ISLAMIC RELATIONS, LOCAL TRADITION (NAHDLATUL ULAMA, MUHAMMADIYAH, AND THE ETHNIC BADUY) AND THEIR EFFECTS ON RELIGIOUS LIFE PATTERNS IN INDONESIA

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ABSTRACT

Islamic Relations, Local Tradition (Nahdlatul Ulama, Muhammadiyah, and the ethnic Baduy) and Their Effects on Religious Life Patterns in Indonesia This writing proves that Islam is in agreement with the values of local culture. Islam is very welcoming to local traditions. This is proven in this writing. Before there was Islam, Hinduism, Buddhism, and other faiths were deeply rooted in Indonesia. However, interestingly, after the arrival of Islam, those old traditions were maintained and were not displaced at all. Throughout history, from the era of the Prophet to the spread of Islam in Indonesia, no evidence has been found of an Islamic history of pillage, monopoly, or blackmail. On the contrary, Islam has protected, nurtured, and enriched the wealth of Indonesian culture. The birth of Nahdlatul Ulama (NU), Muhamaddiyah manifested in an Islam that is hospitable, peaceful, and accepting of ancestral traditions. So it is, too, with the Baduy; tradition and religion must be respective of one another, not hateful. The two can exist in parallel, proving the conclusion of this writing that indeed Islam is in line with tradition, such that one could say the greatest danger to society is not religion, but rather the individual who lacks a sufficient understanding of tradition and religion.

Keywords: NU, Muhamaddiyah, baduy, Islamic tradition, Indonesia.

INTRODUCTION

Islamic relations and local tradition showcase the phenomenon of religious life pattern encompassing the concept of religious understanding as well as confrontative or compromistic behavior of religious groups. As a result, many religious life patterns have come to being, such as orthodox Islam, radical Islam, moderate Islam, and even administrative Islam.

The dialectic of Islamic relations between religion and local tradition as culture is a crucial issue that has effect on religious life pattern. Some groups say that Islam must be sterilized of local tradition, and others believe that Islam can dialogue and compromise with local tradition while preserving the sacredness of Islamic teachings. And there are even groups who believe that a religious way based in ancient local traditions from before the arrival of Islam is far better, with Islam's role reduced to an administrative formality. This relates to the concept of religious understanding and the religious life patterns of each group.

The various religious life patterns above are indicative of the strength with which local tradition influences community groups such that a religious life pattern, specifically of Islamic influence, are increasingly visible, and vice versa. The processes of externalization,

objectivation, or even internalization occur within them. How a community understands Islam and understands local tradition will affect the religious life patterns it practices.

Religion, too, comprises a system of symbols that functions to lift one's mood and offer powerful and deep internal motivation and formulate a conception of a general order of existence and wrap that conception with an aura of actualization which is for the heart and for the spirit, with no room for the realistic. Religion is a sistem that guides, inspires, and controls communities. Religion serves the individuals within a community from birth or throughout their lives, offering wisdom, rules, and rituals that function to guide and regulate. And thus, faith or religion functions to provide a significance of meaning and explanations for occurrences and experiences that deviate from tradition.

Culture as a system of symbols has a very broad definition. Any object relating to cultural product with a meaning can be called a symbol. Humans construct symbols through communal agreement, conventionally formed by community or through the culture that lives within said community. Culture as a symbol system seems more abstract and difficult to observe, but as a complex human activity which is seen as a social system looks more concrete and easier to understand. Culture has a significant role in people's lives. Moreover, in an anthropological view, culture is something that is born of human beings themselves, in the sense that culture is created by humans for the purpose of life, both individually and in society. As the meaning of the culture itself, which is the whole of an idea, action and human work. Because symbols have an important role in cultural studies, which are conventionally used together, orderly and truly understood, giving humans a meaningful framework to orient themselves towards their environment.

Culture is used to refer to systems of knowledge and beliefs that are arranged as human guidelines in regulating their experiences and perceptions, determining actions, and choosing between alternatives. In other words, it can be said that culture is a system of ideas / thoughts. This is due, culture can include systems of ideas that are shared, concept systems, rules that underlie the procedures of human life. In this case, what is meant by culture is more concerned with the problems studied by humans, not the things they do and the objects that have been produced.

The fact that many cultures have survived, have even grown, indicates that the habits developed by a society are adapted to the specific needs of the environment. Each tradition that increases the resilience of a society in a particular environment is a tradition that can be adjusted. In general, culture is said to be adaptive, because culture equips people with ways of adjusting to the physiological needs of their own bodies, and adjustments to the physical-geographical environment, and to their social environment.

Clifford Geertz, makes a fundamental distinction between religion as models of reality (models of reality) and models for reality (models for reality). Models for reality relate to the presentation of concrete objects, such as nature. While the models for reality are closely related to the concepts of theory, doctrines for reality. The Geertz concept is widely used by researchers, especially the concept of religion as a pattern for action. Thus religion is a guideline or system that is used as a paradigm or framework for interpreting human actions.
In a similar context, Emile Durkheim's views on social facts, which are general, transcendent of individual manifestations and are binding are found. Religion entered as part of the social facts. So religion is an objective reality that serves as a guideline or benchmark for human

action. Humans are forced to follow the normative rules of religion that have been applied as social systems or norms in society.

For this reason, researchers want to examine the relationship of Islam and local traditions in the religious life of the Nadhlatul Ulama (NU), Muhammadiyah, Wahabi, and Baduy Tribes. These four groups are quite representative in Indonesia because they have a large number of followers. After knowing the relationship between Islam and tradition, the researcher will analyze the impact of this relation on the pattern of their religious life. By knowing the relation and its impact, we can conclude that which relation is better for the survival of the nation, state and religion in Indonesia.

ISLAM IN THE CURRENT DEVELOPMENT ERA

The word Islam is derived from the Arabic '*aslama* which means submission, loyalty, and obedience (to the will of God). Whereas in terminology, the word Islam comes from the word aslama-yuslimu-islaam meaning to obey or accept and embrace Islam, the basic word of which is salima which has the meaning of salvation and prosperity. Together they form the basis for the word salamat, can also be mentioned that the meaning contained in Islam is peace, welfare, salvation, surrender, submission, and obedience.

Islam is a religion handed down to humanity as a mercy of the universe. His teachings also always bring good to life in this world, Allah SWT has stated it as in the Koran: "We do not send this Qur'an to you so that you will be troubled". It can be interpreted that humans who follow the instructions of the Qur'an, will be guaranteed that their lives will be happy and prosperous in this world and the hereafter by Allah SWT. And conversely, anyone who does not follow and deny the teachings of Islam, then he will experience a narrow and suffering life.

It can be concluded that the meaning of Islam is surrender, submission, submission and obedience wholeheartedly to God's will. Even so, the benefits are not for the benefit of God itself but for the good of humans. As the last celestial religion, Islamic law gives guidance to humans about all aspects of life. Islam is a system of aqidah, sharia and morals that guides human life in various aspects. Therefore, Islam is a religion that states submission to God, with the Koran as a book that is used as a guide and guidance whose authenticity is maintained by Allah SWT.

Of the three monotheistic religions that developed among the Semitic community, Islam with the Al-Qur'an most closely resembles the Jewish Old Testament, different from Christianity with the New Testament. However, Islam has a closeness to both - Jews and Christians, so that in the perspective of most Medieval Europeans and Eastern Christians, Islam is considered a deviant Christian sect, not a new religion. Throughout its journey, by putting it in the right setting, the spread of Islam marked the final stage of the long process of Arabs' gradual transition from the arid desert to their neighboring regions in the Fertile Crescent; a last-generation Semitic migration.

Islam is one of the major religions in the world. Islam also continued to develop from the beginning of Common Era to the present. Even now in almost all countries there are Muslims. The following is an explanation of the history of the development of Islam in the World and in Indonesia.

At the beginning of the 7th century AD, Islam began to emerge in the Arabian Peninsula region when the Prophet Muhammad SAW received the verses of Allah SWT. Then, after the death of the Prophet Muhammad, Islam began to develop in the Atlantic Ocean in the West and also Central and East Asia. Soon after, Islamic kingdoms emerged in numerous regions. The history of the development of Islam in the world cannot be separated from the history of the struggle of the Prophet Muhammad himself. Islam began when the first revelation was revealed, namely in 622 AD containing 5 verses of the Qur'an, surah Al 'Alaq. The Qur'anic verse was revealed to the end-time Apostle, namely the Prophet Muhammad. The first verse was dropped in the Cave of Hira, which is one of the favorite places of the Prophet in reflecting on the morals of people who are increasingly immoral.

Then in the 7th century, the Apostle began to continue the message of Islam in the Arabian Peninsula. After his death, Islam continued to expand to the Atlantic Ocean in the West and also Central Asia in the East. The development of Islam is increasingly rapid, Islam is growing rapidly until the Muslims themselves are divided and also many are establishing Islamic kingdoms in various regions both in the Asian Continent or in the European Continent.

Islamic kingdoms that stand in various regions have become a great kingdom, for example the kingdom of the Umayyads, the kingdom of the Abbasids, the Mughal Empire, the Ottoman Empire or Caliphate, the Indian Empire, the Malacca Sultanate, and also the Seljuq Turkish Kingdom.

In addition, many Islamic countries have begun to emerge experts such as scientists, philosophers, geographers, and also other fields. The experts mostly appeared especially during the golden era or age of Islam, this is because many of the kingdoms made it a school. But in the 18th century until the 19th century, many areas of Islamic origin began to fall into European hands. Furthermore, after World War I ended, the last kingdom of Islam, namely the Ottoman Empire (Seljuq Turkey) finally fell. Before the arrival of Islam in the Arabian Peninsula, the country was a very backward country. In the period before Islam came, most of the Arabs worshiped idols and many others were followers of Judaism and Christianity.

At that time Mecca was an area that was used as a holy place by the Arabs, the reason is of course we all know that there are many idols in that place and there are also zam zam wells and more importantly in that place there is the Kaaba.

The country of Indonesia is currently one of the countries with the most Muslim majority, this has been recognized by many groups throughout the world. Indonesia actually knew the religion of Islam in the early 7th century AD, although at first the adherents of the religion of Islam itself were not too many because of its spread only through trade routes.

ISLAM AND LOCAL TRADITIONS IN INDONESIAN SOCIETY

Some cultural experts consider that the tendency to be cultured is divine dynamic. The tendency of cultural products can be wrapped in the work of a touch of tradition and it is also very possible that culture is inseparable from the values of beliefs held by certain communities.

Kebudayaan is a term derived from the word budaya, which in the Big Indonesian Dictionary states that, culture is mind and reason. Kebudayaan itself comes from Sanskrit, which is born from the word buddhayah is a plural form of buddhi (mind or reason). The word "budi" has a

meaning of reason, behavior and norms. While the word "daya" means the work of human creativity. So with this, culture is all the creations, tastes, human works in a society. Thus, culture is the result of human activity and inner creation, such as beliefs, art, and customs.

E. B. Tylor (1871) defined culture as "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society." Similarly to Tylor, J.J. Honigman defined culture by dividing the phenomena of culture into three ideas:

Culture is an understanding of the feelings of a whole nation which includes beliefs, arts, knowledge, morals, customs and laws, as well as other traits obtained from members of the community. Culture also contains symbols and values so that humans can live in them. Islam as a religion also needs a symbol system, this also means that Islam requires a religious culture. However, both must be distinguished, Islam which is a religion that is final, comprehensive, eternal and absolute. While culture is particular, temporal and relative. While culture is particular, temporal and relative. Religion without culture can develop as a religion itself, but without religious culture as a collectivity it will not get a place. On the other hand, culture enters itself into human territory, which ultimately causes humans to process the earth and everything in it, so that it becomes a page of human motion itself.

Islam has spread from the Middle East to Central Asia and from Afghanistan to India, so Islam has spread from various regions in India and Arabia to the Malay peninsula and the Indonesian archipelago. Islam was introduced to the Southeast Asian region and developed in a different form compared to its forms that developed in the Middle East and Indian subcontinent. While in some Islamic regions it was spread through the conquest of Arabia and Turkey, but in Southeast Asia Islam was spread through the activities of the merchants and Sufis. Regarding the arrival of Islam in the countries in Southeast Asia almost all of them were preceded by interactions between people in the islands and Arab traders, India, Bengal, China, Gujarat, Iran, Yemen and South Arabia. In the 5th century BC the Malay Islands had become a transit point for merchants who sailed to China and they had established relationships with the people around the Coast. Such conditions are used by Muslim traders who stop by to spread Islam to residents around the coast.

In Southeast Asia, Islam is a social force to be reckoned with, because almost all countries in Southeast Asia have a population, both majority and minority, who embrace Islam. For example, Islam became the official religion of the federation of Malaysia, the Kingdom of Brunei Darussalam, the Indonesian state (the majority population or about 90% are Muslim), Burma (a small portion of the population is Muslim), the Republic of the Philippines, the Kingdom of Thailand, Kampuchea, and the Republic of Singapore.

In terms of numbers, there are almost 300 million people throughout Southeast Asia who claim to be Muslim. Based on this fact, Southeast Asia is the only Islamic region that stretches from Southwest Africa to South Asia, which has the largest Muslim population. Southeast Asia is considered to be the region with the greatest number of Muslims. Including this region is the island which lies east of India to the sea of China and covers Indonesia, Malaysia and the Philippines.

Before discussing the history of Islam in southeast asia it is necessary to distinguish between "the coming of Islam" and "Islamization". The arrival of Islam is usually evidenced by looking at historical relics such as inscriptions, inscribed stones, gravestones, and others. From this evidence it is then expected that the beginning of the arrival of Islam in a certain

place. While Islamization is a long process that lasted for centuries and even today which besides implies inviting to embrace Islam also implies efforts to purify Islam from the elements of non-Islamic beliefs and strive for Islam to be carried out in various aspects of life, which includes religious, economic, and religious rituals. social, political, legal and governmental. Thus, Islamization is also related to the purification and renewal of Islam. According to Azra, it might be true that Islam was introduced to the archipelago in the 7th century AD but after the 12th century the influence of Islam seemed more evident. Therefore, the process of Islamization appears to have accelerated between the 12th and 16th centuries.

A PORTRAIT OF THE DIVERSITY OF ISLAM AND CULTURE IN INDONESIA

To portray the relation of Islam and local traditions in this study, the author will focus on four local traditions that embody Indonesian Islam. The four religious portraits are: NU, Muhammadiyah, Wahabi and Baduy.

Nahdlatul Ulama

NU is basically a religious cultural identity adopted by the majority of the Nusantara Muslims. NU is also one of the communities in the big family of the shahada. For a nahdiyyin, different interpretations, schools, or schools in each religion are a reflection of the breadth of meaning contained in the teachings of the holy books.

NU is the largest social organization in Indonesia founded by KH. Hasyim Asy'ari whose full name is Muhammad Hasyim Asy'ari bin Abdul Wahid bin Abdul Halim by the name laqab (nickname) Prince Benowo bin Abdurrahman (Jaka Tingkir) with the title Sultan Hadi Wijaya bin Abdullah (Lembu Peteng) with the title Brawijaya VI bin Abdul Aziz bin Abdul Fattah bin Maulana Ishaq. KH.M. Hasyim Asy'ari was born in Pondok Nggedang, Jombang, East Java, April 10, 1875 and died at 3:00 a.m., July 25, 1947, to coincide with the Date 07 Ramadhan 1366 H. He is also the founder of the pesantren Tebuireng, East Java and is well-known as an educational figure reforming the pesantren and Indonesia's freedom fighter.

According to Tauseef Ahmad Parray, Nadhlatul Ulama is the largest civil society group in Indonesia whose aim is to preserve traditionalism and oppose modernism. His teachings contain elements of traditionalism, Sufism and Javanese which are reflected in the progress of the Nadhlatul Ulama itself. Nadhlatul Ulama makes pesantren as the basis of its teachings, the center of which is the chaplain's charism as a spiritual leader who inherits authority derived from intellectual and spiritual power.

Nadhlatul Ulama is faced with enormous social change in the 21st century. Industrialization and urbanization reduced the proportion of the rural population and changed the way of life in rural areas quickly, while the expansion of modern national education affected the survival of traditional Islamic scholars based on pesantren education. In turn, it appears to be very dependent on the direction and behavior of Nadhlatul Ulama in responding to these challenges. The new generation of Nadhlatul Ulama leadership personified by Abdurrahman Wahid strives to respond to global challenges by turning Nadhlatul Ulama into a massive social movement for a more democratic, prosperous and harmonious Indonesia.

Muhammadiyah

Meanwhile, the Javanese Islamic reformist movement known as Muhammadiyah was formed when many political and social groups faced the situation under colonial rule. The first was Budi Utomo (1908), a Javanese cultural and educational group that was a member of Dahlan. Others, who interacted with Muhammadiyah, included political activists Sarekat Islam

(1911), Islamic Unity (1923), similar to Muhammadiyah but more strict, the Communist Party (1920), which was strongly opposed by Muhammadiyah, the Sukarno Nationalist Party (1927), and Nahdlatul Ulama (1926). The latter is a traditionalist group formed in a conscious reaction against modernist groups such as Muhammadiyah and has been its main competitor so far.

As a modernist reform movement, Muhammadiyah accepted the Koran and Sunnah as the only religious authority, and rejected heresy. According to this religious group, which supports the Sufs order based on the results of ijtihad (interpretation efforts) which are based directly on the Qur'an and Sunnah, but do not have to follow the interpretations of the four traditional schools.

Muhammadiyah is a reflection of the ideas of Muhammad Abduh and other Middle Eastern reformers, but in the Indonesian context. Muhammadiyah avoids direct political involvement and focuses on educational, social and religious activities. Developing a modern-style school system (different from traditional pesantren), the teaching focuses on secular and religious subjects. In addition, this religious group has become one of the most powerful religious, educational and social movements and reformist movements in Southeast Asia.

Some groups claim that Islam must be sterile from local traditions, as practiced by the Muhammadiyah religious group; where they reduce or even avoid activities that are still in the traditionalist nature. Then set up to establish social institutions, such as schools ranging from early childhood schools to tertiary institutions in an effort to develop modern-based Islamic education. While other groups consider that Islam can dialogue and compromise with local traditions with points while maintaining the sacredity of Islamic teachings. ,

Baduy

The existence of the Baduy is often associated with the Sunda-Padjajaran Kingdom, a kingdom based in Bogor that also has a large trading port in Banten. The territory of the Sunda Kingdom was quite extensive, a thick and hilly forested area on Mount Kendeng that did not allow it to always be overseen by the kingdom. So the management of the Kendeng Mountain area is carried out by special forces, the existence of this special force is believed to be the embryo of the Baduy tribe.

According to some definitions of some fairy tales and cheerful people, there are also those who believe the initial existence of the Baduy tribe is the remnant of the Sundanese Kingdom troops loyal to King Siliwangi. They escaped from the pursuit of the Sultan of Banten and Cirebon forces, but in the end they were protected by the Sultanate of Banten and given special autonomy.

Consciously, the Baduy tribal people recognize that what explicitly sets them apart from other Sundanese people outside Kanekes is only in the religious system. Mereka menyebut orang Sunda di luar Kanekes dengan sebutan "Orang Eslam" dan dianggap sebagai "Urang Are" atau "Dulur Are". They refer to Sundanese people outside Kanekes as "Meaning of the term" Urang Are "or" Dulur Are "according to Kaiti's father, former" Seurat "Tangtu Ciukeusik, expressed by saying," Harti urang are, dulur dulurna mah, with Eslam hanteu as us didieu "(The meaning of urang are dulur are, brothers and sisters, but Islam is not like me here). The people of Eslam" and are considered as "Urang Are" or "Dulur Are". The phrase explains the ethnic position of the Kanekes (Baduy) people as the Sundanese.

In general, Baduy tribal people are divided into three ethnic groups namely Tangku, Panamping and Dangka. Tangku is a group known as Inner Baduy, which most strictly follows adat, namely residents who live in three villages: Cibeo, Cikawartana and Cikeusik. Their hallmark is their natural white clothes and their old head and white headband.

Meanwhile, Panamping community groups are those known as Baduy Luar. Live in various villages and spread around the Baduy Dalam areas such as Cikadu, Kaduketuk, Kadukolot, Gajeboh, Cisagu, and others. Their hallmark is wearing black clothes and headbands. The Dagka ethnic is a Baduy who live outside the Kanekes area, they live in Padawaras (Cibengkung) and Sirahdayeuh (Cihandam) villages. This ethnic functions as a "buffer zone" for outside influences.

THE RELATIONSHIP OF ISLAM AND LOCAL TRADITIONS AGAINST RELIGIOUS PATTERNS

Religion has always been a spirit for the growth and development of human civilization. Many great civilizations in human history developed because of the great role of religion. The problem is whether in the era of globalization like today the role of religion still has a strong influence on the formation of civilization, or on the contrary, religion is in the trash bin of civilization or even religion is used as a political commodity not to say the politicization of religion as it is now happening. Very often we hear reviews and analyzes about the relationship between religion and society in this era of globalization. Generally the concern that arises is about how the decline in society in upholding religious values in their lives.

Society experiences significant changes, a mistake if we assume that a society does not change. However the form of change, slow, medium or fast, we might as well call change. Generate the culture of a society to choose which path to take? Sacred or profane? In this realm, human trust will be dynamic with the process of time. Religion is the guideline of society to carry out all its activities, meaning that religion plays a role in all lines to control the space for a society. Then social change will affect the life of a society, good or bad, we can see from how much influence religion has on social change, or vice versa.

Turner said the impact of modernization is modernity, that the social world is under the authority of aesthetism, secularism, universal claims related to instrumental rationality, differences in various fields of world life, bureaucracy, economics, political and military practices, and monoterization of developing values. . One of the factors that are used as accusations of modernization is about human perspectives on morals, religion, ethics and others undergoing change. Underlying these changes is associated with the rationalization of the meaning of these values.

Likewise, with religious issues, which occur in many countries. Like the secularist religious movement, separating something profane. From various aspects of life, the multiplication of actions from religious teachings began to enter the realm and the academic world. Problems like that are often used as the background for the birth of secular theory. In Africa for example, it states that social change is found in references used by students in schools. The presence of Christianity is represented by secularism, which comes together with Western education. The presence of Christianity is represented by secularism, which comes together with Western education.

In any part of the world, the process of modernization takes place. Even the German philosopher Nietzsche said the phenomenon of the absence of God was the clearest form of

secularism. As written in a journal, how 'we' are said to be God's killers. What is described by Nietzsche is that modern human life has removed the power of God in his life, assuming that humans can achieve success without the need to involve God's power in all their activities.

Komaruddin Hidayat revealed, one of the factors driving social change is modern society whose attitude is very aggressive towards progress. Even religious doctrines that reveal the reality of the universe which is always associated with metaphysics and the greatness of the Creator, are now only understood as autonomous objects that have nothing to do with God at all. Very counter to Edward Said's opinion, that the tendency of secularization does not mean that the old religious patterns are in line and that human destiny and the 'existential paradigm paradigm' are simply eliminated. This means that no matter how strong the encouragement of modernity occurs, a society that has local beliefs will not immediately leave it.

The Relationship of Islam and Local Traditions: Representation of Religious Communities in Indonesia

Basically, every form of social grouping can be called a representation of civil society. In this case, the social function performed by various social groups is not in the framework of serving the controlling elite, let alone hampering or defending the interests of the authorities; it serves the community, and seeks to strengthen the position and autonomy of the people before power.

According to Tauseef Ahmad Parray, Nadhlatul Ulama is the largest civil society group in Indonesia whose aim is to preserve traditionalism and oppose modernism. His teachings contain elements of traditionalism, Sufism and Javanese which are reflected in the progress of the Nadhlatul Ulama itself. Nadhlatul Ulama makes pesantren as the basis of its teachings, the center of which is the chaplain's charism as a spiritual leader who inherits authority derived from intellectual and spiritual power.

Nadhlatul Ulama is faced with enormous social change in the 21st century. Industrialization and urbanization reduced the proportion of the rural population and changed the way of life in rural areas quickly, while the expansion of modern national education affected the survival of traditional Islamic scholars based on pesantren education. In turn, it appears to be very dependent on the direction and behavior of Nadhlatul Ulama in responding to these challenges. The new generation of Nadhlatul Ulama leadership personified by Abdurrahman Wahid strives to respond to global challenges by turning Nadhlatul Ulama into a massive social movement for a more democratic, prosperous and harmonious Indonesia.

Meanwhile, the Javanese Islamic reformist movement known as Muhammadiyah was formed when many political and social groups faced the situation under colonial rule. The first was Budi Utomo (1908), a Javanese cultural and educational group that was a member of Dahlan. Others, who interacted with Muhammadiyah, included political activists Sarekat Islam (1911), Islamic Unity (1923), similar to Muhammadiyah but more strict, the Communist Party (1920), which was strongly opposed by Muhammadiyah, the Sukarno Nationalist Party (1927), and Nahdlatul Ulama (1926). The latter is a traditionalist group formed in a conscious reaction against modernist groups such as Muhammadiyah and has been its main competitor so far.

Every society will experience changes, because no human will stop at a certain point of all time. This flow of change at any time underpins human society which often causes a process

of change that takes place dramatically and comprehensively, this will be seen from the effects of a revolutionary event, but the process of change can also be very slow and take a relatively long time (evolution). People other than members of the Baduy can not just accuse, that the Baduy are a backward community. Isn't their sophistication more than modern society now? Consumptive and hedonic modern society, what are we going to do when everything we need will be eaten up?

Baduy, a tribe that is still left out of hundreds of tribes in this country, a tribe that still maintains their lives to remain close and friendly to nature. Build a peaceful, prosperous and prosperous society, without having to come into contact with the outside world that is racing against modernity and the progress of the times.

As a modernist reform movement, Muhammadiyah accepted the Koran and Sunnah as the only religious authority, and rejected heresy. According to this religious group, which supports the Sufs order based on the results of ijtihad (interpretation efforts) which are based directly on the Qur'an and Sunnah, but do not have to follow the interpretations of the four traditional schools.

Muhammadiyah is a reflection of the ideas of Muhammad Abduh and other Middle Eastern reformers, but in the Indonesian context. Muhammadiyah avoids direct political involvement and focuses on educational, social and religious activities. Developing a modern-style school system (different from traditional pesantren), the teaching focuses on secular and religious subjects. In addition, this religious group has become one of the most powerful religious, educational and social movements and reformist movements in Southeast Asia.

The growth of seeds of Islamic formal education that emphasizes the purification of Islamic teachings and releases the influence of beliefs before Islam, civil society that refers to social groups whose emphasis is as the base of civilization. In this context, Indonesian people have lived with their strong and strong local beliefs. Then Islam came with its own characteristics welcoming local beliefs that have been preserved for hundreds of years. Will then between Islam and local beliefs clash to form a confrontational relationship? Or will they both complement and strengthen each other, by forming compromise relations? The dialectics of Islamic connectedness as a religion and local belief as a culture is one of the crucial issues that will have an impact on the style of religious life.

Some groups claim that Islam must be sterile from local traditions, as practiced by the Muhammadiyah religious group; where they reduce or even avoid activities that are still in the traditionalist nature. Then set up to establish social institutions, such as schools ranging from early childhood schools to tertiary institutions in an effort to develop modern-based Islamic education. While other groups consider that Islam can dialogue and compromise with local traditions with points while maintaining the sacredity of Islamic teachings. Nadhlatul Ulama made its social foundation a traditional Islamic boarding school or learning institution, which is a testimony to the resilience, adaptability and vitality of Islamic traditionalism in Indonesia. This relates to the concept of religious understanding and the religious life patterns of each group.

Social change provides flexibility between the relations of Islam and local beliefs, which finally shows the phenomenon of the pattern of religious life, including the concept of religious understanding and religious behavior of confrontational and compromise groups. As

a result, many religious life patterns have come to being, such as orthodox Islam, radical Islam, moderate Islam, and even administrative Islam.

Various shades of religious life above indicate that so strongly local beliefs affect a group of people, the pattern of religious life, especially Islam, is increasingly visible, and vice versa. There is an externalization, objectification, or internalization process in it. How a community understands Islam and understands local tradition will affect the religious life patterns it practices.

CONCLUSION

Islam and local tradition are related and inseparable. Tradition is a part of Islamic teaching, and the teachings of Islam are propagated through tradition. The spread of Islam in the Archipelago was swift and bloodless. Existing traditions were preserved without reducing their value. A portrait of Islam propagated via culture has also strengthened Islam in Indonesia such that is is not only accepted by the other Abrahamic religions, but also by other religious belief systems that act as symbols for ancestral rituals passed down through generations.

NU and Muhammadiyah have constructed a picture of a practical Islam that is hospitable, peaceful, and accepting of ancestral traditions. To the ethnic Baduy, faith is everything, particularly to the Baduy Dalam who revere the ancestral teachings. However, to the Baduy Luar who have begun to interact with the surrounding communities, it is not uncommon for individuals within their community to convert to Islam, not least for the wisdom of its teachings. Islam with its cultural approach brings color to the religious life in Indonesia.

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