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CONFLICT AND CONSENSUS IN FIQH SIYASAH: PRACTICE OF ISLAMIC LAW IN VARIOUS CROSS-CULTURES

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Abstract

The Acehnese in various regions face demands to reconcile Islamic teachings with local cultural realities. This is no easy task because local culture often encompasses 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. It is a literature review that consolidates numerous previous studies conducted in the same domain using a Systematic Literature Review (SLR) data approach – conflict and consensus in siyasah jurisprudence shaping Acehnese culture. The results demonstrate that the practice of fiqh siyasah is highly relevant in promoting social solidarity and tolerance. Local traditions and customs represent cultural heritage with profound social meaning for the Acehnese. However, conflicts frequently arise due to disparities in approaches and interpretations of Islamic law, often triggering tension, distrust, and mutual suspicion among groups or individuals, thereby negatively impacting social stability. In the meantime, conflicts rooted in religion are solely mediated by the Sharia court, raising concerns as the existing consensus primarily addresses issues based on socio-cultural aspects. The faith in culture-based approaches is strongly held by the Acehnese community, yet religious matters prove to be highly challenging to compromise. This allows the Acehnese community to endure for extended periods with their beliefs, even amidst cultural transformations.

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

A. Introduction

In the era of globalization and interconnectedness, Muslim communities worldwide are confronted with the challenge of reconciling Islamic teachings with local cultural realities. This task is complicated by the presence of norms and traditions in local cultures that diverge from Islamic teachings. In this context, the examination of the dynamics of conflict and consensus in *fiqh siyasah* becomes highly pertinent. Conversely, differences in perspectives on religious practices and various cultural contexts frequently give rise to disputes, unrest, and conflicts within society. Extreme behaviors towards fellow members of society can result from these differing understandings, leading to serious social tensions and, in some instances, large-scale conflicts (Muhtadi, 2019).

Fiqh siyasah has evolved in response to various cultural changes and the development of an increasingly complex society. As a crucial branch of understanding Islam, *fiqh siyasah* has become the primary focus in addressing the rapidly occurring social and cultural transformations worldwide. The adaptation of Islamic law to local culture poses a significant challenge for Muslim communities striving to maintain their religious identity while coexisting with diverse cultural contexts.

Kurniawan (2017) emphasizes the interrelated and interactive nature of Islamic law and social change in society. According to him, these two aspects are intertwined, with society requiring law to regulate its complex life, and the law, in turn, having the potential to influence societal values (Kurniawan, 2017). Therefore, the presence of *Fiqh Siyasa* is deemed crucial to navigating this diversity, as it endeavors to find a formula that can foster harmonious social living and promote tolerance (Murad & Rizki, 2023).

Fiqh is a legal construct produced by ulama based on their understanding of Islamic texts. Consequently, its results are not viewed as absolute truth but are *dharuri* in nature. This distinguishes it from *Sharia*, which originates from revelation and is considered absolute and universal. *Fiqh*, on the other hand, stems from human reasoning (reason), rendering its nature relative and non-universal. As a result, there exist

diverse opinions based on varying thoughts among Muslim scholars. The emergence of schools of thought in *fiqh* serves as evidence of these differing opinions and interpretations (Ali Shodiqin, 2012).

The term 'Siyasah' is derived from the word 'sasa,' signifying 'many things,' including organizing, managing, commanding, leading, making policies, and government and politics. With this understanding, *fiqh siyasah* can be defined as an aspect of Islamic law employed in governance to achieve human well-being. *Fiqh siyasah* thoroughly examines all aspects and intricacies of state and government regulation (Gusmansyah, 2019; Hakim & Havez, 2020).

This research delves into the construction of society and cultural phenomena. In terminological aspects, culture is a body of human knowledge utilized as a guide in life, believed to be true by a particular community. It encompasses tools, models, and knowledge that can be literally employed to understand or interpret the social environment (Iim Fahimah, 2018). Consequently, cultural jurisprudence can be comprehended as a term denoting the understanding and application of Islamic law in the context of a specific culture and society. This involves adapting and interpreting Islamic law to align with the norms, traditions, and cultural values of a given place or community.

This study elucidates how Islamic legal practices undergo changes within various cultural contexts, emphasizing the significant role of *fiqh siyasah* in bridging cultural differences. Cultural transformations, driven by factors such as globalization, urbanization, and information technology, present unique challenges in harmonizing Islamic teachings with diverse cultural norms across various Muslim societies. In this context, an examination of the dynamics of conflict and consensus in *fiqh siyasah* offers valuable insights into how Muslim communities navigate cultural change and reach agreements in the application of Islamic teachings in their daily lives.

In a broader perspective, this research can contribute to an understanding of how religion and culture positively interact. When Muslim communities can attain consensus in the prudent application of

Islamic law within local cultural settings, it fosters harmony and balanced integration. Conversely, if disagreements and conflicts prevail, it may disrupt social stability and trigger tensions within society.

Related Empirical Research

Empirical research on *fiqh siyasah* has been notably scarce in the existing literature. Previous researchers in Islamic studies have primarily concentrated on theological aspects, positive law, and the history of Islamic thought. However, the accelerated pace of social and cultural changes in modern society has thrust *fiqh siyasah* into prominence, demanding serious attention. Virtually all facets of human life are undergoing transformation, particularly propelled by technological developments that are eclipsing traditional cultures. For instance, the ideas of jurisprudence and culture are found in several literatures that attempt to explain culture with religious values. Take the concept of cultural jurisprudence, as expressed by K.H. Ma'ruf Amin, he observes the socio-political reality in Indonesia, which necessitates a jurisprudential approach in the cultural space through an understanding of the middle way (*makharrij al-fiqhiyyah*). This approach addresses ideologies, movements, politics, and social inequality (Pujiono, 2021).

Indri (2012), on the other hand, introduced *fiqh* and culture using a philosophical approach that includes a historical approach, an absolute approach to legal principles, and a balanced understanding between the textual and contextual (Indri, 2012). In jurisprudence, the term culture is known as *al-'Urf*, representing a method of adopting laws regarding culture that develop in society. According to *al-'urf*, traditions will always be maintained and preserved as long as they are appropriate and do not conflict with faith (Setiyawan, 2012).

Based on the discussions in the preceding statements, it can be concluded that local wisdom is a tradition or custom deeply rooted in and influencing the daily lives of local people. With Islamic teachings promoting *rahmatan lil' alamin* and full of tolerance, the religion carefully considers traditions.

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

In the Kemranggen Village community of Purworejo Regency, there are *Merti* traditional practices, specifically the *Merti* ceremony. This ceremony is believed to be a manifestation of gratitude for the blessings received and involves rituals that show respect for ancestors while offering prayers to the creator. The *Merti* tradition provides a space for every community group, regardless of race, ethnicity, religion, and social strata, to participate in building harmony. The modified interplay of religion, jurisprudence, and culture plays a significant role in promoting values within society (Muhajir et al., 2022).

B. Method

This study relies on secondary data, thus the researchers adopt the **Systematic Literature Review (SLR)** approach to obtain a comprehensive understanding of conflicts and consensus within the community life of Aceh Province. The SLR approach, as elucidated by Snyder (2019), is a methodology and research process aimed at collecting a body of research, identifying, analyzing data from the collected research, and critically reviewing it. SLR is considered an efficient method to gather 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 specifically emerging in the application of Islamic law across various cultural contexts within Aceh Province.

There are four stages in this research. The first stage is identification, where the authors determine the research problem in the form of keywords and use these keywords to search for articles on Google Scholar, with the keywords being the title of the research itself. The second stage is data screening, where the authors consistently filter the found data using specific criteria, such as selecting only journal or conference articles, articles published within the last 10 years, removing duplicates, relevant topics, and articles in the Indonesian language. The third stage is eligibility, where the researchers select articles that align with the research objectives. The fourth stage is data finding or conclusion, where the results of the search on Google Scholar are evaluated to achieve a better understanding of this research problem, marked by the number of articles found and the conclusions drawn from these articles. An overview of the research flow can be seen in Figure 1 to facilitate understanding of the process undertaken in this study.

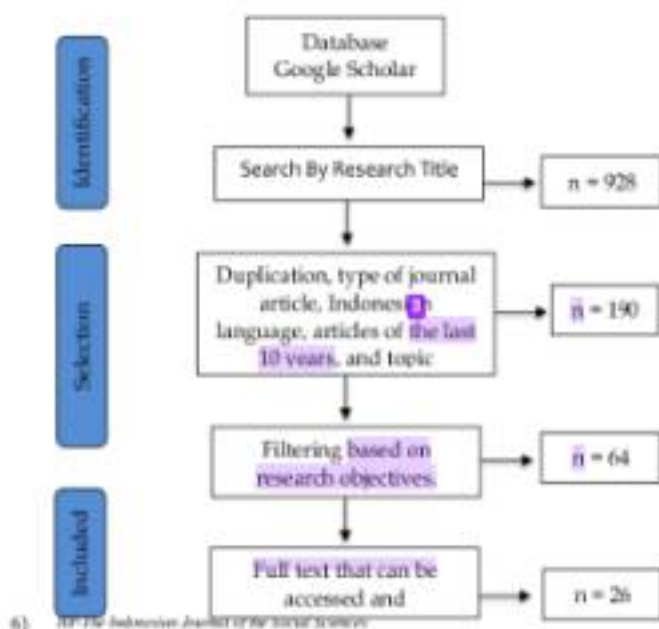




Figure 1. Research Flow Using PRISMA Standards

C. Result and Discussion

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 oleh Harahap et al. (2023), Salisu & Saniff (2023), Mu'adzah (2022) and other authors employing the SLR methodology. As for the results section of this study, the authors directly present findings descriptively, elaborated upon in the discussion section, akin to the approach taken by Rizki et al. (2023), Abdullah et al. (2021). The aim is to provide readers with a clear understanding of the research outcomes and discussions therein. Within this discourse, we delve into the intricacies of fiqh siyasah practices within diverse cultural contexts, focusing on social phenomena in the province of Aceh, Indonesia. This approach facilitates an in-depth analysis of conflicts and consensus within Fiqh Siyasah, particularly concerning the cross-cultural practice of Islamic law. Through the descriptive approach, it is anticipated that the information presented will offer a comprehensive and profound understanding of the themes central to this research.

1. Comparison of the Practices of Fiqh Siyasah in Various Cultural Contexts

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

This section examines various cultural practices in different societal contexts, delving into their interrelations, similarities, and differences. It encompasses geographic locations, cultural traditions, and provides a brief history of the communities under consideration. Additionally, this research sheds light on cultural events that are vibrant and deeply rooted in Acehnese society. As the first region where Islam arrived in the archipelago, it is crucial to scrutinize the religious and cultural acculturation that has shaped enduring rules in the province of Aceh.

Aceh Darussalam is renowned for its Islamic law, which influences nearly every cultural practice, either explicitly or implicitly. One notable example is the *peusiuek* 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 profound philosophical significance for the people of Aceh, as *peusiuek* is considered one of the cultures that is preserved and deemed non-conflicting with religious views.

There are three reasons why *peusiuek* is regarded as virtuous and non-conflicting with Islamic law: (1) the implementation of *peusiuek* is led by a religious figure (*ulama*, *ustadz*, or *teungku*); (2) it is carried out for benevolent purposes toward fellow citizens, such as *aqiqah*, marriage, circumcision, performing the Hajj, and so on; and (3) the prayers offered in *peusiuek* are directed to Allah SWT and seek the blessings of the Prophet Muhammad (Riezal et al., 2019). Consequently, the *peusiuek* culture has become a cultural medium that fortifies 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. It is evident that culture serves as a platform for diverse religious expressions that propagate goodness within society. Wedding rituals in Aceh exhibit variations in cultural practices across different Acehnese tribes. Take, for instance, the Alas Tribe in Southeast Aceh, which incorporates horses as a means of transportation during weddings. The Alas people attribute horses with symbolism, representing freedom,

intelligence, and strength. Despite some viewing 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 (Wawan Dermawan & Puspitawati, 2019).

In various cultural practices in Aceh, there exists a tradition rooted in local community customs, known as *Pelaout*, 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). *Pelaout* 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 in communities 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 *peuteun aneuk*, is observed in West Aceh. It involves a ritual of respect and gratitude to the creator for the birth of a baby (Riana et al., 2023). Another notable tradition is *Meu Bau*, which marks the seventh month of pregnancy for women in Acehnese society. This custom is rooted in the practice of 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, *kekurak*, *blai*, *ujiek*, *rujak*, and fruits, while the wife's family prepares side dishes and makes *timpalam* cakes and other moist cakes. The primary objective of this tradition is to seek blessings, health, and safety in anticipation of the baby's birth. The ritual encompasses prayers or *peusiuek*, followed by greeting the pregnant mother and enjoying 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.

There are also sacred traditions observed to mourn loss and death within the community, one of which is the *renoh* tradition. This practice is still upheld by the people of Kuta Aceh in Nagan Raya. The *renoh*

tradition is a manifestation of affection and love by the 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 posit that the spirit will return home to visit the family during this period (Fauziah Nurdin & Khairil Fazal, 2022). Beyond being a legacy passed down through generations, the *reslab* tradition serves a social function, acting as a catalyst for social solidarity.

Additionally, mourn rituals are observed by the Alas tribe in Batu Village, Southeast Aceh. This ritual involves the preparation of the corpse (*hijir*), commencing with the washing of the body, the ceremonial encircling of the coffin (*mengkirin*), *taklin*, offering prayers (*sumadiyah*), 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 important role in integrating Islamic religious values with daily life aspects. The practices such as *perijuck*, wedding, giving birth, and mourning rituals show how Acehese culture is able to accommodate aspects of Islamic law in their lives. These practices not only strengthen religious values and cultural traditions, but also play a role in promoting social solidarity, ties of friendship and tolerance among local communities, and illustrating cultural diversity that is able to coexist with religion in harmony.

2. Various Conflicts Emerging in Aceh in Various Cultural Backgrounds

This part draws attention to the challenges arising when *fiqh* practices are compared with local values and culture. 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 part seeks to provide in-depth insight into how divergent opinions on the practice of Islamic law

can become sources of social tension. To attain a comprehensive understanding of these conflicts and their impact on societal stability, we will explore the methods employed by societies to resolve such conflicts.

Conflict is a phenomenon that frequently occurs throughout human life. Regardless of the perspective, conflict invariably instills worry, tension, and fear when a group or individual opposes another group or individual. The absence of trust, negative perceptions, and mutual suspicion can give rise to a crisis in social relations, leading to various conflicts (Eliya Rosana, 2015).

During the spread of Islam in the Aceh region, counterculture was not uncommon. An illustrative example is the church burning incident on October 13, 2015, which garnered attention from various local, national, and international groups. This dispute arose due to permission issues related to the construction of a place of worship, perceived by the community as a violation of the previous Muslim-Christian peace pledge in Aceh Singkil. Consequently, it resulted in violent acts such as the destruction and burning of churches by fanatical Islamic communities (Agus Triyono & Ahmad Joko Setyawan, 2021; AL, 2016; Nussyur, 2017).

Another case involves the conflict between Islamic groups of Wahhabi and Aswaja, originating from uncontrolled differences of opinion and group sentiments. This tension has led to conflicts among religious groups in Aceh, encompassing the rejection of religious figures, the dissolution of religious preaching, and disputes over religious practices. The conflict is intricately connected to the social and political context, as well as variations in religious interpretations between Wahhabi and Aswaja.

In contrast to Wahhabism, Aswaja teachings align with the Shaff'i school of thought and emphasize cultural values, including the celebration of religious traditions. Conversely, Wahhabism opposes such practices and disapproves of those who engage in them (Chairun Nisak & Rohmah, 2023). The Aswaja ideology is viewed as the embryo of Islam in Aceh, pioneered by ulama from *dayah* and numerous Islamic universities in Aceh. In contrast, Wahhabi ideas originated from scholars in the

Middle East who introduced concepts contradictory to religious traditions in Aceh (Juwaini et al., 2021).

The implementation of Islamic law in Aceh has not been without opposition in society. Some argue that Islamic requirements hinder the existence of local culture in the community. An incident that exemplifies this opposition is the beating of Drs. Ibrahim Latif, the Head of the Langsa City Islamic Sharia Service. This incident occurred when the Wilayatul Hisbah in Langsa City attempted to restrict a night party in Karang Anyar Village, Langsa City. Similar acts of violence occurred twice in Langsa.

Another case involves a bloody feud that erupted between the followers of Tgk. Aiyyub Syakubat and some local residents in Peulimbang District, Bireuen Regency. This incident stemmed from public suspicion regarding the recitations conducted by Tgk. Aiyyub Syakubat and his followers, resulting in a fight that claimed three lives, including one *ustadz* (Muntazul Fikri, 2015).

The implementation of Islamic law in Aceh has been a topic of profound debate in society for a considerable period. While some argue that Sharia rules are an expression of their religious values, others contend that it hinders the development and survival of local culture in a society increasingly influenced by stricter Islamic norms.

Conflict is a familiar phenomenon throughout human history, irrespective of cultural and religious backgrounds, and it consistently carries negative implications. In many regions worldwide, disparities in religious interpretations and cultural distinctions have heightened tensions within Muslim societies. Aceh serves as a vivid example, featuring conflict cases that illustrate how divergent approaches to Islamic law and local culture can lead to disputes escalating into violence.

The confrontation between Wahhabi and Aswaja Islam in Aceh exemplifies differences in religious interpretation and cultural perspectives. Wahhabis oppose local practices, while Aswaja prioritizes traditional values. Such conflicts are intricately linked to social and political factors that influence societal dynamics. In an ongoing effort to comprehend the adverse impact of these conflicts on social stability, the

Acehnese and others actively work to resolve differences of opinion and reach agreements that foster harmony in cultural and religious diversity.

3. Consensus on *Siyasah* Jurisprudence and Factors that Support the Agreement

To comprehend the comparative practice of *siyasa* jurisprudence in various contexts, it is crucial to investigate whether there is a consensus or common approach emerging amid the diversity of Muslim societies. The fundamental question revolves around whether Islamic communities in different cultural contexts have been successful in reaching an agreement on the implementation of Islamic law that accommodates local culture. This part delves into the dynamics involved in achieving consensus in cultural jurisprudence, aiming to identify the factors that facilitate agreement among Muslims living in diverse cultural backgrounds.

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 the context of Acehnese society, the cultural approach has proven effective in resolving various problems, except for matters related to religion. Religious issues are considered sacred by the people of Aceh, necessitating a more specialized decision-making medium. Hence, the establishment of the sharia court (*Syar'iyah* Court) serves as a platform that can be 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 may hinder the pathway to dialogue, as religion becomes a symbol of honor and identity.

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. Customarily, the *Kenduk*

(village head) and *Teungku Meunasah* (village mudir) bring together the conflicting parties, and a deliberation is held to decide the case by settling the grudge through the payment of *di'iet*. Conflict resolution is considered incomplete without the procession of *peusejuk* and *peumat janoe* (Nurdin & Fajri M. Kasim, 2017). Sriyanto (2007) emphasized that conflicts originating from local culture can be effectively resolved using traditional methods or wisdom embedded in the community. 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 wounds or bleeding. Similar to *di'iet*, the *sayam* consensus also involves a compensation mechanism in the form of livestock, such as goats or the equivalent. The philosophy behind *sayam* originates from the adage "*lalu disipat, darah disukat*," meaning that wounds from acts of violence must be taken into account, just as spilled blood must also be considered (Trieno Raharjo, 2010).

Keuchik, *Teungku Meunasah*, and *Gampong Elders*, considered traditional stakeholders, play a pivotal role in maintaining peace within the community. Serving as the primary pillars of unity, they strengthen relationships among citizens and hold the authority to address various situations that arise in society, aiming to restore harmonious life after conflicts occur.

Another consensus mechanism rooted in community culture is known as *salah*, a tradition for resolving conflicts that extends beyond criminal cases to encompass civil disputes or domestic conflicts. Additionally, *peumat janoe* serves as a dispute resolution mechanism for minor cases, typically addressed promptly at the location where the incident occurred. Therefore, the traditions of *di'iet*, *sayam*, *salah*, and *peumat janoe* represent customary conflict resolution processes that have long been practiced by the people of Aceh (Nurdin, 2013). The closure of these processes involves the performance of *peusejuk*, a prayer ritual aimed at granting forgiveness and ensuring the safety of the conflicting parties.

Consensus and conflict resolution in Acehese society are profoundly influenced by cultural and religious factors. Several factors contribute to the success of consensus-building:

- The Role of Culture and Customs:** Culture and customs in Aceh play a crucial role in conflict resolution and consensus-building. Methods like *di'iet* and *sayem* exemplify how traditional values are employed to address conflicts and restore peace in society.
- Musyawarah (Deliberation) and Mufakat (Consensus):** Despite the availability of sharia courts for cases involving religion, Acehese prioritize deliberation and consensus as the initial steps in conflict resolution. This underscores the high value placed on a dialogical approach, aiming to achieve agreements acceptable to all parties.
- The Role of Traditional and Religious Leaders:** Traditional and religious leaders are pivotal in maintaining peace and mediating conflicts. They often lead in the dialogue and resolution processes, assisting in defusing tensions and facilitating fair agreements.
- Trust in the Cultural Approach:** The Acehese believe that an approach rooted in their culture and customs is an effective means of conflict resolution. This belief reinforces the use of traditional methods in achieving consensus. In this context, consensus is established through various cultural and traditional approaches that respect local values, and the people of Aceh perceive it 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 *sayem* serving as crucial tools for restoring peace.

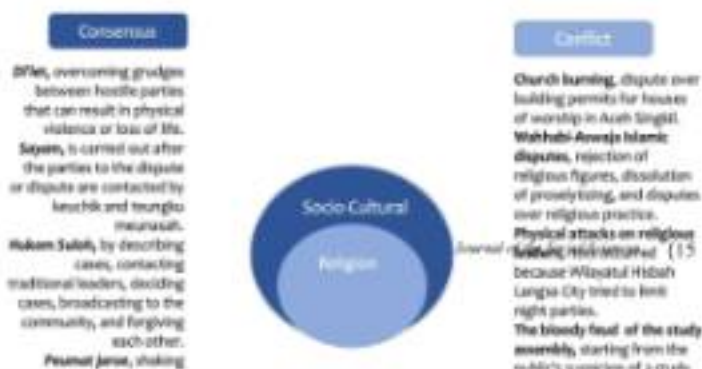


Figure 2. Dominant Conflict and Consensus Map in Aceh

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 highlighted. The Acehese people's steadfast 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 in their community.

Figure 2 highlights the complexity of conflict occurrences and the development of consensus ideas within Aceh's society, indicating that harmony is often challenging to achieve. Several resolutions emerging from various societal layers, such as *Dí'iet*, *sayam*, *suloh*, and *peumat jaroe*, are rooted in socio-cultural foundations. However, conflicts that surface in Aceh often stem from religious issues.¹⁶ "It is noteworthy that the instruments for resolving religious matters tend to be limited to the Sharia court, a fact that raises questions about the adequacy of responses to the challenges faced by Aceh's community. Despite efforts such as *Dí'iet*, *sayam*, *suloh*, and *peumat jaroe* aiming to address the prevailing socio-cultural issues, challenges arising from religion-based conflicts remain a primary focus.

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4. Practical Implications of Conflict Dynamics and *Siyasah Fiqh* Consensus on the Lives of Acehnese People

This sub-discussion delves into the core findings of the research to enhance comprehension and prompt reflection. The central question revolves around how the dynamics of conflict and consensus in *fiqh siyasah* ultimately impact the daily lives of Muslim communities and contribute to social harmony in culturally diverse societies. Throughout this exploration, we aim to uncover the practical consequences of these dynamics and ascertain whether the research offers insights that can be applied to resolve conflicts, foster harmony, and fortify Muslim communities in leading meaningful lives within the context of cultural diversity.

Conflict or dispute possesses dual facets that are essential to society. In reality, conflict can serve as a catalyst for social change, bridging gaps within society, fostering awareness, integration, and solidarity among its members. However, it also brings about fear, hostility, tension between groups, and a loss of trust in others (Widyastuti, 2017).

For the Acehnese, the inseparable positions of religion and culture are essential. In practice, both elements complement each other to promote harmony. The emergence of traditions like *di'iet*, *sayem*, *saloh*, *peusnat jawa*, and various others is evidence that *fiqh siyasah* successfully addresses various conflicts and tensions arising from differences in views, attitudes, and interpretations on an issue. Traditions such as *peusijek*, wedding ceremonies, *peutren aneuk*, *meu bari*, *dara bari*, *reidub*, and others are outcomes of dialogues in cultural spaces inspired by religious values. Together, they have successfully operated for a long time, fostering various social pieties among different groups within society.

In the history of conflict in Aceh, local wisdom has emerged as a formula for resolving conflicts and disputes that can be collectively accepted. This local wisdom is influenced by Islamic views and values, complementing the perspective of brotherhood and peace as strengthened relationships (Syamsuar, 2020; Syamsuar et al., 2023). The role of religious

and traditional leaders plays a crucial role in influencing how conflicts can be managed and resolved, leading to the peaceful resolution of almost every conflict that occurs in Aceh (Nurdin, 2013).

Conflict is essentially inherent in social life, especially in pluralistic societies with diverse cultural backgrounds. Consequently, the potential for conflict always exists in such societies. Nonetheless, consensus can be achieved, stabilizing the society for a more extended period. Therefore, the function of society can proceed through social integration, fostering reciprocal relationships that create an instinct for mutual dependence and need. Thus, the realization of the function as a complete social entity in society can be achieved.

In essence, some conflicts arise from differences in views and interpretations of the sacred meaning of religion. For instance, *aseura* considers the *wahabi* interpretation of Islam as misleading and unfriendly to local culture, leading to the rejection of religious figures, dissolution of religious teachings, and debates over religious practices. This situation creates social friction, suspicion, and ultimately results in conflict (Chairun Nisak & Rohmah, 2023).

To address such conflicts, peaceful dialogue is crucial, with the principle of brotherhood being emphasized to achieve consensus. Without such efforts, tensions can escalate into conflicts with potential life costs. Managing conflicts is not only about resolving immediate issues but is also expected to pave the way for social reintegration, community development, political stability, and educational revitalization (Nurdin & Fajri M. Kasim, 2017). The development of social life serves as an investment in the harmonious life of the Acehnese over an extended period.

Religion, in this context, serves as a color for culture, and cultural practices strongly accommodate religion. As a result, religion becomes a way of life crystallized in systems, institutions, and social structures, forming a worldview. The robust role of religion in culture ensures that the interior culture remains resilient to the penetration of external influences, maintaining its strength over time.

In the Aceh context as a diverse society, conflict and consensus in *fiqh siyasah* have significant implications for daily life and social harmony. Conflict, although inherent in the pluralist societies, often have negative impacts that create social tension, division, and even violence. However, local wisdom based on Islamic views has become an important forum for resolving conflicts with a peaceful approach. The role of religious and traditional leaders in finding solutions to conflicts cannot be ignored, and almost every conflict in Aceh can be resolved through dialogue and efforts to reach mutual agreement.

The significance of social integration in Acehese society highlights that reciprocity and a sense of interdependence contribute to the longevity of societal survival. This establishes a framework supporting the functioning of society as a complete social entity. However, differences in religious views can serve as a source of conflict, particularly when diverse religious interpretations are at play. Hence, conflict management through peaceful dialogue and a focus on the principle of brotherhood becomes crucial to prevent heightened social tension.

In this holistic context, religion and culture in Aceh complement each other, fostering social harmony and allowing people to lead meaningful daily 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 Acehese 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 Acehese. Various customs, such as *peusijuk*, marriage ceremonies, birth traditions, and death rituals, illustrate how Acehese culture adeptly maintains local wisdom and religious values in harmony. These practices also serve to strengthen social solidarity, uphold ties of friendship, and promote tolerance among local communities.

However, the strong tribal character can contribute to making the culture more rigid, particularly when certain beliefs have been upheld for generations. This rigidity might be what Snouck Hurgronje alluded 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 associated with maintaining flexibility in the face of evolving societal dynamics.

In Aceh, the peace consensus leans heavily towards socio-cultural issues such as *Di'tet*, *sayam*, *suloh*, and *peumat jaroe*. However, many conflicts that arise tend to have a religious backdrop, with the Sharia court being the sole solution thus far. This situation is concerning, as the evolving dynamics of society often trigger tensions due to differing beliefs. It is akin to a ticking time bomb that could explode at any moment, and the Acehnese community does not have many options for peaceful resolution. Conflicts stemming from differences in approaches and interpretations of Islamic law can indeed trigger tensions in Muslim communities across various regions. Such conflicts often arise when *fiqh* practices clash with local values and culture.

Consensus in the practice of *fiqh siyasah* in Aceh is significantly influenced by cultural factors, customs, and religion. Despite treating religious matters as sacred and holding them in high regard, the people of Aceh prioritize deliberation and consensus as the initial steps in conflict resolution. Several factors contribute to facilitating consensus among Muslim communities in Aceh, including the role of culture and customs, the importance of deliberation and consensus, the influential role of traditional and religious leaders, and a belief in a culture-based approach. Therefore, effective conflict management involving peaceful dialogue and an emphasis on the principle of brotherhood is crucial to prevent heightened social tensions.

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