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Strategies for Preserving Local Wisdom in Islam and Its Implementation in Indonesia

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Abstract

This study discusses Islamic strategies for preserving local wisdom and the implementation of these strategies in Indonesia with the type of literature research involving primary and secondary data. The approaches used are normative theological approaches, Islamic law, and anthropology. The data in this study was processed with qualitative descriptive techniques and content analysis. This paper explains that Islam has its strategy to preserve local wisdom. That is by taking a certain form of local wisdom as Islamic law, encouraging the implementation of local wisdom forms that contain good values, and giving a touch of Islam to various existing local wisdom. This strategy was also applied by Islamic scholars in Indonesia in dealing with a pluralistic Indonesian society full of various forms of wisdom that were firmly held by the community. The urgency of this paper is that it can provide an overview of the strategies applied by Islam to preserve local wisdom in Muslim communities, including in Indonesia. In addition, it can also be used as a guideline as a strategy to deal with various new customs and cultures that arise with the times, so that they are by Islamic teachings.

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Introduction

People's lives cannot be separated from the various rules that apply among them to become a benchmark for norms in daily association among these people. (Nur Arif Ibnu Hasan, et.al., 2023). This causes the occurrence of various kinds of customs and cultures that become the norm between one community and another. These norms are better known as local wisdom. This local wisdom is used as a reference for the community to be able to live a peaceful life in a community (Fitria Shalsa Rahmiani, et.al., 2020). So that each group or community must have its local wisdom before the influence of rules or norms from outside the community.

In this regard, Islam came into the midst of Arab society which already has various forms of customs that they consider as local wisdom and become the legacy of the next generation (Muhammad Satir, 2019). This is like the tradition of wars between tribes or tribes because of each other's fighting for springs and pastures to herd livestock or because of disputes over the election of leaders (Aris Muzhiat, 2019).

Islam which initially came to the midst of Makkah society with this situation made the Makkah people, especially the nobility, assume that the various rules brought by Islam will be able to change the system of customs that they consider as local wisdom that they have held so far (H.M.Nashran HK., et.al., 2023). On the other hand, Islam aims to correct bad customs in Arab society (Gusniardi Nasution, et.al., 2022).

Therefore, the early course of Islamic da'wah in Makkah or Medina, which was the target of da'wah in the early days of Islam, did not eliminate or erase the various local wisdom or culture that the community held. On the contrary, Islam strives wisely to respond to local wisdom or culture (Suparji, 2019). So in its development, local wisdom or culture is still maintained by Islam if it is by Islamic rules (Ali Ridho and Febri Priyoyudanto, 2024).

Indonesian society already had various kinds of local wisdom, culture, and religion before Islam came. So Islam must try to blend in with these things to get space in Indonesian society (Novi Andika Putri, 2019). Islamic da'wah with a local wisdom approach is very important to be applied in Indonesia so that Indonesian people will more easily accept Islam (Nirwan Wahyudi AR, et.al., 2023).

Indonesian society before the arrival of Islam was a very devout Hindu and Buddhist adherent. This causes some applications of Islamic teachings in Indonesia to still have Hindu and Buddhist influences in them (M. Ainul Yaqin, 2019). In addition, in Indonesia, there is also quite a lot of local wisdom derived from previous religions, including Buddhism (Heru Suherman Lim, 2019).

Based on this, according to the author, it is very important to examine the application of Islamic strategies in preserving local wisdom along the journey of Islamic da'wah, especially during the early days of Islam in Makkah and Medina, and analyze more deeply the implementation of these strategies in the spread of Islam in Indonesia. It aims to guide Muslims to deal with the development of various forms of local wisdom that occur along with the times. So that Muslims have guidelines to preserve various forms of local wisdom by filtering them by Islamic teachings.

Based on this, the author feels it is very important to study more intensively the various strategies used by Islam in dealing with local wisdom and preserving local wisdom through Islamic teachings in this paper. Therefore, this paper contains aspects of novelty by mapping Islamic strategies to preserve local wisdom and the implementation of these strategies in Indonesia.

Method

This paper is a research with the type of literature research and with primary and secondary sources taken from various library sources, such as books, books, journals, proceedings, and various other library sources. The approaches used in this paper are normative theological, Islamic

legal, and anthropological approaches. The data that the author has obtained as research material is finally analyzed with qualitative descriptive techniques and content analysis.

The steps taken in the qualitative descriptive technique begin with identifying and describing a problem, determining the limits of the problem to be studied, collecting data, and processing and analyzing data. (Zuchri Abdussamad, 2021). This step is finally equipped with content analysis techniques that begin with sorting data, grouping data, analyzing data more deeply, and determining the final result (Umrati Hengki Wijaya, 2020). This will make the resulting data more valid and the results of the research can be scientifically accounted for.

Results

Islam views local wisdom that contains good values should be preserved because it is in line with Islamic teachings. Islam has a strategy in efforts to preserve local wisdom. This can be seen in the early days of Islamic da'wah, especially in Makkah with a strong community holding various local wisdom that existed before Islam came. In this effort, Islam applies a strategy with three steps, namely making certain forms of local wisdom as Islamic sharia, encouraging the implementation of various forms of local wisdom through Islamic teachings through postulates from the Qur'an and hadith, and giving Islamic nuances to various forms of local wisdom that should be preserved according to Islamic teachings.

The implementation of this strategy is also carried out in Indonesia with the consideration that the Indonesian people also adhere to various local wisdom that is strongly maintained. Thus, Islamic efforts in preserving local wisdom in Indonesia are carried out by making certain forms of local wisdom in Indonesia part of Islamic sharia applicable, encouraging the implementation of various local wisdom in Indonesia by Islamic teachings, and giving Islamic nuances to various local wisdom in Indonesia that should be preserved according to Islamic teachings.

Discussion

Islamic Views on Local Wisdom

Local wisdom is a collection of values that prevail amid community life that are believed to be true by the community concerned. (Syarifuddin, 2021). Local wisdom develops and is passed on from generation to generation in a life in the community. This is usually inherited orally by word of mouth so that its existence will be maintained amid the life of the community concerned (Muhammad Japar, 2020).

Local wisdom is one of the references to maintain the stability of a community's life and become the identity of a particular community (Samsul Hidayat, 2021). Especially if the community is very fanatical about the traditions of their ancestors, then the existence of local wisdom will be sought for them to maintain (Adelbertus Beato Yulandi, 2023).

Related to local wisdom, Islam is a religion that is open to local wisdom and local culture contained in a community. However, Islam is also selective by sorting out various local cultures that are not by Islamic teachings (Eman Supriatna, 2019). Local wisdom contains universal human values that are agreed upon to be true. Unlike the local culture, Islam only accepts culture that is by Islamic teachings (M. Nur Fauzi, 2019).

Islam's acceptance of local wisdom is reflected in several verses of the Qur'an that command to involve local culture and customs of da'wah (Yan Yan Supriatman, 2023). It is as stated in QS Âli 'Imrân/3:110 which reads:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُ هُمُ الْفَاسِقُونَ

Translation:

You Muslims are the best people born for man, (because you) command us to do the accrued, prevent the unfortunate, and believe in Allah. If the People of the Book had faith, it would have been better for them. Among them some believers are wicked (Kementerian Agama RI, 2019).

Quraish Shihab interprets the verse that Muslims are commanded to send people to something *ma'rūf*. *Ma'rūf* in this case is everything that is considered good by a society where it preaches as long as it is in line with the teachings of Islam. In addition, it is also commanded to prevent something unfortunate that is contrary to the noble values of humanity and religion (M. Quraish Shihab, 2005). The word *ma'rūf* has the connotation of something either agreed upon by the public or the general public. The meaning of *ma'rūf* is certainly very close to local wisdom which is a rule that is considered by the community to have good values (Idlofi and Ahmad Rezy Meidina, 2023).

Islam, which is called the religion of rahmatan lil'ālamīn, certainly contains the teachings of compassion, peace, and the creation of a harmonious living environment between one human being and another. In addition, local wisdom also contains teachings of compassion and good morals for fellow humans (Valencia Tamara Wiediharto, et.al., 2020). Based on this explanation, of course, Islamic teachings are compatible, with local wisdom.

Islam's support for local wisdom is also stated in QS al-Naḥl/16:125 which reads:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Translation:

Call (people) to the way of your Lord in the way of wisdom and good teaching, and argue with them in a good way. Verily your Lord, it is he who knows better who is astray from his way and He is the one who knows better who is guided (Kementerian Agama RI, 2019).

This verse implies a meaning that the Qur'an commands Muslims to always maintain the value of wisdom or wisdom and good lessons in every Islamic da'wah. This contains teachings to always be gentle with others and adjust to the circumstances of someone or the environment that is the target of da'wah (Zubaeri, 2020). Therefore, the verse also indirectly commands Muslims to respect local wisdom that has integrated with society.

Another verse that indicates the importance of local wisdom is QS al-A'rāf/7:199 which reads:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Translation:

Be forgiving and tell people to do what is ma'ruf, and don't care about foolish people (Kementerian Agama RI, 2019).

Quraish Shihab interprets the verse by explaining that it deals with preserving local wisdom. The verse instructs Muslims to call people to goodness by involving 'urf, which is something that has been known and considered true by the local community better known as adat that is by common sense and does not contradict the teachings of Islam (M. Quraish Shihab, 2005).

Based on all this information, it can be seen that Islam is very concerned about the existence of local wisdom in a community. Islam commands its people to involve the values contained in local wisdom as a means to preach to the local community. So that they can accept Islam easily.

However, if Islam is faced with a culture of society that is considered contrary to Islamic teachings, then Islam will overhaul the culture or try to eliminate it. This is like the bad habits of the Jahiliyah Arabs when the beginning of Islam came, such as a fondness for war and so on (Abu Bakar, 2022).

Islam gives a high appreciation of local wisdom, including the positive culture created by ancestors in a society. This appreciation is realized by using the values of local wisdom as a means of da'wah (Tomi Hendra, et.al., 2023). This indicates that Islam highly values and strives to preserve local wisdom and various cultures that have positive values that are in line with Islamic teachings.

Islamic Strategy in Preserving Local Wisdom

In the early days of Islamic da'wah, Prophet Muhammad (peace be upon him) as the prophet carrying the religion of Islam, experienced various challenges in his da'wah journey. This is because there is a bad culture that has been attached to the Jahiliyah community, such as worshiping idols and drinking khamr (Annisa Rasyidah, 2020).

The Jahiliyah community has a tough character and is very firm in holding the culture of the ancestors (Mohammad Zaenal Arifin, 2022). This causes one of the opportunities for Islam to have space amid the Jahiliyah community, namely by preaching through local wisdom that they hold dear. If analyzed more deeply, there are several strategies used by Islam in preserving local wisdom, so that Islamic teachings can be integrated with local wisdom. Some of these strategies are:

1. Making Local Wisdom as Islamic Sharia

Islam adopts some local wisdom, both in the form of culture and community customs to be used as sharia which is finally implemented by all Muslims. This happened in the early days of the spread of Islam, especially during the spread of Islam in Makkah when facing the Jahiliyah community. Some of the local wisdom adopted by Islam to be used as sharia include:

a. Sharia Hajj

Arabs already had various religious ritual practices that were deeply rooted in them before Islam came. One of these rituals is the implementation of worship by visiting the Kaaba and worshiping around the Kaaba. The performance of worship interferes with shirk and rules that are contrary to Islam, such as the performance of tawaf naked (Abd. Halim, 2019). At first, the implementation of the worship was by the teachings of tawhid brought by Prophet Ibrahim (as). However, it gradually changed with a lot of shirk and things that violated the norms of the teachings of Prophet Ibrahim (as). (Brilly El-Rasheed, 2020).

The implementation of worship by visiting the Kaaba began with the call of Prophet Ibrahim (as). on Jabal Abi Qubais after he completed the construction of the Kaaba (Ahmad Fauzan, 2022). Arab society greatly venerates the Kaaba which is inseparable from the theological beliefs of the community which believes that the Kaaba is the "house" of Allah Almighty (Ali Muhammad Ash Shalabi, 2019).

Seeing that the worship has been accepted by the Arab community and has taken root in the life of the Arab community and was originally the teaching of the Prophet Ibrahim (as), Islam took the worship of Islamic sharia as the pilgrimage which is the fifth pillar of Islam. Of course, by changing the various rules of worship so that they are by Islamic teachings.

b. Stoning Law for Adulterers

Another example of local wisdom is stoning adulterers which was the custom of the Arabian Peninsula before Islam came. According to the rules of the Arabian peninsula, as in Hebrew society,

a person who betrays marriage by committing adultery is the appropriate punishment for the perpetrator. Islam recognizes this form of punishment and applies it as Islamic sharia by stoning married men and women who commit adultery (Jawwad Ali, 2019).

In subsequent developments, efforts to preserve local wisdom in Islam are manifested in jurisprudence, precisely there is one of the rules of jurisprudence which states that adat can be used as law as long as the custom does not contradict the postulates of the Qur'an and hadith (Dedy Syahputra, 2020). This rule provides opportunities for efforts to preserve local wisdom.

These examples show that Islam seeks to preserve various local wisdom that contains goodness when implemented, including local wisdom in the form of culture or customs. This effort is carried out by making local wisdom as Islamic sharia implemented by Muslims.

2. Encouraging the Implementation of Local Wisdom with Propositions

Local wisdom that has universal good values will be supported and encouraged by Islam. The manifestation of this can be seen in the existence of various postulates in Islam that encourage to implementation of local wisdom that existed before Islam came. This can be seen from several postulates about the implementation of local wisdom, including:

a. Alms

Alms is one of the local wisdom that has grown in Arab society before the arrival of Islam. They greatly glorify these alms deeds in various forms, such as providing food, drinks, and so on to help fellow tribes or fellow tribes within their scope (Muzakkir Walad, 2019). Islam strongly encourages its adherents to carry out alms activities. The encouragement for the implementation of alms activities is strengthened by several propositions, both from the Qur'an and the hadith of the Prophet Muhammad (Riky Soleman, et al., 2022). One of them is QS al-Baqarah/2:261 which reads:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ
وَسِيعٌ عَلِيمٌ

Translation:

The parable of the man who infuses his wealth in the way of Allah is like a seed that grows seven stalks, on each stalk, there are one hundred seeds. Allah multiplies for whom He wills, and Allah is All-Broad, All-Knowing (Kementerian Agama RI, 2019).

Hamka interprets the verse by explaining that one good alms planted will be multiplied seven hundred times. This verse means that the sacrifice of property intended for Allah in the form of alms will not harm the perpetrator, but will provide multiple benefits (Abdul Malik Karim Amrullah, n.d.).

Based on this explanation, it can be seen that Islam also seeks to preserve the local wisdom of alms by strengthening its implementation in the Qur'an. In addition, Islam also promises a double reward for someone who carries out alms activities, so that Muslims will be more encouraged to carry it out.

b. Glorifying Guests

Glorifying guests was seen as a very noble act in the Jahiliyah society before the advent of Islam. They will try to entertain these guests optimally, either by serving various dishes or so on (Siti Ruqaiyah, 2023). Islam strongly recommends glorifying guests, even the treatment of Muslims towards guests is used as a benchmark to see the quality of one's faith (Alya Fadhillah Hidayat, et.al., 2022). This is reinforced by the hadith of the Prophet Muhammad (peace be upon him) which reads (Al-Bukhari, 2002):

In addition, Islam also promises a double reward for someone who carries out alms activities, so that Muslims will be more encouraged to carry it out.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

Means:

The Prophet Muhammad (peace be upon him) said, "Whoever believes in Allah and the last day should glorify his guest.

The above hadith is an exhortation to try to glorify guests in the teachings of Islam. This can be evidence that Islam seeks to preserve local wisdom that contains high good values. The preservation effort is strengthened by the existence of a hadith about glorifying guests that is closely related to the quality of one's faith.

3. Giving Islamic Nuances to Local Wisdom

Islam seeks to give Islamic nuances to local wisdom in the form of traditions or customs that are considered good, but some parts are not by Islam. It aims to preserve the local wisdom with content that does not contradict Islam. Examples of these include:

a. Akikah

Akikah is a tradition that was quite famous in the midst of Arab society before the arrival of Islam and is considered a noble religious ritual and it is believed that the ritual will give blessings to the child born or to the child's parents. Akikah in the Jahiliyah community before the advent of Islam was done by slaughtering goats after the birth of sons in their families and smearing the goat's blood on the heads of the babies concerned (Yulianti Buruji dan Moh. Imron Rosidi, 2023).

This effect finally changed when Islam came into the midst of the Arab Jahiliyah community. The part of Makkah practice that is not by Islamic teachings was eventually overhauled by Islam by incorporating Islamic values into the Makkah tradition. This can be seen in the implementation of akikah in Islam by slaughtering goats for male and female babies previously in Jahiliyah society only male babies held the Makkah tradition. It aims to worship Allah Almighty (Hamiruddin, et.al., 2022). In addition, the practice of goat blood applied to the head of a baby boy was also changed by Islam by cutting off part of the baby's hair and smearing it with perfumed oils, such as ja'faron oil (Hamiruddin, et.al., 2022).

Based on this information, it can be seen that Islam seeks to preserve the tradition of Makkah that had been carried out by the Jahiliyah Arab community before the arrival of Islam. That is by eliminating parts of the practice of Makkah that are not in line with Islam and changing them with practices that are by Islamic teachings.

b. Inheritance

In the time of Jahiliyah, the wealth of the family lay in the power of the powerful and powerful male members of the family in the family. This caused the tradition of inheritance distribution during the Jahiliyah period to adopt a patrilineal system. This leaves immature children and women without inheritance, even though they are the real heirs of the family. So in matters of inheritance, immature children and women are not taken into account at all (Ali Wahdi, 2019).

Islam overhauled the system of inheritance distribution by providing Islamic values in the form of justice for all heirs. So Islam provides rules of inheritance by giving shares to all heirs in the family, both men, children, and women with a predetermined share size that is considered by Islam to have fulfilled the element of justice. This shows that Islam seeks to preserve local wisdom in the form of traditions of inheritance distribution.

Implementation of Islamic Strategy in Preserving Local Wisdom in Indonesia

Indonesia is a country with various ethnic populations that are different from each other (Fitri Lintang Sari and Fatma Ulfatun Najicha, 2022). The beliefs or religions adopted by the Indonesian population also varied since before Islam, such as animist beliefs and dynamism, as well as religions, such as Hinduism and Buddhism (Rina Setyaningsih, 2020). So that makes Indonesia have a variety of local wisdom.

In the initial process of spreading Islam in Indonesia, Islam was faced with various local wisdoms, both in the form of traditions, customs, and so on that had been adopted by the Indonesian population before Islam came. This caused Islamic preachers in Indonesia at that time to adapt to these various local wisdom (Afriyani Pongpindan, 2019).

Islamic scholars in Indonesia in the early days of Islamic da'wah, saw that various forms of local wisdom were one of the gateways that could be entered to carry out Islamic da'wah. These scholars use various local wisdom in Indonesia as vehicles for the spread of Islam (Tomi Hendra, et al., 2023). This certainly makes them strive to preserve various local wisdom that already exists.

Indonesian people who have held various local wisdom firmly are almost the same as the situation of the Arab Jahiliyah community at the beginning of Islam which also holds strong various local wisdom that has existed before. Therefore, the strategy of preserving local wisdom in the Jahiliyah Arab community applied by Islam at that time was also applied by Islamic scholars to preserve local wisdom in Indonesia. So in this section, the author will explain the implementation of the strategy to preserve local wisdom in Indonesia with its various applications.

1. Making Local Wisdom in Indonesia Part of Islamic Law in Indonesia

Islam in Indonesia strives to accommodate various local wisdom that has good and noble values in Indonesia to maintain its existence. One of the steps to maintain this is to make it part of Islamic law that specifically applies in Indonesia. As concrete evidence of this, among others, as follows:

a. Gono-Gini's Treasure

The division of gono-gini property or joint property after divorce is a tradition that has developed in Indonesia. In Javanese society, the implementation of this tradition is carried out when there is a divorce or the death of the husband. Half of the dead husband's property was distributed to his surviving wife. Then the rest of the property is distributed to the children and heirs of the dead husband (Edi AH Iyubenu, 2020).

In the tradition of the distribution of property, there is an element of goodness related to the economic security of the life of the wife who is left dead by her husband. Indonesian scholars view the implementation of the tradition because it contains elements of kindness for wives who are left dead by their husbands, so they do not prohibit the implementation of the tradition (Edi AH Iyubenu, 2020).

The division of gono-gini property was finally included in the Compilation of Islamic Law in Indonesia as one of the inheritance law regulations in force in Indonesia. This is contained in Article 96 and Article 97 of the Compilation of Islamic Law (Hamda Sulfinadia, 2020). This proves that one of the efforts to preserve local wisdom in Indonesia carried out by Islam is by making certain local wisdom part of Islamic law in force in Indonesia.

b. Mandatory Wills

The concept of compulsory wills in Indonesia begins with the tradition of adopting adopted children in several regions in Indonesia, after which the adopted child is considered his child and given a share of the inheritance. This generally occurs in areas that use bilateral kinship systems, such as in Java, Sulawesi, and Kalimantan (Achmad Jarchosi, 2020).

The tradition of compulsory wills was finally made as one part of the rules for the distribution of inheritance in Islam in force in Indonesia by including it in the Compilation of Islamic Law. This is precisely contained in Article 209 paragraphs 1 and 2 in the Compilation of Islamic Law. The article states that adopted children get the property left by their adoptive parents who have died with a maximum share of one-third of the property left by the adoptive parents (Abdul Ghafur Anshari, 2022).

This explanation is proof that one of Islam's efforts in preserving local wisdom in Indonesia is with mandatory will rules. This rule, which was previously a local wisdom found in Indonesia, with various considerations about the existence of a great element of goodness in this matter, was finally made part of the law of inheritance distribution in Islam that applies in Indonesia.

2. Encouraging the Implementation of Local Wisdom in Indonesia

The success of Islamic da'wah in Indonesia cannot be separated from the role of scholars in Indonesia who strive to adapt to various local wisdom that has existed in Indonesia before (Nirwan Wahyudi AR, 2023). So the implementation of local wisdom that contains elements of goodness will always be encouraged by the implementation of scholars in Indonesia.

For example, there is encouragement from the Muhammadiyah Organization which seeks to preserve dance culture and the use of Minangkabau headscarves for students who attend educational institutions under the auspices of the Muhammadiyah organization (Salsabila Difany, et.al., 2021). In addition, the role of Islam in encouraging the implementation of local wisdom in Indonesia is still much more and penetrates various sectors of local wisdom that have good values. Examples in this case include:

a. Gotong Royong Tradition

Gotong royong is a tradition that has a high value in community life in Indonesia. This can be seen by generally people in Indonesia adhering to the tradition of gotong royong in certain activities, especially in people who live in villages, such as repairing houses, making water channels, and so on (Teresia Noiman Derung, 2019).

Elements of mutual help between each other. This Islam also encourages the implementation of these traditions, both in Islamic religious affairs and in social affairs. For example, the implementation of gotong royong carried out by Muslims in Java is the existence of gotong royong in weddings, the birth of babies, and building mosques (Ahmad Sodikin dan Muhammad Nasrul Haqqi, 2022). This proves that Islam also strives to preserve local wisdom in Indonesia, one of which is by promoting the tradition of gotong royong.

b. Deliberation Tradition

Deliberation is one of the deep-rooted traditions and has become a characteristic of the Indonesian nation. This tradition of deliberation contributes to maintaining stability and peace in Indonesia by seeing that the country consists of various tribes and ethnicities which certainly have different thoughts. Thus deliberation becomes the right way to unify their perceptions (Ahmad Kamil Rizani dan Ahmad Dakhoir, 2020).

Islam also strongly supports the tradition of deliberation. This is because deliberation is one of the elements of good values found in Islam. The encouragement of the implementation of deliberations carried out by Muslims in Indonesia includes consensus deliberation in resolving various disputes that occur amid Muslim life, for example in resolving waqf land disputes (Mohammad Samsul Arifin, 2020). In addition, Islam also incorporates this deliberative tradition into one part of the rules for the distribution of inheritance in the Compilation of Islamic Law in Article 183 applicable in Indonesia (Muhammad Luhfan Adilin and Kasfani Safrul Murafid, 2021).

This proves that Islam seeks to preserve the local wisdom of deliberation in Indonesian society. This is done by prioritizing deliberation in various matters, especially when facing a dispute, either about religious affairs such as endowments, or social affairs such as inheritance.

3. Giving Islamic Nuances to Local Wisdom in Indonesia

Local wisdom in Indonesia in the form of tradition, is much influenced by the teachings of animism and dynamism adopted by the Indonesian population before the arrival of Islam. So there are quite a lot of traditions in various regions in Indonesia that contain these elements. Islam strives to maintain the preservation of these traditions by giving Islamic nuances to the implementation of these traditions (Widi Hidayati, et.al., 2021). Examples of these applications include:

a. Selamatan Tradition

The tradition of Selamat is a tradition carried out by the people of Indonesia as a means that they believe can maintain their safety. The tradition was originally carried out by giving food offerings in the form of offerings and certain rituals containing shirk aimed at the spirits believed to rule them (Emi Fahrudi and Juharotina Alfadhilah, 2022).

One of Islam's steps in preserving the selamatan tradition is to include Islamic nuances in the series of selamatan traditions. So that the entire procession of salvation does not contradict the teachings of Islam. One example is the Islamic modification of the Rasulan tradition carried out by the Gunung Kidul community which initially held food offerings and dances offered to the spirits believed to rule them. The modification is carried out by providing Islamic nuances by changing the purpose of food offerings for alms to Allah SWT. and the inclusion of Islamic prayers in the series of salvation (Heri Kuswanto, et.al., 2021). This proves that Islam also seeks to preserve local wisdom in the form of tradition in Indonesia by incorporating Islamic nuances into the tradition.

b. Tradition of Inheritance Distribution

The distribution of inheritance to Indonesian society before the arrival of Islam was carried out by the customary rules adopted and agreed upon by the community. For example, such as the division of inheritance based on Javanese customs before the arrival of Islam, namely the rule of transferring property from parents to their children when the parents were still alive as a form of inheritance, and sons and daughters generally get the same share of the inheritance (Agus Wantaka, et.al., 2019).

This heritage tradition was preserved by Islam when Islam entered Indonesia. However, by including elements of inheritance distribution by Islamic religious regulations that contain more principles of justice for all heirs (Hisyam Ahyani, et.al., 2023). Efforts to preserve this heritage tradition are also realized by the existence of inheritance rules as outlined in the Compilation of Islamic Law as a guideline for Islamic inheritance rules in Indonesia.

Conclusion

The strategy carried out by Islam in accommodating various local wisdom adopted by the local community before the arrival of Islam is effective as an effort to preserve local wisdom that does not conflict with Islamic teachings. People who are already strong in maintaining various local wisdom can accept Islamic teachings with open arms thanks to the strategies used by Islam in da'wah by contributing to preserving local wisdom. Similarly, in Indonesia, Islamic efforts to preserve local wisdom with various strategies can maintain the existence of local wisdom without violating the rules of Islamic teachings.

The implementation of this strategy is very important to always be maintained to face various new local wisdom that arises along with the times and technology. So that Muslims have a filter to

filter various forms of new customs or cultures that appear amid their lives so as not to contradict the teachings of Islam.

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