

RELIGIOUS MODERATION IN ACEH: A Strategy for Implementing Islam Washatiah Values in Acehnese Society

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Abstract

This article aims to look at the reality of religious moderation in Acehnese society, the challenges in implementing moderation values and the solutions in introducing religious moderation in Acehnese society. This study uses a qualitative approach with data collection conducted by interviewing academics at PTKIN Aceh and observing the development of moderation in society, namely by examining religious symptoms and conflicts in Aceh. The results of the study show that the practice of religious moderation had developed in Aceh long before the term moderation was echoed by the center, Acehnese people very easily accept anyone to live side by side even if they have different beliefs. The Acehnese with the principle of "peumulia jame" can accept anyone with good intentions coming to Aceh. On the other hand the people of Aceh will rebel and fight if there are parties who disturb and want to change their local wisdom, such as bid'ah the Prophet's birthday, suing religious traditions that have been ingrained with the lure of heresy and heresy, of course this kind into resistance and resistance. To implement religious moderation in society, this can be done in a top-down manner, starting with religious leaders, the preachers and also the involvement of the Islamic campus in introducing the Islamic value of washatiyah in the community, besides that, gentle recitations using the mauidhatul hasanah method in the community so that by introducing this soft Islam will certainly hit the hearts of the Acehnese Muslim community.

Keyword: Acehnese Society; Moderation; Peumulia Jame.

Abstrak

Artikel ini bertujuan untuk melihat realitas moderasi beragama pada masyarakat Aceh, tantangan dalam mengimplementasikan nilai-nilai moderasi dan solusi dalam memperkenalkan moderasi beragama pada masyarakat Aceh. Penelitian ini menggunakan pendekatan kualitatif dengan pengumpulan data dilakukan dengan mewawancarai akademisi di PTKIN Aceh dan mengamati perkembangan moderasi di masyarakat yaitu dengan mengkaji gejala dan konflik keagamaan di Aceh. Hasil kajian menunjukkan bahwa praktik moderasi beragama telah berkembang di Aceh jauh sebelum istilah moderasi didengungkan oleh pusat, masyarakat Aceh sangat mudah menerima siapapun untuk hidup berdampingan meskipun berbeda keyakinan. Masyarakat Aceh dengan prinsip "peumulia jame" dapat menerima siapa saja yang berniat baik datang ke Aceh. Di sisi lain masyarakat Aceh akan memberontak dan melawan jika ada pihak yang mengganggu dan ingin mengubah kearifan lokalnya, seperti bid'ah Maulid Nabi, menggugat tradisi keagamaan yang sudah mendarah daging dengan iming-iming kesesatan dan kesesatan, tentu saja hal semacam ini menjadi perlawanan dan perlawanan. Untuk mengimplementasikan moderasi beragama di masyarakat dapat dilakukan secara top-down, dimulai dari tokoh agama, ustadz dan juga keterlibatan kampus Islam dalam memperkenalkan nilai Islam washatiyah di masyarakat, selain itu pengajian yang lembut dengan menggunakan metode mauidhatul hasanah di masyarakat sehingga dengan mengenalkan Islam yang lembut ini tentu akan mengena di hati masyarakat muslim Aceh.

Kata Kunci: Masyarakat Aceh; Moderasi; Peumulia Jame.

1. INTRODUCTION

The religious harmony index survey conducted by the Republic of Indonesia Ministry of Religious Affairs Balitbang stated that the level of religious harmony in Aceh was ranked 32 after Jambi and before West Sumatra which placed the last position (Muntafa 2019:32), which seems to have brought the name of Aceh, which incidentally is the area of Islamic law at the bottom before West Sumatra in the level of tolerance for diversity, but it is quite the opposite if you look at the research conducted by Muhammad Riza in Central Aceh which places the level of religious harmony in Central Aceh in the same category. very good (Riza 2019). For example, the city of Maluku, for example, there had been a religious conflict involving Muslims and Christians, which was ranked 14th, the city of Ambon has indeed succeeded in getting out of the bloody religious conflict in the harmonious life of its people and out of hostility and suspicion between those of different religions (Mahyuddin 2020) and also good religious harmony bound by local wisdom in the city of Makassar (Muhdina 2014), even humor can also be one of the strategies for implementing religious moderation which is very positive in society, especially in the city of Makassar after the Makassar terror boom in 2021 (Romadhon and Saputra 2021). Harmony and being able to coexist between religious communities has also occurred in Aceh where harmonious life between Muslims and non-Muslims has long occurred in Muslim life in Aceh (Ismail 2020). This shows that, religious harmony has been built for a long time which is wrapped in the frame of Islamic law in Aceh, indeed on the other hand there has been a conflict between religious communities in Aceh Singkil, between Muslims and Christians in 2020 (Hartani and Nulhaqim 2020), this is motivated by the disappointment of Muslims over the violations committed by Christians against the mutually agreed agreement (Hartani and Nulhaqim 2020) and (Ismail 2020), this singkil conflict is not a discrimination factor against a religion, and is not as big as those circulating outside, as stated by Nifasri, the chairman of the RI Center for Religious Harmony (PKUB) during his visit to Aceh Singkil on (02/10/2020) (New, 2020), the framing of the media reporting the violation of the house of worship regulations resulting in arson and the death of one person (Triyono and Setyawan 2021) burning places of worship and clashes between people of different religions (Hartani and Nulhaqim 2020).

When viewed more broadly, conflicts between religious communities are indeed very rare and do not even occur in Aceh except for singkil conflicts, and even then it cannot be said to be a realm of religious conflict, but interactions between intra-Muslims, especially between groups/schools, are even more dominant than between different peoples. religion. As happened at Ustadz Farhan's study at RSUZA Banda Aceh because he was accused of spreading Wahhabism to the Acehnese people (Aceh, 2018), the conflict between the Majelis for the Study of Tauhid Sufism (MPTT) and a number of scholars (Release, 2020), stopped the recitation at the Jabir al-Ka'biy Mosque in Meulaboh because it was considered a potential conflict between Muslims in Aceh (Iskandar, 2021), and also ripples of conflict between other Muslims are often heard such as the determination of the beginning of the month of Ramadan, the number of tarawih prayers between 20 and 8 cycles, the existence of remembrance after prayer and so on. Conflict across schools of thought is not a new issue in Aceh, it has even become a historical legacy of religious conflict starting from the sultanate period

(Fikri 2017), the goal is good, namely to maintain the unity and integrity of the Acehnese in the frame of Islam (Radaksi, 2020).

A very basic problem that occurs in society is the attitude of acceptance of religious understanding internally by Muslims in Acehnese society, anything new that has never been implemented will be difficult to accept, including understanding schools other than Syafi'i which is a taboo in some Acehnese Muslims, and this can be resolved if the campus and the preachers participate in providing a more comprehensive understanding of religion in society. The inculcation of comprehensive religious values is something that is very urgent in developing the religious attitude of the Acehnese people lately. Due to the birth of an attitude of intolerance, fanatic-radicalism and a tendency to understand religion radically and claim to be the most correct and unbeliever for the opposing party, Habib Umar al-Hafizh revealed in syiarnusantara.id/2017/10/19 that radicalism occurs as a result of understanding the verses Al-Qur'an which is not correct and partially understood (Rusmayani 2018). To see the conflict within the religious framework in Aceh is more interesting when we look at the conflict between Muslims, because intersections and differences occur more often than conflicts between Muslims and other religious minorities in Aceh.

This study uses a qualitative research approach, because it is directly related to data that does not use measuring tools, qualitative research produces descriptive data, both in the form of written and spoken words from people or observed behavior (Moleong 2002) while the data collection is done by interview and observation, the interview is conducted openly to examine and understand the attitudes, views, feelings and behavior of an individual or a group of people (Lexi & MA, 2010), the determination of informants by purposive sampling, where the researcher has certain considerations in taking the sample or determining the informant with a specific purpose (Ridwan 2011), interviewed informants are seen from the relevance to the desired results, where the researchers are conducting research (Semiawan 2010), where the people who were used as informants were lecturers who gave consent in the field of religious moderation at PTKIN Aceh.

While the data processing technique is carried out in a qualitative descriptive way (Sukardi 2013) provide an overview of a problem, symptom, fact, event and reality broadly and deeply so that a new understanding is obtained (Semiawan 2010) namely the data obtained will be presented descriptively after going through several stages of data reduction and data display. Regarding the procedure, this research was carried out in several stages starting from planning, determining the research focus, determining the time, collecting data, analyzing, and presenting research results.

2. RESULTS AND DISCUSSION

2.1. *The Concept of Religious Moderation*

Moderation in Arabic is defined as "*al-Wasathiyah*" which comes from the word "wasath" in giving the meaning of wasath, al-Asfahani defines "wasathan" with "sawa'un" which means middle, between two boundaries, or with justice. or ordinary, then wasathan can also be interpreted as being able to compromise and even leave the line of religious truth (Al-Asfahani, 2009, p. 869) In practice, "wasathiyyah" is more often used to show a plenary thinking paradigm, especially with regard to religious attitudes in Islam (Zamimah 2018). In defining the meaning of moderation, a paradox emerges between east and west, for the western

world Islamic moderation is related to social norms, liberalism, hermeneutics, political pluralism, democratic processes and views on the legitimacy of violent monopoly or some kind of adaptation, while for the eastern world moderation is more seen in the side of balance, the middle between the two sides or in the context of simple and ordinary religious behavior (Islam and Khatun 2015). However, in Arabic the word "*wasath*" or "*washatiyah*" can be categorized in three main senses, namely 1) mediator, intermediary, 2) mediator (separator, reconciler) between those who are in conflict, and 3) leader in a match. Or the word can be interpreted in everything that is good according to the object (Almu'tasim, 2019). In Islam the form of moderate can be classified into four areas, including: 1) moderate in matters of faith; 2) moderate in matters of worship; 3) moderate in matters of temperament and character; and 4) moderate in syar'i issues (sharia formation) (Misrawi 2010). As the expression of Islam and Sufism in the concept of Sheikh Nawawi al-Bantani, namely piety and simplicity without opposing the life of the world to the extreme, is part of Sufi teachings in his concept (Muvid 2019). On the other hand, Quraish Shihab also put forward this *washatiyah* interpretation of Islam, for him moderation in the Qur'an accumulates in the aspects of justice, openness, wisdom and balance (Ade 2021), which can be implemented in religious social life.

Basically, humans are one, that is, they come from the descendants of Adam and Eve, then become many with descendants from separation. Human beings are born basically not to destroy each other and fight, but rather to love each other and complement the needs of others in this world, human separation finally feels foreign and the desire to return to reunite with longing and love grows and of course this is born because humans are destined by God as creatures social, then born the terms symbolic unity and unity of love, symbolic unity is a form of human unification but not as an expression of love, here humans want to unite on the principle of utilizing or being used, while the unity of love is more inclined to use unity in order to foster the value of equality (Wijaya, Hasaniy, and Pebiyanti 2021:186). Religious moderation can be fostered in society at the same time as growing the will of unification on the basis of love. Islam views differences as an arena for unity and fosters mutual understanding (*ta'aruf*), so today it is necessary to teach Islam in the global era as attractively as possible for young Muslims without sacrificing the sanctity of religion in the position of awareness, activities and human aspirations (Husin 2017).

2.2. Religious Moderation in Aceh

As in a study on religious moderation in the *dayah* (Islamic boarding school/Aceh), it is also part of daily practice in the *Dayah* community (Muhaini 2021). The meaning of religious moderation in Aceh can be described from the *dayah* as the oldest Islamic educational institution, and the people of Aceh in general certainly cannot be separated from since the kingdom, *dayah* and alumni have become controllers of religious social life in society. *Dayah* alumni are expected to be a peaceful and peaceful society in the midst of society (Muhaini 2021), because education in Islamic boarding schools teaches students to behave in a noble manner in accordance with the teachings of Islam (Warsah 2021), what is explored further, *pesantren* alumni (*dayah*) will automatically become community leaders as well as decisive religious leaders in the community, fatwas and advice from *ulama* (*teungku-teungku*) are heard more in the community, so it

is very naive if Islamic issues are tilted like radicalism and terrorism are addressed to this Islamic educational institution.

Aceh, which incidentally has embraced Sunni Islam with the Syafi'i school of thought, does not mean that all people of the same school of thought throughout Aceh, but also in the Acehese school of thought can be divided into two groups, traditional society and modern society, traditional adherents adhere to the four schools of thought (Hanafi, Maliki, servant and Shafi'i) especially the Shafi'i school, (Zukhdi 2017), adhering to a uniform school of thought will indeed be easier to create an Islamic power within the framework of unity, but the schools (especially the four schools of thought). The pluralistic Acehese society in the frame of the Muslim majority can be said to have practiced washatiyah Islam in the lives of their people, but on the other hand the Acehese strongly maintain the cultural traditions of their ancestors in the past (Hadi 2016) because the romanticism of history is still very much attached to their hearts, and they will be more reactive if their cultural customs are disturbed or changed, such as the people of Aceh in general who are Muslim with the Syafi'i and *dayah* schools as the spearhead of religious education that has taken root and rejection occurs (Abonita 2022) if this tradition is disturbed, as happened with the congregation of the Jabir al-Ka'biy mosque in West Aceh Regency.

Moderate religion can be seen from the intact places of worship of non-Muslims in Aceh, it has never been heard of Acehese destroying non-Muslim houses of worship, and vice versa, besides that the attitude of respect for Acehese towards immigrants is not only a slogan, but is implemented in life in Indonesia. people, Acehese who have a hard character, but are gentle if their self-esteem, culture and religion are not disturbed, this can be seen from the Chinese community or other religions that can coexist peacefully with Acehese Muslims, in fact there is Kampung Peunayong which is said to be the village of the people of Aceh. China in Banda Aceh City, who have lived a very long time in Aceh. This proves that in religion the Acehese have been categorized as washatiyah/moderation and tolerance towards people who follow other religions.

From another point of view, it can be seen from the acceptance of the Acehese to transmigrant migrants from Java in the 1980s, no Acehese rejected the transmigration population, and even lived side by side and some married (married) with the migrant community. When viewed from the character, they are indeed hard and very challenged if their self-esteem is not respected or disturbed, but they are very kind and care for those who come, especially those who are Muslim like them, the writer remembers during the Aceh conflict, even though the movement community (GAM) was at odds with Indonesia (TNI/POLRI) but they are very soft and a little lenient with the TNI from Siliwangi, it can be seen by Siliwangi's attitude which takes a humanist and religious community approach to the Acehese people (Burhanudin 2014). This proves that the attitude of moderation in Acehese society can be seen clearly, but the hard and firm character is also seen in the community, especially during the defense against Dutch aggression and the prolonged conflict in Aceh. The attitude of religious moderation in Acehese society has been very well implemented, the evidence is that interreligiously there is no friction in Acehese society, even though there was an incident in Singkil a few years ago but it was because of certain elements outside the context of moderation. Acehese tolerance for others has been embedded and implemented well, but there are several things that are noted by all,

among fellow Muslims there are some frictions due to wahhabi issues in society, in this context it occurs to unscrupulous individuals and only a small part in society (Husamuddin, 2021).

On the other hand, it can be seen from the attitude of acceptance of the Acehnese towards different understandings between Muslims, for example the existence of a mosque that is claimed to belong to Muhammadiyah and a mosque dominated by Ahlusunnah, the acceptance of Acehnese towards the practice of ahlusunnah at the Baiturrahman Grand Mosque, but what is more interesting the Acehnese never disturb the church. as well as houses of worship for other religions, even though they are located side by side with the Baiturrahman mosque in Banda Aceh City and also the freedom to celebrate Christmas for the Christian community.

Even though this is not the case with Ahmadiyya and Shia beliefs that are labeled as Islam, of course there will be rejection in the community because they are considered far from the true teachings of Islam, and can even go to the extreme stage (Muhammad, 2021). The Acehnese basically do not question and force the Acehnese to become Muslim, because most of the immigrants and those who serve in Aceh adhere to a religion other than Islam, of course, they will be able to live and worship side by side with the Muslim Acehnese people.

Because in addition to the Islamic understanding of washatiyah, the Acehnese people also have a traditional basis, namely "tapeumulia jamee adat geutanyo" (glorifying our traditional guests, any guest or immigrant who has good intentions with the community will certainly be accepted by the community, because it has a character like this so non Muslims can live and thrive in the midst of society. Here it is seen that the Acehnese highly uphold the values of their creed, customs and ancestral culture, as long as these three do not get negative treatment, of course they can live side by side peacefully in society, because through It is the obedience of the Acehnese to this religion who upholds religious brotherhood in the washatiyah frame and faithfully maintains the values of their cultural heritage properly (Manan, Putra, and Saprijal 2022). As Danial revealed that our relationship between fellow social beings (creatures of Allah) can be categorized in several forms; First, the relationship because we are fellow creatures created by God, this includes all groups, both humans, stones, and other types of living things, there are no barriers or boundaries (Danial, 2021).

One of the anthropologists of STAIN Meulaboh Muhajir al-Fairusi said that when viewed from the social status of the community, society Aceh is now very moderate, even from the past Muslims in Aceh have never interfered with the worship and beliefs of others, the proof is that non-Chinese Muslims can live together and establish gampongs in Aceh, in Meulaboh for example they live together with indigenous Acehnese and nothing happens As long as religious beliefs and principles are not disturbed, he also gives an example that there has been no case in Aceh where people of different religions have become the monthly month of Acehnese Muslims, maybe the problem in Singkil is different in the sense that it has straddled the rules for establishing houses of worship. The point is that when viewed as a whole in Aceh or Acehnese people are very moderate and accept differences even though they have different beliefs (Muhajir, 2021).

It can be concluded that in reality inter-religious moderation in Aceh has been going very well, although sometimes they do not understand the term

religious moderation, but the practice of Islam is very moderate, respecting each other, not hurting each other, not damaging non-Muslim houses of worship even when Even in the Aceh conflict, although Islamic law became an issue that was being fought for, the implementation of other worships went peacefully and there were no non-Muslim casualties nor were they disturbed in Aceh, because the Acehnese understand that respect for others is embedded in their principles. since long ago.

On the other hand, the implementation of various moderation among Muslims is a concern, where the Acehnese who strongly adhere to the four schools of thought (especially the Shafi'i school) are still very difficult to accept the differences in other schools of thought that develop in society (Zukhdi 2017). For this reason, the implementation of religious moderation in the Muslim community in Aceh has existed for a long time, Muslims in Aceh are moderate in the sense of their acceptance of immigrants and coexistence between religious communities in harmony and peace while maintaining Islamic values that should not be limited. Although there are those who think that the Acehnese ulama are intolerant and do not understand pluralism, it is an invalid discourse and still requires a more serious study to prove it (Abee, Nasution, and Abas 2019). In addition, religious moderation among Muslims, especially those related to differences in sects or perspectives, as revealed by one respondent mentioned the lack of understanding of the muqaranah schools of thought makes ordinary people think that anything other than what they have practiced is considered incorrect (Fakhri, September 2021), fanatic attitude towards certain schools and considers others wrong, will give birth to intolerance towards different schools of thought (Mukhlisuddin, 2021), if left unchecked and do not have concern from the figures it will result in extreme stages, then Prof. Al-Yasa 'Abubakar said in the internal life of religious people there must be a guarantee of regulation of different understandings, which occur within the limits of truth must be tolerated and given space to live and growing (Yahya, 2016). The same thing was also expressed by Sulaiman Beliu who put more emphasis on tolerance between understandings, which can be said to be rather sensitive, there are religious issues that should not be criticized, let alone changed, because they have been passed down from generation to generation in society, for example there are parties who heresy the birthday of the Prophet Muhammad. Saw, the problem of qunut in prayer, leaving the Khanduri of people dead, and so on that have become customary and rooted are not easy to change (Sulaiman, *Religious Moderation in Acehnese Society*, 2021). The Acehnese who have embraced the Shafi'i school want the schools that developed in Aceh not to confuse the general public so that it will be easily scattered by the community, the only goal is to unite Muslims in a religious frame that has been followed for generations, so for that sometimes there are unscrupulous people. who appear to be intolerant of something different from what they already believe in, that often happens where certain parties are intolerant of differences, even though these differences are sometimes only in the realm of furuq.

2.3. Religious Moderation in Aceh

When viewed from a cultural approach, "*peumulia jame*" are one of the local assets in society which can be an asset in implementing an attitude of tolerance towards others, "*peumulia jamee*" are an indatu mandate that must prioritize the

acceptance of newcomers to be served well according to the existing norms in religion. This can be seen from the application of moderate Islamic values more broadly does not pose a significant challenge to the people of Aceh, considering that in terms of acceptance, the people of Aceh are very welcome to anyone who has good intentions to come and live side by side with the people of Aceh. However, in the realm of religion, especially Islam, they have had their own views that have been developing for a long time. The understanding of religion that developed was more identical with Syafi'i, in the days that later gave birth to the leaders of religion in the community making Islam at the level of Syafi'i and Syafi'i, even religious learning such as recitation in gampongs was more identical with one school and then later. more on its fiqh products, muqaranah mazhab is very rarely taught to the wider community (Fakhri, 2021). Therefore, in Aceh, it is necessary to have a comprehensive understanding of the schools of thought in society, Islam is not understood narrowly only in the scope of Syafi'iyah, this understanding is important so that it will create an attitude of respect for differences in the implementation of what others do (Fakhri, 2021).

So it is necessary to change the mindset of the community at the lay level, because they are more dominant in the way of thinking taklidi or taklid and are limited to what is taught by their teacher so that what is outside the context of their teacher is considered less true or even incorrect (Sulaiman, Religious Moderation in Acehnese Society, 2021), the role of religious leaders in the delivery of religion in a soft and comprehensive manner is needed. In carrying out Islamic sharia that is kaffah, there needs to be socialization to religious leaders in the delivery of a more soft and comprehensive da'wah and also provide an understanding of the comparison of schools outside the Shafi'i, so that people understand and can accept differences as long as they are in the realm of Islamic teachings (Sulaiman, Religious Moderation in Acehnese Society, 2021) it is necessary to open space on campus to foster moderate Islam through curriculum improvements.

On the other hand, emphasizing on how to increase the dedication of lecturers to adolescents and children as well as mothers, the understanding of religion adopted by the Acehnese people is more about Islam which is inherited from generation to generation. if there are different understandings or unfamiliar Islamic terms will be closely monitored, this does not mean that the existing understanding is not correct but there is another side of Islamic values that are rahmatan lil alamin that need to be explained to the public (Suriana, 2021), while also designing a moderate curriculum. The campus also needs cooperation with the Aceh Dayah Agency, because this dayah is a place for dayahs to carry out their lives in Aceh, through this change it will be easier to enter and develop a broader paradigm of thinking (Suriana, 2021).

Perceptions in understanding definitions sometimes also need to be clearly explained, the terms used sometimes make people quickly decide what is the right or wrong flow that has been built up in their minds, such as Wahhabis, Shia, Ahmadiyah and so on (Brotherhood, 2021). However, if this religious moderation is introduced with the term "Islam washatiyah" it may be that the Acehnese people will be easier to accept in quotes that the term comes from the language of the Qur'an, and this does not also indicate that the people of Aceh today reject moderation but the use of moderation. His more Arabic words are easier to accept in the eyes of the Muslim community in Aceh.

To turn on moderation, it is necessary to have markers or mediators, yes, it is the mediator who determines not to compete with each other, the markers referred to here are a boundary between our religious beliefs that do not clash, these markers function as distance barriers that must be maintained together. presented by Dr. Daniel in this religious moderation, each of us has a side that we have to take care of (Danial, 2021). respect is a must, but that doesn't mean we have to work together to celebrate celebrations of other religions. that's called the marker earlier (Danial, 2021). Islam does not consider all religions to be the same, but treating all believers with the same degree is part of the attitude of *tasamuh* (tolerance), and *shura* (deliberation) and has an attitude of *musawa* (non-discrimination) between fellow creatures of God (Busyro, Ananda, and Adlan 2019). To be able to coexist between religious communities there must be a concept of *lita'arafu* (to know each other) between us fellow creatures of God, Acehnese between sects must sit together and recognize each other, so that emotional relationships will over time erode the seeds of conflict in society, try to see why sometimes the emotional connection in one village is strong, because they know each other and have a strong emotional connection (Danial, 2021). Then there is also the need for an attitude of democracy and moderation because with the existence of democracy and moderation tolerance is born, if tolerance has been built then the nation's moderation will naturally grow by itself.

Another view in implementing religious moderation is that there is a need for a movement to break down bad doctrines that tarnish Islam, these doctrines cannot be solved properly, but if you are given a good understanding of *maqasid syar'i*, then your horizons will be opened to think that Islam is not what it has been accepted for so long. this, and the perception can change, except for their main characters who may be due to ego alone (Husamuddin, 2021). spread a cool *da'wah* to the community and do not blame each other and vilify others. As long as it is not in the realm of *qat'i*, it should be resolved in a good way, so that the understanding of religion that is accepted by the community is really like the teachings brought by the Prophet Muhammad (Husamuddin, 2021). Muhammad Abduh revealed that moderation can develop properly the book of *Muwafaqad Iman Syatiby* can be taught thoroughly on campuses, because it is very good if *maqasyid* is wrapped in moderation (Husamuddin, 2021). Religious moderation will be easily accepted in Aceh if you can interpret this moderation with the social and religious life of the Acehnese people who have been ingrained, such as respecting and living together in society, the point is that as long as it doesn't collide with the local wisdom of the Acehnese, this moderation will be very easy to accept in Aceh and other parties. This religious moderation socialist must also pay attention to the principles and must embrace the local wisdom of the Acehnese, as long as this sensitive matter is not disturbed by the Acehnese there are no problems with religious moderation (Muhajir, 2021). Furthermore, in increasing religious moderation in society, it is also necessary to have strategic roles from various elements of society, especially elements that are in direct contact, such as the Forum for Religious Harmony (FKUB), because FKUB is able to realize an attitude of moderation outside educational institutions through dialogue and strategic advocacy (Widodo 2019).

3. CONCLUSION

The application of *Islam wasathiyah* (moderate of Islam) has been going very well in Aceh, Muslims in Aceh have built a harmonious life side by side with

anyone, because in principle the Acehnese have the slogan "*tapeumulia jamee adat geutanyoe*" (glorifying immigrants or guests is our custom), the principle in this slogan is clear to the people of Aceh, anyone who wants to come and settle in Aceh is still respected and can work together as long as it does not interfere with their religion and beliefs, the principle it has continuity with Islamic values. For example, many non-Muslims who live in harmony such as Chinese, Christians, Buddhists and Hindus can worship in peace in Aceh. but the term "religious moderation" is still not very familiar in the community, and requires good socialization in the lower community. If viewed more broadly, inter-religious conflict has never occurred in Aceh even since the armed conflict, although a singkil conflict has occurred but this is not categorized as a religious conflict.

However, with the character of the Acehnese who are solid with their principles and religion, there will certainly be a clash if there are parties who interfere with local wisdom and religious doctrines that have grown and developed within the Acehnese people. because the people of Aceh in principle really appreciate the teachings of Islam received from their teachers (*guree/teungku*), so that everything that smells of religion that is considered not or not conveyed by the teacher is rather difficult to accept unless there are strong arguments and texts. Islam in Aceh, which is identical with the majority of the Syafi'i school of thought, is certainly more focused on the development of the Syafi'i school than the schools they are not familiar with, the occurrence of friction between fellow Muslims is usually more visible from differences in the *furuq* order in the discussion of *fiqh* science.

Many ways have been done to minimize the occurrence of intra-religious conflicts in Aceh, First: provide strong arguments and texts by means of *mau'idhatul hasanah* to the community, because the character of people who already have principles are rather difficult to change unless supported by *syar'i* arguments; second: approach religious leaders who are revered such as *gray* or *teungku dayah*, *da'i* and *teungku-teungku* who live in the midst of society, in other words understanding religious *wasathiyah* can be done top-down from top to bottom, and preachers Even this needs to be given a broader understanding in teaching people with Islamic teachings that are gentle and have the value of *rahmatan lil'alamin*.

Third: the community also needs to increase their understanding of *muqarran fiqh* (differences in schools of thought) through recitations of "*majlis ta'lim*" in the community, because the majority of Acehnese people are more dominant in the Shafi'i school of thought, increasing understanding of *muqarran fiqh* is important so that people's insight into differences in schools of thought is important. Islam can make them more lenient towards existing differences and will avoid intra-religious conflicts.

Fourth, the role of Islamic religious universities needs to be improved, especially in community service programs, lecturers and students should be role models of this *Wasathiyah Islam* in the community, so that student output will be the spearhead of the *Wasathiyah Islamic* model which gives birth to tolerant Muslims and mutual respect and softness. in dealing with differences.

Fifth, immigrants or non-Muslims should not try to disturb local wisdom, customs and culture as well as the principles embedded in the Acehnese, because basically the Acehnese are already very moderate, but the term moderation needs to be given good clarity, as evidence of the Acehnese. It has been bad, there have

never been shootings, killings or mistreatment of non-Muslim communities, but they will vehemently refuse if there are parties who try to disturb local wisdom, especially if there are indications of damaging existing Islamic values, customs and culture.

There is a need for top-down preaching from top to bottom so that in the community it will be easier for religious followers to hear, because the people of Aceh, especially those who are *alumni* of *dayah*, highly uphold their devotion to teachers (*teungku/guree*), they are very obedient and obedient even completely do not dare to argue with their teacher's words, this also applies to the wider community where the Teungku or religious leaders become role models in society. So it is necessary to increase the understanding of religion in a top-down manner from top to bottom, only then will the lecturers convey gentle *washatiyah* religious teachings so that the value of compassion between others can be fostered in society.

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