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## SDGs and Islamic Cultural Heritage in Indonesia: Cultural, Local Wisdom, Islamic Law, and Customary Perspectives

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### Abstract

**Objective:** This study aims to examine Islamic cultural heritage in Indonesia from cultural, local wisdom, Islamic law, and customary perspectives while connecting these dimensions with the SDGs. **Theoretical framework:** The study adopts an integrative theoretical framework combining cultural acculturation theory, Islamic legal perspectives, and museological approaches to heritage preservation. This framework explains how Islamic values interact with Malay local traditions and customary norms (adat), forming a distinctive socio-cultural system that reflects the harmony between religion, and culture. **Literature review:** The literature also discusses the role of museums as cultural institutions responsible for safeguarding tangible and intangible heritage. Furthermore, recent scholarship emphasizes the importance of digitalization and globalization in strengthening cultural preservation and ensuring the sustainability of heritage practices in line with the SDGs. **Methods:** This research employs a qualitative descriptive-analytical method. Data were collected through literature reviews, field observations, and semi-structured interviews with historians, museum curators, traditional leaders, and cultural practitioners in Sumatera Indonesia. The collected data were analyzed thematically to identify patterns of Islamic cultural heritage preservation and its relationship with local wisdom and Islamic legal values. **Results:** The findings indicate that Islamic heritage in Sumatera Indonesia can be classified into five categories: ancient manuscripts (25%), art and architecture (10%), religious traditions (25%), historical institutions and mosques (20%), and material artifacts (20%). The Gentala Arasy Museum plays a crucial role in heritage preservation with an educational effectiveness level of 80.11%. Cultural acculturation between Islam and Malay traditions has produced unique cultural expressions such as Assyuro rituals, zapin dance, batik with Islamic motifs, and traditional seloko reflecting Sharia-based ethical values. **Implications:** The study underscores the importance of strengthening heritage preservation through digitalization and multi-stakeholder collaboration involving government institutions, cultural communities, and academic organizations. These strategies contribute to SDGs related to cultural sustainability, and inclusive societies. **Novelty:** The novelty of this research lies in its integrative analysis linking Islamic cultural heritage with SDGs through cultural, legal, and customary perspectives while highlighting the innovative role of the Gentala Arasy Museum in promoting sustainable preservation of Islamic-Malay heritage in Indonesia.

**Keywords:** sdgs, islamic cultural heritage, local wisdom, islamic law, customary traditions.

## INTRODUCTION

Islamic cultural heritage in Indonesia represents a complex interaction between religion, culture, and local traditions that have evolved over centuries. As the country with the largest Muslim population in the world, Indonesia possesses a rich legacy of Islamic civilization that is deeply embedded in its local cultures, particularly in regions influenced by Malay traditions such as Sumatera. Islamic heritage in Indonesia is not limited to religious institutions and historical manuscripts but also includes artistic expressions, customary practices, traditional architecture, and local wisdom that reflect the harmonious relationship between Islamic values and indigenous cultural traditions. This interaction has produced a distinctive cultural identity in which Islamic law, local customs (*adat*), and community practices coexist and mutually reinforce one another [1], [2].

In recent years, the preservation of cultural heritage has become increasingly important within the framework of the Sustainable Development Goals (SDGs). Cultural heritage is closely connected to SDG 11 (Sustainable Cities and Communities), which emphasizes the protection and safeguarding of the world's cultural and natural heritage. In addition, heritage preservation contributes to SDG 16 (Peace, Justice, and Strong Institutions) by strengthening social cohesion, cultural identity, and inclusive institutions. According to data from United Nations and UNESCO, cultural heritage plays a strategic role in promoting sustainable development, social resilience, and cultural diversity, especially in multicultural societies such as Indonesia [1], [2].

Within this context, museums and cultural institutions play an essential role in preserving and transmitting Islamic heritage to future generations. Institutions such as the Gentala Arasy Museum serve as important cultural spaces that document historical artifacts, manuscripts, and traditions related to the development of Islam and Malay culture. Through educational programs, documentation, and digital preservation initiatives, such institutions contribute significantly to maintaining the continuity of Islamic cultural heritage while supporting broader sustainable development agendas. Sumatera Indonesia is one of the regions in Indonesia that has a long history related to the development of Islam and local culture. Located on the banks of the Batanghari River, Sumatera Indonesia has been the center of trade activities since ancient times, making it easier to interact between local people and foreign traders. These intensive meetings contributed greatly to the cultural, social, and religious transformation that took place in the region. Since the 15th century, Islam entered Sumatera Indonesia through trade routes and marriage networks, and then developed into an important part of the social structure of the society [3].

Islamization in Sumatera Indonesia does not stop at the realm of belief, but also has a great influence on tradition, art, law, and public education. This transformation makes the identity of the people of Sumatera Indonesia thick with Islamic nuances, where religious practices are integrated into daily life. Islamic heritage in Sumatera Indonesia can be seen in the form of oral traditions, arts, artifacts, and customary laws that are in harmony with the sharia. With this condition, Sumatera Indonesia not only became a bustling trading area in its time, but also one of the centers for the spread of Islam in the archipelago, which made an important contribution to the development of Malay Islamic culture. Islam is present in Sumatera Indonesia through the peaceful route that shows the *da'wah* strategy of traders and *ulama*. Arab, Gujarat, and Sufi traders played an important role in introducing the teachings of Islam to the local people. Marriage between Muslim merchants and locals accelerated the acceptance of Islam so that the religion was accepted voluntarily [3].

During the establishment of the Sumatera Indonesia Kingdom, Islam was made an official religion that influenced many aspects of life, ranging from the title of king, customary law, to the system of government. The changes that occurred replaced the Hindu-Buddhist influence that had previously dominated the region. The royal identity began to use Islamic terms, and customary law slowly adapted to sharia principles. This transformation shows that Islam is present not only as a spiritual teaching but also as a force that influences the political, social,

and cultural order of society. These changes can still be traced through old manuscripts, oral traditions, and cultural artifacts that are authentic evidence of the connection between Islam and the life of the people of Sumatera Indonesia [4]–[6].

The development of Islam in Sumatera Indonesia has a great influence on the cultural traditions of the local community. The acculturation between Islamic teachings and Sumatera Indonesia Malay culture resulted in a new form of tradition that still maintains local identity. Religious traditions such as Ashura, Nisfu Sha'ban, the recitation of Barzanji, and the pilgrimage to the grave are still carried out for generations [7]. This tradition is not only a religious ritual, but also a means of strengthening social relations between citizens. Performing arts such as zapin dance and gambus music show how Islam is a source of inspiration for art with religious nuances. In social life, the people of Sumatera Indonesia know the tradition of feasting, eating together, and thanksgiving for babies that are given a touch of Islamic values, so that traditional activities are always closely related to religious values. This acculturation makes Sumatera Indonesia culture a representation of the successful harmonization process between religion and local traditions. This phenomenon also proves that Islam in Sumatera Indonesia is able to become an integral part of people's lives without losing the roots of local culture that have long been rooted [8], [9].

The Islamic heritage in Sumatera Indonesia's local culture is also seen in works of art, architecture, and traditional crafts. Sumatera Indonesia batik is a clear example of the acculturation of Islamic values in material culture. The existence of this traditional art and architecture not only shows the adaptation of society to Islamic teachings, but also proves that Islam is a source of inspiration in giving birth to sustainable cultural works. In the context of cultural preservation, museology has an important role as a means of documentation and education [10]. The Gentala Arasy Museum in Sumatera Indonesia is one of the institutions that stores various collections of Islamic relics. The collection includes holy books, old manuscripts, clerical robes, traditional weapons, and historical photographs depicting the development of Islam in Sumatera Indonesia. The presence of this museum provides a great opportunity for the younger generation to get to know Islamic heritage more closely. The function of museums is not only a place to store historical objects, but also as a learning medium that strengthens people's understanding of their cultural identity. Through the museological approach, Islamic heritage can be displayed systematically and interestingly, so that its values can be passed on to the next generation. Thus, the museum not only preserves the preservation of objects, but also preserves the collective memory of the community about the history and culture of Islam in Sumatera Indonesia [11], [12].

Academic studies related to Islamic heritage in Sumatera Indonesia have been conducted by various researchers with diverse focuses. Sinurat et al emphasize the influence of Islam on the social order, traditions, and cultural artifacts through the study of historical documents. Zulgafrin highlights the acculturation of Malay-Islamic culture and shows how local traditions and arts contain Islamic values. Subhan et al examine the adaptation of Sumatera Indonesia customary law with sharia principles, while Oktafiany & Pamungkas' research reviews the role of the Gentala Arasy Museum in learning Islamic history through qualitative descriptive methods. These various studies provide an in-depth picture of how Islam plays a role in shaping Sumatera Indonesia's cultural identity. However, the majority of research still highlights one specific aspect, such as tradition, law, or museology, so there is still room for more comprehensive research. An integrative study that connects the historical, cultural, and museological dimensions is needed so that the understanding of Islamic heritage in Sumatera Indonesia becomes more complete and structured [13]–[16].

The changing times bring new challenges for the preservation of Islamic culture in Sumatera Indonesia. The young generation now lives in the current of globalization, which is full of foreign cultural influences. This raises concerns about a shift in values and a fading attachment to local traditions. In this condition, the role of cultural institutions such as

museums, indigenous communities, and educational institutions is becoming increasingly important. Museums can be a learning medium that presents Islamic cultural heritage in a format that is easier to understand by the digital generation. Indigenous communities play a role in maintaining the continuity of oral traditions and cultural practices. Educational institutions function to integrate local history into the curriculum. With the synergy of various parties, the preservation of Islamic culture in Sumatera Indonesia can continue despite the challenges of modernization. This condition makes the study of Islamic heritage not only academically important, but also practically relevant for efforts to maintain cultural identity in the contemporary era [17]–[19].

The novelty of this study lies in its integrative approach that connects Islamic cultural heritage with the Sustainable Development Goals (SDGs) through cultural, legal, and customary perspectives. Unlike previous studies that primarily focus on historical or cultural aspects, this research highlights the dynamic interaction between Islamic law, local wisdom, and adat traditions as a foundation for sustainable cultural preservation. By examining these dimensions simultaneously, the study provides a comprehensive understanding of how Islamic heritage contributes to social cohesion and cultural sustainability. The implications support SDG 11 (Sustainable Cities and Communities), SDG 16 (Peace, Justice and Strong Institutions), and SDG 4 (Quality Education) through inclusive cultural preservation strategies [17]–[19].

## LITERATURE REVIEW

Previous studies on Islamic cultural heritage in Indonesia emphasize the historical spread of Islam and its interaction with local traditions, particularly within Malay societies in Sumatera. Scholars argue that the acculturation between Islamic values and indigenous customs has produced distinctive cultural expressions, including religious rituals, traditional arts, and community-based social institutions. Research on cultural preservation also highlights the role of museums, archives, and educational institutions in safeguarding both tangible and intangible heritage. In the context of the Sustainable Development Goals (SDGs), cultural heritage preservation contributes to SDG 11 (Sustainable Cities and Communities) and SDG 16 (Peace, Justice and Strong Institutions) by strengthening cultural identity, social cohesion, and sustainable community development [20].

The entry of Islam into Sumatera Indonesia was a gradual process since the end of the 15th century AD, involving traders, scholars, and the kingdom, and left traces that are still visible today. The trade route on the Batanghari River became the main gateway for the interaction of Muslim traders from Arabia, Gujarat, and Hadramaut who spread Islam through trade activities and marriage with the local community. An important event occurred when Putri Selaro Pinang Masak married Ahmad Salim Datuk Paduka Berhalo, a Muslim of Turkish descent, who made Islam the official religion of the Kingdom of Sumatera Indonesia and, at the same time, turned the king into a religious leader [21], [22].

The role of merchants, kingdoms, and scholars further strengthened Islamization, for example, scholars such as Kyai Ahmad and Sayyid Idrus Hasan Al Jufri, who preached, built mosques, madrasas, and wrote religious books. Traces of his legacy can still be seen in ancient tombs, old mosques, Tanjung Tanah manuscripts, and the Sumatera Indonesia Charter, as well as zapin and gambus art that show cultural acculturation. Until now, museums and religious traditions such as the Assyrian commemoration, grave pilgrimage, and baby thanksgiving affirm the Islamic heritage that lives on in the local culture of Sumatera Indonesia.

## Local Wisdom Heritage Influenced by Islam

The influence of Islam on the local wisdom of Sumatera Indonesia is reflected in the traditions, arts, architecture, and customs that were born through the process of acculturation with Malay culture. Religious traditions such as the commemoration of Ashyuro, grave

pilgrimage, baby thanksgiving, and Nisfu Sha'ban are evidence of the integration of Islamic values with local customs. In art, Gambus music, zapin dance, Dana Syarah, and Hadrah dance are not only entertainment but also means of da'wah with Islamic nuances. Customs such as seloko adat also adapt to the Qur'an, so that customary law is based on sharia. This acculturation occurred through trade, da'wah of scholars, and marriages between local communities and Muslim immigrants, accelerating the spread of Islam and removing traces of animism and Hindu-Buddhist influence in customs, especially in marriage ceremonies [23]. Physical evidence can be seen at the Al-Ikhsaniah Mosque Olak Kemang (1880) [24], which combines Hindu-Islamic-Arabic architecture [25], ancient manuscripts such as the Tanjung Tanah Manuscript and the Sumatera Indonesia Charter, as well as the traditional clothing of the scope hood that symbolizes the identity of Sumatera Indonesia Muslim women [26]. All of this shows that Islam plays an important role in shaping Sumatera Indonesia's religious and distinctive cultural identity.

**Table 1. Summary of Literature Review on Islamic Cultural Heritage and SDGs in Sumatera Indonesia**

Theme	Key Findings	Cultural Evidence	SDGs Contribution
<b>Islamization and Historical Interaction</b>	Islam spread gradually in Sumatera through trade networks, scholars, and royal alliances since the 15th century, shaping religious authority and socio-political structures.	Batanghari River trade route, marriage of Putri Selaro Pinang Masak and Ahmad Salim Datuk Paduka Berhalo, establishment of Islamic leadership.	Contributes to SDG 16: Peace, Justice and Strong Institutions by strengthening institutional leadership and social harmony.
<b>Islamic Acculturation with Local Wisdom</b>	Islamic teachings integrated with Malay customs, producing religious traditions, arts, and customary norms rooted in sharia principles.	Ashura commemoration, grave pilgrimage, gambus music, zapin dance, seloko adat, Islamic marriage traditions.	Supports SDG 11: Sustainable Cities and Communities by preserving cultural identity and social cohesion.
<b>Museological Preservation of Heritage</b>	Museums and Islamic educational institutions preserve manuscripts, artifacts, and historical sites while promoting public awareness and education.	Gentala Arasy Museum collections, pesantren manuscripts, historic mosques, traditional Muslim clothing.	Strengthens SDG 4: Quality Education and SDG 11: Sustainable Cities and Communities through cultural education and heritage conservation.

## **A Museological Perspective on Islamic Heritage in Sumatera Indonesia**

Museums and cultural institutions in Sumatera Indonesia have an important role in preserving, documenting, and educating the public about Islamic heritage, despite the challenges of conservation. The Gentala Arasy Museum is the main institution that stores collections of Islamic relics such as manuscripts, clothing, weapons, and religious artifacts, as well as serving as a medium for learning Islamic history for students and the community. In addition, Islamic boarding schools also help maintain the sustainability of Islamic scientific heritage through the reprinting and distribution of classic books by local scholars. Preservation faces obstacles such as limited funds, a lack of experts, and the threat of damage due to age, environment, and urban spatial planning. Low public awareness also exacerbates the vulnerability of historical sites and ancient manuscripts. To overcome this, documentation and education efforts are carried out. The Gentala Arasy Museum is actively cataloging and hosting thematic exhibitions, and it has proven effective because 80.11% of students consider this museum very worthy of being a source of learning Islamic history. Educational institutions also integrate Islamic heritage into the curriculum, so that the understanding of the younger generation of Islamic cultural identity in Sumatera Indonesia is stronger [27]–[29].

### **METHODOLOGY**

This study employs a qualitative descriptive-analytical approach to examine Islamic cultural heritage in Indonesia from cultural, local wisdom, Islamic law, and customary perspectives. Data were collected through literature review, field observations, and semi-structured interviews with historians, cultural practitioners, traditional leaders, and museum curators in Sumatera. The collected data were analyzed thematically to identify patterns of cultural acculturation, preservation practices, and the role of local institutions in maintaining Islamic heritage. This methodological approach also considers the relevance of cultural preservation to the Sustainable Development Goals (SDGs), particularly SDG 11 (Sustainable Cities and Communities), SDG 4 (Quality Education), and SDG 16 (Peace, Justice and Strong Institutions) [30].

This study uses a qualitative approach with a descriptive-analytical method to examine the Islamic heritage in the local culture of Sumatera Indonesia through historical, cultural, and museological perspectives. The type of qualitative research was chosen because it was able to reveal the deep meaning of cultural phenomena and provide a comprehensive understanding of the process of Islamic acculturation with the Sumatera Indonesia Malay culture. Data collection techniques were carried out through literature studies, field observations, and in-depth interviews with key informants. Literature studies include tracing historical documents, ancient manuscripts, and academic literature related to the development of Islam in Sumatera Indonesia. Field observations were carried out at historical sites, old mosques, the Gentala Arasy Museum, and religious tradition locations to observe firsthand the physical evidence of Islamic heritage in people's lives [30].

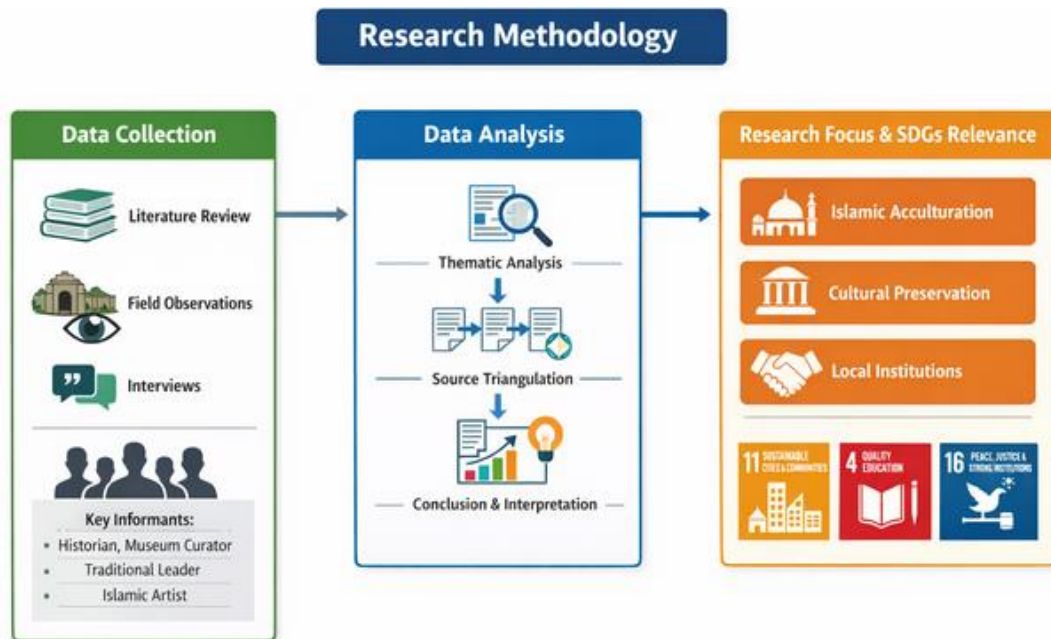


Figure 1. Research Method Flow Chart

In-depth interviews were conducted with four key informants who were selected through purposive sampling based on expertise and involvement in the preservation of Islamic heritage in Sumatera Indonesia, namely: a local historian who masters the development of Islam in Sumatera Indonesia, a curator of the Gentala Arasy Museum who understands the collection and museological value of Islamic heritage, a Sumatera Indonesia Malay traditional figure who masters the tradition and acculturation of Islamic-Malay culture, and a traditional artist who practices Islamic arts such as zapin or gambus. Data analysis uses content analysis and source triangulation techniques to ensure the validity and reliability of research results. The analysis process includes data reduction, data presentation, and conclusion drawing that integrates findings from all three study perspectives.

## RESULTS AND DISCUSSION

The findings of this study reveal that Islamic cultural heritage in Indonesia, particularly in Sumatera, reflects a dynamic interaction between religion, local wisdom, Islamic law, and customary traditions (*adat*). This interaction has shaped a unique socio-cultural system in which Islamic teachings are integrated with local cultural values, forming a harmonious relationship between religious norms and community practices. The results indicate that Islamic heritage in this region can be categorized into five main components: ancient manuscripts (25%), art and architecture (10%), religious traditions (25%), historical institutions and mosques (20%), and material artifacts (20%). These elements collectively represent both tangible and intangible forms of heritage that illustrate the historical development of Islamic civilization in the region [31].

Ancient manuscripts play a crucial role in documenting Islamic scholarship, jurisprudence, and religious teachings that influenced local communities. Meanwhile, art and architecture reflect the acculturation between Islamic aesthetics and Malay cultural patterns, visible in mosque designs, calligraphic ornaments, and traditional buildings. Religious traditions such as Assyuro commemorations, zapin dance performances, and local Islamic festivals demonstrate how Islamic teachings have been internalized within community rituals. In addition, traditional expressions such as seloko *adat* reflect ethical values derived from Islamic principles, illustrating the close relationship between Islamic law and customary norms. Cultural institutions, particularly museums, play a strategic role in preserving and

promoting Islamic heritage. The Gentala Arasy Museum serves as an important center for cultural education and documentation, contributing to the preservation of historical artifacts and manuscripts related to the spread of Islam in Sumatera. The study indicates that the museum has an educational effectiveness level of approximately 80.11%, reflecting its significant contribution to public awareness and cultural learning [31].

From a sustainable development perspective, the preservation of Islamic cultural heritage contributes directly to several Sustainable Development Goals (SDGs). Heritage preservation supports SDG 11 (Sustainable Cities and Communities) by protecting cultural heritage and strengthening community identity. It also contributes to SDG 4 (Quality Education) through museum-based learning and cultural education programs. Furthermore, the integration of Islamic law, local wisdom, and customary traditions promotes social harmony and institutional trust, aligning with SDG 16 (Peace, Justice, and Strong Institutions). Therefore, Islamic cultural heritage in Indonesia functions not only as a historical legacy but also as a foundation for sustainable cultural and social development. An important event in the history of Islam in Sumatera Indonesia was the marriage of Putri Selaro Pinang Masak to Ahmad Salim Datuk Paduka Berhalo, a Muslim of Turkish descent, which became a turning point in making Islam the official religion of the Kingdom of Sumatera Indonesia. This marriage changed the leadership structure of the king to a religious leader and created a new political legitimacy based on Islam. This transformation does not occur revolutionarily, but rather through a gradual process of adaptation that respects the existing social structure. The results of historical documentation show that after Islam became the official religion, there were changes in royal titles, legal systems, and governance that began to adopt Islamic principles. This change replaced the Hindu-Buddhist influence that had previously dominated the Sumatera Indonesia region, but it was done in a way that did not cause significant social conflict [31].

The role of scholars in the spread of Islam in Sumatera Indonesia is very significant, especially figures such as Kyai Ahmad and Sayyid Idrus Hasan Al Jufri, who are active in preaching, building mosques, madrasas, and writing religious books. Their activities left a trace in the form of Islamic educational institutions that became the center of learning and spreading Islamic teachings in Sumatera Indonesia. The results of field observations show that old mosques and sacred tombs erected by scholars are still the center of religious activities of the community until now. Books by local scholars that are still stored in old Islamic boarding schools prove the strong Islamic scientific tradition in Sumatera Indonesia. This documentation shows that Islam in Sumatera Indonesia developed not only as a ritual practice but also as an intellectual tradition that produced scholarly works and religious literature of high value.

The results of field observations show that the acculturation of Islam with the Malay culture of Sumatera Indonesia has produced various religious traditions that are still practiced for generations by the local community. The Assyuro tradition, which is carried out every 10 Muharram with the distribution of Assyuro porridge to the community, shows the adaptation of universal Islamic celebrations with local characteristics of Sumatera Indonesia. The commemoration of Nisfu Sha'ban is carried out with a mass grave pilgrimage and the reading of a joint prayer involving all levels of society. The recitation of Barzanji on important occasions such as weddings, births, and thanksgiving has become an integral part of the life cycle of the Sumatera Indonesia people. The tradition of feasting and eating together, which always begins with prayer and the recitation of holy verses, shows the integration of Islamic values in social activities. All of these traditions are not only religious rituals, but also a means of strengthening social relations between citizens and strengthening Islamic-based communal identities.

Islamic art in Sumatera Indonesia shows the creativity of the community in expressing spirituality through various aesthetic media. The zapin dance that combines dance movements with religious verses has become a distinctive cultural identity of the Sumatera

Indonesia people. Gambus music that uses Middle Eastern musical instruments with Islamic lyrics shows the influence of Arabic culture that has been adapted to local tastes. The Dana Syarah dance, which tells religious stories, and the Hadrah dance, which combines dance movements with the prayer of the prophet, show the dual function of art as entertainment as well as da'wah. The results of interviews with traditional artists reveal that this art is not only preserved as a cultural heritage, but also continues to be developed and adapted to the needs of contemporary times. Islamic art in Sumatera Indonesia reflects a holistic approach in looking at the relationship between spirituality and aesthetics.



**Figure 2. The Development of Gambus Music in Sumatera**

The Sumatera Indonesia customary law system has undergone a synchronization process with Islamic sharia principles that produce a unique legal order that is in harmony with religious values. Seloko adat, as an oral tradition of the Sumatera Indonesia people, contains many Islamic values and is used as a guideline in resolving conflicts and regulating community life. The results of the study show that customs such as wedding, birth, and death ceremonies have been modified in accordance with Islamic teachings without losing the essence of Malay culture. This process of adaptation demonstrates Islam's flexibility in negotiating with local traditions while maintaining its basic principles. The integration of customary law with sharia creates a harmonious social system that is accepted by the community because it does not contradict the values that have taken root in their daily lives.

### **Artifacts and Physical Relics of Islamic Heritage**

Field observations at various historical sites identified several artifacts and physical relics that show the influence of Islam in Sumatera Indonesia's material culture. The Al-Ikhsaniah Mosque of Olak Kemang, built in 1880, combines Hindu-Islamic-Arabic architecture and is concrete evidence of an acculturation process that is not revolutionary but evolutionary. The Great Mosque of Sumatera Indonesia, with calligraphy ornaments and mihrab facing the qibla, shows the adaptation of Islamic architecture to local geographical conditions. The sacred tombs of Islamic scholars and kings with tombstones decorated with Arabic calligraphy have become silent witnesses of the development of Islam in Sumatera Indonesia from time to time. This religious architecture not only functions as a place of worship but also as a symbol of Islamic identity that is integrated with the cultural landscape of Sumatera Indonesia. The existence of these historical buildings shows that Islam has been an integral part of the life of the people of Sumatera Indonesia for centuries.

The manuscripts and historical documents found in the study show the strong tradition of Islamic literacy in Sumatera Indonesia since ancient times. The Tanjung Tanah manuscript, which is one of the oldest Malay manuscripts, proves that Islam in Sumatera Indonesia developed not only orally but also through an established written tradition. The Sumatera Indonesia Charter, which contains agreements and customary laws that have been Islamized, shows the penetration of Islamic values into the legal and administrative aspects of government. The books by local scholars that are still stored in old Islamic boarding schools reflect the intellectual productivity of Sumatera Indonesia's Islamic scholars in producing scientific and religious literary works. This documentation not only serves as a medium for religious learning but also as a legal instrument and guide to community life. The existence of these manuscripts is authentic evidence that Islam in Sumatera Indonesia has developed a sophisticated and sustainable scientific tradition.

Sumatera Indonesia traditional arts and crafts show the penetration of Islamic values into the material aspects of daily society. Sumatera Indonesia batik with motifs inspired by Islamic ornaments, such as calligraphy, geometry, and stylized plant motifs, reflects the internalization of Islamic aesthetics in the local material culture. Arabic calligraphy that adorns historic buildings and traditional houses shows people's appreciation of Islamic writing as a form of spiritual expression. The traditional clothing of the *kebabek*, which symbolizes the identity of Sumatera Indonesia Muslim women, shows the adaptation of Islamic values in traditional fashion. Handicrafts such as wood carvings with Islamic motifs and traditional jewelry with calligraphy ornaments show the creativity of the community in expressing religious values through the medium of art. All these artifacts not only have aesthetic value, but also symbolic functions that strengthen Islamic identity in the daily life of the Sumatera Indonesia people.

### **The Role of Museums in the Preservation of Islamic Heritage**

The results of the research at the Gentala Arasy Museum show the museum's strategic role in preserving and educating Islamic heritage in Sumatera Indonesia through comprehensive collections and innovative programs. The museum houses a complete collection of Islamic relics consisting of ancient Qur'an scriptures with hand calligraphy, old Arabic and Malay manuscripts, robes and clothes of scholars from various periods, traditional weapons with calligraphy engravings, and historical photographs documenting the development of Islam in Sumatera Indonesia. Interviews with the museum's curators reveal that each collection has a unique story and historical context, so the museum serves not only as a repository but also as a narrator of Islamic history in Sumatera Indonesia. A systematic cataloguing system allows researchers and the general public to access information about Islamic heritage in an easy and structured manner.

The educational programs developed by the Gentala Arasy Museum have proven to be effective in transmitting knowledge about Islamic heritage to the younger generation and the wider community. The museum actively carries out thematic exhibitions, historical tours, cultural workshops, and interactive learning programs tailored to the needs of various age groups. The results of the evaluation showed that 80.04% of students who visited considered museums to be very suitable as a source of learning Islamic history, proving the effectiveness of the museological approach in cultural education. The museum's regular school visit program has reached thousands of students every year and contributed to increasing the understanding of the younger generation about the Islamic cultural identity in Sumatera Indonesia. Collaboration between museums and formal and informal educational institutions shows a positive synergy in efforts to preserve and transmit cultural heritage.

The conservation challenges faced in preserving the Islamic heritage in Sumatera Indonesia include financial, technical, and social aspects that require serious attention from various stakeholders. Limited operational funds are the main obstacles to conserving artifacts, developing museum facilities, and implementing sustainable educational programs. The lack

of conservation experts has led to suboptimal handling of ancient artifacts, while the threat of damage due to age, humidity, and changes in urban spatial planning increasingly threatens the preservation of historic sites. The low public awareness of the importance of cultural preservation has also aggravated the vulnerability of Islamic heritage in Sumatera Indonesia. Nevertheless, innovative efforts have been made through digital documentation programs, cultural awareness campaigns, and the development of more effective conservation methods. The museum is also actively collaborating with various parties to overcome existing limitations.

### **The Contribution of Islamic Educational Institutions in Heritage Preservation**

The results of the study show that Islamic boarding schools and other Islamic educational institutions have a significant contribution to preserving the Islamic scientific heritage in Sumatera Indonesia through various programs and activities. Old Islamic boarding schools in Sumatera Indonesia are actively reprinting and distributing classic books by local scholars, so that these works do not become extinct and remain accessible to the younger generation. The yellow book learning program, which is still maintained in traditional Islamic boarding schools, ensures the continuity of the transmission of Islamic knowledge from generation to generation. Formal educational institutions are also beginning to integrate local history and Islamic heritage into the curriculum, so that students have a better understanding of their cultural identity. Cooperation between Islamic boarding schools, formal schools, and museums in educational programs shows a holistic approach to the preservation of cultural heritage involving various educational institutions [32].

### **The Historical Significance of Islam in the Cultural Transformation of Sumatera Indonesia**

Analysis of the results of the study shows that the arrival of Islam in Sumatera Indonesia at the end of the 15th century was not just a religious conversion, but a fundamental and sustainable transformation of civilization. The process of Islamization that takes place through the channels of trade and marriage reflects an adaptive and sustainable da'wah strategy, as explained in the introduction that Islam exists through peaceful channels that show the da'wah strategy of traders and scholars. The role of the Batanghari River as the main route for the entry of Islam shows the importance of geographical factors in the process of cultural acculturation, where Sumatera Indonesia's strategic position as a trade center allows for intensive intercultural contact that accelerates the acceptance of Islam by local communities. The findings on the marriage of Putri Selaro Pinang Masak with Ahmad Salim Datuk Paduka Berhalo confirm that marriage diplomacy is an effective instrument in the legitimacy of Islamic politics in Sumatera Indonesia, as well as showing that the acceptance of Islam does not only occur at the level of ordinary people but also at the level of the political elite [33].

The transformation of the leadership structure from a traditional king to a religious leader signifies a significant shift in the paradigm of power in Sumatera Indonesia's history. This change not only affects the political aspect but also creates a foundation for the development of religious institutions such as mosques, madrasas, and the Islamic education system, which are the pillars of the spread of Islam in Sumatera Indonesia. The activities of scholars such as Kyai Ahmad and Sayyid Idrus Hasan Al Jufri in establishing educational institutions show that the Islamization of Sumatera Indonesia took place in a systematic and structured manner, not just a process of individual conversion but a comprehensive institutional transformation. Traces of relics in the form of mosques, madrasas, and religious books that still survive today prove that Islam has been firmly rooted in the social and cultural structure of Sumatera Indonesia society. This process is in line with the characteristics of Islamization in the

archipelago, which emphasizes the approach of education and cultural da'wah rather than political or military coercion [34].

### **The Dynamics of Acculturation in the Formation of Sumatera Indonesia Muslim-Malay Identity**

The results of the study revealed that the acculturation of Islam with the Malay culture of Sumatera Indonesia produced a unique and authentic cultural synthesis that is different from other regions in the archipelago. Religious traditions such as Ashyuro and Nisfu Sha'ban show an adaptation of universal Islamic celebrations with the distinctive local characteristics of Sumatera Indonesia. This phenomenon is in line with the concept conveyed in the introduction that the acculturation between Islamic teachings and Sumatera Indonesia Malay culture produces a new form of tradition that still maintains local identity [35]. This process of acculturation does not occur instantly, but through long and complex cultural negotiations involving various elements of society. The success of this acculturation can be seen from the continuity of traditional practices that have lasted for centuries without losing their relevance in the contemporary era. The people of Sumatera Indonesia have succeeded in creating an Islamic model that is not fundamentalist but still authentic and in accordance with the basic principles of Islamic teachings.

Islamic arts such as zapin dance and gambus music show the creativity of the community in expressing religious values through accessible and interesting art mediums. This art doubles as entertainment and da'wah, reflecting an Islamic approach that values beauty as a reflection of God's majesty. The results of interviews with traditional artists revealed that Islamic art in Sumatera Indonesia continues to innovate and adapt to the needs of the times, but still maintains the essence of religious values that are the foundation. This phenomenon shows the vitality of Islamic culture in Sumatera Indonesia, which is not static but dynamic and responsive to the changing times. Islamic arts in Sumatera Indonesia also play a role as a medium for socializing religious values, which is more effective than formal da'wah, because it can reach various levels of society in a fun and non-patronizing way [36].



**Figure 3. Zapin Dance of Arab and Sumatran Unity**

The adaptation of customary law to sharia principles, especially in traditional seloko, shows Islam's flexibility in adapting to local conditions without sacrificing its basic principles. These findings support the argument in the introduction that Islam is able to become an integral part of people's lives without eliminating the roots of local culture. This synchronization process produces a customary law system that not only functions as a tool of

social control, but also as a medium for education on Islamic values in community life. Traditional seloko that contains Islamic wisdom and values is a practical guide for the community in dealing with various life problems. This integration shows the maturity of the Sumatera Indonesia people in interpreting and contextualizing Islamic teachings in accordance with local socio-cultural conditions, without losing the substance and authenticity of the teachings.

### **Material Manifestations of Islamic Heritage in Sumatera Indonesia Culture**

The discovery of artifacts and physical relics shows concrete evidence of the integration of Islam in Sumatera Indonesia's material culture, which covers various aspects of people's lives. The architecture of the Al-Ikhsaniah Mosque, Olak Kemang, which combines Hindu-Islamic-Arabic elements, reflects a sophisticated acculturation process and shows the ability of the Sumatera Indonesia people to adopt and adapt various cultural influences in harmony. This is in line with the explanation in the introduction that the changes that took place replaced the Hindu-Buddhist influence gradually, not revolutionarily. The existence of calligraphy ornaments on various historical buildings shows the community's appreciation of Islamic art as a beautiful form of spiritual expression. The architecture of the old mosques in Sumatera Indonesia shows intelligent adaptation to tropical climatic conditions while still retaining essential Islamic architectural elements such as the mihrab, minaret, and qibla orientation [37].

The existence of ancient manuscripts such as the Tanjung Tanah Manuscript and the Sumatera Indonesia Charter proves the strong and sustainable tradition of Islamic literacy in Sumatera Indonesia since ancient times. These documents not only function as a medium of religious learning, but also as legal and administrative instruments of government that show the penetration of Islam into the bureaucratic and administrative aspects of the state. This strengthens the argument in the introduction that Islamic heritage can be seen in the form of oral traditions, arts, artifacts, and customary law systems that are in harmony with the sharia. The content of the manuscript, which includes law, literature, and science, shows that Islam in Sumatera Indonesia did not develop as a narrow religion but as a comprehensive civilization. The preservation and digitization of these manuscripts is a priority in efforts to preserve the intellectual heritage of Islam in Sumatera Indonesia for future generations.

Sumatera Indonesia batik with Islamic motifs and traditional clothing with a scope of veil shows the penetration of Islamic values into the fashion aspect and visual identity of the community. This transformation reflects the process of internalizing Islamic values that are deeply embedded in the cultural identity of the Sumatera Indonesia people, where religious practices are integrated into daily life as described in the introduction [38]. Batik motifs inspired by Arabic calligraphy and Islamic geometry show people's creativity in expressing spirituality through textile art. Traditional clothing that reflects Islamic values of decency while maintaining the Malay aesthetic shows the success of acculturation in the aspect of material culture. These crafts not only have economic value but also identity functions that strengthen the sense of belonging of the Sumatera Indonesia people to their Islamic heritage.

### **The Strategic Role of Museology in Contemporary Preservation**

Analysis of the role of the Gentala Arasy Museum shows the evolution of cultural heritage preservation strategies in the modern era, which are no longer passive but proactive and innovative. Museums no longer function as passive storage places, but as active institutions that play a role in education, research, and cultural transmission to the wider community. The effectiveness of the museum education program, with an acceptance rate of 80.11% of students, shows the relevance of the museological approach in answering the challenges of preservation in the digital era. Innovations in collection presentation methods, the use of multimedia technology, and the development of interactive programs show the adaptation of

museums to the preferences of the digital generation. The function of museums as a learning medium has been proven to bridge the gap between traditional heritage and modern educational needs, so that Islamic heritage remains relevant and accessible to the younger generation [39].



**Figure 4. Gentala Arasy Museum in Sumatra**

The collaboration between museums and Islamic boarding schools in preserving Islamic scientific heritage shows the synergy between formal and traditional institutions that reinforce each other. The efforts to reprint and distribute classics by the pesantren complement the documentation and conservation functions carried out by the museum, creating a comprehensive preservation ecosystem. This collaboration reflects a holistic approach to preservation that involves a wide range of stakeholders, as emphasized in the introduction to the importance of multi-stakeholder synergy in cultural preservation. Collaborative programs such as ancient manuscript writing workshops, community-based conservation training, and Islamic cultural festivals demonstrate innovations in participatory preservation strategies. This approach not only preserves cultural heritage but also empowers the community as an active and sustainable preservation agent.

The challenges of globalization and modernization faced in the preservation of Islamic heritage in Sumatera Indonesia require an innovative and sustainable adaptive strategy. The results of the study show that traditional approaches need to be strengthened by utilizing digital technology, increasing cultural literacy, and developing educational programs that are attractive to the younger generation. The Gentala Arasy Museum has begun to implement the digitization of collections, virtual tours, and social media as a means of wider promotion and education. The development of mobile applications and online platforms allows access to Sumatera Indonesia's Islamic heritage unrestricted by geographical and temporal factors. This strategy is in line with the concerns expressed in the introduction about the challenges of globalization to the preservation of local culture, but shows that technology can be a solution rather than a threat if used wisely [40].

### **Theoretical and Practical Implications for Nusantara Islamic Studies**

The findings of this study make a theoretical contribution to the understanding of the process of Islamic acculturation in the archipelago, especially in the context of the formation of an authentic Islamic-Malay identity. The case of Sumatera Indonesia shows that Islamization does not always result in the complete elimination of local culture, but can result in a harmonious and sustainable synthesis. Sumatera Indonesia's Islamic-Malay acculturation model can be a reference for understanding similar dynamics in other regions, especially in

the context of how Islam adapts to local culture without losing its universal identity. The process of Islamic indigenization in Sumatera Indonesia shows the flexibility and inclusiveness of Islamic teachings in interacting with diverse cultural contexts. This finding enriches the treasure of Islamic studies of the archipelago, which has been focusing more on the cases of Java and West Sumatera, while Sumatera Indonesia, as one of the centers of Malay Islam, has not received adequate attention [41].

Practically, this study provides recommendations for the development of a more effective and sustainable Islamic cultural heritage preservation strategy. An integrative approach that combines historical, cultural, and museological dimensions has been shown to provide a more comprehensive understanding and can serve as a model for similar research in other areas. A model of collaboration between museums, Islamic boarding schools, and formal educational institutions in the preservation of cultural heritage can be adopted by other regions facing similar challenges. Museum-based educational programs that have proven to be effective can be developed more widely by utilizing digital technology and social media. The strategy of documentation and digitization of cultural heritage developed in Sumatera Indonesia can be a best practice for other regions in facing conservation challenges in the digital era. This research also provides a methodological framework for the study of Islamic heritage that is integrative and multidisciplinary.

### **Future Prospects and Recommendations**

The prospects for the preservation of Islamic heritage in Sumatera Indonesia depend heavily on the ability of various stakeholders to adapt to the changing times while maintaining the cultural authenticity that has been formed over the centuries [42]. The development of cultural tourism based on Islamic heritage can be an alternative strategy that not only preserves culture but also provides economic benefits to local communities. The integration of digital technology in preservation and education programs opens up opportunities to reach a wider audience and create a more interactive and engaging, interactive learning format.

### **CONCLUSION**

This study concludes that Islamic cultural heritage in Indonesia, particularly in Sumatera, represents a dynamic interaction between Islamic teachings, local wisdom, customary traditions (*adat*), and cultural practices that have developed over centuries. The integration of Islamic law with indigenous cultural values has produced a unique socio-cultural system in which religion and local traditions coexist harmoniously. This interaction not only strengthens the cultural identity of Muslim communities but also demonstrates the adaptability of Islamic values within diverse cultural contexts in Indonesia. The findings indicate that Islamic cultural heritage in the region can be classified into several major forms, including ancient manuscripts, religious traditions, art and architecture, historical institutions such as mosques and Islamic educational centers, and various material artifacts. These elements collectively reflect both tangible and intangible heritage that contribute to the continuity of Islamic civilization in Indonesia. Cultural expressions such as traditional rituals, local arts, and customary legal traditions illustrate how Islamic values are internalized within community life through processes of cultural acculturation and social adaptation. The study also highlights the important role of cultural institutions, particularly museums and heritage centers, in preserving and promoting Islamic heritage. Through documentation, education, and digitalization initiatives, institutions such as the Gentala Arasy Museum contribute significantly to safeguarding historical knowledge and transmitting cultural values to younger generations. These preservation efforts are essential for maintaining the sustainability of cultural heritage in the era of globalization and rapid social change. From the perspective of sustainable development, the preservation of Islamic cultural heritage aligns closely with several Sustainable Development Goals (SDGs). Protecting cultural heritage supports SDG

11 (Sustainable Cities and Communities) by ensuring the safeguarding of cultural identity and historical assets. Educational initiatives related to heritage preservation contribute to SDG 4 (Quality Education) by promoting cultural literacy and historical awareness. Moreover, the integration of Islamic law, local wisdom, and customary traditions strengthens social harmony, justice, and institutional trust, which are central principles of SDG 16 (Peace, Justice, and Strong Institutions). Therefore, Islamic cultural heritage plays a crucial role not only in preserving historical identity but also in supporting inclusive and sustainable social development in Indonesia.

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### Author's Contributions

Lukman Yafi designed the research and conceptual framework; Nawwal Tattaqillah conducted field observations and interviews; Nahya Kazamzam Warumman analyzed data, contributed literature review, and finalized the manuscript collaboratively.

### Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this article. All research processes were conducted independently, and no financial or institutional influence affected the analysis or conclusions.

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