes, not being independent, orientation to the past, not respecting values, time, and so on, must be displaced from the life of society, because such culture is the main cause and source of backwardness, poverty, ignorance and so on, as is the case with people who still hold fast to local culture (Muhammad Thalhah Hasan. 2005).

According to Thomas Odea, a Western historian and cultural expert named Prof. H.A. Gibb, in his book "Wither Islam," Islam is more than just a way of worship, but a complete culture and civilization. Islam's advantage over other religions is that it provides a complete foundation for culture and civilization. Indeed, Islam is a natural religion for humans, a true religion that is pure, protected from error and unchanging. Therefore, it is clear that Islam provides a sufficient basis for humans to live a cultured life. Besides matters of the afterlife, worldly affairs also receive great attention. Similarly, what happens in local culture, Islam does not descend as it has done, but because it is far from Islamic values at the beginning, and they form an activity or activity that is then frequently carried out, thus creating a local culture that deviates from Islamic values. Therefore, the role of da'wah media is needed to straighten out this matter and lead the community to the right path and be blessed by Allah (Odea, 1995).

CONCLUSION

The interaction between da'wah and local culture demonstrates that the delivery of Islamic teachings cannot be separated from the social context and traditions prevailing within a society. Effective da'wah is one that understands the values, customs, and perspectives of the community, enabling Islamic messages to be more easily and harmoniously received. Through a cultural approach, da'wah serves not only as a means of conveying teachings but also as a process of dialogue between religious and cultural values. This is evident in the history of the spread of Islam in various regions, where cultural acculturation is key to the success of da'wah without losing local identity.

However, this interaction also presents challenges when local cultures contain elements inconsistent with Islamic principles. Therefore, wisdom is needed to accommodate harmonious cultures, adapt cultures that need to be addressed, and avoid cultural practices that conflict with the faith. In the modern era, the dynamics of global culture increasingly demand adaptive and contextual da'wah strategies to remain relevant. With the ability to accurately read local cultures, da'wah can be a force that strengthens morality, maintains local wisdom, and creates social harmony in community life.

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