A Model for Acculturation Dialogue Between Religion, Local Wisdom, and Power: A Strategy to Minimize Violent Behavior in the Name of Religion in Indonesia

宗教，地方智慧和权力之间的交流对话模型：以印度尼西亚名义减少暴力行为的策略

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Abstract

This research aims to create a model for acculturation dialogue between representatives of religion, local wisdom, and power. The study uses a socially defined paradigm as an approach to cultural acculturation and adopts the theory of institutional development acculturation of Islam (*almuhaafadhatu ala al-qadiimi al-shaalih wa al-akhdu bi al-jadiidi al-ashlah*). This research found five models for acculturation dialogue between religion, local wisdom and power, namely, 1) *taggayyur* /deculturating /changing, 2) *takammul* /additive/ perfecting, 3) *tahammul* /considerate /tolerant, 4) *tasallum* /inclusive /receptive, and 5) *tamsarrub* /institutive /absorbing. The first acculturation model tends to reject the other cultures. The second model tends to be open and cross-sectoral in its approach. The third model is tolerant and accepting of all. The fourth model tends to be open and objective in recognizing truth and goodness from outside of itself, an acculturation model that has the potential to create peace and harmony. The fifth model seeks to absorb universal values so that together cultures are institutionalized into a new cultural unity.

Keywords: Acculturation, Dialogue Model, Islam, Religion, Radicalism

摘要 这项研究旨在为宗教，当地智慧和权力的代表之间的文化对话创建一个模型。该研究使用一种社会定义的范式作为文化适应的方法，并采用伊斯兰教的制度发展理论（almuhaafadhatu ala al-qadiimi al-shaalih wa al-akhdu bi al-jadiidi al-ashlah）。这项研究发现了五个在宗教

，当地智慧和权力之间进行文化对话的模型，分别是：1）塔加约尔/去文化化/改变，2）塔卡木尔/添加剂/完善，3）塔哈穆尔/体贴/宽容，4）塔萨卢姆/包容/接受， 5）坦沙罗布/本构/吸收。第一个适应模型倾向于拒绝其他文化。第二种方法倾向于开放和跨部门的方法。第三种模式是宽容并接受所有人。第四种模式倾向于开放性和客观性，可以从自身外部识别真相和善良，这是一种具有创造和平与和谐潜力的适应性模型。第五种模式试图吸收普遍价值，以便将各种文化共同制度化为新的文化统一体。

关键词: 适应，对话模型，伊斯兰教，宗教，激进主义

I. INTRODUCTION

The discussion of the religious phenomenon of global radicalism has attracted the interest of religious experts, generating a range of critical, philosophical, and academic ideas, both theoretical and empirical. According to Juergensmeyer [1], the world's major religions have the potential to nurture the seeds of radicalism. However, Armstrong [2] has a different view: the practice of violence, with cruelty and terrible human tragedies, is not caused by religion alone, but is also the result of racism, ethnicism, ethnocentrism, politics, power, communism, colonialism, and capitalism. However, Juergensmeyer emphasizes the tendency toward violent religious practices in the world's major religions because they are triggered by entrenched attitudes of theological fanaticism.

Another perspective holds that the Islamic fundamentalist movement was not solely caused by religious phenomena, but also by political interests, namely the establishment of the Islamic state [3]. [4] suggests that the slow movement of the ultra-conservatist Salafi movement toward Salafi progressivism was due to practical political interests. In other words, the purity of dogmatic theological argument can fade to a certain extent when it clashes with practical interests, both political and economic.

II. LITERATURE REVIEW

A. Various Perspectives on Acculturation

The term acculturation has various meanings according to scholars of anthropology. They all agree that acculturation is a social process that arises when a group of people with one culture are confronted with foreign cultural elements: these can be accepted and processed into one's own culture without causing loss of identity of the original culture [5].

Sam and Berry [6] include in the concept of acculturation all the changes that arise due to "contact" between individuals and groups from different cultural backgrounds. Acculturation is thus "those phenomena created when groups of individuals with different cultures come into continuous first-hand contact, with subsequent changes in original culture patterns of either or both groups". The International Organization for Migration has defined acculturation as "the progressive adoption of foreign cultural elements (ideas, words, values, norms, behavior and institutions) by certain people, groups or classes [6].

In 1880, J. W. Powel introduced and used the word acculturation, as reported by the US Bureau of American Ethnography [22], and defined acculturation as involving psychological changes caused by imitation of cultural differences. Acculturation is also interpreted as a form of assimilation into a culture, or the influence of one culture on another culture, which occurs when members of two cultures have a long relationship [7].

Classical anthropology [6] defines acculturation as a phenomenon produced by two different cultural groups through direct contact, which includes the original cultural patterns of one or both groups. Acculturation is also interpreted as a process that occurs through the mixing of two or more cultures, which meet and influence each other [8].

The concept of acculturation was used by broadcasters who broadcast the ideas of Islam to the Indonesian archipelago. The success of Islamization in the archipelago was due to acculturation where Islam, the newcomer, was able to adopt cultural symbols that harmonized with those of the local community, which in turn, recognized Islam. This ability reflects characteristics that Islam has possessed from the beginning, enabling it to be pluralistic [9].

There are four factors influencing the acculturation process: 1) the state of the recipient community before the acculturation process begins, 2) individuals who carry elements of a foreign culture, 3) channels used by representatives of the foreign culture to enter another culture, and 4) the reactions of

individuals as they are affected by the foreign culture [8].

B. A Model for Acculturation Dialogue between a Religion and a Local Culture

Acculturation and the theoretical view of acculturation as described above is not new in Islamic institutional development. The historical record of the spread of Islam shows that acculturation theory is very familiar to Islamic leaders, and that the values of acculturation theory are identical to the values of Islamic institutional development. Acculturation theory thus became the basic concept that inspired the formation and development of Islamic civilization in the Indonesian archipelago.

This cultural approach can serve as a bridge to unite naturally extremist theological claims that lead to religious violence. Therefore, local wisdom in each social setting must be understood as a social basis with the potential to resolve various issues, including those related to religious comprehension and unfinished religious flow, necessitating the optimization of local wisdom function as an alternative solution.

The relationship between the two can be gleaned from the study of Islam and customs titled "Islam and Custom: an Overview of Cultural and Religious Acculturation in Buginese Communities" conducted by brother Ismail Suardi Wekke [10], in which the author illustrates the existence of a compromise between religion and local culture. According to Wekke [10], there is a very strong synergy and interaction between constancy in adat and religious observance. This pattern can be used as a strategy to build spiritual values in the Bugis community without having to wear symbols or instruments of intimacy [10]. Therefore, Islam in Buginese tradition can be interpreted, understood, and internalized into values of local wisdom as the identity of Bugis community [10].

In his article titled "Nusantara Islam and Acculturation of Religion-Culture" published in Detik News in 2018, Syahirul Alim [11] argued that basic character of a religion essentially functions as social cohesiveness / social glue. This is very reasonable considering that all religions teach universal human values. Thus, as argued by Syahirul Alim [11], the acculturation and modification of local traditions can be something that comes from Lord's command.

The construction of new religions in an emerging society cannot ignore the local cultural and traditional values. Therefore, religion must follow and even adjust to the tendencies of traditions, as it is a reflection of society itself, and is inherited from a tradition and not vice versa [11].

Islam as a religion brought by prophet Muhammad SAW was initially considered as something new. At the time, Muhammad filled the days of his life by surviving in spaces of silence that were devoid of hustle and bustle of society. Muhammad's life was always inspired by the religious traditions of his ancestors, namely the religion of Prophet Ismail and Ibrahim, known as the Hanah Millah. All religious heritage from Ibrahim, as well as pilgrimage to Baitullah, circumcision, and fasting, are always guarded and perpetuated by Muhammad SAW to be carried out by his family [11]. This illustrates that Muhammad's religious practices also tended to radicalize the religious behavior of his ancestors. This indicates the practice of religious-cultural acculturation.

All religions are constructed by theocentric (deductive) reasoning which is normative, and anthropocentric reasoning (inductive) which is empirical, as it is born from social and cultural initiation of society. Therefore, the spirit of religious teachings is always effective for human society, because religion is a representation of universal humanitarian purpose formulated in the cultural frame of society.

The acculturation of religion and power (political and economic power) always presents two possibilities of religious social expression, namely hard and soft social expression. Many experts are of view that religious violence arises because of political power. The political elite have an interest in the development of a society. They therefore try to design their public profile to be communicative, adaptive, and collaborative, including ways of comprehending and appreciating religion; with the result that they have tended to be open in adjusting to the will of people.

The religious fundamentalist movement has faded and moved towards attitudes of accommodation because they have entered the political sphere in society. The reality of the relationship between religion and economic power therefore needs to be identified: Both require market attention. A bad image and the inability to accommodate to the community means that their business will not get a positive public response. Religious practitioners who have made a profession of both practical politics and business are very friendly, open, humanistic, and accommodating, even though, in doing so, they are departing from the traditional model of radical religious ideology [4].

The practice of acculturation in Indonesian society illustrates the compromises and negotiations built into the acculturation, based on valuing the benefits of both cultural entities. Acculturation now exists as a friendly and peaceful social process, which conducts harmonious cultural encounters. In other words, acculturation shows the presence of cultural modification without eliminating the native culture. The terminology of Islamic institutional development, known as *al-muhaafadhotu ala al-qadiimi al-shaalih wa al-akhdu bi al-jadidi al-ashlah*, maintains that old works are still good, suitable, and relevant to the times, while at the same time presenting new works that are better, more suitable, and more relevant to the demands of the times and society. Cultural expressions (moderate), *tasamuh (*tolerance), and *ta'addul* (balance) between old and new cultures make the development of institutional values in Islam dynamic and progressive.

The social action built by uniting perceptions of old good things (*al-qadimi al-shalih*) involves the community emotionally and rationally in responding to new perceptions better (*al-akhdu bi al-jadidi al-ashlah*). This theory continues to survive and has eternity widely held and becomes a guideline (pattern for behavior) for further development of Islamic institutions. This theory is not only implemented by people from the elite who have the Fiqh scientific backgrounds. Even social scientists take this theory terminology as one of the analysis units in their social science studies.

III. DISCUSSION

A. Sociological-Empirical Perspectives of Religious Elites in Implementing the Acculturation Dialogue Model: Theology, Local Wisdom and Power

This research found 5 typologies of acculturation dialogue model of theology, local wisdom, and power, both in political and economic power. They are They are 1) *taggayyur* / deculturative / changing, 2) *takammul* / additive / perfecting, 3) *tahammul* / considerative / tolerance, 4) *tasallum* / inclusive / receiving and 5) *tamsarrub* / institutive / absorbing.

Each acculturation dialogue model has its weaknesses and strengths. The weaknesses are obstacles and the collapse of communication characterized by conflict and violence. The strengths are the facts about harmony, peace, and love.

The first acculturation model is deculturative / *taghayyur* / change. The asymmetrical acculturation model is not balanced, always views other entities as wrong, not ideal, not original, and deviate. The truth is assumed to be attached to the religious ideology he believes (truth claim) [17]. These subjective claims include extreme terms such as splinter, heresy, deviance, infidelity, and shirk.

Borrowing the Ferdinand D. Saussure terminology, he said that we are faced with a lot of "binary opposition," as behavior that always opposes a paradigm that deviates from the mainstream. A new face presence in religion, both the teachings, comprehension, and others always been blamed as a form of deviation from developing mainstream [12], [13].

This deculturative acculturation dialogue model put theology and ideology as the most important foothold in dialogue media. We have realized that too rigid theological dialogue and monologues will only increase tensions and higher, sharper religious, social classes [14]. Religious ideology or ideology as a commitment and belief has been held absolutely and very rigidly, as a finalistic dogmatic truth [15]. Ideology as an alternative and choice of beliefs received serious attention to usher in their fanatical perspectives [16] and a priori to the group.

Suppose the religious ideology groups make acculturation and collaboration with other religious ideology entities that differ from accessories and religious symbols. In that case, this group provides very negative judgment to different religious ideology groups [17]. The spirit of religious ideology groups tends to negate, change and reject the forms of beliefs, rituals, or religious implementations of religious ideologies that are viewed differently [17]. This attitude creates deculturative acculturation, the potential for conflict, and acts of violent religious behavior in society [12].

The deculturative dialogue model is one model of acculturation dialogue that very rigid. External cultural instruments related to theology and religious ideology are always ignored and even considered entities that threaten the existence of theology and ideology they believe. The fact of local wisdom and power, both political and economic, in the process of acculturation dialogues was never considered. Therefore, the deculturative acculturation dialogue model becomes sharper and ends with conflict and physical and psychological violence [16]. Deculative acculturation dialogue models are widely followed and used by religious groups who declare themselves as the guardians of God's religion. This doctrine is not effective for Islam

adherents to fight against the enemies of God for the sake of upholding the religion of God [18].

Religious violence creates radical and fundamental attitudes. It arises not merely in the face of political problems that deviate from religion. However, they also oppose certain religious communities with different ideologies, especially religious ideologies that have deviated from the authenticity of their religion perception [12].

Local wisdom and power as a dynamic and creative product of community have always been accused of being the external objects of religion, which seriously jeopardizes religion's existence and purity. The local wisdom and power in society for this religious ideology groups must be kept a distance to religion. The effort to preserve the purity of religion from contamination of local culture is part of their *jihad* to defend God's religion. The *bid'ah, khurafat,* and superstition claims are addressed to adherents of certain religious ideologies as strategies to distance religious and cultural relations. In their view, the purity and safety of religion can only be done by separating religion and culture.

The next acculturation dialogue model is additive / *takammul* / improvement acculturation. The additive acculturation dialogue model seeks to perfect and develop religious comprehension and beliefs by exploring universal (isoteric) values in a way that is considered good and right [19].

This model is generally found in the internal religious acculturation model. For example, the religious ideology *ahlu al-ro'yi* shares a commitment to openness with the *ahlu al-hadith* school of thought. Their integration will give birth to a new religious ideology, namely, moderatism. The same thing happened to the liberal religious ideology community (left wing of Islam) and fundamental Islam (right wing of Islam), which metamorphosed into universal Islam. Islam can accommodate the paradigms of religious ideology and integrate multiple existing Islamic perspectives and approaches in a holistic manner.

As long as the second additive acculturation dialogue model occurs in internal religion within the same religious frame and authoritative source, then acculturation that impacts the internal synchronization of religion does not become a significant problem in religion. The religious behavior and experience of community always changes as the community itself matures.

The additive acculturation dialogue model has a very different character from the deculturative acculturation model. Additive acculturation is an objective acculturation model. Acculturation can objectively acknowledge truth and goodness everywhere. However, the existence of universal goodness and truth does not rule out the possibility of acculturation being adapted into various religious patterns. Therefore, Islam is known for the terms *subulu al-salam* (Q 5: 16) not *sabilu al-salam,* and *fastabiqu al-khairaat* (Q 2: 148) not *fastabiqu al-khair.* This illustrates that the path to salvation and goodness is everywhere and infinite.

Goodness and truth will remain as goodness and truth even though they are located in and come from different containers and symbols, both interfaith and internal religious containers. Neither goodness nor truth will ever harm anyone who applies and believes in them. Contents are more important than containers, values are more important than symbols. Taking content that comes from another container does not mean we have to get out of our own container. It may be that the contents that we take from other people's containers are the same weight and quality as the contents of our own containers. The attitude of acknowledging and feeling that there is truth and goodness in others container is a model that is adopted in this type of acculturation. The perspective of religious adherents to use the additive model dialogue acculturation is a perspective that is not controversial, not judgmental, not biased, not a truth claim, does not underestimate, and even behind it contains the meaning of a perspective that presents an equal, balanced, asymmetrical attitude, although each container will never be the same exoterically (Q 49: 13).

The additive acculturation model is a very humanistic acculturation model; no religious entities or religious ideologies feel abused and demeaned by other ideologies and religious beliefs. Being considerate, welcoming, getting along well, loving, and helping each other are very effective forms of this additive acculturation model. Religious and moral social conflicts rarely happen in religious communities that have this kind of humanist awareness and religious attitude. The acculturation dialogue is used by this group whose level of religious comprehension is wide, open, deep, broad, holistic and comprehensive.

The additive dialogue model is a religious dialogue that involves theological media, secular media, local wisdom, political power, and economic power. The inclusiveness and objectivity of this religious community is felt without being kept away from a priori attitudes and truth claims that lead to group fanaticism.

This attitude of objectivity and inclusiveness of religious communities is not only limited to theological areas within their communities or other communities, but also to cultural, social, economic and political patterns that develop in society [11]. The goodness and truth inherent in cultural spaces of humanity, and socio-political and economic space are essentially the goodness and truth that are accentuated from religious values [11]. The religious values inherent in each religion and each religious ideology are the result of cultural formulations from the wilderness of human history. The relationship between the two essentially runs systematically: *Annaash mina al-waaqi', wa al-waaqi' min al-nash,* and so on [11], from pattern of behavior to pattern of behavior, and creating a system of meaning or symbol. Adversely, a pattern of behavior becomes a pattern a behavior, then becomes the system of meaning (symbol).

The next finding of the acculturation model is the considerative/*tahammul*/tolerant. The considerative acculturation model is acculturation that recognizes and accepts the differences and variants of religions and internal religions, even though they do not necessarily recognize equality and the similarities between them, both within religions and especially between religions. This deliberative acculturation dialogue model is still open to acknowledging differences and not open to recognizing equality. This community still considers itself the most righteous and best, although that attitude does not have to be revealed in different religions or ideologies. The truth claim attitude is still a community personality of this religious ideology, but truth claims lead to the inside rather than the outside. The attitude of truth claims that lead to inward is to legitimize the beliefs of each religion and religious ideology [13].

Truth claims balanced with friendly and polite attitudes towards different religious entities can control their truth claims' actions that lead to anarchic impact. It is this ability to control that makes peace manifest. However, the latent danger of violent behavior in the name of religion from this community sometimes arises if the community's emotional stability in controlling outward-oriented truth claims cannot be dammed. Therefore, this third acculturation dialogue model causes a higher level of violence resistance than the additive acculturation model.

The conservative acculturation dialogue model requires consistency in building a society that respects, tolerates, and respects religious diversity and a plurality (Q 49: 13), both inter and internal to religion. Building consultative acculturation dialogue builds symbolic-artificial dialogue, mutual respect, and respect for diversity and plurality. Respecting and appreciating each religion's goodness and truth does not intend to adopt other values as the development and improvement of goodness and truth that exists in religious ideology. This community remains closed and considers that its religious ideology has reached finalistic truth. Their closeness to other religious-cultural entities is due to mutual respect and respect as a form of tolerance towards other people with different religious ideologies (Q 109: 6).

They acknowledge the differences in religious ideology that must be maintained by each other's communication and relations to maintain social peace and humanity between them. They do not acknowledge the equality and equality of truth and good that each religious ideology has. Thus the potential for truth claims and fanaticism born from this community is still very likely to occur.

This community considers harmony and peace to be far more important (Q 49:10) than to reveal the truth and superiority of the teachings of their respective religious ideologies. They still maintain, protect, and claim their teachings' superiority and truth, even though they do not have to be exposed to different religious ideologies. This attitude for a community of considerative religious ideology is very important to interrupt the presence of social conflicts and horizontal religious conflicts in society.

The political hospitality, elegance, and harmony can be felt. This method has given rise to eclectic and flexible behavior in acting to play a political role in society. This is the function and role of spiritual energy for strengthening political movements and practical steps that are friendly and polite. Violence and political conflict have never occurred in this religious community. Politics becomes a religious medium, and religion becomes a very polite political energy and not vice versa, political violence in the name of religion.

Economical power for religious ideology community must be utilized and seated in such a way so that economic power truly acts as a medium of development and propaganda. Concerning seizing the market economy, both on a micro-scale and macro-scale, hospitality and politeness in economic behavior are still needed. In the eyes of an economist community, this religious ideology community provides a true economic example, which is fair, honest, disciplined, not detrimental to others, has a beneficial impact, and pleases many business people.

The next finding of the acculturation dialogue model is inclusive acculturation dialogue. The model of inclusive acculturation dialogues is essentially based on an attitude of openness and objectivity to acknowledge the truth and good across. Inclusive acculturation is almost in line with additive acculturation, the dialogue model that is open and accepts various religious, ideological entities.

The additive acculturation model is more active in responding to values of truth and universal good inherent in various religious ideologies, both between religions and internal religions. Being active in responding means an effort to develop and perfect its religious ideology community by actively seeking, choosing, discovering, and in turn adopting and internalizing these universal values for improvement of its religious ideology.

Inclusive acculturation objectively accepts and acknowledges objectively universal truths and goodness, even though it is beyond its ideology. Inclusive acculturation is more passive, namely recognizing and accepting the existence of truth outside the ideological community, without trying to adopt external values for the development of religious ideology. The religious ideology community that uses an inclusive dialogue acculturation approach assumes that truth and goodness outside of its ideology are the same degree and position as the truth and goodness in its religious ideology.

Inclusive acculturation, which means accepting and acknowledging, does not mean adopting external truth values, which emerge from other religious ideologies with different identities and symbols. This community continues to say that truth and good it has is the truth and goodness born of the religious ideology they chose and believed before, not the truth and goodness from external adoptions that have different symbols.

Thus inclusive acculturation, which means accepting and acknowledging in its application, recognizes and simultaneously accepts the view that truth and goodness are everywhere. Inclusive does not mean adopting values from different ideologies, let alone moving to other ideologies because they assume that truth and goodness are everywhere. Inclusive means acknowledging and accepting the view that truth is everywhere, but they remain consistently grounded in truth and goodness born of the religious ideology they have believed before.

Inclusive Muslims means Muslims who recognize and accept that truth and goodness are also found in religions outside of Islam. However, these Muslims remain committed and consistent with the teachings and identity of Islamic symbols strongly. Because such inclusive teachings are teachings born of religious appeals and messages that he believes. This logic and reason for inclusivism also occurs in other religions with universal teachings like what happens in Islam. Inclusive comprehension not only applies between religions but also occurs in every internal religion.

Openness and objectivity characterizing the nature of inclusivism occur in the practice of inclusive acculturation with cultural diversity surrounding it. The culture intended here is a religious culture manifested in rituals and religious beliefs and political and economic culture. Religion, culture, political and economic power are the cause of violent behavior emergence in society on one side. Sometimes violent behavior in society is driven by aspects of religion, politics, and economics. On the other hand, religion, politics, and economy function in reverse, namely giving birth to society's peace because the maturity of its religion, political power, and economy has brought universal awareness of someone acting their best in people's lives. Any violence that appears in society has been incarnated in the form of violence in the name of religion. In reality, political and economic actions and behavior always require spiritual energy as their legitimacy.

Religion as a legitimate force is indeed very effective in many ways, both political and economic. Religion in public belief is synonymous with moral piety. Those who are close to religion are claimed as people who have good morality. To show that they are good politicians and economists depends on their closeness to religion. For this reason, religion has never been separated from this very complex human life. Because religion's role is so central in legitimating one's piety, religion is pragmatically often politicized by certain individuals who have subjective interests.

In this situation, religion has been misused to mobilize the interests of a pragmatic life. Therefore, it is not wrong if any violence is often associated with violence in the name of religion. Religion as a belief whose majority has been strongly held by its adherents has given birth to a fanatical attitude towards that religion. If a series of miscomprehensions ignite this belief, it is not uncommon that extreme violence is born from here.

The character of inclusivism is an alternative character to control and minimize violence in the

name of religion. The inclusive acculturation dialogue model is an important part of the religious acculturation dialogue model that must be developed. The community's inclusive attitude is a human resource that is ideal for building social harmony and inter-religious harmony. An open and objective attitude that recognizes and accepts truth beyond its ideology is an effective act of controlling conflict and violence in the name of religion.

Community openness and objectivity are limited to religious ideology differences, cultural objects, political and economic power. The fusion of aspects of theology into political, economic, and cultural aspects of human beings is very complex. Without realizing it has led to the direction of comprehension, there is a negotiation of religious negotiations.

Their comprehension of religion has become widely understood in explaining the functions of practicing politics and behaving in the correct economic manner with messages of universal comprehension of religion. Religion or theology requires multiple perspective communication, and it is not enough with a single and linear perspective, which will only produce the product of finalistic dogmatic comprehension. A comprehension that will deliver normative-conservative behavior that is very extremist. The inclusive acculturation dialogue model becomes a strategic medium to bridge the finalistic dogmatic reasoning towards inclusive reasoning, objectively acknowledging and accepting the truth and good that exist outside its ideology.

Their religious attitudes are prepared towards attitudes that are ready to objectively acknowledge the truth and goodness of other people's religious ideology, even though their beliefs will not migrate to different beliefs. Building an inclusive acculturation dialogue model requires not instantaneous space and time. It takes a religious elite who are competent and have a broad, deep, and open comprehension.

No less interesting, the final findings of this study are the model of institutional acculturation / tasyarrub / absorbing dialogue. Acculturation dialogue model by absorbing and institutionalizing universal values. These values are absorbed from the universal value system that exists in each religious ideology, then institutionalized through the process of creating new myths that cross by using local cultural media. The institutionalization of philosophical values in the form of mythical reasoning found in every local cultural space is an effort to simplify religious normative reasoning into cosmic-empirical reasoning that is easily digested by thinking of populist society.

The above research findings align with Ismail's research results. He said that there are a very strong synergy and interaction between persistence in adat and religious observance [10]. Ismail's illustration in his research can be said that adat is a religion in society, not adat as a representation of its symbolity but custom as a representation of its value. The values contained in adat are essentially the result of the absorption of religious values carried out by elites of his time. Of course, these typical values' substance does not mean that they are immune to change because they are built on different spaces and times, while they are required to have dialectics to follow the dynamic development of space and time. Thus the values of myth require continuous contextualization.

Ismail further said that by making adat and syara 'as structures in social law, this initiative could unite their functions in regulating life. The indication is that in the reality of community, Islam has adapted many traditional activities. On the other hand, Islam has been translated and internalized into instruments of local life. However, the community also retains some of the existing patterns. However, in principle, the existing patterns can be transformed into the essence principle Tawhid. This pattern can be used as one of the strategies to build the spiritual values of local communities in the community without wearing symbols or instruments of intimacy [10].

The product of myth is essentially the accumulation of elite thinking that is characterized by universal values of religions and various religious ideologies that have been simplified into local languages. Myth can be understood as another term for religion. The role and function of myths are identical to religion, although religion and myths cannot be equated. In society's eyes, religion is a system of values, instructions, and guidelines for human life, while myth also means the same. However, because the logic of myth is transformed from religious values in a cross-simplified way, myths are sometimes far more effective in their roles and functions in influencing people's behavior.

Philosophically this logic sometimes happens on the contrary, that religion is essentially a developed culture. Normative culture results from the construction of elites who still have values of synergy with religion. Therefore, it is appropriate that culture does not need to be rejected at the next developmental step but needs to be adopted and developed. Academically, this

view is synergistic with Islamic thinker Syahirul Alim in his article entitled "Nusantara Islam and Acculturation of Religion-Culture". In his article, Syahirul said that religion's basic character essentially functions as social cohesiveness / social glue. This is very reasonable, considering that all religions teach universal human values. Religion in Syahirul's view is the acculturation and modification of local traditions carried out by bearers of his first teachings, which are adjusted to what he believes to be something that comes from the command of his Lord [11]

The construction and formulation of new religions in an emerging society make it impossible to ignore traditional values and local culture where the bearer of religion wants to implement the religion. In Syahirul's view, religion must follow and even adjust the tendencies of traditions that exist in society and not vice versa until they are powerless. According to Syahirul, religion reflects society itself, and more simply, religion is inherited from a tradition and not vice versa [11].

The same thing was also expressed by Bassam Tibi [21] that all religions in this world, without exception Islam, are always cultural, symbolic, systemic, and the form of reality. As a religion, Islam is a portrait of social reality, includes a system of cultural symbols that are very diverse, and experience changes historically. Religion comprehension cannot be released with our comprehension of culture that influences it, its character, and the social structure that carries it.

Religion and culture are essentially two value entities that always go through a cycle of links that do not know the end and base. Like chicken and eggs' logic, the chicken comes from eggs, or vice versa, eggs come from chickens. The practice of religious-cultural acculturation comes from various sources. Both research results and reflection of deep thought have confirmed a space of harmony and synergy between religion and culture in various circumstances and conditions. Greeting and compromising between two religious and cultural entities is an inevitability that cannot be easily ignored [20], moreover deliberately separated for reasons of religious purification. The essence of culture is the accumulation of religious values, which is institutionalized through constructing the myth of value trilogy by borrowing a neutral cultural space in a particular cultural locus.

This is the model of institutive dialogue: religious values have metamorphosed into local cultural values. Not infrequently the values of a local culture, which is familiar with the term myth, has subdued the symbolic beliefs of religions that are inherent in the identity of each religion. One relevant example in this phenomenon is the case of the Tengger people who live on the slopes of Mount Bromo in Java. There we find variants of religions—whether Christian, Buddhist, Hindu, Islamic, or Confucian—but they are very harmonious and peaceful in managing communication between these local communities.

The fanaticism of each religion for its religious values and teachings is not as strong as their fanaticism for the local myth of Tengger. Although they may respect different religious symbols and ideologies, the Tengger people feel an identity and a value system that grows together from below. The social cohesiveness between them is very strongly interwoven with the local values of the Tengger myth. Harmony, peace, tolerance, closeness, empathy, social harmony, and social solidarity are intertwined between them. They consider all communities in the Tengger Mountains to feel as though they are one family and all are siblings. The practice of family and brotherhood vibrations can be felt easily by all communities in the Tengger. This is the fact and reality of the harmony and brotherhood of the Tengger people, despite the different religions.

Religious differences among the Tengger community did not become an obstacle to the creation of friendly, peaceful, and harmonious patterns of relations and communication between them. Peace, harmony, and family as universal values of locality for the Tengger people are seen as more valuable and more important than just maintaining an ego identity that is inherent in each religion. The universal values of the Tengger local community—an accumulation of esoteric values of all religions—are considered to be far more general (general pattern) than the egocentric values of exoteric religions (particular pattern).

This paradigm is used by the elite of religions within the Tengger community to build communication patterns between them. The language of cultural acculturation is called the institutive acculturation model. The acculturation model is done by absorbing the esoteric values of existing religions and institutionalizing them into the community using the accumulation of value trilogy approach. This approach includes, namely, placing the esoteric values of religion, the internal ideological values of each religion, and the value of locality philosophy into a neutral cultural and cross-cultural space that releases theological barriers and religious ideology. This is a new mythical product that is believed to be a

shared myth built from the shared interests, cultural space, and goals that stem from the interests and natural desires of people.

They do not feel coercion or pressure from the birth of mythical products because, for them, myths grow from shared interests involving interfaith religion. The practice of institutive accusation is acculturation, which not only involves the universal values of religion and religious ideology internal to religion, but also involves the philosophical values of the local community related to the local culture, politics, and economics contained in society. This method is very effective and productive, and is generally carried out by many people.

Despite the differences in the way the Muslim society views the institutive acculturation model, the model has revealed the practice of harmony, family, peace, and togetherness between religion and internal religious ideology. The acculturation model is very effective in building harmony and avoiding conflict and violent behavior in the name of religion. It is an alternative model of acculturation that needs to be considered by the community, community elites, and the government without them trying to polarize religion from culture. This model intends to transform religious values into cultural values through a neutral cultural field.

IV. CONCLUSION

This study found five models of acculturation dialogue among theology, local wisdom, and power. The first is the *taggayyur*/deculturalization/changing acculturation model. It tends to reject other cultures, implies hard acculturation, and is highly conflicting. The second is the *takammul*/additive/perfect acculturation model, which tends to be an open yet very cross, highly adaptive, compromising, transformative, and harmonious acculturation. The third is the *tahammul*/accumulative/considerate/tolerance acculturation model that emphasizes tolerant behavior and the respect of other cultures. The fourth is the *tasallum*/inclusive/accepting acculturation model, which tends to be open and objective in acknowledging truth and goodness from the outside. This acculturation model has the potential to give birth to peace and harmony. The fifth is the *tasyarrub*/accreditation/institutive/absorption acculturation model that seeks to absorb universal values together and institutionalize them into a new cultural space, which is believed to create social cohesiveness.

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