

P-ISSN: 2338-8617

E-ISSN: 2443-2067

Jurnal Ilmiah

PEURADEUN

Vol. 12, No. 3, September 2024



JIP
The Indonesian Journal of the Social Sciences
www.journal.scadIndependent.org
DOI Prefix Number: 10.26811

INDEX COPERNICUS
INTERNATIONAL



Accredited "Sinta 1" by Decree No. 72/E/KPT/2024
Valid Until the May 2027 Edition



ELSEVIER

Scopus®



WEB OF SCIENCE™

**Conflict And Consensus in Fiqh Siyasa:
The Practice of Islamic Law Across Various Cultures**

**Muji Mulia¹; Zulfatmi Zulfatmi²; Zakki Fuad Khalil³;
Cecep Soleh Kurniawan⁴; Darlin Rizki⁵**

^{1,2,3}Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia

⁴Universiti Islam Sultan Sharif Ali, Brunei Darussalam

⁵Sekolah Tinggi Agama Islam Teungku Dirundeng Meulaboh, Aceh, Indonesia

Article in Jurnal Ilmiah Peuradeun

Available at : <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1363>

DOI : <https://doi.org/10.26811/peuradeun.v12i3.1363>

How to Cite this Article

APA : Muji, M., Zulfatmi, Z., Khalil, Z.F., Kurniawan, C.S., & Rizki, D. (2024). Conflict and Consensus in Fiqh Siyasa: The Practice of Islamic Law Across Various Cultures. *Jurnal Ilmiah Peuradeun*, 12(3), 1263-1288. <https://doi.org/10.26811/peuradeun.v12i3.1363>

Others Visit : <https://journal.scadindependent.org/index.php/jipeuradeun>

Jurnal Ilmiah Peuradeun (JIP), *the Indonesian Journal of the Social Sciences*, is a leading peer-reviewed and open-access journal, which publishes scholarly works, and specializes in the Social Sciences that emphasize contemporary Asian issues with interdisciplinary and multidisciplinary approaches. JIP is published by SCAD Independent and published 3 times a year (January, May, and September) with p-ISSN: 2338-8617 and e-ISSN: 2443-2067. JIP has become a CrossRef member. Therefore, all articles published will have a unique DOI number. JIP has been accredited Rank 1 (Sinta 1) by the Ministry of Education, Culture, Research, and Technology, the Republic of Indonesia, through the Decree of the Director-General of Higher Education, Research, and Technology No. 72/E/KPT/2024, dated April 1, 2024. This accreditation is valid until the May 2027 edition.

All articles published in this journal are protected by copyright, licensed under a Creative Commons 4.0 International License (CC-BY-SA) or an equivalent license as the optimal license for the publication, distribution, use, and reuse of scholarly works.

JIP indexed/included in Web of Science, Scopus, Sinta, MAS, Index Copernicus International, Erih Plus, Garuda, Moraref, Scilit, Sherpa/Romeo, Google Scholar, OAJI, PKP, Index, Crossref, BASE, ROAD, GIF, Advanced Science Index, JournalTOCs, ISI, SIS, ESJI, SSRN, ResearchGate, Mendeley and [others](#).





CONFLICT AND CONSENSUS IN FIQH SIYASAH: THE PRACTICE OF ISLAMIC LAW ACROSS VARIOUS CULTURES

Muji Mulia¹; Zulfatmi Zulfatmi ²; Zakki Fuad Khalil³;
Cecep Soleh Kurniawan⁴; Darlin Rizki⁵

^{1,2,3}Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia

⁴Universiti Islam Sultan Sharif Ali, Brunei Darussalam

⁵Sekolah Tinggi Agama Islam Teungku Dirundeng Meulaboh, Aceh, Indonesia

¹Correspondence Email: muji.mulia@ar-raniry.ac.id

Received: February 26, 2024	Accepted: September 7, 2024	Published: September 30, 2024
Article Url: https://journal.scadindependent.org/index.php/jipeuradeun/article/view/1363		

Abstract

The Acehnese in various regions face the challenge of reconciling Islamic teachings with local cultural realities. Addressing religion-based conflicts is particularly difficult because local cultures often contain norms and traditions that differ from Islamic teachings. This research aims to explore how the dynamics of conflict and consensus in fiqh siyasah shape the cultural life of the Acehnese. The research consolidates previous studies using a Systematic Literature Review (SLR). The findings indicate that the practice of siyasah jurisprudence is highly relevant in fostering social solidarity and tolerance. Local traditions and customs hold deep significance for the Acehnese community; however, conflicts often arise due to differences in approaches and interpretations of Islamic law, leading to tension, mistrust, and suspicion among individuals. Presently, religion-based conflicts are mediated solely by Sharia courts, raising concerns as the prevailing consensus favors a socio-cultural approach. Such resolution methods generate diverse perspectives, as decisions made by customary institutions may not endure in a dynamic socio-cultural context. Although the Acehnese community firmly adheres to a culture-based approach, religious issues remain difficult to compromise. These findings imply a need for harmonization between local customs and interpretations of Islamic law to reduce conflict.

Keywords: *Fiqh Siyasah; Cultural Practices; Islamic Law; Conflict; Consensus.*



A. Introduction

In the era of globalization, Muslim communities face the challenge of reconciling Islamic teachings with local cultural realities. Cultural norms often diverge from Islamic principles, leading to conflicts and tensions. *Fiqh siyasah* (Islamic political jurisprudence) plays a crucial role in addressing these issues by adapting Islamic law to different cultural contexts. Unlike Sharia, which is absolute and universal, *fiqh* is based on human reasoning and is therefore flexible and adaptable. Differing interpretations can lead to extreme behaviors within society, resulting in serious social tensions and, in some cases, large-scale conflicts (Muhtadi, 2019; Arake et al., 2023; Muawwanah, 2024).

Fiqh siyasah has evolved in response to cultural changes and the development of an increasingly complex society. As a crucial branch of Islamic understanding, it has become central to addressing the rapid social and cultural transformations occurring globally. The adaptation of Islamic law to local cultures presents a significant challenge for Muslim communities seeking to maintain their religious identity while coexisting with diverse cultural contexts (Nuroniyah & Maula, 2022; Dwiono et al., 2024).

Kurniawan (2017) emphasizes the interrelated and interactive nature of Islamic law and social change in society. According to him, these two aspects are intertwined: society requires law to regulate its complex life, while the law, in turn, has the potential to influence societal values. Therefore, the presence of *fiqh siyasah* is crucial for navigating diversity, as it seeks to formulate strategies that foster harmonious social living and promote tolerance (Murad & Rizki, 2023; Zainuri et al., 2023).

This study examines the dynamic relationship between Islamic law, politics, and culture, highlighting how *fiqh siyasah* mediates conflicts and fosters consensus. By analyzing cultural jurisprudence, the research explores how Islamic legal practices adapt to local customs while maintaining religious identity (Iswantoro & Tobroni, 2022). Previous studies have emphasized the importance of consensus (*ijma'*) in addressing differences within Muslim communities. This research extends those findings by addressing practical

implications, demonstrating how Muslim societies can apply *fiqh siyasah* to navigate cultural diversity, promote tolerance, and ensure social harmony.

Previous researchers have conducted numerous studies aimed at harmonizing Islamic law with local culture. Masykur (2023) distinguishes between *Sharia*, *fiqh*, and *siyasah*, emphasizing their unique characteristics and interrelations. Yasir (2022) explores the concept of *ijma'* (consensus) in Islamic legal theory, tracing its evolution and advocating for a modern, democratic model of consensus. Iqbal (2016) provides a comprehensive overview of *fiqh siyasah*, addressing aspects of legislation, state finance, and international relations in Islamic governance. Najitama (2007) highlights the historical interplay between Islamic law and local cultures, demonstrating Islam's flexibility in adapting to diverse contexts. Collectively, these studies underscore the dynamic nature of Islamic jurisprudence and its capacity to engage with various cultural and political contexts, suggesting the potential for developing a distinctly Indonesian approach to Islamic law that harmonizes religious principles with local traditions (Sadiani et al., 2023; Puji Pangastuti, 2023).

This study not only offers theoretical analysis but also holds significant practical implications. By understanding the dynamics of conflict and consensus within *fiqh siyasah*, Muslim communities can develop more nuanced approaches to applying Islamic law in diverse local cultural contexts. This research enriches our understanding of the dynamics of Islamic law by considering not only the perspectives of scholars but also how Islamic law evolves and adapts in response to social, cultural, and political changes.

The study also investigates real-world examples, such as the Sasak tradition in Lombok and the Merti ceremony in Kemranggen, which blend Islamic values with local customs, fostering community cohesion. These examples illustrate the crucial role of *fiqh siyasah* in integrating Islamic law with cultural traditions, ensuring that religious and cultural practices coexist harmoniously. In jurisprudence, the term "culture" is known as *al-Urf*, which represents a method of adopting laws regarding cultural



practices that develop in society. According to al-'urf, traditions are maintained and preserved as long as they are appropriate and do not conflict with faith (Setiyawan, 2012; Avita et al., 2022; Takdir et al., 2023; Hasballah et al., 2023). Local wisdom is a tradition or custom deeply rooted in and influencing the daily lives of local people. Since Islamic teachings promote *rahmatan lil'alam* (mercy to all worlds) and tolerance, the religion carefully considers traditions.

The application of *siyasa* jurisprudence is often found in everyday life and societal customs. Culture, as an entity that exists within society, is shaped by values imparted by religion through the *fiqh* approach. For example, the Sasak tradition originating from the Lombok community in West Nusa Tenggara features terms like *Wetu Telu* and *Wetu Lima*, which depict the Islamic community's evolution in Lombok (Ariadi, 2017). These depictions influence the way people perceive their environment, shaping attitudes that are affirmed and accepted as part of cultural events.

B. Method

This study relies on secondary data; therefore, the researchers adopted the Systematic Literature Review (SLR) approach to obtain a comprehensive understanding of conflicts and consensuses within the community life of Aceh Province. The SLR approach, as explained by Snyder (2019), is a methodology and research process aimed at collecting a body of research, identifying and analyzing data from the collected research, and critically reviewing it. SLR is considered an efficient method for gathering data from various literature sources to address research questions (Hanif et al., 2022; Hassan, 2022). This approach allows researchers to carefully explore cultural contexts with more structured data, enabling the identification of cultural patterns that emerge specifically in the application of Islamic law across different cultural settings.

Researchers collected relevant articles from Google Scholar and Scopus databases. The process of collecting articles from Google Scholar was assisted by using the Publish or Perish application, while Scopus data were directly retrieved from the Scopus website.



The selection of articles followed specific inclusion and exclusion criteria. The inclusion criteria defined the general characteristics of the research sample, while the exclusion criteria focused on more specific characteristics. The inclusion criteria involved search limits on the Google Scholar database, using the keyword “*Fiqh Siyarah*” for articles published within the last 10 years (2015 to 2024). During the data screening process, the author removed duplicate entries using the Mendeley application, excluded articles not relevant to the research domain, ensured only journal articles were considered and focused on topics aligned with the research objectives. As a result of the exclusion process, 764 articles were removed, leaving 177 articles that met the inclusion criteria.

After determining the sample through the inclusion and exclusion criteria, the selected articles were managed using Microsoft Excel and Mendeley. Microsoft Excel was used to process the literature search results, while Mendeley facilitated citation and reference management. Figure 1 illustrates the research flow for easier comprehension. The data extraction process resulted in a final dataset of 31 articles for further analysis.

C. Result and Discussion

1. Result

Typically, studies employing the Systematic Literature Review (SLR) approach initially present findings in the form of figures or tables to provide insights into research trends based on specific topics, as demonstrated by studies conducted by Harahap et al., (2023), Salisu & Saniff (2023), Mu’adzah (2022) and other authors using the SLR methodology. In this study, however, the author presents findings directly in a descriptive manner, elaborated upon in the discussion section, similar to the approach taken by Rizki et al., (2023) and Abdullah et al., (2021). The goal is to provide readers with a clear understanding of the research outcomes and their implications. Within this discussion, we delve into the intricacies of *fiqh siyarah* practices within diverse cultural contexts, focusing on social phenomena in Aceh Province, Indonesia. This approach facilitates an in-depth analysis of conflicts and consensuses within *fiqh siyarah*,



particularly concerning the cross-cultural application of Islamic law. The descriptive approach is intended to offer a comprehensive and deep understanding of the themes central to this research.

Table 1 below presents research data collected based on the SLR procedure. The data was sourced from Google Scholar and Scopus databases and analyzed according to the research objectives.

Table 1. Research Data from SLR screening

No.	Name	Title	Year Published
1.	Triyono and Setyawan	Aceh dan Konflik Agama: Konstruksi pada Harian Republika	2021
2.	Nisak and Rohmah	Dinamika Konflik Antar Wahabi dan Aswaja di Aceh	2023
3.	Dara <i>et al.</i> ,	Analisis Adat Budaya Aceh pada Tradisi Mee Buu Tujuh Bulanan Ibu Hamil	2021
4.	Rosana, E	Konflik Pada Kehidupan Masyarakat (Telaah Mengenai Teori dan Penyelesaian Konflik pada Masyarakat Modern)	2015
5.	Raihan Nusyur	Jurnalisme Damai dalam Pemberitaan Pembakaran Gereja di Aceh Singkil pada Harian Waspada	2017
6.	Nurdin and Fazal	Fungsi dan Makna Tradisi Reuhab Pada Masyarakat Gampong Kuta Aceh	2022
7.	Mardiah <i>et al.</i> ,	Ritual Kematian Dalam Masyarakat Suku Alas Di Desa Batu Mbulan Ii, Aceh Tenggara	2022
8.	Miswar <i>et al.</i> ,	Ritual Keagamaan dan Tradisi Budaya Masyarakat Alas yang ada di Kabupaten Aceh Tenggara	2021
9.	Fikri, M	Islam Persuasif dan Multikulturalisme di Aceh: Upaya Rekonstruksi Penerapan Syariat Islam berbasis Pendidikan	2015
10.	Nurdin, A.	Revitalisasi Kearifan Lokal di Aceh: Peran Budaya dalam Menyelesaikan Konflik Masyarakat	2017
11.	Nurdin and Kasim	Resolusi Konflik Berbasis Adat di Aceh: Studi Tentang Azas dan Dampaknya Dalam Membangun Perdamaian Di Lhokseumawe	2017
12.	Riana <i>et al.</i> ,	Tradisi Upacara Peutren Aneuk pada Masyarakat Aceh Barat: Proses, Makna dan Nilai	2023
13.	Ahmad, R	Speaking the Unspeakable: The Status of "Non-Muslims" in Indonesia	2022



No.	Name	Title	Year Published
14.	Riezal <i>et al.</i> ,	Kontruksi Makna Tradisi Peusijek dalam Budaya Aceh	2019
15.	Syamsuar, S	Teungku Chiek Dirundeng's Struggle in Confronting Dutch Colonial	2020
16.	Sari C.M.A	Pro dan Kontra Implementasi Qanun Syariat Islam di Aceh	2016
17.	Syamsuar <i>et al.</i> ,	Settlement of Islamic Sharia Violations in the Perspective of Teungku Dayah and Local Wisdom Values on the West Coast of Aceh	2023
18.	Dermawan & Puspitawati	Makna Kuda dalam Tradisi Upacara Pernikahan Suku Alas di Aceh Tenggara	2019
19.	Widyastuti	Pengaruh Komunikasi Asertif terhadap Pengelolaan Konflik	2017
20.	Rois <i>et al.</i> ,	Recontextualization of Fiqh Al-Siyāsah from the Perspective of Fiqh Al-Ḥaḍarah in Realizing World Peace	2024
21.	Juwaini <i>et al.</i> ,	The Role of Islamic Universities in the Harmony of the Madhab (Resolution of the Aswaja and Wahabism Conflicts in Aceh)	2021

Source: Primary data, 2024

Within the intricate landscape of cultural change, the practice of *siyasa* jurisprudence has become a focal point for in-depth and relevant research. This chapter presents a comparative exploration of jurisprudential practices rooted in diverse cultural contexts. Comparative data on *siyasa* jurisprudence were gathered from various documents published in reputable journals. Articles were selected based on their alignment with the research objectives, focusing on the dynamics of *siyasa* jurisprudence in different cultural contexts.

2. Discussion

Research highlights vibrant cultural events deeply embedded in Acehnese society. As the first region in the archipelago to embrace Islam, it is crucial to examine the religious and cultural acculturation that has shaped enduring rules in the province of Aceh. The significance of this study lies in citing Choirur Rois's view that Islam should not be understood rigidly through textual analysis alone but should also be



applied to social conditions. In this case, *Fiqh Al-Siyāsah*, oriented toward the benefit of the people, must be actualized and re-contextualized in today's reality (Rois et al., 2024).

Aceh Darussalam is renowned for its Islamic law, which influences nearly every cultural practice, either explicitly or implicitly. One notable example is the *peusijuek* tradition, a practice that has evolved within Acehnese society with the aim of seeking God's blessings for safety, peace, and happiness. This tradition holds deep philosophical significance for the people of Aceh, as *peusijuek* is considered a preserved cultural practice that does not conflict with religious views.

There are three reasons why *peusijuek* is regarded as virtuous and non-conflicting with Islamic law: (1) its implementation is led by a religious figure (ulama, *ustadz*, or *teungku*); (2) it is performed for benevolent purposes toward fellow citizens, such as *aqiqah*, marriage, circumcision, performing the Hajj, and so on; and (3) the prayers offered during *peusijuek* are directed to Allah SWT and seek the blessings of the Prophet Muhammad (Riezal et al., 2019). As a result, the *peusijuek* tradition has become a cultural medium that strengthens community cohesion in the Aceh province.

Another illustrative example is found in wedding rituals, which, for the Acehnese, transcend mere cultural events to encompass religious rituals. Culture serves as a platform for diverse religious expressions that propagate goodness within society. Wedding rituals in Aceh exhibit variations across different Acehnese tribes. For instance, the Alas Tribe in Southeast Aceh incorporates horses as a means of transportation during weddings. The Alas people attribute horses with symbolic meaning, representing freedom, intelligence, and strength. Although some may view this tradition as an elaborate cultural practice and a potential burden for the family, the Alas tribe considers it a positive aspect integral to their tribal identity (Dermawan & Puspitawati, 2019).

In various cultural practices in Aceh, there is also a tradition rooted in local community customs known as *Pelawat*, involving the giving of donations



as family compensation. This practice is not limited to weddings but is also commonly observed during circumcision events (Miswar et al., 2021). *Pelawat* serves as a form of reciprocity involving the exchange of gifts, money, or goods within families. Over time, this custom has evolved into a tradition with political inclinations, where families are often obligated to provide souvenirs as a gesture of welcome or to alleviate the hosting expenses.

The celebration of a newborn baby is a common tradition in Acehnese society. One such tradition, known as *peutren aneuk*, is observed in West Aceh and involves a ritual of respect and gratitude to the Creator for the birth of a baby (Riana et al., 2023). Another notable tradition is *Mee Buu*, which marks the seventh month of pregnancy in Acehnese society. This custom involves the in-laws visiting *Dara Baro* (the bride), who is expecting her first child. Typically occurring in the seventh month of pregnancy, the husband's family brings sticky rice, *keukarah*, *bhoi*, *wajeeb*, *rujak*, and fruits, while the wife's family prepares side dishes and makes *timpahan* cakes and other moist cakes. The primary objective of this tradition is to seek blessings, health, and safety for the impending birth. The ritual includes prayers or *peusijuek*, followed by greeting the pregnant mother and sharing the various dishes provided (Dara et al., 2021). Beyond its religious significance, this tradition embodies positive values such as strengthening the bonds of friendship between the two families and fostering a sense of tolerance among local people (Baydi & Husna, 2023).

There are also sacred traditions observed to mourn loss and death within the community, one of which is the *reuhab* tradition. This practice is still upheld by the people of Kuta Aceh in Nagan Raya. The *reuhab* tradition is a manifestation of affection and love by families who have lost a member. For 40 days, the room containing the deceased's remains is adorned with curtains and ceilings, and it is filled with the last items used by the departed individual. This room is considered sacred, as local beliefs hold that the spirit will return home to visit the family during this period (Nurdin & Fazal, 2022). Beyond being a legacy passed down through generations, the *reuhab* tradition serves a social function, acting as a catalyst for social solidarity.



Additionally, mourning rituals are observed by the Alas tribe in Batu Village, Southeast Aceh. These rituals involve the preparation of the corpse (*tajhiz*), beginning with the washing of the body, the ceremonial encircling of the coffin (*mengkiran*), *talkin*, offering prayers (*samadiyah*), blessing the gravestone, and placing white stones. While these rituals carry sacred and mystical significance, they also provide a platform for social activities (Mardiah et al., 2022).

In various contexts in Aceh, the practice of cultural *fiqh* has an essential role in integrating Islamic religious values with daily life. Practices such as *peusijek*, weddings, childbirth, and mourning rituals demonstrate how Acehese culture accommodates aspects of Islamic law in everyday life. These practices not only strengthen religious values and cultural traditions but also promote social solidarity, friendship, and tolerance among local communities, illustrating how cultural diversity can coexist harmoniously with religion.

Differences in approaches and interpretations of Islamic law often lead to conflicts, triggering tensions in Muslim communities worldwide. Focusing on various cases of conflict in Acehese society, this section provides in-depth insight into how divergent views on the practice of Islamic law can become sources of social tension. To gain a comprehensive understanding of these conflicts and their impact on societal stability, we will explore the methods employed by societies to resolve such tensions.

Conflict is a phenomenon that frequently occurs throughout human life. Regardless of the perspective, conflict invariably brings worry, tension, and fear when one group or individual opposes another. The absence of trust, negative perceptions, and mutual suspicion can lead to a crisis in social relations, resulting in various conflicts (Rosana, 2015; Fahmi et al., 2022).

During the spread of Islam in Aceh, countercultural tensions were not uncommon. One notable example is the church burning incident on October 13, 2015, which attracted attention from various local, national, and international groups. This dispute arose due to issues surrounding the permission for the construction of a place of worship, which the community

perceived as a violation of a previous Muslim-Christian peace agreement in Aceh Singkil. Consequently, violent acts, including the destruction and burning of churches by fanatical Islamic groups, took place (Triyono & Setyawan, 2021; Al Fairusy, 2016; Nusyur, 2017). According to Ahmad, the incident revealed a political majority force aiming to impose its will on non-Muslims. There is an underlying assumption that Islam holds the ruling political power, which fosters the perception of non-Muslims as second-class citizens (Ahmad, 2022).

Another case involves the conflict between the Islamic groups of Wahhabi and Aswaja, which stems from uncontrolled differences of opinion and group sentiments. These tensions have led to disputes among religious groups in Aceh, including the rejection of religious figures, the dissolution of religious sermons, and disputes over religious practices. The conflict is deeply connected to the social and political context, as well as differences in religious interpretations between Wahhabi and Aswaja.

Unlike Wahhabism, Aswaja's teachings align with the Shafii school of thought and emphasize cultural values, including the celebration of religious traditions (Hayati et al., 2024). Conversely, Wahhabism opposes such practices and disapproves of those who engage in them (Nisak & Rohmah, 2023; Yuhasnibar & Wati, 2023). Aswaja ideology is considered the foundation of Islam in Aceh, championed by the ulama from *dayah* and numerous Islamic institutions in Aceh. In contrast, Wahhabi ideas, introduced by scholars from the Middle East, promote concepts that contradict the religious traditions of Aceh (Juwaini et al., 2021).

The implementation of Islamic law in Aceh has not been without opposition from society. Some argue that Islamic requirements hinder the preservation of local culture. One incident exemplifying this opposition is the assault on Drs. Ibrahim Latif, Head of the Langsa City Islamic Sharia Service, which occurred when the Wilayatul Hisbah in Langsa City attempted to restrict a night party in Karang Anyar Village, Langsa City. Similar acts of violence have taken place twice in Langsa.



Another case involves a bloody feud between the followers of Tgk Aiyyub Syakubat and some residents in Peulimbang District, Bireuen Regency. This conflict arose from public suspicion surrounding the religious gatherings conducted by Tgk. Aiyyub Syakubat and his followers led to a violent confrontation that claimed three lives, including that of an *ustadz* (Fikri, 2015).

The implementation of Islamic law in Aceh has been a subject of profound debate for a considerable time. While some view Sharia rules as an expression of their religious values, others argue that it hinders the development and survival of local culture in a society increasingly influenced by stricter Islamic norms (Sari, 2016; Abdullah et al., 2024).

The confrontation between Wahhabi and Aswaja Islam in Aceh exemplifies differences in religious interpretation and cultural perspectives. Wahhabis oppose local practices, while Aswaja emphasizes traditional values. These conflicts are intricately tied to social and political factors that shape societal dynamics. In ongoing efforts to understand and mitigate the negative impact of these conflicts on social stability, the Acehnese and others actively work toward resolving differences and reaching agreements that promote harmony in cultural and religious diversity.

To understand the comparative practice of *siyasa* jurisprudence in various contexts, it is essential to investigate whether a consensus or common approach is emerging amid the diversity of Muslim societies. The fundamental question is whether Islamic communities in different cultural contexts have successfully reached an agreement on implementing Islamic law that accommodates local culture.

Emile Durkheim's functionalism theory offers valuable insights into the role of Islamic law in maintaining social stability and achieving consensus in culturally diverse societies. Durkheim posits that every societal element serves a specific function that contributes to social order and cohesion (Durkheim, 2018; Machsun, 2023). In traditional, homogeneous societies, the practice of Islamic law exemplifies mechanical solidarity, where shared values and beliefs strengthen social bonds. In



contrast, in modern, heterogeneous societies, organic solidarity emerges from the interdependence of individuals with specialized roles. *Fiqh siyasa*, a component of Islamic law, serves to reinforce social norms and values, maintain order, and resolve conflicts through consensus mechanisms.

Consensus refers to the understanding reached among a group of people or entities regarding a phenomenon or societal problem to confirm attitudes, actions, and decisions. In Acehese society, the cultural approach has proven effective in resolving various issues, except for those related to religion. Religious matters are considered sacred by the Acehese people, requiring a more specialized decision-making medium. As such, the establishment of the *Sharia Court (Syar'iyah Court)* provides a platform accepted by all parties involved. Nevertheless, deliberation and consensus remain the primary approach when conflicts or tensions arise. It is not uncommon for violations to be resolved through consensus and peaceful means. Traditional and religious leaders play a crucial role in initiating dialogues about problems, disputes, or conflicts within the community. However, in some instances, religious fanaticism can obstruct dialogue, as religion becomes a symbol of honor and identity (Agustina & Ismah, 2024).

Dialogue takes various forms to build consensus, and one such method is the use of "*di'iet*" for conflict resolution. The purpose of *di'iet* is to address grudges and feelings of hostility between conflicting parties that may lead to physical violence or loss of life. Traditionally, the *Keuchik* (village head) and *Teungku Meunasah* (village mudir) bring together the conflicting parties, and deliberation is held to settle the grudge through the payment of *di'iet*. Conflict resolution is considered incomplete without the procession of *peusijuek* and *peumat jaroe* (Nurdin & Kasim, 2017).

Sriyanto (2007) emphasized that conflicts rooted in local culture can be effectively resolved using traditional methods or community wisdom. Another method for conflict resolution is the *sayam* approach, which relies on consensus for cases other than murder, such as instances of abuse or quarrels resulting in injury or bleeding. Similar to *di'iet*, the



sayam consensus involves a compensation mechanism, typically in the form of livestock, such as goats or their equivalent. The philosophy behind *sayam* stems from the adage “*luka disipat, darah disukat*,” meaning that wounds from acts of violence must be accounted for, just as spilled blood must also be addressed (Raharjo, 2010).

The *Keuchik*, *Teungku Meunasah*, and *Tuha Gampong*, regarded as traditional stakeholders, play a pivotal role in maintaining peace within the community. As primary pillars of unity, they foster relationships among citizens and hold the authority to address various issues that arise, striving to restore harmony after conflicts occur.

Another consensus mechanism rooted in community culture is *suloh*, a tradition used to resolve conflicts, which extends beyond criminal cases to include civil disputes and domestic conflicts. Additionally, *peumat jaroe* serves as a dispute resolution mechanism for minor cases, typically resolved promptly at the location of the incident. Therefore, the traditions of *di'iet*, *sayam*, *suloh*, and *peumat jaroe* represent customary conflict resolution processes that have long been practiced by the people of Aceh (Nurdin, 2013; Ariefulloh et al., 2023). These processes conclude with the performance of *peuseujuk*, a prayer ritual intended to grant forgiveness and ensure the safety of the conflicting parties.

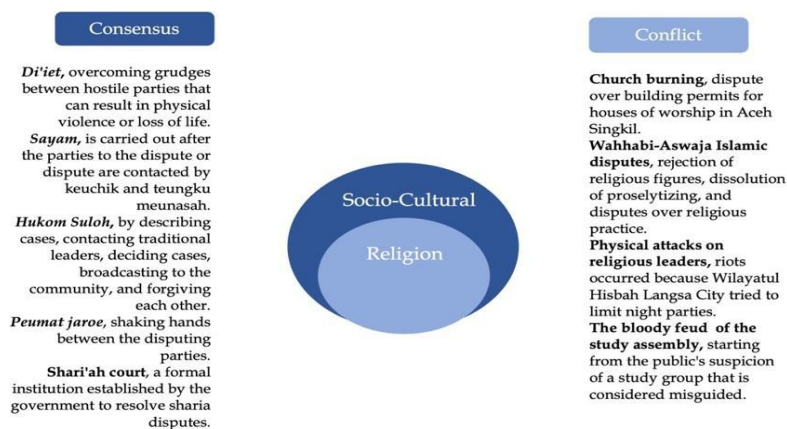


Figure 2. Dominant Conflict and Consensus Map in Aceh

Consensus and conflict resolution in Aceh society are deeply influenced by both cultural and religious factors. Several key elements contribute to the success of consensus-building:

1. **The Role of Culture and Customs:** Culture and customs in Aceh play a vital role in conflict resolution and consensus-building. Methods such as *di'iet* and *sayam* exemplify how traditional values are employed to address conflicts and restore peace in society.
2. **Musyawah (Deliberation) and Mufakat (Consensus):** Despite the availability of sharia courts for cases involving religious matters, the Acehnese prioritize deliberation and consensus as the initial steps in conflict resolution. This highlights the high value placed on a dialogical approach, aiming to achieve agreements that are acceptable to all parties involved.
3. **The Role of Traditional and Religious Leaders:** Traditional and religious leaders are pivotal in maintaining peace and mediating conflicts. They often lead the dialogue and resolution processes, helping to defuse tensions and facilitate fair agreements.
4. **Trust in the Cultural Approach:** The Acehnese believe that conflict resolution rooted in their culture and customs is highly effective. This belief reinforces the use of traditional methods in achieving consensus. In this context, consensus is established through various cultural and traditional approaches that honor local values, and the Acehnese perceive these methods as an effective way to resolve conflicts and maintain peace.

In Aceh, the influence of culture and customs is paramount in resolving conflicts, with values like *di'iet* and *sayam* serving as crucial tools for restoring peace. The preference for deliberation and consensus, even over sharia courts, underscores the high regard for a dialogic approach. The significant role played by traditional and religious leaders in defusing tensions and facilitating fair agreements is also emphasized. The Acehnese people's strong belief in culture-based and customary approaches reinforces the effectiveness of traditional methods in consensus-building,



serving as a powerful means to resolve conflicts and maintain peace within their community (Ansori, 2022).

Figure 2 highlights the complexity of conflict occurrences and the development of consensus in Aceh's society, indicating that harmony is often challenging to achieve. Several conflict resolution methods, such as *Di'iet*, *sayam*, *suloh*, and *peumat jaroe*, are rooted in socio-cultural foundations. However, many conflicts in Aceh arise from religious issues. It is noteworthy that the instruments for resolving religious matters are often limited to the Sharia court, raising concerns about the adequacy of these responses to the challenges faced by the Acehnese community. While *di'iet*, *sayam*, *suloh*, and *peumat jaroe* aim to address socio-cultural issues, the challenges posed by religion-based conflicts remain a central focus.

Throughout this exploration, we aim to uncover the practical implications of these dynamics and determine whether the research provides insights that can be applied to resolve conflicts, foster harmony, and strengthen Muslim communities in leading meaningful lives within the context of cultural diversity.

Conflict or dispute has dual facets that are essential to society. On the one hand, conflict can act as a catalyst for social change, bridging societal gaps fostering awareness, integration, and solidarity among its members. On the other hand, it can also bring about fear, hostility, tension between groups, and a loss of trust in others (Widyastuti, 2017; R. Nurdin et al., 2023).

For the Acehnese, the inseparable relationships between religion and culture are crucial. In practice, these elements complement each other to promote harmony. The emergence of traditions like *di'iet*, *sayam*, *suloh*, *peumat jaroe*, and others demonstrates that *fiqh siyasah* effectively addresses various conflicts and tensions stemming from differing views, attitudes, and interpretations. Traditions such as *peusijuek*, wedding ceremonies, *peutren aneuk*, *mee buu*, *dara baro*, *reuhab*, and others are the outcomes of dialogues within cultural spaces shaped by religious values. Together, they have operated successfully for a long time, fostering social piety and cohesion among various groups within society.

In the history of conflict in Aceh, local wisdom has emerged as an effective formula for resolving conflicts and disputes that can be collectively accepted. This wisdom is shaped by Islamic views and values, reinforcing the principles of brotherhood and peace through strengthened relationships (Syamsuar, 2020; Syamsuar et al., 2023). Religious and traditional leaders play a crucial role in influencing how conflicts are managed and resolved, contributing to the peaceful resolution of almost every conflict in Aceh (Nurdin, 2013; Fikriyati, 2023).

Conflict is inherently part of social life, especially in pluralistic societies with diverse cultural backgrounds. As a result, the potential for conflict always exists in such communities. However, consensus can be reached, allowing society to stabilize for more extended periods. This, in turn, enables the functioning of social integration, fostering reciprocal relationships that create a sense of mutual dependence and need. Through this process, society can realize its full potential as a cohesive social entity.

In essence, some conflicts arise from differences in views and interpretations of the sacred meaning of religion. To address such conflicts, peaceful dialogue is crucial, with an emphasis on the principle of brotherhood to achieve consensus. Without such efforts, tensions can escalate into conflicts with potentially severe consequences. Managing conflicts is not only about resolving immediate issues but also about paving the way for social reintegration, community development, political stability, and educational revitalization (Nurdin & Kasim, 2017). The growth of social life serves as an investment in the long-term harmonious existence of the Acehnese.

In this context, religion imbues culture with cultural practices accommodating religious values. As a result, religion becomes a way of life, crystallized in systems, institutions, and social structures, shaping a collective worldview. The vital role of religion within the culture ensures that it remains resilient to external influences, maintaining its vitality over time.

In the context of Aceh, a diverse society, conflict and consensus in *fiqh siyasah* have significant implications for daily life and social harmony. While conflict is inherent in pluralist societies, it often leads to social tension,



division, and even violence. However, local wisdom grounded in Islamic values has become a key forum for peacefully resolving conflicts. The role of religious and traditional leaders in finding solutions to conflicts is essential, as nearly every conflict in Aceh can be addressed through dialogue and efforts to reach mutual agreement.

The significance of social integration in Acehnese society underscores how reciprocity and a sense of interdependence contribute to the long-term survival of the community. This fosters a framework that enables society to function as a cohesive social entity. However, differences in religious views can also serve as a source of conflict, mainly when diverse religious interpretations come into play. Therefore, conflict management through peaceful dialogue and an emphasis on the principle of brotherhood is crucial to preventing heightened social tension.

In this holistic context, religion and culture in Aceh complement each other, fostering social harmony and enabling people to lead meaningful lives within the richness of their cultural diversity. This interplay between religion and culture creates a balanced environment that facilitates coexistence and contributes to the overall well-being of the Acehnese community.

D. Conclusion

Based on the discussion above, the practice of *fiqh siyasah* is evident in the integration of religious values into the daily lives of the Acehnese. Various customs, such as *peusijek*, marriage ceremonies, birth traditions, and death rituals, demonstrate how Acehnese culture effectively preserves local wisdom while maintaining harmony with religious values. These practices also strengthen social solidarity, uphold ties of friendship, and promote tolerance among local communities.

However, the solid tribal character of Acehnese society can sometimes contribute to cultural rigidity, mainly when certain beliefs have been upheld for generations. This rigidity may be what Snouck Hurgronje referred to when he mentioned the perceived fanaticism of the Acehnese towards Islam.



The intertwining of religious practices with cultural traditions in Aceh reflects the complex interplay between cultural preservation, religious adherence, and the potential challenges of maintaining flexibility in the face of evolving societal dynamics.

In Aceh, the peace consensus primarily revolves around socio-cultural mechanisms such as *di'iet*, *sayam*, *suloh*, and *peumat jaroe*. However, many conflicts tend to have religious underpinnings, with the Sharia court often serving as the sole resolution mechanism. This is concerning, as evolving societal dynamics frequently spark tensions rooted in differing beliefs. It is akin to a ticking time bomb that could explode at any moment, and the Acehnese community currently lacks many alternative options for peaceful conflict resolution. Conflicts stemming from differences in approaches and the interpretations of Islamic law can indeed ignite tensions within Muslim communities across various regions, particularly when *fiqh* practices conflict with local values and culture.

Consensus in the practice of *fiqh siyasah* in Aceh is significantly shaped by cultural factors, customs, and religion. Despite holding religious matters as sacred, the Acehnese people prioritize deliberation and consensus as the first steps in conflict resolution. Several factors facilitate this consensus building, including the role of culture and customs, the importance of dialogue and agreement, the influence of traditional and religious leaders, and a strong belief in a culture-based approach. Therefore, effective conflict management—centered on peaceful dialogue and the principle of brotherhood—is essential to prevent escalating social tensions.

Bibliography

Abdullah, A., Syahri, A., Hamamah, F., Gafur, A., & Sholeh, A. (2024). Fulfillment of The Living Rights of Children the Victims of Divorce in the Muslim Community of Lombok, Indonesia. *El-Ussrah: Jurnal Hukum Keluarga*, 7(1), 253–271. <https://doi.org/10.22373/ujhk.v7i1.22281>.



- Abdullah, N.A., Temyati, Z., & Mamat, M.N. (2021). Technology Related Tahfiz Al-Quran Learning in Malaysia: A Systematic Literature Review: Pembelajaran Tahfiz Al-Quran Berbantuan Teknologi di Malaysia (Satu Kajian Sorotan Literatur Sistematis). *Sains Insani*, 6(3), 47-52. <https://sainsinsani.usim.edu.my/index.php/sainsinsani/article/view/361>.
- Agustina, A. M., & Ismah, N. (2024). Challenging Traditional Islamic Authority: Indonesian Female Ulama and the Fatwa Against Forced Marriages. *Journal of Islamic Law*, 5(1), 125-146. <https://doi.org/10.24260/jil.v5i1.2319>
- Ahmad, R. (2022). Speaking The Unspeakable: The Status of “Non-Muslims” in Indonesia. *Samarah*, 6(2), 734-756. <https://doi.org/10.22373/sjhk.v6i2.13576>.
- Al Fairusy, M. (2016). “Menjadi Singkel Menjadi Aceh, Menjadi Aceh enjadi Islam” (Membaca Identitas Masyarakat Majemuk dan Refleksi Konflik Agama di Wilayah Perbatasan-Aceh Singkel). *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)*, 9(1), 17-33. <https://jurnal.usk.ac.id/JSU/article/view/9258>.
- Ansori. (2022). Position of fatwa in Islamic law: the effectiveness of MUI, NU, and Muhammadiyah fatwas. *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 22(1), 53-71. <https://doi.org/10.18326/ijtihad.v22i1.53-71>.
- Arake, L., Makkarateng, M. Y., Abidin, K., Baharuddin, E., & Yusuf, M. (2023). Non-Binary Gender in Siyash Syar’iyah Perspective: Study at Religious Universities in South Sulawesi. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7(3), 1708-1733. <https://doi.org/10.22373/sjhk.v7i3.20152>
- Ariadi, L.M. (2017). Islam Sasak: Sebuah Manifestasi Fikih-Budaya. *Schemata: Jurnal Pasca Sarjana IAIN Mataram*, 6(2), 155-166. <https://journal.uinmataram.ac.id/index.php/schemata/article/view/842>.
- Ariefulloh, A., Nugroho, H., Angkasa, A., & Ardhanariswari, R. (2023). Restorative justice-based criminal case resolution in Salatiga, Indonesia: Islamic law perspective and legal objectives. *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 23(1), 19-36. <https://doi.org/10.18326/IJTIHAD.V23I1.19-36>.
- Avita, N., Idris, A. R., & Oktalita, F. (2022). Integration of Tradition and Sharia: Dowry and Dui Menre in the Marriage of the Bugis

- Community in Bone Regency. *El-Mashlahah*, 12(2), 124-138. <https://doi.org/10.23971/elma.v12i2.4712>.
- Baydi, U., & Laita Nailul Husna. (2023). Decoding the Cultural Significance of Pengaosan Tafsir Al-Ibriz in Kedawung, Mojo, Kediri: An Analysis of Social Meanings. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 24(1), 59-78. <https://doi.org/10.14421/qh.v24i1.3904>.
- Dara, D.G.R., Putro, K.Z., & Irsyad, M. (2021). Analisis Adat Budaya Aceh Pada Tradisi Mee Buu Tujuh Bulanan Ibu Hamil. *Jurnal Pelita Paud*, 6(1), 92-101. <https://doi.org/10.33222/pelitapaud.v6i1.1494>.
- Dermawan, W., & Puspitawati, P. (2019). Makna Kuda dalam Tradisi Upacara Pernikahan Suku Alas di Aceh Tenggara. *Anthropos: Jurnal Antropologi Sosial dan Budaya*, 5(1), 40-50. <https://jurnal.unimed.ac.id/2012/index.php/antrophos/article/view/13097>.
- Durkheim, E. (2018). The Division of labor in Society. In *Social Stratification* (pp. 217-222). Routledge. <https://doi.org/10.4324/9780429494642>.
- Dwiono, S., Ja'far, A. K., & Haryadi, S. (2024). An Analysis on the Omnibus Law and Its Challenges in Indonesia: The Perspectives of the Constitutional and the Islamic Law. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8(2), 706-725. <https://doi.org/10.22373/sjhk.v8i2.22720>.
- Fahmi, M., Hasan, N. A., Usman, I., Abdullah, A., & Hanafiyah, M. (2022). Punishment for Zina Muhsan Offenders in Aceh Qanun No. 6 of 2014 in the Perspective of Fiqh al-Siyasah. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 6(1), 346-368. <https://doi.org/10.22373/sjhk.v6i1.13363>.
- Fikri, M. (2015). Islam Persuasif dan Multikulturalisme di Aceh. *Akademika: Jurnal Pemikiran Islam*, 20(1), 27-46. <http://e-journal.metrouniv.ac.id/index.php/akademika/article/view/431>.
- Fikriyati, U. (2023). Architectural Interpretations of Qur'anic and Hadith Influences in Traditional Indonesian Mosques During the Walisanga Era. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 24(2), 253-284. <https://doi.org/10.14421/qh.v24i2.4657>.
- Gusmansyah, W. (2019). Trias Politica dalam Perspektif Fikih Siyazah. *Al Ijarah: Jurnal Pemerintahan Dan Politik Islam*, 2(2), 123-134. <https://doi.org/10.29300/imr.v2i2.1448>.
- Hakim, D.A., & Havez, M. (2020). Politik Hukum Perlindungan Pekerja Migran Indonesia dalam Perspektif Fikih Siyazah Dusturiyah.



- Tanjungpura Law Journal, 4(2), 85-116. <https://doi.org/10.26418/tlj.v4i2.41913>.
- Hanif, F., Athief, N., Rizki, D., & Pratwindya, A. (2022). Performa Bank Wakaf Mikro Selama 2017-2021: Sebuah Studi Literatur Sistematis (Systematic Literature Review). *Iqtishadia*, 9(2), 204-221. <https://doi.org/10.19105/iqtishadia.v9i2.6727>.
- Harahap, B., Risfandy, T., & Futri, I.N. (2023). Islamic Law, Islamic Finance, and Sustainable Development Goals: A Systematic Literature Review. *Sustainability*, 15(8), 6626. <https://doi.org/10.3390/su15086626>.
- Hasballah, K., Mubarrak, D., & Rasanjani, S. (2023). Disparity in Judge Decisions in Resolving Rad Inheritance Disputes: Case Study at the Sharia Court in Banda Aceh City. *El-Ussrah: Jurnal Hukum Keluarga*, 6(2), 249-261. <https://doi.org/10.22373/ujhk.v6i2.8612>.
- Hassan, Y. (2022). A Decade of Research On Muslim Entrepreneurship. *Journal of Islamic Marketing*, 13(6), 1288-1311. <https://doi.org/10.1108/jima-12-2019-0269>.
- Hayati, S. M., Khitam, H., Erfan, Z., & Amini, A. (2024). Religious Tradition and Technology: Debate among Penghulus about Online Marriage Law in Banjarmasin. *Journal of Islamic Law*, 5(1), 105-124. <https://doi.org/10.24260/jil.v5i1.2187>.
- Idri, I. (2012). Pengenalan Metodologi Filosofis dalam Kajian Fikih Budaya dan Sosial. *KARSA Journal of Social and Islamic Culture*, 2(2), 165-175. <https://ejournal.iainmadura.ac.id/karsa/article/view/40>.
- Iswantoro, I., & Tobroni, F. (2022). Rationalization of Islamic Legal Considerations in Marriage Dispensation: A Lesson from Katingan, Central Kalimantan. *Al-Manahij: Jurnal Kajian Hukum Islam*, 16(2), 301-314. <https://doi.org/10.24090/mnh.v16i2.7074>.
- Iqbal, M. (2016). *Fiqh Siyasaah Konstektualisasi Doktrin Politik Islam*. Jakarta: Kencana.
- Juwaini, J., Yasin, T.H.M., & Anzaikhan, M. (2021). The Role of Islamic Universities in the Harmony of the Madhhab (Resolution of the Aswaja and Wahabism Conflicts in Aceh). *Millati: Journal of Islamic Studies and Humanities*, 6(2), 149-170. <https://doi.org/10.18326/mlt.v6i2.6148>.
- Kamaludin, A., & Iskandar. (2022). Islamic Fanatism and Terrorism Cases in Indonesia the Perspective of Islamic Criminal Law. *El-Mashlahah*, 12(2), 153-163. <https://doi.org/10.23971/el-mashlahah.v12i2.4397>.

- Kurniawan, P. (2017). Akulturasi Hukum Islam dan Budaya Lokal. *Yurisprudencia: Jurnal Hukum Ekonomi*, 3(2), 1-13. <https://doi.org/10.24952/yurisprudencia.v3i2.1518>.
- Kusmayanti, H. (2021). Pengalihan Wakaf oleh Sarak Opat di Aceh Tengah Ditinjau Hukum Islam dan Hukum Adat. *Al-Manahij: Jurnal Kajian Hukum Islam*, 15(2), 263–276. <https://doi.org/10.24090/mnh.v15i2.3285>.
- Machsun, M. A. F. (2023). Linguistic Complexity in Hadith: An Examination of the Role and Origins of “Al-kalimat al-mubtakirah” in Hadith. *Jurnal Studi Ilmu-Ilmu Al-Qur’an Dan Hadis*, 24(2). <https://doi.org/10.14421/qh.v24i2.4634>.
- Mardiah, A., Monang, S., & Kamal, A. (2022). Ritual Kematian dalam Masyarakat Suku Alas di Desa Batu Mbulan II, Aceh Tenggara. *SINTHOP: Media Kajian Pendidikan, Agama, Sosial Dan Budaya*, 1(2), 125–144. <https://doi.org/10.22373/sinthop.v1i2.2394>.
- Masykur, F. (2023). Syariah, Fiqh Dan Siyazah: Suatu Telaah terhadap Konsepsi, Relasi, Implikasi dan Aplikasinya. *Syar’ie: Jurnal Pemikiran Ekonomi Islam*, 6(1), 13-26. <https://doi.org/10.51476/syarie.v6i1.462>.
- Miswar, M., Selian, F.H., Sari, P., Hasanah, U., & Wahyudi, I. (2021). Ritual Keagamaan dan Tradisi Budaya Masyarakat Alas yang ada di Kabupaten Aceh Tenggara. *Al Amin: Jurnal Kajian Ilmu Dan Budaya Islam*, 4(2), 271–275. <https://doi.org/10.36670/alaman.v4i02.113>.
- Mu’adzah, N. (2022). Ushul Fiqh, Qaidah Fiqhiyyah, and Islamic Jurisprudence: A Review. *Journal of Islamic Economic Literatures*, 3(2). <https://doi.org/10.58968/jiel.v3i2.130>.
- Muawwanah, N. (2024). The Evolution of “Kafir” in the Qur’an: A Diachronic Study on the Socio-Political Influences Shaping Its Meaning. *Jurnal Studi Ilmu-Ilmu Al-Qur’an Dan Hadis*, 25(1), 187–220. <https://doi.org/10.14421/qh.v25i1.5564>.
- Muhtadi, A.S. (2019). Komunikasi Lintas Agama: Mencari Solusi Konflik Agama. In *Conference Proceeding Iconimad*, 274–300. <https://fais.psu.ac.th/iconimad2019/proceeding.html>.
- Murad, A.N., & Rizki, D. (2023). Development of Religious Moderation Study on Prevention of Radicalism in Indonesia: A Systematic Literature Review Approach. *POTENSIA: Jurnal Kependidikan Islam*, 8(2), 198-224. <http://doi.org/10.24014/potensia.v8i2.20727>.



- Mursyid, A. Y., AlBaihaqi, M. D., & Murtafi'ah, A. R. (2024). Politics and Pluralism: Analyzing State Official Tafsir and Interfaith Discourse in Indonesia. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 25(1), 57–75. <https://doi.org/10.14421/qh.v25i1.5379>.
- Najitama, F. (2007). Sejarah Pergumulan Hukum Islam dan Budaya serta Implikasinya bagi Pembangunan Hukum Islam Khas Indonesia. *Al-Mawarid: Jurnal Hukum Islam*, 17, 101–114. <https://journal.uui.ac.id/JHI/article/view/207>.
- Nisak, C.L.C., & Rohmah, T. M. (2023). Dinamika Konflik antar Wahabi dan Aswaja di Aceh. *Sinthop: Media Kajian Pendidikan, Agama, Sosial Dan Budaya*, 2(1), 1–10. <https://doi.org/10.22373/sinthop.v2i1.2774>.
- Nurdin, A. (2013). Revitalisasi Kearifan Lokal di Aceh: Peran Budaya dalam Menyelesaikan Konflik Masyarakat. *Analisis*, 13(1), 135–154. <http://doi.org/10.24042/ajsk.v13i1.645>.
- Nurdin, A., & Kasim, F.M. (2017). Resolusi Konflik Berbasis Adat di Aceh: Studi tentang Azas dan Dampaknya dalam Membangun Perdamaian di Lhokseumawe. *Conference Proceedings - Aricis I*, 589–601. <http://doi.org/10.22373/aricis.v1i0.975>.
- Nurdin, F., & Fazal, K. (2022). Fungsi dan Makna Tradisi Reuhab pada Masyarakat Gampong Kuta Aceh. *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)*, 16(2), 229–240. <https://doi.org/10.24815/jsu.v16i2.27275>.
- Nurdin, R., Abdullah, M., Fahmi, Z., & Darna, A. (2023). The Role of Customary Leaders as Hakam in Resolving Divorce: A Case Study in Kuta Alam Subdistrict, Banda Aceh City. *El-Usrah: Jurnal Hukum Keluarga*, 6(2), 430–443. <https://doi.org/10.22373/ujhk.v6i2.12710>.
- Nuroniayah, W., & Maula, B. S. (2022). Muslim women adhering to Minangkabau's bajapuik tradition in Cirebon, West Java: compromising a gendered culture in Islamic law. *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 22(2), 135–153. <https://doi.org/10.18326/ijtihad.v22i2.135-153>.
- Nusyur, R. (2017). Jurnalisme Damai dalam Pemberitaan Pembakaran Gereja di Aceh Singkil pada Hari Waspada. *Jurnal Komunikasi Global*, 6(1), 26–38. <https://jurnal.usk.ac.id/JKG/article/view/9183>.
- Puji Pangastuti, B. (2023). Contextualizing Justice in Times of Crisis: A Study of QS. Al-Mā'idah 5:38 and its Application in Criminal Theft Cases. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 24(1), 161–180. <https://doi.org/10.14421/qh.v24i1.4047>.

- Pujiono, A. H. (2021). Membaca Dasar-Dasar dan Implementasi Fikih Budaya K.H. Ma'ruf Amin. *An Nawawi*, 1(1), 21-38. <https://doi.org/10.55252/annawawi.v1i1.7>.
- Raharjo, T. (2010). Mediasi Pidana dalam Ketentuan Hukum Pidana Adat. *Jurnal Hukum Ius Quia Iustum*, 17(3), 492-519. <https://doi.org/10.20885/iustum.vol17.iss3.art8>.
- Riana, R., Ilham, I., Fasya, T.K., & Yunanda, R. (2023). Tradisi Upacara Peutren Aneuk pada Masyarakat Aceh Barat: Proses, Makna dan Nilai. *Aceh Anthropological Journal*, 7(1), 122-139. <https://doi.org/10.29103/aaj.v7i1.10984>.
- Riezal, C., Joebagio, H., & Susanto, S. (2019). Kontruksi Makna Tradisi Peusijuek dalam Budaya Aceh. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 20(2), 145-155. <https://doi.org/10.25077/jantro.v20.n2.p145-155.2018>.
- Rizki, D., Hamzah, Moh., Fakhroh, Z., & Hendri, D. (2023). Best Practice Halal Integrity Management in the Logistic Chain Scheme: Analysis of Opportunities and Challenges. *Journal of Islamic Economic Laws*, 6(1), 13-29. <https://doi.org/10.23917/jisel.v6i1.19867>.
- Rois, C., Irfan, A., Toyyib, M., & Ali, M.M. (2024). Recontextualization of Fiqh Al-Siyāṣah from the Perspective of Fiqh Al-Ḥaḍarah in Realizing World Peace. *Journal of Islamic Thought and Civilization*, 14(1), 335-351. <https://doi.org/10.32350/jitc.141.20>.
- Rosana, E. (2017). Konflik pada Kehidupan Masyarakat (Telaah Mengenai Teori dan Penyelesaian Konflik pada Masyarakat Modern). *Al-Adyan: Jurnal Studi Lintas Agama*, 10(2), 216-230. <http://doi.org/10.24042/ajsla.v10i2.1430>.
- Sadiani, Emzaed, A. M., Amin, M., Mualimin, & Rosadhillah, V. K. (2023). Progressive Islamic Law and Misek Tradition of Dayak Ngaju in Central Kalimantan. *El-Mashlahah*, 13(2), 225-244. <https://doi.org/10.23971/el-mashlahah.v13i2.7624>.
- Salisu, A., & Saniff, S. M. (2023). A Systematic Literature Review on the Relationship between Sharia Regulatory Framework and Islamic Fatwa. *Revenue: Jurnal Manajemen Bisnis Islam*, 4(1), 1-8. <http://doi.org/10.24042/revenue.v4i1.16027>.
- Sari, C.M.A. (2016). Pro dan Kontra Implementasi Qanun Syariat Islam di Aceh. *JRP (Jurnal Review Politik)*, 6(1), 68-89. <https://doi.org/10.15642/jrp.2016.6.1.68-89>.



- Setiyawan, A. (2012). Budaya Lokal dalam Perspektif Agama: Legitimasi Hukum Adat ('Urf) dalam Islam. *Esensia*, 13(2), 203–222. <https://doi.org/10.14421/esensia.v13i2.738>.
- Snyder, H. (2019). Literature Review as a Research Methodology: An Overview and Guidelines. *Journal of Business Research*, 104, 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>.
- Syamsuar, S. (2020). Teungku Chiek Dirundeng's Struggle in Confronting Dutch Colonial. *Jurnal Ilmiah Peuradeun*, 8(1). <https://doi.org/10.26811/peuradeun.v8i1.336>.
- Syamsuar, S., Al-Fairusy, M., Junaidi, J., & Mulia, M. (2023). Settlement of Islamic Sharia Violations in the Perspective of Teungku Dayah and Local Wisdom Values on the West Coast of Aceh. *Jurnal Ilmiah Peuradeun*, 11(3), 985–1004. <https://doi.org/10.26811/peuradeun.v11i3.995>.
- Takdir, M., Munir, F., Ludhfi, A., Muliyanzah, & Muttaqin, Z. (2023). The Takharrūj Method as an Islamic Legal Solution for Customary Inheritance Practices among Muslim Communities in Pakamban Laok, Sumenep, Indonesia. *Journal of Islamic Law*, 4(1), 104–122. <https://doi.org/10.24260/jil.v4i1.1044>.
- Triyono, A., & Setyawan, A.J. (2021). Aceh dan Konflik Agama: Konstruksi Pada Harian Republika. *Profetika: Jurnal Studi Islam*, 22(1), 141-158. <https://doi.org/10.23917/profetika.v22i1.14773>.
- Widyastuti, T. (2017). Pengaruh Komunikasi Asertif Terhadap Pengelolaan Konflik. *Widya Cipta*, 1(1), 1–7. <https://doi.org/10.31294/widyacipta.v1i1.1392>.
- Yasir, M. (2022). Ijma' dalam Ushul Fikih. *Syariah: Journal Of Islamic Law*, 4(2), 126-143. <https://doi.org/10.22373/jiis.v4i2.92>.
- Yuhasnibar, Y., & Wati, R. (2023). The Law on the Tripple Talaq at Once in the View of Yusuf Al Qaradawi's in Contemporary Context: Analysis of Sadd Al-Ẓarī'ah Theory. *El-Ussrah: Jurnal Hukum Keluarga*, 6(2), 381–398. <https://doi.org/10.22373/ujhk.v6i2.10180>.
- Zainuri, A., Muslimin, A., & Mukhlisin, A. (2023). Problems of Sirri Marriage and Prisoners: A Case Study in Sukadana, East Lampung, Indonesia. *El-Ussrah: Jurnal Hukum Keluarga*, 6(2), 335–347. <https://doi.org/10.22373/ujhk.v6i2.17487>.