

# RELIGIOUS AND CULTURE VIEWS IN THE LIFE OF INDONESIAN PEOPLE

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## Abstract

The relationship between religion, culture and society is a very important system of life because they are interrelated with one another. However, the question of religion and social development is not complete from a single point of view. Therefore, a holistic approach must be taken when considering social issues. Research is needed, for example on the sociology of religion and so on. This means that the study of the religious life of a society is incomplete without a sociology: sociological statistical observers do not assess the relevance of religion. Every nation or group that really follows the message of their respective religions, harmony, brotherhood, peace and comfort in social life will naturally be realized. Because religion forbids truth and goodness and keeps away from all evil, controversy, suspicion, etc. Religious life is about the embodiment of one's religious attitudes, mindset, behavior or attitudes and outlook on life, as well as the ability to belong to other people of different religions as servants of God Almighty. Religion was created as a guideline for human life by God Almighty throughout life. Meanwhile, culture is a way or way of life created by humans themselves as a result of creation, taste and purpose given by God. Religion and culture influence each other. Religion influences culture, social groups, and ethnic groups. This culture tends to change in every person or group who really lives according to the mandate of their religion so that harmony, peace and comfort are realized naturally in social life.

**Keywords:** Religion, Culture and Society

## 1. INTRODUCTION

The phenomenon of people's life is seen from the aspects of religion and culture which are how to classify religious places and cultural places in people's lives. In human life, religion and culture clearly do not stand alone, both are very closely related in a harmonious dialectic, creating and denying each other. Religion as a guideline for human life created by God in life. Culture, on the other hand, is the habitual way of life of a society, which is produced by society itself as a result of creation. God-given sense and purpose. Religion and culture influence each other. Religion influences culture, social groups, and ethnic groups. Cultures tend to change, which affects the credibility of religions and leads to different interpretations. One of the main tasks in social life nation, and the nation is to maintain unity and build prosperity for all citizens and religious communities. Obstacles that are quite serious in achieving the direction of wholeness and prosperity are issues of social harmony, including relations between religions and the harmony of life among religious people.

This issue is becoming increasingly important given the many social situations that trigger conflict and hinder cooperation to build a more dynamic and conducive situation. Likewise, pride in harmony has been insulted over the years and has even given rise to fears of the country's collapse. including inter-religious relations and religious harmony. This issue is becoming increasingly important given the many social situations that trigger conflict and hinder cooperation to build a more dynamic and conducive situation. Likewise, pride in harmony has been insulted over the years and has even given rise to fears of the country's collapse. including inter-religious relations and religious harmony. This issue is becoming increasingly important given the many social situations that trigger conflict and hinder

cooperation to build a more dynamic and conducive situation. Likewise, pride in harmony has been insulted over the years and has even given rise to fears of the country's collapse. Behind the birth of religion is a matter of power, which is considered higher than the power that exists in itself, so look more deeply at where the powers of nature come from, such as mountains, sea, sky, etc. and when they can't learn it, they are respected because they think the power of nature has extraordinary power and can feed thousands, even millions, have a relationship with each other which is sometimes misunderstood by some people who don't understand humanity so that religion appears which is wrong a human effort to get closer to supernatural powers. Before we can understand the aspects of religion, culture and society, we must first know the explanation of the existence of religion. Religion is a certain belief that most people follow and it is a way of life. Religion refers to different beliefs and practices and it is really a social issue that exists in every human society today. This raises the question of how it should be from a sociological point of view. According to the sociological approach, the primary concern of religion is its function in society. When mission is known, it refers to the contribution of religion or other social institutions to maintain the integrity of society as an active ongoing effort. According to the Big Indonesian Dictionary, the notion of religion is a system that regulates the system of religion (belief) and worship of God Almighty and its rules. According to Yusuf Algaradawi and Husscin Shahatah, salary and income from zakat is called *almustafad mal zakat*, or zakat that comes from salary. Religion and religion rule life, art makes life beautiful, science makes life simple, science without religion becomes blind, religion without science becomes paralyzed with an understanding of religious institutions.

The author still often points out that some people mix religious values with cultural values, although of course these two things cannot be 100% identified, they may even be contradictory. In order to maintain the existence and sanctity of religious values and ensure understanding, the authors here want to explore what religion is and what culture and society are that have a strong relationship. Culture or what is commonly called culture is the legacy of our ancestors that still exists. A nation does not have its own characteristics without its culture. These cultures also developed along with the progress of an increasingly modern era. The culture that develops in a nation is called local culture because the local culture itself is the result of creation, initiative, and feeling that grows and develops within the ethnic groups of that area. Certain cultures hold beliefs that we can call religions. Religion itself is a system or principle of religion, also called God or vice versa, which teaches devotion and obligations related to the beliefs of a particular tribe/ethnicity.

## 2. METHODOLOGY

The research method used is descriptive qualitative with a phenomenological approach. The phenomenological approach tries to explain or reveal the meaning of a concept or phenomenon of experience based on the awareness of many individuals. This research was conducted in a natural environment, so there are no limitations on interpretation or understanding of the phenomenon under study. Creswell (1998:5) says that the phenomenological approach delays judgments about all natural attitudes until a basis is found. This delay is called the epoch (period). The concept of time consists in separating the field of knowledge (subject) from the researcher's interpretation. The concept of era is central to where researchers organize and classify initial assumptions about phenomena in order to understand what respondents are saying. Next, the researcher conducts data analysis, the purpose of which is to find and systematically organize recorded observations, interviews, etc., so that the researcher can better understand the cases investigated and present them as findings to others. To increase this understanding, the analysis must be continued in an effort to find meaning (Muhadjir, 2002: 142). Data analysis uses the Miles and Huberman model, where data from interviews, field notes and documentation are taken and collected systematically, organizing data into categories, describing them as units, synthesizing, combining into patterns, selecting what is important and more. researched and conclusions drawn so that they are easy to understand for you and others. Qualitative data analysis is inductive in nature, that is, analysis based on the data obtained then develops into a hypothesis. Based on the hypothesis that was formulated based on the data, a data search was carried out several times so that it can be concluded whether the hypothesis is accepted or rejected based on the data collected. When a hypothesis is accepted repeatedly based on data collected through triangulation techniques.

## 3. RESULTS AND DISCUSSION

### 3.1. Conception, Relationship of Religion, Culture and Society.

Since the beginning of its development, religions in Indonesia have received cultural accommodation. As an example of Islam, where Islam as a factual religion offers many standards or rules of life compared to other religions. Looking at the relationship between Islam and culture, there are at least two things that need to be clarified. First, Islam as a socio-cultural concept and Islam as a cultural reality. Second, Islam as a cultural concept is often referred to by experts as a major tradition, while Islam as a cultural reality is referred to as a minor tradition or local tradition or also Islam, an area influenced by Islam. The great tradition of Islam is the enduring original teachings of Islam, or at least an interpretation that adheres to the core teachings. In a smaller space, these teachings are embodied in the concepts of faith and sharia, or Islamic law, which inspire Islamic thought and action. These traditions are often called the center, which is distinguished from the group or periphery. Small traditions (local traditions, Islam) are effective. area under the influence of Islam (great tradition). This local tradition includes the elements contained in the concept of culture, which includes concepts or norms, both in the form of human activities and activities, as well as in the form of works produced by the community. In other words, it is from this process of acculturation between Islam and local culture that what is called local genius is born, namely the ability to accept foreign cultural influences during the process of active selection and processing to achieve a unique new creation, which is not found in the nations that have cultural influences. On the other hand, indigenous genius has characteristics such as: the ability to tolerate foreign cultures, the ability to adapt foreign cultural elements: the ability to integrate foreign cultural elements into native culture, and the ability to dominate and govern provides direction for further cultural development. as standard. rules, as well as the actions of all Indonesian people, Islamic teachings become a model for the ideals of society. In this context, Islam as a religion has also become the culture of Indonesian society. On the other hand, the local culture that exists in society does not necessarily disappear with the presence of Islam. Some of these local cultures are further developed with Islamic colors. This development then led to "cultural acculturation" between local culture and Islam. Local culture which later acculturated with Islam included the slameta tingkeban (seven days) events (3.7.0.100 and 1000 days) among the Javanese people. There is also culturization in the arts, such as in Javanese wayang art. Wayang is a traditional Javanese ethnic/ethnic art originating from Hinduism. The process of Islamization does not eliminate this art, but enriches it, namely giving color to Islamic values not only in this art field, but also in other areas of Javanese society. In other words, the entry of Islam into Indonesia at certain stages greatly influenced the development of local culture. On the other hand, for example, you can see the physical cultivation of material culture: the shape of the Banten Grand Mosque, overlapping roofs, thick stones, bag poles, etc., really show the characteristics of local architecture.

At the same time, the essence of Islam lies in the "spirit" of mosque activities. In addition, there are two types of gates, short and large, such as the lintel for the entrance to the mosque at the Kaibon Palace. On the other hand, the "foreign" face can also be seen very clearly in the Banten Grand Mosque complex, namely through the construction of the Tiamah building related to the architecture of the Portuguese refugee Lucazs Cardecli and the construction of a mosque. a tower-shaped lighthouse associated with a Chinese name: Cek-ban Cut. In subsequent developments, as told in the Chronicle of Banten, Banten became a city. The Banten Palace itself is equipped with buildings that characterize the prototypes of Javanese Islamic-style palaces, such as those in Cirebon, Yogyakarta and Surakarta. The capital of the Kingdoms of Banten and Cirebon then played a role as an international trade center characterized by a metropolis, where the urban population consisted not only of local residents, but also foreigners, including Pakoja, Chinatown and Europeans. . villages like England, France etc. In the area of harmony, Islam in the Banten region offers equal treatment to representatives of other religions. For example, the Banten temple which is dominated by Muslims shows great tolerance towards followers of other religions. For example, permitting the construction of monasteries and churches around Chinese and European settlements. Even non-Muslim money is involved in maintaining Banten's rulers.

Respect or treatment of people of other religions by Banten authorities and people who do not discriminate or do not discriminate against religious backgrounds. it can also be seen in other areas of the archipelago, especially in business. Muslim rulers throughout the archipelago maintained trade relations with China, India and others, despite differing beliefs. Acculturation of local culture with Islam is also seen in Sundanese culture, namely in the field of tembang art called Beluk art. In outdoor and outdoor art, a kind of "character" (wawacan) is often pronounced, which speaks of the exemplary and high religious attitude of the performers. Often this cultural discourse originates from pre-Islamic local

cultural elements and is then combined with Islamic elements, as in Ugin's discourse on people with high personality attributes. Today's sophistication is usually presented at events during or Thanksgiving, such as the Memorial. The 4th day of a child's birthday (shaving), other thanksgiving ceremonies such as the 7th month of pregnancy (nujuh or tingkeban). circumcisions, the completion of the rice harvest and the celebration of national anniversaries. The accumulation of Islamic culture and local island culture, as happened in Java, is also recognized in other areas outside Java. such as West Sumatra, Aceh, Makassar, Kalimantan, North Sumatra and other areas. Especially in North Sumatra, this acculturation process can be seen in events such as ! wheat flour and marpuangiri wages. In terms of creation, religions other than pure monotheism are the result of human contemplation, while pure monotheism is a revelation created by God.

This last type of religion is a response to God's help for people who are "unable" to seek peace or true peace through the senses. If viewed objectively, Islam has good qualities in the teachings of divinity, apostolate and monotheism. Prerequisites for attaining true Jan duamia must first of all be accurate and correct knowledge of Islam. Then you must devote yourself to his teachings. The realization of "peace" when supported by submission and obedience (Islam) to the Creator. In this case Allah SWT has allowed everyone who submits to good deeds to make peace, because submission (Islam) brings consequences to the logical attitude of Muslims in their life, never to be afraid, pessimistic and fearful. The Qur'an uses the word Islam in different places with different meanings, but in essence it leads to the same meaning. The general definition of Islam is that it contains a dimension of faith that is not tarnished by polytheistic elements, self-surrender accompanied by sincerity by invoking the name of Allah SWT, self-surrender followed by thrilling love and a firm and optimistic attitude. Lughow's understanding of Islam is thus basically a total submission to Allah SWT, which gives birth to a certain attitude towards life. Orientalists call "Islam" by the term "Mohammedism". They associate these expressions with non-Islamic expressions which are analogous to the carrier or place of birth. Christianity was taken from its birthplace (Nazareth). Christianity is taken from the bearer's name (Jesus Christ). Buddhism (Buddhism) from its bearer's name (The Buddha Gautama), Zoroastrianism (Zoroasterianism) from its founder, Judaism (Judaism) from its land (Judeca). However, non-Islam has a fundamental meaning. The religion of Islam does not belong to its followers individually, nor is it meant for any particular group or country. Islam as a universal and eternal religion is a manifestation of the realization of the concept of Rahmatan Lil Alamin (compassion for all people). The term "Muhammadanism" opens up the possibility that there are different interpretations and understandings of Islam that identify with other religions that have distinctly different concepts. Since the beginning of human history there has been guidance in the form of divine revelation through a Messenger (religion of God). God's religions are essentially religions that obey only one God. The concept of one God and the doctrine of submission to Allah SWT remains the same. The relationship of all the apostles after Adam AS Muhammad SAW. so that based on the teachings he brought as a link in a chain that always comes continuously and is a refinement of the previous teachings so that the arrival of God's religion is able to answer all human needs at various times, anytime and anywhere.

The concept of culture or culture comes from the Sanskrit word buddhayah, which is the plural form of buddhi (mind or reason), which is defined as the mind and matters related to the human mind. In English, culture is called culture, which comes from the Latin word Colere, which means to process or work on. It can also be interpreted as cultivating or cultivating crops. The word culrure is also sometimes translated as "culture" in Indonesian. Then this understanding developed in the sense of culture, namely as human power and activity in processing and changing nature. According to some experts, the notion of culture or culture is as follows: EB Tylor, culture is a complex whole which includes knowledge, belief, art, morals, scholarship, law, customs, and other capabilities and habits acquired by humans as members of society. R. Linton, culture can be seen as a configuration of learned behavior and the results of learned behavior, where the constituent elements are supported and passed on by other members of society. Koentjaraningrat, culture is the whole system of human ideas by learning. Selo Soemardjan and Soelaeman Soemardi, stated that culture is all the work, taste and creation of society. Herkovits, culture is part of the living environment that humans love. Thus culture or culture concerns all aspects of human life, both material and non-material. Most of the experts who discuss culture are most likely heavily influenced by the view of evolutionism, namely a theory that says that culture will develop from simple stages to more complex stages. A number of religions in Indonesia have a collective influence on politics, the economy and culture. In 2000, approximately 86.1% of Indonesia's 240,271,522 people

were followers of Islam, 5.7% of Protestants, 3% of Catholics, 1.86 of Hindus, and 3.49 of other beliefs. Normatively, the 1945 Constitution states that "every citizen is given the freedom to choose and practice their beliefs" and "guarantees all of them the freedom to worship, according to their religion or belief".

The government, however, officially only recognizes six religions, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism. There are many religions and belief systems in Indonesia, inter-religious conflicts are often inevitable. More than that, Indonesia's political leadership plays an important role in relations between groups and groups. Historically, immigrants have been the main driver of religious and cultural diversity in the country with immigrants from India, China, Portugal, Arabs and the Netherlands. However, this has changed since some changes have been made to suit the culture in Indonesia. Based on the description above, Presidential Decree No. 1 of 1965 Concerning the Prevention of Misuse and/or Blasphemy of Religion article 1. "Religions embraced by the population in Indonesia are Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucius (Confucius)". Islam : Indonesia is a country with the largest Muslim population in the world. with 884 of the population are adherents of Islam. The majority of Muslims can be found in western Indonesia, such as in Java and Sumatra. The entry of Islam into Indonesia through trade. Hinduism: Hindu culture and religion arrived in Indonesia in the first century AD, at the same time as the arrival of Buddhism. which later resulted in a number of Hindu-Buddhist kingdoms such as Kutai, Mataram and Majapahit. Buddhism: Buddhism is the second oldest religion in Indonesia, arriving around the sixth century AD. The history of Buddhism in Indonesia is closely related to the history of Hinduism. Catholic Christianity: Catholicism for the first time entered Indonesia in the first part of the seventh century in North Sumatra. And in the 14th and 15th centuries there were Catholics in South Sumatra. Catholic Christians arrived in Indonesia with the arrival of the Portuguese, who were later joined by the Spaniards who traded in spices. Protestant Christianity: Protestant Christianity developed in Indonesia during the Dutch colonial period (VOC), around the 16th century. The VOC's policy of condemning Catholicism was successful in increasing the number of Protestant adherents in Indonesia. This religion developed rapidly in the 20th century, which was marked by the arrival of missionaries and Europeans to several areas in Indonesia, such as in the western region of Papua and less in the Sunda islands. Confucian: originating from mainland China and brought by traders.

### 3.2. Humans as Creators and Users of Culture

Culture is the result of the interaction between humans and all the contents that exist in this universe. Humans were created by God equipped with their minds so that they are able to work on this earth and essentially become caliphs on this earth (in Rafael Raga Maran, 1999:36). In addition, humans also have reason, intelligence, feelings, emotions, desires, and behavior. All the abilities possessed by humans, humans are able to create a culture. There is a relationship between humans and culture. Culture is a product of humans, but humans themselves are products of culture. In other words, culture exists because it is humans who create it and humans can live in the midst of the culture they have created. Culture will continue when there are humans as its inhabitants. Humans are cultured beings, through their minds they can develop culture, so humans live and depend on culture as a result of their creations. Culture also provides rules for humans in managing the environment with the technology they create. Various kinds of human power must confront the forces of nature and other forces. In addition, humans need satisfaction both spiritually and materially. Community culture is largely influenced by culture that originates from the community itself. The results of the work of the community itself give birth to technology or material culture which has the main use in protecting themselves against the environment. In the act of protecting oneself from the natural environment, at the initial level, humans are surrendering and merely acting within the limits to protect themselves. The situation is different in complex societies, where the level of culture is higher. The result of this work is technology that provides broad possibilities for utilizing natural products and even mastering nature.

### 3.3. Relations of Religion and Culture in Society

Relations between Religion and Culture in Society Culture appears as an intermediary that is continuously maintained by its formers and the next generations that the culture inherits. Such culture can then also be used to understand religion found on its empirical plane or religion that appears in a formal form that is prevalent in society. The religious experience contained in the community is processed by its adherents from religious sources, namely revelation through reasoning. For example,

we read books of fiqh, then fiqh which is the implementation of the texts of the Al-Qur'an and hadith through reasoning and human ability. Thus religion becomes entrenched or down to earth in the midst of society. Religion that appears in this form is related to the culture that develops in the community where the religion develops. Through an understanding of this culture, a person will be able to practice religious teachings. For example, humans encounter a culture of dress, socializing, and so on. Into these cultural products, religious elements are also integrated. In clothing, the hijab, kebaya or other models can be found in religious experience. Conversely, without cultural elements, religion will be difficult to see clearly. Into these cultural products, religious elements are also integrated. In clothing, the hijab, kebaya or other models can be found in religious experience. Conversely, without cultural elements, religion will be difficult to see clearly. Into these cultural products, religious elements are also integrated. In clothing, the hijab, kebaya or other models can be found in religious experience. Conversely, without cultural elements, religion will be difficult to see clearly.

In the context of Indonesian culture, culture consists of five layers besides the relationship between religion and culture. This layer is represented by religious cultures - adat, Hindu, Buddhist, Muslim and Christian. (Andito, ed. 1998:77-79) First floor I is an indigenous religion whose rituals involve worshiping ancestral spirits or more on the same level, namely tribal gods such as Sombaon in Batak lands. Merapu Religion in Sumba, Kaharingan Kalimantan. The Indonesian nation inherited high art and aesthetics as well as very noble family values from indigenous religions. The second layer is Hindus who leave a civilization that emphasizes spiritual liberation by uniting the atman with Brahman, making it difficult to fight for collective liberation from social oppression towards total prosperity. The third layer is Buddhism, which gives values that avoid greed and greed. With that comes the value of self-restraint and self-control, following the path of the 8 virtues. The fourth layer is the religion of Islam, which adds sensitivity to the way of life through the implementation of the syaria, the five daily prayers which are good and which are evil and doing good and avoiding evil (*amar ma'ruf nahi munkar*) which has an impact on the growth of noble morals. These are the things that Islam has contributed to the formation of the nation's culture. The fifth layer is Christianity, both Catholic and Protestant. This religion emphasizes the value of love in human relations. The demand for love that is put forward exceeds the meaning of love in culture because this love does not demand anything in return, namely unconditional love. Love is not an emotional spark but as a concrete action that is treating others as oneself. From a cultural point of view, all religious groups in Indonesia have developed a religious culture for their welfare regardless of differences in religion, ethnicity and race.

### 3.4. The Function of Religion in Society

From a sociological point of view, religion is primarily concerned with its role in society. The concept of action can refer to contributions or religious contributions or other social institutions to maintain the integrity of society as an active and continuous effort. According to Emile Durkheim, as a major sociologist he provides an overview of the function of religion in society. He concluded that religious space is a symbol of society, that sanctity stems from the power that society as a whole imparts to each of its members, and its role is to support and reinforce a sense of social solidarity and obligation. Religion is characterized as a union of the highest human aspirations, an important source of morality, a source of social order and individual inner peace, glorification and civilization of mankind. In fact, religious institutions refer to things that have a certain significance, which affect aspects of human life that go beyond something that has significant and visible meaning for a person. Netizens often give reasons that religion triggers differences. This difference creates conflict. They are too focused on satisfying their need for pleasure, so they don't want to follow religious teachings that prohibit them from doing things that they think hinder their pleasure, and they rationalize their irrational actions with socio-intellectuals. argument. They value the spiritual or social aspects more. As a result, they shut down their senses to receive information, relying only on their limited intelligence.

Society understands the world only through relationships. Their logic is so limited that they fail to see the hyper-rational abstractions of reality. And with that, they are completely trapped in empirical reality. Everything has to be measured and calculated. Even though they do not yet understand the many functions of nature that operate in superrational mechanisms, their limited state of mind denies everything that cannot be perceived by the senses. In fact, limitations in reality that are only empirical only limit one's potential. And that denies the meaning of life that has been emphasized by rational realists, namely self-realization with all its possibilities. Religion, which relies heavily on superrational

realities, frees humans to take the best out of life. Everything - whether it can be measured empirically or not. Empiricism is not something that is rejected by religion. True religion which is universal includes broad intellectual aspects, one of which is empiricism. Religion does not reduce human intelligence by limiting the quantity or quality of ideas. True religion teaches people how to develop human potential to the fullest. The mistakes of religious scholars make the reality of this ideal teaching look bleak. They attribute some of the most important historical events to errors based on religion. Because of belief in religious teachings. In fact, the damage done is precisely because people are far from religious teachings.

### 3.5. The Influence of Religion in Community Life

Every nation or group that truly lives according to its own religious order. That is why harmony, brotherhood, peace and comfort are manifested in social life. Because religion teaches truth and goodness and is kept away from all evil, conflict, discrimination, etc. Religious life is seen as an attitude and manifestation of a person's religious life who is able to accept other representatives of any religion as servants of Allah SWT. As a person who believes that Allah SWT, who is all-merciful and compassionate, loves everyone and everyone without discriminating, he is also committed and has no choice but to love others without discrimination, be it on the basis of religion, culture, ethnicity, , occupations or interests. Someone who is sincere in religion respects, appreciate and love even bless others. Because the others are people who love Allah SWT. A person who is sincerely religious only loves others because he has a legitimate interest in Allah SWT, the source of all love and compassion. Being different from other people is common sense, but discriminating against other people is against common sense and human values shared by religious people of all religions. As believers, it is our duty to set the best example for humanity in the world by living in love and respect for one another, accepting religious differences as a blessing from Allah SWT.

## 4. CONCLUSION

Religion, culture, and society are interconnected and proven by religious knowledge, which includes historical writings and prophetic figures in changing social life. Rational arguments about the meaning and nature of life, about God and the awareness of death give rise to religion, and the principle of one and only God actualizes the religious experience of tasawuf. Religion is a place to find the real and essential meaning of life. And again, religion is seen as a source of motivation for individual action in social relations, going back to the concept of the relationship between religion and society, in which religious experience is reflected in social and individual actions with society, which religious experience should not contradict. The relationship between religion, culture and society, and religion serves as a means to control and at the same time cultivate it, in the sense of expressing what it believes in culture, namely ethics, architecture, community. Structure, habits, etc. The reciprocal influence of religion and culture in the sense that religion influences culture, ethnicity, ethnicity. Culture tends to change the origin of religion resulting in different interpretations. Religion and culture have a close relationship, namely religion functions as a cultural concept and cultural reality in Indonesia. Culture is the result of interaction between humans and everything in this universe. With the capacity of the human mind, humans are able to create culture. Culture is used to understand religion in the formal form prevalent in society. Cultural diversity or "cultural diversity" is a necessity in Indonesia whose existence cannot be denied. Due to cultural diversity, Indonesia has an advantage over other countries where Indonesia has the ability to create a complete and diverse cultural portrait.

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