Sundanese Culture in The Framework Of Islam: Anthropological Analysis Of The Acculturation Process

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Abstract. This study examines the process of acculturation between Sundanese culture and Islam in the context of cultural transformation in the Sundanese region. The background of the research is rooted in the convergence of traditional values and Islamic influences that have been ongoing since the 14th century, resulting in a harmonious yet dynamic cultural synthesis. The aim of the study is to understand how Islamic values are adapted into Sundanese traditions and their impact on the social identity of the community. A qualitative approach employing participatory observation, in-depth interviews, and documentary study was used to extract rich empirical data. The research findings indicate that acculturation occurs through a negotiation of values across generations, leading to modifications in rituals, symbols, and social practices that preserve the essence of local culture while accommodating Islamic requirements. The implications of this study provide new insights into the adaptive dynamics of cultural interaction in the face of modernization and globalization, and have the potential to serve as a basis for developing cultural preservation policies that are responsive to contemporary changes.

Keywords: Acculturation, Identity, Islam, Sundanese Culture, Tradition.

Abstrak. Penelitian ini mengkaji proses akulturasi budaya Sunda dengan Islam dalam konteks transformasi budaya di wilayah Sunda. Latar belakang penelitian berakar pada konvergensi nilai-nilai tradisional dan pengaruh Islam yang berlangsung sejak abad ke-14, sehingga menghasilkan sintesis budaya yang harmonis namun dinamis. Tujuan dari penelitian ini adalah untuk memahami bagaimana nilai-nilai Islam diadaptasi ke dalam tradisi Sunda dan dampaknya terhadap identitas sosial masyarakat. Pendekatan kualitatif yang menggunakan observasi partisipatif, wawancara mendalam, dan studi dokumenter digunakan untuk mengekstraksi data empiris yang kaya. Temuan penelitian menunjukkan bahwa akulturasi terjadi melalui negosiasi nilai-nilai lintas generasi, yang mengarah pada modifikasi ritual, simbol, dan praktik sosial yang melestarikan esensi budaya lokal sekaligus mengakomodasi persyaratan Islam. Implikasi penelitian ini memberikan wawasan baru mengenai dinamika adaptif interaksi budaya dalam menghadapi modernisasi dan globalisasi, serta berpotensi menjadi landasan dalam mengembangkan kebijakan pelestarian budaya yang responsif terhadap perubahan kontemporer.

Kata Kunci : Akulturasi, Identitas, Islam, Kebudayaan Sunda, Tradisi.

1. INTRODUCTION

Amidst the dynamics of civilization and the ongoing flow of globalization, profound questions arise about how local cultures are able to survive and adapt. In a long historical framework, the encounter between ancient traditions and modern values often creates a complex symphony that reflects the identity of a nation. This prologue invites us to take a moment to reflect and dive into the cultural journey that has been formed through the process of negotiation between ancestral heritage and external influences, especially the interaction between Sundanese and Islamic cultures. Through an anthropological lens, we are invited to trace the cultural transformation that not only touches the spiritual realm, but also permeates the social order and daily life of the Sundanese people. Sundanese culture has long been one

of the cultural heritages that holds a wealth of traditional values and local wisdom that continues to live amidst the current of modernization. The process of Sundanese cultural development is not only influenced by the internal dynamics of society, but also by interactions with external forces, one of which is the spread of Islam that began to enter this region since the 14th century. This transformation did not occur suddenly, but rather through a complex acculturation process in which Islamic values and Sundanese traditions synergize with each other. History records that the trade routes that crossed the Indonesian archipelago became one of the main entry points for Islamic teachings, so that the scholars and preachers who came not only brought a new religion, but also offered a different social paradigm to the local community (Setyobudi, 2011)

At the beginning of the presence of Islam, the Sundanese people did not immediately let go of their ancestral cultural identity. Instead, they showed a high ability to adapt by integrating Islamic elements into existing social structures and traditional rituals. This phenomenon can be seen from how traditional ceremonies that were previously animistic slowly adopted Islamic symbols, for example in wedding rituals which then inserted the marriage contract and elements of siraman which were interpreted in an Islamic context. This approach not only shows cultural flexibility, but also reflects an adaptation strategy to maintain the sustainability of tradition in the face of change (Junaid, 2013)

This cultural transformation shows the negotiation of values between local traditions and new religious demands. The Sundanese people actively seek common ground between Islamic teachings that prioritize universal values and customs that have become their collective identity. This process is not a form of total assimilation that eliminates native culture, but rather a form of acculturation in which local elements are selected and reinterpreted within an Islamic framework. This is in line with Romli's view (2015) which states that acculturation is a dynamic process that allows for simultaneous value transformation without having to sacrifice fundamental cultural identity.

The presence of Islam in the lives of Sundanese people not only brings changes in aspects of religious rituals, but also influences the social structure and values that underlie everyday life. For example, in community life, the values of mutual cooperation and kinship that have long been characteristic of Sundanese culture, gain new nuances through Islamic teachings that emphasize the importance of solidarity and social justice. In this context, Islam acts as a catalyst that facilitates dialogue between tradition and modernity, resulting in a rich and complex synthesis. An anthropological approach to this phenomenon provides an in-depth

picture of how cultural identity is formed and developed along with the interaction between various value systems (Harahap, Hasibuan, & Siregar, 2018).

In this study, the researcher adopted an anthropological approach with the aim of tracing the traces of Sundanese cultural acculturation within an Islamic framework as a whole. Qualitative methods with observation techniques and in-depth interviews were chosen to explore community perceptions of the transformation of traditional values that have been adapted to Islamic teachings. This approach allows researchers to obtain rich empirical data on how communities interpret and adapt the two value systems in everyday life. In addition, literature studies are also used to review theories related to acculturation and the dynamics of cultural interaction, resulting in a comprehensive conceptual framework (Setiawan, 2018).

This acculturation process is also inseparable from challenges and value conflicts that arise due to differences in cultural backgrounds. These conflicts often arise when traditional elements are considered to be in conflict with Islamic principles that are interpreted literally by some groups. On the other hand, progressive groups in society encourage renewal and reinterpretation of traditions to make them more relevant to the context of modern Islam. This kind of internal debate shows that acculturation is not a linear process that is free from obstacles, but rather an intense dialogue between conservative and reformist forces, each trying to maintain their idealism. This value negotiation process is a reflection of the social dynamics that are always developing in society, where differences of opinion are an integral part of cultural development (Junaid, 2013). Through this in-depth study, it is hoped that a more holistic understanding can be obtained regarding how the acculturation process between Sundanese and Islamic cultures occurs. Not only as a historical event, this acculturation is a social phenomenon that reflects adaptation, resistance, and innovation in facing changing times. This understanding is important to contribute to efforts to preserve cultural heritage that has been colored by external influences, as well as to formulate policy strategies that support the sustainability of cultural identity. Thus, this study does not only focus on theoretical aspects, but also has practical implications in order to maintain a balance between tradition and modernity, as well as between local values and religious teachings that continue to develop (Romli, 2015). The entire process of acculturation of Sundanese culture with Islam is a real picture of how society is able to respond flexibly to the dynamics of globalization and changes in values. This phenomenon teaches that cultural identity is not a static entity, but rather a construction that is always in the process of negotiation and transformation. Through an anthropological approach, this study attempts to uncover the complex layers in the interaction between local culture and Islam, so that it can contribute in-depth knowledge to the

development of anthropological studies and cultural studies in Indonesia. By integrating historical, empirical, and theoretical data, it is hoped that the results of this study will be able to provide a new understanding that can be used as a reference in efforts to preserve and develop Sundanese culture in a harmonious Islamic context.

2. THEORETICAL STUDY

In an effort to understand the dynamics of cultural interaction, especially in the context of the encounter between local traditions and new religious values, theoretical studies become an important foundation. This prologue invites us to reflect on how theories of culture and acculturation can explain the process of value negotiation that occurs between Sundanese and Islamic cultures. Through a conceptual lens rooted in anthropological and sociocultural thinking, we can dive into the layers of meaning that underlie complex cultural transformations. This process is not just a mixture, but rather a deep dialogue between the past and the present, where every change reflects the community's efforts to maintain identity while opening itself to innovation. Thus, this theoretical study functions as a conceptual bridge that connects theory with real-life practices, allowing us to interpret the phenomenon of acculturation more holistically. Theoretical studies on Sundanese cultural acculturation within an Islamic framework require an in-depth examination of the basic concepts of culture, the mechanisms of acculturation, and the dynamics of Islamization in the historical context of the Land of Sunda. Culture, as a system of values, norms, and symbols that live and develop in society, is never static. As expressed by Geertz (1973), culture is a "text" that is always in a state of interpretation, where its meaning is always negotiated through social interaction. This explains that every change in cultural practices is the result of a continuous process of value reconstruction, which in turn allows for the emergence of new forms of cultural identity (Setyobudi, 2011).

In the context of Islamization in the Land of Sunda, the phenomenon of acculturation is clear evidence of a complex process of cultural adaptation. Since the 14th century, the spread of Islam through trade and preaching has brought a new paradigm into the social order of Sundanese society. The ulama and preachers who came brought not only religious teachings, but also an adaptive social approach, which allowed local communities to reinterpret their traditions. This interaction resulted in the transformation of various rituals and customary practices, where Islamic elements were selected and integrated into existing cultural structures. This process, as described by Junaid (2013) shows that acculturation is not the elimination of

cultural identity, but rather a process of value negotiation between old traditions and new religious innovations.

The anthropological approach in this study is very important to reveal the layers of symbolic meaning behind cultural practices that have undergone transformation. Participatory observation and in-depth interview methods allow researchers to capture the dynamics of interactions between local values and universal values brought by Islam. Field studies in Sundanese communities reveal that modification of traditional rituals is an adaptive strategy in responding to changes in social and political conditions. According to Romli (2015), acculturation is a dynamic process that allows for simultaneous value transformation, without having to eliminate the essence of local culture. This approach provides an understanding that every cultural change has deep historical roots and is a response to the demands of the times. In the realm of acculturation theory, the selective assimilation model is often used as a reference to understand how society chooses which cultural elements to adopt. In the Land of Sunda, society selectively integrates Islamic values that are considered in line with local traditions, resulting in a harmonious cultural synthesis. This model emphasizes that acculturation is not a process that forces the total absorption of new elements, but rather a process of value reconstruction that allows for the sustainability of cultural heritage while embracing religious innovation. This selective process, as explained by Harahap, Hasibuan, and Siregar (2018), is a mechanism that ensures that value integration does not sacrifice the uniqueness of cultural identities that have been built up over centuries.

Furthermore, theoretical studies on acculturation must consider the impact of globalization and modernization. Although globalization is often identified with cultural homogenization, the reality shows that interactions between cultures in the modern era actually show a tendency towards cultural hybridity. In the midst of increasingly advanced information and technology flows, Sundanese people are not only passive recipients, but are actively reinterpreting their traditional practices within the framework of Islamic values that continue to develop. This value negotiation process creates a continuous dialogue between the past and the present, which ultimately forms a cultural identity that is relevant and adaptive to global challenges. Research by Setiawan (2018) highlights how local communities maintain cultural elements despite being exposed to the influence of modernization, thus emphasizing the importance of the role of acculturation as a bridge between tradition and innovation. In this overall theoretical framework, the distinction between acculturation and assimilation becomes a crucial focal point. While assimilation tends to lead to the total absorption of new cultural elements, acculturation emphasizes more on exchange and adaptation that maintains the core

of cultural identity. In the Land of Sunda, this process is clearly seen through the community's efforts to maintain ancestral values while adopting Islamic elements that are considered to enrich social and spiritual life. This interaction process shows that cultural identity is never static, but is always in a state of reconstruction and transformation. Thus, theoretical studies on acculturation not only provide a basis for academic understanding, but also become the basis for formulating adaptive cultural preservation strategies in the modern era. Overall, this theoretical study emphasizes that the acculturation of Sundanese culture within the framework of Islam is a complex and ever-evolving dialogue. The integration of local values and Islamic teachings creates a form of cultural synthesis that not only maintains historical heritage but is also responsive to changing times. Through an in-depth understanding gained from theories of culture and acculturation, this study aims to identify key factors that influence the way Sundanese people adapt Islamic values into their cultural practices. The synergy between theory and empirical data opens up opportunities to develop a more holistic understanding of the cultural interactions that occur, so that they can make a real contribution to efforts to preserve and develop an inclusive and innovative cultural identity.

3. RESEARCH METHOD

In an effort to deeply reveal the reality of the interaction between Sundanese culture and Islamic values, the selection of a comprehensive research method is the main foundation. This prologue invites us to explore how a qualitative approach combined with anthropological techniques can capture the hidden nuances in the dynamics of acculturation. By using various complementary data collection techniques, this study attempts to integrate subjective experiences, historical data, and contextual interpretations to produce a complete picture of the process of cultural adaptation within an Islamic framework.

This study applies a qualitative approach with a descriptive-analytical orientation, where the main objective is to understand and interpret the phenomenon of Sundanese cultural acculturation with Islam in depth. The qualitative approach was chosen because the phenomenon being studied is very complex, involving the interaction of values, ritual practices, and subjective experiences that cannot be measured numerically. Through this method, researchers can explore layers of meaning hidden in every cultural interaction and reveal the social dynamics that occur in the field.

In order to obtain authentic and contextual data, this study combines several data collection techniques, namely participatory observation, in-depth interviews, and documentation studies. Participatory observation is conducted by researchers participating in

various community activities in the selected location, so that they are able to directly experience the dynamics of rituals, traditional ceremonies, and daily interactions that reflect the integration of Islamic values into Sundanese traditions. By being actively involved in community life, researchers gain deeper access to cultural practices that are not only visible to the naked eye, but also have complex symbolic meanings. This technique is very important for capturing the authenticity and richness of empirical data, as expressed by Junaid (2013). In addition, in-depth interviews are a vital component that allows researchers to explore the perceptions, experiences, and personal interpretations of community leaders. Interviews are conducted openly and flexibly, where the resulting narratives reflect a diversity of views—from traditional elders, religious leaders, to community members who are directly involved in daily cultural practices. Through this intense dialogue, researchers can obtain rich and nuanced data, which is then processed to identify key themes regarding how Islamic values are adapted into local cultural structures. In-depth interview techniques are in line with the descriptive-analytical approach that emphasizes the importance of contextual understanding in every social interaction process (Romli, 2015). Documentation studies are also used as one of the supporting methods to strengthen data validity. This technique includes analysis of various written sources such as books, journals, historical archives, and local documents that contain information about Sundanese traditions and the journey of Islam's entry into the region. Through documentation studies, researchers can trace historical developments and compile a temporal framework that helps understand cultural transformation more comprehensively. These documents play an important role in confirming and completing data obtained through observation and interviews, thus forming a more complete picture of the acculturation process. As explained by Setyobudi (2011), the integration of secondary data in qualitative research is crucial to strengthen the arguments and validity of the findings.

In the data analysis process, the researcher applied a systematic interpretive approach, which included the stages of data transcription, coding, and categorization. Each interview result and observation note were transcribed in detail, then analyzed to identify interaction patterns and main themes that emerged from the acculturation phenomenon. The coding process was carried out carefully to ensure that the contextual meaning of each narrative was maintained. This approach allows researchers to link empirical data with relevant theories, so that the results of the analysis are not only descriptive, but also interpretive. Data triangulation techniques were applied to compare and synchronize information obtained from various sources, thereby increasing the validity of research findings. This is in line with the approach described by Harahap, Hasibuan, and Siregar (2018) which states that triangulation is an

effective strategy in ensuring the internal validity of qualitative research. The determination of the location and selection of participants were carried out by purposive sampling, which means that key figures who are considered to have in-depth knowledge of cultural dynamics and the acculturation process were specifically identified. The research location was selected based on the criteria of historical relevance and the existence of a community that maintains Sundanese traditions that have been acculturated with Islam. Thus, the selection of participants not only includes influential community figures, but also individuals representing various social strata, thus creating a rich and representative diversity of data.

The qualitative research method used in this study has the advantage of capturing the complexity of social and cultural interactions in depth. This approach does not only focus on data collection, but also on the interpretation of the implied meaning behind each phenomenon. Thus, this study seeks to open new insights into how Sundanese society actively negotiates traditional values with Islamic teachings, resulting in a dynamic and adaptive cultural identity to changing times. This method also provides a real contribution to the development of theory in cultural anthropology and Islamic studies, as well as a basis for formulating relevant cultural preservation policies in the modern era.

Overall, the combination of participant observation, in-depth interviews, and documentation studies, as well as the application of triangulation techniques and interpretive analysis, make this research method a comprehensive instrument to reveal the complexity of Sundanese cultural acculturation within an Islamic framework. Through this approach, researchers are able to capture the nuances of interactions that are not only visible on the surface, but also hidden in layers of deep social and cultural meaning. The methods applied are expected to not only provide an accurate empirical picture, but also open up a rich interpretation space, so that they can contribute to a deeper understanding of the process of cultural adaptation amidst the currents of globalization and modernization.

4. RESULTS AND DISCUSSION

This study reveals the complex layers of the acculturation process between Sundanese culture and Islamic values that have been going on for centuries. This chapter is not just a presentation of empirical data, but rather an in-depth study that brings together field findings, insights from interviews, and analysis of historical documents. With a comprehensive anthropological approach, this study attempts to show how the transformation of rituals, symbols, and social practices occurs in the lives of Sundanese people, and how this process reflects the dynamic negotiation of identity amidst the currents of globalization and

modernization. The results of the study show that the acculturation between Sundanese and Islamic cultures does not occur linearly, but rather through an interactive process involving various cultural elements and religious values. From the results of participatory observations conducted in several communities in the Sunda region, it is clear that the integration of Islamic values has permeated every aspect of life, from traditional ceremonies, oral traditions, arts, to the social structure of society. Field findings reveal that traditional rituals, such as wedding processions, thanksgiving ceremonies, and harvest celebrations, have undergone significant transformation. These rituals now combine traditional customs that have been passed down from generation to generation with Islamic elements such as marriage contracts, reading of holy verses, and joint prayers that emphasize the values of family and brotherhood. This phenomenon shows that Islamic values do not conflict with local cultural values, but rather act as catalysts that enrich the meaning of rituals holistically (Junaid, 2013). In addition to the ritual aspect, changes are also seen in the symbolic and aesthetic realms. For example, in the architecture of a mosque that stands in the middle of a traditional environment, there is a combination of Islamic ornaments with typical Sundanese motifs, such as carvings inspired by nature and ancestral beliefs. The results of documentation and archival studies show that the construction of mosques in the area often involves designers with Sundanese cultural backgrounds, resulting in buildings that not only function as places of worship, but also as symbols of cultural identity that unite the two worlds. This combination illustrates how society does not impose one value exclusively, but rather creates a synthesis that maintains the beauty of local traditions while meeting the demands of religiosity (Harahap, Hasibuan, & Siregar, 2018).

The results of in-depth interviews with traditional figures and religious scholars revealed that the acculturation process has had a positive impact on the formation of the collective identity of the Sundanese people. The informants stated that the existence of Islamic values in everyday life does not erode cultural identity, but rather strengthens the sense of togetherness and solidarity between residents. According to one of the community leaders interviewed, "The integration of traditional and Islamic values makes us more sensitive to the values of family and tolerance, so that every traditional event is not just a ritual, but also a moment to strengthen social relations." This statement is in line with the findings of Romli (2015) who emphasized that acculturation is dynamic and adaptive, allowing the emergence of an inclusive cultural identity that is responsive to changes in the times.

In the discussion process, data analysis showed a paradigm shift in the way Sundanese people interpret tradition. This change did not occur drastically, but rather through value

negotiations that occurred along with interactions between generations. The younger generation, for example, shows a tendency to adopt modern elements without ignoring the roots of ancestral culture. They utilize information technology to document and disseminate folk stories, arts, and traditional rituals that have been acculturated with Islamic values. Field observations show that social media is an important tool in revitalizing traditions, with young people actively discussing the symbolic meaning behind each ritual and proposing new interpretations that are relevant to contemporary conditions. This digital transformation has a significant impact on cultural preservation, because Islamic values and local wisdom can now be reached by a wider audience, both domestically and abroad (Setiawan, 2018).

In terms of art, the research findings highlight the existence of art forms that are the result of hybridization between Sundanese traditions and Islamic values. Wayang golek performances, for example, have undergone changes in script and presentation that include elements of religious morals and Islamic historical stories. These changes not only enrich the variety of art, but also become an effective educational tool in spreading Islamic values to the wider community. Informants who are local artists explained that through these performances, they try to communicate messages about justice, compassion, and tolerance that are in line with Islamic teachings. The process of innovation in this art is a real manifestation of the dynamics of acculturation, where tradition does not stop at its original form, but continues to evolve to reflect the developing social reality (Junaid, 2013). Further discussion reveals that the acculturation of Sundanese culture within an Islamic framework also influences patterns of social interaction and family structures. The results of in-depth interviews with various levels of society indicate that the values of mutual cooperation and solidarity that have become the hallmarks of Sundanese culture are now strengthened by the spirit of Islamic brotherhood. In every traditional celebration or religious activity, the community shows a willingness to help and share with each other, both in the form of material and emotional support. This indicates that the influence of Islam does not erode local values, but rather expands them by adding deeper moral and spiritual dimensions. This integration creates a harmonious social environment, where differences are seen as wealth to be celebrated, not as a source of conflict (Romli, 2015). However, it cannot be denied that this acculturation process also raises a number of challenges and value conflicts. Some conservative groups believe that the adoption of Islamic elements in traditional traditions must be done very selectively, so that there is no distortion of the original values that have been maintained for centuries. This internal conflict often arises in discourses on the interpretation of rituals and symbols, where there are differences of opinion between those who want to maintain the sanctity of tradition and those

who encourage modernization and renewal. Interview data reveals that this debate is an integral part of healthy social dynamics, because through critical dialogue, society can reach a common ground that is more inclusive and adaptive to changing times. This value negotiation process shows that acculturation is not a static phenomenon, but rather a process that is continuously ongoing and developing (Setyobudi, 2011).

Overall, the findings of this study confirm that the acculturation of Sundanese culture within the framework of Islam is a complex and multidimensional process. Field results reveal that this process does not only occur at the ritual or symbolic level, but also permeates social structures, interaction patterns, and people's perspectives on cultural identity. Through selective and adaptive integration, Sundanese people are able to maintain their ancestral heritage while adopting Islamic values that are considered relevant to current socio-economic and political conditions. This process not only produces a harmonious cultural synthesis, but also creates space for innovation in art, architecture, and everyday social practices.

In the context of globalization and modernization, the results of this study provide an optimistic picture that cultural identity does not have to sacrifice Islamic values or vice versa. Sundanese people have shown that through the process of dialogue and value negotiation, the two systems can coexist dynamically. The use of technology and digital media as a tool to document and disseminate traditions is a real example of creative and innovative cultural adaptation. This digital transformation not only expands the reach of information, but also allows for a reinterpretation of traditions that are more relevant to the younger generation. Thus, the results of this study open up opportunities for the development of cultural preservation policies that accommodate modern dynamics without neglecting the historical roots and noble values that have shaped the identity of the Sundanese people (Setiawan, 2018).

In the final discussion, this study concludes that the acculturation of Sundanese culture within the framework of Islam is a process rooted in the dynamics of history, social interaction, and ongoing value negotiations. The results of the study confirm that the integration of traditional and Islamic elements does not eliminate cultural authenticity, but rather creates a new and relevant synthesis. On the one hand, this process strengthens collective identity by emphasizing the values of family, mutual cooperation, and tolerance. On the other hand, critical dialogue between conservative and progressive groups provides space for renewal and innovation, resulting in cultural practices that are responsive to the challenges of the times. Thus, the results and discussion of this study not only provide an empirical picture of the transformation of rituals, symbols, and social structures, but also offer theoretical insights into the mechanisms of acculturation in the context of cultural and religious interactions. This

process reflects the ability of Sundanese society to maintain its identity while absorbing the universal values brought by Islam. In the midst of the dynamics of globalization, these findings are evidence that acculturation is not a loss of identity, but rather a transformation that allows culture to continue to develop and adapt to changing times. The anthropological approach used in this study, through data triangulation and interpretive analysis, opens up opportunities for further research to explore more deeply the relationship between local traditions and Islamic values in other regions.

Overall, this discussion confirms that the process of acculturation between Sundanese and Islamic cultures is a complex, dynamic, and meaningful journey. The transformations that occur not only affect ritual and symbolic aspects, but also shape the social structure and collective identity of society. By understanding this process, we can appreciate how traditional culture can adapt and develop without losing its historical roots. These findings are expected to contribute to the development of cultural anthropology studies and become the basis for preservation and innovation efforts in cultural policies in the modern era.

5. CONCLUSION AND SUGGESTIONS

The acculturation process between Sundanese and Islamic cultures takes place dynamically and harmoniously, despite facing various challenges and value conflicts that arise along with the meeting of two different cultural systems. The transformation that occurs shows that Islamic values do not conflict with traditional heritage, but are able to harmonize and enrich the richness of local culture. This adaptation process is evident through the modification of rituals, symbols, and social practices that maintain the essence of Sundanese community identity, while accommodating the spiritual and moral demands of Islamic teachings. The interactions that occur are the result of intense negotiations and dialogues between the older and younger generations, in which ancestral values are maintained while adopting innovations that are relevant to the development of the times. Thus, the integration of Islamic values into Sundanese traditions not only produces a new cultural synthesis, but also strengthens social solidarity and the collective identity of the community. This conclusion confirms that acculturation is an adaptive process that does not erode cultural identity, but rather opens up space for the sustainability and development of cultural values in facing the challenges of globalization and modernization.

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