



Adaptation of Islamic Law through Gotong Royong Tradition in Minority Communities of Tomohon and Tana Toraja

Naskur Bilalu^{1*}, Ridwan Jamal², Syahrul Mubarak Subeitan³, Wira Purwadi⁴, José Manuel Naranjo Gómez⁵

^{1,2,3,4}Institut Agama Islam Negeri Manado, Indonesia

⁵Universidad de Extremadura, Badajoz, Spain

*Corresponden E-mail: naskurbilalu@iain-manado.ac.id

ABSTRACT

This research explores the adaptation of Islamic law through local wisdom, particularly the gotong royong tradition, in Muslim minority communities in Tomohon and Tana Toraja. Using a qualitative approach and case study method, the research involved 20 informants, including Islamic religious leaders, traditional leaders, and active Muslim community members. The findings show that the gotong royong tradition facilitates the practice of Islamic law in marriage, zakat management, and religious celebrations by integrating the values of inclusivity and local cultural solidarity. Harmony is created through intensive dialogue between Islamic and Christian religious leaders, strengthening interfaith relationships. Adjustments, such as the use of moderate adhan volume and distribution of zakat to all levels of society regardless of religion, serve as tangible evidence of this adaptation. This research contributes to the development of Fiqh Nusantara, demonstrating the flexibility of Islamic law that can align with local culture while supporting social inclusion. Practically, these results provide insights for policymakers to design policies that support religious harmony in multicultural regions. This research affirms that Islamic law not only maintains its essential teachings but can also become an integral part of pluralistic society. The implications of this research open opportunities for further studies on the harmonization of Islamic law in other minority communities.

© 2024 Potret Pemikiran IAIN Manado

ARTICLE INFO

Article History:

Submitted/Received 1 Nov 2024

First Revised 25 Dec 2024

Accepted 26 Dec 2024

Publication Date 31 Dec 2024

Keyword:

Local wisdom,

Islamic law,

Fiqh Nusantara,

Muslim minority communities.

How to cite:

Bilalu, N., Jamal, R., Subeitan, S. M., Purwadi, W., & Gómez, J. M. N. (2024). Adaptation of Islamic Law through Gotong Royong Tradition in Minority Communities of Tomohon and Tana Toraja. *Potret Pemikiran*, 28(2), 270-290. <https://doi.org/10.30984/pp.v28i2.3266>



All publications by Potret Pemikiran are licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.

1. INTRODUCTION

This diversity encourages the importance of synergy between Islamic law and local wisdom so that religious practices not only maintain Islamic identity but also remain harmonious in social interactions (Takdir, 2018). In societies with diverse religious and cultural backgrounds, the existence of local wisdom plays a crucial role in creating social harmony (Pesurnay, 2018). Local wisdom encompasses values, norms, and customs that develop in certain societies, which can serve as a vessel for implementing Islamic law in a more inclusive and contextual manner (Hamzah et al., 2023).

The religious and cultural diversity in Indonesian society, particularly in regions with non-Muslim majorities, demands an approach sensitive to local norms in implementing Islamic law (Z. Z. Ali & Puspita, 2023). This diversity not only enriches social experience but also presents challenges in maintaining balance between religious practice and social harmony. The synergy between Islamic law and local wisdom becomes crucial as it can produce religious practices that not only maintain Islamic identity but also ensure integration and harmony among religious communities (Subakir & Dodi, 2020). Local wisdom, consisting of values, norms, and customs that already exist and live within local communities, provides a foundation for adapting Islamic law to existing social situations (Hamzah et al., 2023). Therefore, local wisdom enables a more contextual and flexible application of Islamic law that accommodates diversity and minimizes potential conflicts. Religious practices based on the principle of inclusivity, in turn, strengthen harmonious social interactions in multicultural societies.

According to Badrun et al. (2023), local wisdom is a contextual cultural potential that contributes significantly to creating social harmony among different religious and cultural community groups. In the context of Muslim minority communities, adaptation to local customs becomes important, as stated by Khanif (2020), who underlines that Muslim minority communities often face challenges in implementing Islamic law due to strong customary influences. However, adaptability demonstrates the flexibility of Islamic law that can be aligned with local values without losing its essence (Ilyas et al., 2023). This aligns with Anggraeni's (2023) idea, which emphasizes the flexibility of Islamic law to be adapted to social and cultural contexts while maintaining basic Islamic principles. Sulaiman et al. (2022) also found that in minority communities, there is a high level of compromise in implementing Islamic law to maintain social harmony without sacrificing religious identity. Similar research in other countries, such as the experiences of Muslim minority communities in England and France, shows different adaptation patterns influenced by strong political contexts and secularism policies (Sezgin, 2017). This study enriches perspectives by showing that, although the flexibility of Islamic law appears universal, responses to cultural challenges and local policies vary greatly.

Although various studies have shown the importance of Islamic law adaptation in minority communities, there is limited research focusing on Muslim communities in non-Muslim majority regions in Indonesia, particularly in Tomohon and Tana Toraja. This means there is a need for in-depth study on how Muslim minority communities

in these areas maintain their religious traditions amid a predominantly Christian environment, and how they adapt Islamic law to strong local customs.

This research aims to explore the process of Islamic law adaptation by Muslim minority communities in Tomohon City and Tana Toraja while considering local wisdom. This research also aims to understand how interactions between local culture and Islamic law can produce social harmony in the context of religious and cultural diversity.

This research argues that Muslim minority communities in regions with different religious majorities, such as in Tomohon and Tana Toraja, develop unique forms of Islamic law adaptation. This form of adaptation allows them to continue implementing basic Islamic principles while respecting prevailing local norms. Thus, this research is expected to contribute significantly to understanding legal and religious pluralism in Indonesia, while enriching studies on *fiqh al-aqalliyat* and *maqasid al-shariah* that emphasize benefit and interfaith harmony.

This research's contribution lies in several aspects. Theoretically, this research strengthens the *Fiqh Nusantara* framework by showing how Islamic law can be flexibly adapted in multicultural contexts without losing its essence. Practically, this research's findings provide insights into adaptation strategies that can be applied to create social harmony in Muslim minority communities, such as through interfaith collaboration and utilization of local values like *gotong royong*. This research also contributes to the development of inclusivity-based policies that support religious harmony in multicultural regions. Thus, this study is not only relevant to Indonesia's local context but can also serve as a reference for understanding and managing religious pluralism in global society.

2. METHODS

This research employs a qualitative approach with case study methods to explore Islamic law adaptation by Muslim minority communities in Tomohon City and Tana Toraja. The research locations were selected based on religious and cultural diversity and the unique challenges faced by Muslim communities, with Muslim populations in both regions less than 10% of the total population. This research was conducted over 6 months, from January to June 2022. Informant criteria included Islamic religious leaders, traditional leaders, active Muslim community members, and non-Muslim local leaders, with a total of 20 informants selected through purposive sampling to ensure diversity of perspectives (Bedson et al., 2021).

Data collection was conducted through in-depth interviews, participatory observation, and document analysis. Interviews were conducted with structured guidelines to explore experiences related to Islamic law implementation and its interaction with local values (M. C. Huda, 2022). Observation was directed at ritual practices, social activities, and interfaith interactions, while analyzed documents included traditional texts, local policies, and community archives. Data validation was performed through source and method triangulation, member-checking, and peer debriefing to ensure information consistency and accuracy (Nuryana et al., 2019).

Data was analyzed using thematic analysis with three stages: initial coding to identify important data units, theme categorization based on patterns and

relationships between data, and interpretation of findings to construct the research narrative. The coding process was done manually and validated to minimize researcher bias. Additionally, the views of non-Muslim majority groups were also considered to provide a more holistic perspective regarding interfaith and cultural interactions at both research locations.

3. RESULTS AND DISCUSSION

The Influence of Local Wisdom on Islamic Law Implementation in Tomohon and Tana Toraja Regions

Compromise in Religious Ritual Implementation and Local Acceptance

Local wisdom in Tomohon and Tana Toraja has significant impact in shaping how Muslim communities perform various religious rituals, especially those requiring adjustment to remain harmonious with surrounding non-Muslim communities. As communities living among a Christian majority, Muslim communities must consider various existing social and cultural aspects. One form of adjustment observed is the regulation of adhan implementation, the call to prayer, which is conducted with consideration for timing and sound intensity to avoid being considered disruptive to the environment. This step not only shows respect for diverse social environments but also reflects Muslim communities' willingness to adapt without sacrificing their religious identity. Additionally, Islamic religious events in Tomohon and Tana Toraja are conducted with open invitations extended to neighbors of other religions. This creates opportunities for mutual understanding and strengthens social bonds, aligning with the spirit of gotong-royong that characterizes local wisdom.

In both regions, acceptance of Muslim religious practices requires active efforts to achieve compromise due to Muslims' minority status amid a Christian majority. Without initiatives to adjust religious ritual implementation, social friction could occur, potentially disrupting interfaith harmony. These adaptation efforts become important not only to maintain tolerance but also to show respect for existing community traditions and customs. Through these adjustments, Muslim communities can practice Islamic values inclusively and openly, without abandoning essential religious principles. This approach also prioritizes interfaith solidarity, which is an important aspect of healthy social integration. Thus, these adjustments not only provide space for Muslims to practice their religion safely but also strengthen social networks that value diversity.

Specifically in Tomohon, one compromise achieved relates to limiting loudspeaker use for adhan. The Muslim community in Tomohon strives to provide understanding to the Christian community about the importance of this call for Muslims. Through constructive dialogue, they successfully reached an agreement to use external loudspeakers at adjusted volumes, which still enables ritual implementation while respecting surrounding environmental sensitivities. Similar patterns are seen in religious event implementation, where Muslim communities consistently invite Christian neighbors to attend. This approach creates an inclusive atmosphere, strengthens interfaith relationships, and provides space for communities to interact and understand each other. In Tana Toraja, togetherness is also strengthened through

gotong-royong tradition in building houses of worship, both mosques and churches. Active participation of Muslims in social activities initiated by Christians, and vice versa, demonstrates support that transcends religious boundaries and shows commitment to maintaining social harmony.

"Initially, the use of loudspeakers for adhan became an issue, as it was considered disruptive by some Christian community members. We then held meetings with Christian religious leaders and local government to explain the importance of adhan for Muslims. After discussion, we agreed to use loudspeakers at more moderate volumes and only at certain times. This agreement was well-received by all parties, so there were no more complaints." (Interview, Islamic Religious Leader, Tomohon, 2022)

"Here, gotong-royong has become our tradition, regardless of religious beliefs. When Muslims build mosques, we from the Christian community also help. Likewise, Muslims often help when we build churches. This tradition strengthens our sense of community." (Interview, Traditional Leader, Tana Toraja, 2022)

The compromise in religious practices in both regions is tangible evidence of how local wisdom can support Islamic law implementation in a harmonious way, without disregarding majority interests. Respectful interactions and open communication patterns enable Muslim communities to practice their religious teachings with full respect for existing socio-cultural contexts. The synergy between Islamic values and local wisdom produces strong social integration, providing a foundation for peaceful and profound interfaith relationships amid communities with different religious backgrounds. The adaptations made also show that, although a minority, Muslim communities in Tomohon and Tana Toraja can maintain their religious identity while fostering strong friendships with Christian communities.

Interfaith Tolerance through Social Activities and Symbols of Unity

One of the primary forms of local wisdom that supports the implementation of Islamic law in Tomohon and Tana Toraja is the existence of tolerance manifested through Muslims' active participation in various interfaith social activities and their involvement in religious celebrations organized by the local Christian community. In this practice, Muslims not only demonstrate respect for others' beliefs but also provide symbolic and practical support, such as through material assistance and attendance at important events held by their Christian neighbors. This form of support reflects a deep understanding of local wisdom values that prioritize harmony and solidarity within a multicultural society. Through involvement in interfaith events, the Muslim communities in both regions demonstrate their commitment to implementing inclusive Islamic values that are open to diversity while maintaining good social relations with non-Muslim communities.

In the context of multicultural societies such as Tomohon and Tana Toraja, involvement in social activities and interaction in other religious celebrations provides space for Muslim communities to demonstrate their commitment to Islamic values without disregarding good relations with non-Muslim residents. The presence of Muslims in Christian religious celebrations or other social activities held by the local majority community not only demonstrates active tolerance but also enables the creation of social interactions that strengthen community cohesion. This practice of

tolerance is a crucial form of local wisdom, as it allows Muslims to maintain their Islamic identity while preserving solidarity with other residents. The continuity of this practice provides dual benefits: not only strengthening social bonds between religious communities but also paving the way for broader acceptance of Muslim presence and identity within a predominantly Christian society.

In Tomohon, for example, the Muslim community demonstrates efforts to strengthen social relations through food-sharing activities during the holy month of Ramadan, where they openly share iftar meals with non-Muslim neighbors. This sharing practice serves as a way to build closeness and show appreciation for interfaith relations in society, as well as reduce potential conflicts or misunderstandings that could arise from differences in beliefs. Meanwhile, in Tana Toraja, Muslims and Christians work together in the spirit of mutual cooperation to build their respective religious facilities. The Christian community provides support in mosque construction, and conversely, Muslims assist in church construction. This demonstrates real tolerance and active interfaith support in daily life. Additionally, during major events such as Christmas and Eid al-Fitr, there is a tradition of visiting each other and exchanging food, which strengthens interfaith relations and affirms the importance of mutual respect.

"We want to show that Ramadan is not just about worship but also about togetherness. Sharing with neighbors, including non-Muslims, becomes our way of maintaining good relations." (Interview, Muslim Community Member, Tomohon, 2022)

"When the mosque was built, we helped provide materials. When the church was renovated, Muslims also participated in the cooperative work. This tradition shows how we live supporting each other regardless of religion." (Interview, Islamic Religious Leader, Tana Toraja, 2022)

Tolerance through interfaith social activities provides concrete evidence that Muslim communities in Tomohon and Tana Toraja can implement Islamic law in a way that considers the context of the surrounding society. By prioritizing local wisdom, they can not only practice their religious teachings peacefully but also build close and harmonious relationships with Christian society. This practice of local wisdom effectively facilitates the implementation of contextual and inclusive Islamic law and promotes closer social cohesion. This becomes a real example of how interfaith harmony can be built and maintained in diverse communities.

The Role of Education and Respect for Local Culture in Forming Interfaith Harmony

Local wisdom in Tana Toraja and Tomohon plays an important role in shaping interfaith tolerance values, which begin from an early age through education within the family environment. Family education in both regions provides a strong foundation for children to appreciate diversity and uphold the value of brotherhood among all religious groups. This is not just an educational approach but a principle inherent in local culture and passed down from generation to generation. In Tana Toraja, for example, society has long taught values of equality and togetherness to their children, so they grow up in an environment that values diversity and emphasizes the importance of building harmonious relationships with others, despite

differences in beliefs. In Tomohon, similar practices occur where Muslim children are educated to know and respect the culture and traditions of the Christian majority community, creating close and peaceful relationships between Muslims and non-Muslim neighbors. Thus, family education becomes the primary means to build a mutually supportive society while supporting the sustainability of tolerance values in these communities.

Education that respects religious and cultural diversity has long been an important part of community life in both regions and reflects a rich cultural heritage. In Tana Toraja and Tomohon, Muslim communities have adapted to local culture that emphasizes togetherness, so they not only maintain their religious teachings but also pay attention to social harmony. Muslims in this region adapt family education to local culture, which emphasizes universal principles of humanity, unity, and respect for others. They teach children to live peacefully with the broader society, forming a younger generation that is more inclusive and mutually respectful. This approach positions family education as a form of local wisdom that not only supports the implementation of Islamic law but also nurtures a social environment that prioritizes principles of mutual respect within different cultural and religious frameworks.

In Tana Toraja, the concept of harmony has long been taught in local families, and the symbol of the Tongkonan traditional house becomes a symbol of unity that crosses religious boundaries. In interviews with several local leaders, it was revealed that both Muslim and Christian families in Tana Toraja educate their children to respect religious and cultural diversity as part of their social identity. This education is rooted in ancestral values oriented toward social cohesion. Meanwhile, in Tomohon, Muslims actively participate in activities held by the Christian community, including attending traditional ceremonies, which becomes a tangible form of tolerance and inclusion values. Such interaction not only helps strengthen interfaith relations but also makes Muslims an integral part of the larger local community. Thus, respect for local culture and involvement in interfaith activities strengthens Muslim identity in the region while fostering mutual understanding and close cooperation.

The role of family education and respect for local culture upheld in Tana Toraja and Tomohon shows that local wisdom can create a conducive environment for the implementation of Islamic law. By respecting local traditions, young generations in both regions grow into open, tolerant individuals who appreciate diversity. This adopted local wisdom makes interfaith harmony a shared value that can be passed down from one generation to the next. More than just local practice, these values reflect Indonesia's great potential as a country capable of promoting tolerance amid its vast cultural and religious diversity.

Adaptation of Islamic Law in Marriage Practices to Align with Local Traditions

One of the primary examples of Islamic law adaptation in Tomohon and Tana Toraja regions can be seen in marriage practices, where various aspects of Islamic law are integrated in ways that respect local traditions that have existed for centuries. This not only means following religious law formally but also involves various modifications that allow wedding rituals to be performed while incorporating cultural elements significant to the local community. For instance, at several stages in the wedding procession, the use of local cultural symbols often becomes an integral part

of the ceremony. Additionally, fulfillment of religious obligations is pursued in such a way as to avoid conflict with social norms and customs respected by the broader society. Thus, this adaptation reflects a balance between maintaining religious values and recognizing local traditions, an approach that enriches the religious experience of Muslims without having to ignore existing cultural norms.

In Christian-majority areas like Tomohon and Tana Toraja, marriage is not only viewed as a sacred bond under religious auspices but also as part of social tradition that holds an important position in society. Here, marriage becomes a means to maintain and preserve social cohesion, so its implementation is often arranged to align with local cultural values. In many cases, the Islamic marriage contract and various wedding rituals are adapted to the customs and norms prevailing in the region to avoid potential conflicts or social tensions. This adjustment aims to facilitate social integration in religiously heterogeneous communities. Furthermore, the modifications made also aim to ensure that the implementation of Islamic law does not conflict with values and beliefs long held by local society while maintaining the core of religious teachings practiced by Muslims in this region.

In Tomohon, for example, although wedding processions are conducted according to Islamic law, various local traditional elements are maintained to respect long-standing traditions. For instance, in the process of giving dowry or bride price, local communities often add symbolic elements that transcend mere financial value as a form of respect for local culture. This procession not only reflects commitment to religion but also shows recognition of values held by local society. Additionally, Islamic weddings in Tomohon often involve traditional ceremonies that connect both extended families from the bride and groom's sides, aiming to strengthen relationships between both families. This ensures that all parties involved in the wedding feel valued and involved in the broader cultural context, creating a holistic and meaningful wedding experience that aligns with the local cultural environment.

In Tana Toraja, wedding processions are often accompanied by traditional ceremonies that demonstrate unity between two extended families, viewed as a symbol of family unification in a meaningful bond. One common tradition is the "pa'lak" ceremony, a form of gift-giving as a symbol of bonds and commitment between families. Although this ritual is basically part of local custom and does not fully reflect Islamic teachings, local Muslims have adapted so that this practice still contains Islamic values such as family responsibility, mutual respect, and awareness of the importance of family relationships. This traditional ceremony is not only attended by families of both bride and groom but also becomes a venue for strengthening inter-community relations, creating a strong sense of brotherhood and mutual support between different religious groups.

The adaptation of Islamic law in marriage practices in Tomohon and Tana Toraja demonstrates how local wisdom plays a role in enriching the implementation of Islamic law without diminishing the essence of its teachings. Modifications in wedding processions involving local elements show that Islamic principles can go hand in hand with local traditions, creating synergy between religion and culture. The harmony created from this effort is not only accepted by Muslims but also appreciated

by non-Muslim communities who are part of these communities. Thus, the adaptation of Islamic law through local wisdom in Tomohon and Tana Toraja provides an example of how religion and culture can collaborate to create an inclusive and harmonious society that promotes mutual respect and openness in diversity.

Modification of Islamic Law in Financial Management to Align with Local Wisdom

In terms of financial management, Muslim communities in Tomohon and Tana Toraja demonstrate a unique approach where Islamic law, particularly concerning zakat obligations, charitable giving, and inheritance distribution, is adapted to align with social norms and local economic practices that have been deeply rooted in local society. This adjustment is not merely about adapting religious rituals to local conditions but also creates synergy that strengthens social bonds among members of heterogeneous society. This adaptation allows Muslims in both regions to fulfill their religious obligations without causing tension or social friction that could disturb community harmony. Instead, this practice strengthens relationships between residents and fosters mutual respect in a society with religious and cultural diversity.

In the Tomohon and Tana Toraja regions, the traditional economic system based on principles of togetherness and mutual cooperation has a very strong influence. This tradition includes various forms of collective cooperation in the management and distribution of shared wealth, both within family scope and broader community. This long-embedded principle of sharing provides a basis for modification of zakat and inheritance distribution in Islam to align with local needs. In this case, Islamic teachings related to financial management are not only applied according to sharia but also formulated in such a way as to function within the local economic context that still holds mutual cooperation values. This approach makes Islamic financial management more acceptable to the broader society while ensuring that sharia principles remain respected without sacrificing local socio-economic traditions.

In Tomohon, for example, zakat which is obligatory for Muslims is conducted in a way that respects the mutual cooperation values adopted by society. Instead of collecting zakat only in monetary form, Muslims in this region often collect zakat in the form of goods, such as rice or livestock. The selection of this form of zakat adapts to local community needs, where staple goods like rice and livestock have higher value than cash, especially for community members who need direct assistance. Collected goods are then distributed not only to eligible Muslim recipients but also to non-Muslim residents in need. This inclusive approach not only fulfills religious obligations but also creates strong social bonds between Muslims and non-Muslims in Tomohon, making zakat serve as a social binding agent that reduces religious differences.

Meanwhile, in Tana Toraja, the process of inheritance distribution is often adjusted to the family system involving extended family members and surrounding community. Although this concept has some differences with inheritance principles in Islamic law which are more individual in nature, adaptation is made by ensuring collective welfare, so all parties in the extended family feel benefited and none feel marginalized. This approach also reflects the collective nature of Torajan society, where community is often prioritized over individual interests. Additionally, Muslims in Tana Toraja often use collected zakat funds to build public facilities, such

as schools and places of worship, which can be utilized by the entire community regardless of religious background. The use of zakat funds for common interests demonstrates the openness and commitment of Muslims to contribute to overall societal progress.

Thus, financial management adapted to local wisdom in Tomohon and Tana Toraja shows that the application of Islamic law not only revolves around religious aspects but also considers the needs and socio-economic practices of society that have been formed. Such adaptation strengthens existing social solidarity and allows Muslims to fulfill their religious obligations without creating friction with economic traditions that have been passed down through generations. Ultimately, this approach creates a harmonious and inclusive financial management model that not only meets religious demands but also embraces local values, allowing Muslims to become an integral part of multicultural communities in both regions.

Modification of Islamic Law in Holiday Celebrations to Align with Local Traditions

Modifications in Islamic holiday celebrations, such as Eid al-Fitr and Eid al-Adha, in Tomohon and Tana Toraja demonstrate adaptation that closely aligns with local traditions and promotes principles of interfaith togetherness. In both regions, these celebrations are not only seen as opportunities for personal worship but also as moments to build social relationships and strengthen solidarity among community members. The presence of local wisdom values in Islamic holiday celebrations reflects how Muslims in these areas integrate Islamic traditions with social activities that have long been embedded in society. This adaptation provides space for Muslim communities to celebrate Eid al-Fitr and Eid al-Adha in an inclusive atmosphere, where neighbors and friends from various religions are invited to participate, thus creating a harmonious environment.

Islamic holiday celebrations are not merely times to fulfill religious obligations but also become occasions to strengthen social bonds among residents, regardless of differences in beliefs. Therefore, Muslim communities in Tomohon and Tana Toraja strive to celebrate these important days while maintaining religious values, while making them a means to interact with neighbors and relatives of different religions. In this case, modifications made by Muslims in both regions show that Islam not only emphasizes the importance of relationship with God but also pays attention to social relationships based on tolerance and understanding. In this way, Eid al-Fitr and Eid al-Adha celebrations not only reflect deep religious meaning but also affirm Islamic principles that care about social harmony.

In Tomohon, for example, Muslims celebrate Eid al-Fitr and Eid al-Adha in a very open manner, inviting non-Muslim neighbors to enjoy traditional celebration dishes and share in the happiness. These activities not only involve eating together but also become moments to share stories, strengthen friendships, and show mutual respect. On Eid al-Fitr, Muslims often give gifts or food to Christian families as symbols of sharing and appreciation in the atmosphere of joy. Through these actions, Eid al-Fitr and Eid al-Adha are not only celebrated as religious events but also become occasions for Muslim communities to show that happiness can be shared, and good

relationships between religious communities can be nurtured through inclusive joint celebrations.

In Tana Toraja, although the majority of residents are Christian, Muslims still perform Eid al-Fitr and Eid al-Adha in a way that invites non-Muslim family and neighbors to share in the feast. This represents a form of strong tolerance and promotes interfaith harmony, where Islamic religious celebrations are openly accepted by non-Muslim society. The ritual of animal sacrifice during Eid al-Adha is also often held simultaneously with other social events involving all layers of society regardless of religion. In this way, Eid al-Adha celebration becomes a symbol of togetherness that demonstrates appreciation for local traditions and Islamic values emphasizing the importance of sharing and care for others.

These modifications in Islamic holiday celebrations show how the implementation of Islamic law can adapt to local wisdom, creating an inclusive and harmonious atmosphere in multicultural communities. This approach demonstrates that Islam, in its application, can be translated into broader social contexts, so that values of sharing and respect for others become real and their benefits can be felt by the entire society. Through such practices, Muslim communities not only fulfill their religious obligations but also contribute to the creation of harmonious social relationships that benefit all parties, both Muslims and non-Muslims, in building an environment of peace and mutual support.

The Role of Local Leaders and Religious Figures in Facilitating Islamic Law Implementation

Local leaders and religious figures play a central role in the process of adapting and implementing Islamic law in regions like Tomohon and Tana Toraja, where the majority of residents are Christian. They function as essential intermediaries between religious teachings and local social norms, ensuring that the implementation of Islamic law not only aligns with religious principles but is also acceptable to the broader society. Through their presence, Islamic values can be harmonized with local traditions and customs, so that religious practices do not create tension or resistance from non-Muslim communities. Their role includes conveying Islamic teachings wisely while considering local socio-cultural aspects, enabling Muslims to fulfill religious obligations in a harmonious and sustainable atmosphere.

In multicultural communities with non-Muslim majorities like Tomohon and Tana Toraja, the presence of religious leaders and Muslim community figures is essential for maintaining harmonious relationships between Muslims and communities of different faiths. They hold key roles in providing comprehensive understanding of Islamic teachings adapted to local cultural values, thus reducing potential misunderstandings and social friction. The social and religious authority held by these figures enables them to promote moderate perspectives that prioritize inclusivity in implementing Islamic law without neglecting fundamental Islamic principles. In this way, they can facilitate the acceptance of relevant Islamic values in daily life, even within societies that have different norms and traditions.

In Tomohon, for example, a respected Muslim religious leader often acts as a mediator in sensitive Islamic law issues, particularly those related to marriage, zakat,

and financial aspects. In several cases, this figure plays a significant role in building interfaith dialogue to discuss wedding rituals that include family participation from both religions. One example is when Islamic and Christian religious leaders meet to discuss the symbolic meaning of dowry in Islam and how this practice can be integrated with Tomohon customary values that emphasize the importance of family agreement. In this role, the religious leader acts not only as a facilitator bridging two communities but also as a guardian of Islamic values respected and accepted by local society.

In Tana Toraja, the role of traditional leaders is crucial in ensuring the smooth implementation of Islamic law within a society that has a strong customary system. These traditional leaders work together with Islamic religious leaders in religious events such as inheritance distribution and ritual animal sacrifice. They help ensure that the implementation of Islamic law remains consistent with religious principles while respecting Torajan customs that uphold values of togetherness and mutual cooperation. In inheritance distribution, for instance, traditional leaders help ensure the process is conducted fairly and wisely, so it not only reflects sharia principles but also aligns with local cultural norms that respect extended family. This collaboration affirms that Islamic practices can adapt to local contexts without sacrificing fundamental existing values.

The role of these local leaders and religious figures is crucial in facilitating the implementation of Islamic law that aligns with local customs. They act not only as religious leaders but also as social intermediaries connecting Muslims with non-Muslim communities, as well as guardians of social harmony in pluralistic society. Through close collaboration between religious and traditional leaders, the implementation of Islamic law can be well-received by local society, creating a climate of mutual supporting tolerance between various religious and cultural groups. This becomes concrete evidence that the implementation of Islamic law can proceed effectively even in pluralistic environments, provided it is accompanied by deep understanding and an inclusive approach that respects cultural diversity.

The Role of Community in Facilitating Islamic Law Implementation through Customary Approaches

Muslim communities in Tomohon and Tana Toraja regions have significant contributions in facilitating the implementation of Islamic law with approaches that consider local wisdom and customary principles. They build mutually supportive social networks where Islamic values and local culture can coexist. This approach strengthens the sense of togetherness and mutual respect, not only among Muslim community members but also between Muslims and surrounding non-Muslim society. The role of these Muslim communities becomes more strategic in environments with non-Muslim majorities, as they function as connectors bridging differences and uniting residents in the spirit of mutual cooperation, affirming commitment to diversity and tolerance.

The presence of solid Muslim communities in minority areas like Tomohon and Tana Toraja opens space for more comprehensive implementation of Islamic law,

encompassing family, individual, and community aspects. With strong social networks, they not only educate their members about Islamic principles that align with local customs but also educate the broader society through harmonious daily interactions. In this context, the successful implementation of Islamic law heavily depends on the community's ability to make adjustments and collaborate with the surrounding environment. Values such as mutual respect and adaptation to local culture enable Islamic law to be effectively implemented without creating social tension. These Muslim communities also provide space for debate and dialogue to ensure that the implementation of religious teachings remains relevant to local socio-cultural conditions.

In Tomohon, Muslim communities are actively involved in introducing Islamic values to the broader society through various social activities involving all groups, especially during major celebrations like Eid al-Fitr and Eid al-Adha. For example, they hold food-sharing events with non-Muslim neighbors, a tradition that not only strengthens interfaith relations but also nurtures brotherhood and equality among residents. Muslim participation in humanitarian activities and social events involving non-Muslim society, such as fundraising or community service, strengthens social bonds that appreciate diversity. Additionally, these communities continue to respect and adapt to local customs, such as arranging places of worship and religious celebrations that do not disturb other residents. Thus, they not only demonstrate universal Islamic values but also embrace cultural aspects relevant to local community life.

In Tana Toraja, Muslim communities play a similar role by strengthening interfaith relationships through participation in social events involving all elements of society. One prominent activity is the ritual animal sacrifice event, where Muslim communities involve non-Muslim society in the organization process and distribution of sacrificial meat. Participation from various parties demonstrates the Muslim community's commitment to respecting diversity and strengthening social bonds with the entire society. By ensuring that religious events are not only intended for Muslims but also open to other residents, they show an inclusive attitude and respect for local values that uphold togetherness. This in turn increases social cohesion and strengthens interfaith understanding in the region, creating an atmosphere conducive to peace and unity.

Muslim communities in Tomohon and Tana Toraja provide important contributions in facilitating the implementation of Islamic law that can be adapted to local wisdom. Through an inclusive approach based on principles of mutual cooperation, they are able to create an environment that supports the implementation of Islamic teachings without creating conflict with local customs and culture. Active participation of Muslim communities in building cooperation with non-Muslim society also provides good examples of how Islamic law can be implemented wisely and adaptively within pluralistic societies. This approach not only benefits Muslims but also contributes to the creation of harmony and tolerance between religious communities, thus becoming a model for relevant implementation of Islamic law in various multicultural contexts.

The Integration of Local Wisdom and Islamic Law: A Study of Muslim Minority Adaptations in Tomohon and Tana Toraja

The Role of Local Wisdom in Adapting Islamic Law

The findings of this research provide strong support for the view that local wisdom plays a crucial role in implementing Islamic law in regions with Muslim minority communities, particularly in Tomohon and Tana Toraja. In this context, the adaptation of Islamic law with local wisdom serves as a medium for maintaining social harmony in multicultural societies. This demonstrates that Islamic teachings can be practiced without creating social tensions or conflicts with the non-Muslim majority community, thus local wisdom functions as a bridge to understand and respect differences in religious practices (Harahap et al., 2023). This research also emphasizes that local wisdom can strengthen positive interactions between Muslim communities and their surrounding environment, particularly in the context of implementing Islamic law that is adapted to the values and norms held by the local community.

Most existing literature, as explained by Sirait (2024), shows that Islam in Indonesia has a long history of adapting to local cultures, creating a legal system that respects diversity and local culture. This finding is consistent with the pattern of Islamic adaptation in Indonesia that has been able to adjust to local cultural contexts, as seen in Tomohon and Tana Toraja. These adjustments encompass various aspects of Islamic law implementation, from marriage and financial management to religious holiday celebrations. For example, the concept of dowry in marriage in Tomohon is adapted to local values prevailing in the local community, showing that Islamic law is not rigid or separate from culture. Instead, Islam can interact harmoniously with local wisdom, thus creating a form of law implementation that is adaptive while maintaining the essence of religious teachings. This research also aligns with other findings showing that the application of Islamic law in various regions in Indonesia is often adjusted to local norms and customs to create social harmony (Shuhufi & Purkon, 2023).

This research found that in Tomohon, despite various challenges in implementing Islamic law directly, especially regarding the concept of dowry which often differs from general Islamic traditions, religious leaders and local figures have successfully adapted Islamic teachings to local customs. This adjustment is made without changing the essence of Islamic law itself, so Islamic values can be accepted and respected by the wider community. In Tana Toraja, Muslim community contributions to church construction and their involvement in social activities involving various layers of society reflect broader cultural acceptance of Islam's presence. This aligns with findings from Rozi & Taufik (2020) which mention that Islam in Indonesia often develops in forms adapted to local community needs, particularly in multicultural contexts. This form of adaptation shows that local wisdom can be an effective medium for spreading Islamic values in diverse societies and building harmonious social relations with non-Muslim communities (Mantu, 2018).

Overall, these research findings are consistent with existing literature, confirming that local wisdom can be a supporting factor in applying Islamic law in regions with multicultural societies and Muslim minorities. This indicates that Islam in Indonesia

not only adapts to local culture as an effort to maintain religious identity but also functions to strengthen togetherness and solidarity among religious communities. The inclusive approach taken by Muslim communities in Tomohon and Tana Toraja shows that Islam can be part of a multicultural society without having to negate local cultural identity. These findings also support other literature stating that the adaptation of Islamic law to local cultural contexts can help create a conducive environment for positive interactions between religious communities (Anggraeni, 2023; Aziz et al., 2020).

This discussion is supported by various relevant literature, such as Nasriandi et al. (2023), which shows that the integration of Islam with local culture in Indonesia can strengthen social networks and increase religious tolerance. This also aligns with studies conducted by Piccinelli (2024) and Sezgin (2017), which state that the application of Islamic law in regions with non-Muslim majorities is often done with flexible adjustments, so Islamic values can still be applied without creating conflicts with surrounding communities. These findings also show that the concept of local wisdom in applying Islamic law is not new in Indonesia but has become part of the strategy taken by Muslim communities to create harmonious and peaceful social relations.

Challenges Faced by Muslim Minority Communities

Muslim minority communities in Tomohon and Tana Toraja face a series of challenges in implementing Islamic law, often caused by cultural differences and social norms between them and the non-Muslim majority society. However, the findings of this research show that local wisdom plays a significant role as an adaptive solution that enables Muslims to practice their religious teachings in ways that do not create social conflict. This reflects the concept of cultural adaptation long applied in Indonesia, where Islamic law can be accepted and implemented by considering social and cultural diversity. Local wisdom in both regions, which values religious pluralism and humanitarian values, opens opportunities for Muslim communities to perform their worship and religious rituals while respecting the prevailing norms in local society. In this context, Islamic law is not viewed as something separate from or contradictory to local traditions but rather as part of mutually supportive social dynamics.

As a minority group, Muslims in Tomohon and Tana Toraja often face challenges in practicing their religious teachings, whether in worship, holiday celebrations, or marriages that might conflict with local customs or social norms. In this case, differences in beliefs or religious practices between Muslims and the majority community often become sources of tension. However, local wisdom that prioritizes respect for religious pluralism provides space for more inclusive adaptation of Islamic law. For example, in marriage rituals, Muslim communities in Tomohon adapt the concept of dowry by considering local cultural values, so its implementation does not create friction with local community customs. Similar patterns can be found in the implementation of zakat, where collection and distribution activities involve active participation from non-Muslim communities, which helps create more harmonious social relations. This literacy aligns with research conducted by Ilyas et al. (2023),

which mentions that Islam's adaptation to local values can create a more open and mutually supportive environment in multicultural societies.

In Tomohon, Muslims face restrictions on broadcasting the call to prayer openly, an issue that often creates tension in society, especially due to perceptions that the sound disturbs non-Muslim community peace. In response to this challenge, Muslims in Tomohon choose a more persuasive approach by explaining the meaning and importance of the call to prayer as part of Islamic worship. This effort bore fruit, where they eventually received permission to use loudspeakers at certain times, after better understanding from the Christian community regarding the essence of the call to prayer. Such an approach aligns with Sakallı et al. (2021) views, which emphasize the importance of communication and understanding between groups in multicultural societies as a means to achieve tolerance and mutual understanding. On the other hand, in Tana Toraja, Muslims and non-Muslims cooperate in various social activities, such as building places of worship and sharing food during religious holidays. This form of cooperation illustrates how local wisdom provides space for Muslims to practice their religious teachings without creating offense among non-Muslim communities. This cross-religious involvement in social activities shows that the values of mutual cooperation and togetherness in Torajan culture provide a solid foundation for building harmonious relationships between different religious groups.

The challenges faced by Muslim minority communities in Tomohon and Tana Toraja can be overcome with an approach that combines Islamic law with local wisdom. This shows that Islam, in Indonesia's pluralistic context, need not be viewed as a separate entity or isolate itself from local culture. Instead, adapting Islamic law with local wisdom becomes a strategy that enables Muslims to practice their religious teachings without creating social tension. This adaptive solution not only supports religious practice but also plays an important role in maintaining social harmony amid religious and cultural diversity. The successful implementation of Islamic law based on local wisdom shows that the application of Islamic law can align with local cultural practices, and that religious diversity can become a source of strength for communities to live together peacefully. This supports the view from Wulansari et al. (2024) stating that religious diversity in Indonesian society, if managed wisely, can become the foundation for creating peace and mutual understanding between groups.

This discussion can also be viewed within the framework of cultural adaptation theory introduced by Rafianti et al. (2021), which suggests that Islamic law in multicultural societies often undergoes processes of change or adjustment with local traditions in response to existing social needs. Thus, local wisdom not only functions as a bridge to understanding Islamic teachings but also as a determining factor in the successful implementation of inclusive and peaceful Islamic law in plural societies. Such adaptation affirms the importance of dialogic approaches and mutual understanding between Muslims and non-Muslims, which in turn strengthens social cohesion and togetherness in religious life in these regions.

Contribution to the Development of Local Wisdom Theory in the Context of Islamic Law

This research makes a significant contribution to developing local wisdom theory in the context of Islamic law, particularly in implementing Fiqh Nusantara as a form of adapting Islamic law to local culture without sacrificing basic religious principles. Fiqh Nusantara, as a concept developing in Indonesia, seeks to accommodate Islamic law principles in diverse social and cultural contexts across various regions. This concept emphasizes not only the application of Islamic law in society but also how such law can be accepted and implemented while respecting existing cultural diversity. This research strengthens understanding of how Fiqh Nusantara is not merely theoretical but is also applied in real life in regions like Tomohon and Tana Toraja. Thus, these research findings show that adapting Islamic law to local culture can function as a practical solution that maintains social harmony, enriches diversity, and simultaneously maintains the essence of Islamic teachings itself.

Local wisdom theory in the context of Islamic law, as discussed by Pesurnay (2018), emphasizes the importance of an adaptive approach in implementing Islamic law in Indonesia by considering local cultural values prevailing in society. This research enriches that theory by providing concrete evidence of how Islamic law is adapted in Tomohon and Tana Toraja, two regions with very different cultural and religious wealth. In both regions, the adaptation of Islamic law is not limited to theoretical concepts but is also reflected in daily practices, particularly in direct interactions between Muslims and non-Muslim communities. This shows that adapting Islamic law to local culture can be done flexibly without reducing the authority and integrity of Islamic teachings themselves. In this case, local wisdom theory in Islamic law is not only relevant in theoretical contexts but can also be applied practically in multicultural Indonesian society, where religious and cultural diversity is one of the main characteristics.

This research reveals how basic principles of Islamic law, as reflected in marriage, zakat, and holiday celebrations, can be applied with a local wisdom approach that respects local customs and traditions without changing the essence of Islamic teachings themselves. For example, in marriage implementation in Tomohon, there are adjustments in dowry giving, which are adapted to local traditions without changing the basic principles of Islamic law regarding dowry. Similar patterns are seen in zakat implementation, where Muslims not only fulfill their obligations to fellow Muslims but also integrate social values that can involve non-Muslim communities in zakat distribution. These adjustments prove that Islamic law can remain relevant and applicable even when interacting with diverse local cultures. As stated by Zainudin Ali (2023), this adaptation is not a form of sacrifice of religious principles but rather a process of enriching Islamic law implementation by considering existing social, cultural, and diversity conditions. This research aligns with M. Huda et al. (2020) view, which states that Islam in Indonesia can develop dynamically while maintaining its basic values but also remaining flexible toward cultural differences and local norms existing in society.

In this context, discussion of local wisdom in Islamic law becomes very important, especially in seeing the role of Islamic law adaptation to broader social needs. As

discussed by Anggraeni (2023), this adaptation is not limited to legal fields but also in broader social practices, where Islamic law must be able to face continuously evolving social realities. This aligns with what was found in this research, where Islamic law implementation in Tomohon and Tana Toraja shows that through dialogue and mutual understanding, Islamic law can be accepted by local communities without creating conflict or social tension. This research also makes an important contribution to existing literature, confirming that adapting Islamic law to local wisdom not only applies in theory but can also be reflected in daily practices involving Muslim and non-Muslim communities, which in turn enriches religious experience and understanding in multicultural Indonesian society.

Policies Supporting Muslim Minority Communities

Based on these research findings, it is very important to formulate policies that support Islamic law implementation in minority communities, considering the role of local wisdom in maintaining harmony between religious communities. The implementation of Islamic law in multicultural contexts, as found in Tomohon and Tana Toraja, shows that adapting Islamic law to local values not only supports religious practice but also helps build more harmonious societies. Policies formulated to support Muslim minority communities must include elements that consider the balance between religion, social, and culture. As expressed by Arifin (2021), successful policies in multicultural contexts must focus on building space for diversity to develop peacefully, not only considering religious arrangements but also embracing social and cultural values that have become part of that society's identity.

Policies supporting Muslim minority communities need to facilitate Islamic law adaptation with local wisdom so religious practices can be conducted peacefully without creating tension. This Islamic law adaptation is very important in ensuring that religious values can be well received by the majority community without ignoring existing cultural diversity. For example, policies that provide space for Muslim communities to conduct worship or holiday celebrations with adjustments that consider social sensitivity, as reflected in community acceptance of food-sharing activities on holidays or cooperation in building worship facilities, will create an atmosphere of mutual respect. Such policies will not only facilitate Muslims in practicing their religious teachings but also promote cooperation and understanding between religious communities, which will ultimately strengthen social peace in regions with plural societies.

In Tomohon and Tana Toraja, community acceptance of social activities such as food sharing on holidays or cooperation in building worship facilities shows that policies prioritizing interfaith cooperation will help strengthen social relations between religious communities. In this case, cooperation in social and cultural aspects reflects the importance of building policies that support integration and mutual respect between different religious groups. Literature developed by Ahmadi et al. (2019) emphasizes that policies focusing on social interaction between religious communities, through social programs like these, can strengthen social peace and improve interfaith relations while enriching community harmony. These policies function not only as legal instruments but also as efforts to bring together various

differences for a greater common purpose: building an inclusive and harmonious society.

To support Muslim minority communities in implementing Islamic law in non-Muslim majority regions, flexible and sensitive policies toward local wisdom must be applied. The intended policies should prioritize dialogue and agreement between Muslim and non-Muslim communities, creating space for Muslims to worship and celebrate their religious holidays with adjustments that consider local feelings and social norms. This aligns with views expressed by Hasan (2020), stating that successful policies in multicultural society contexts must be flexible and responsive to social dynamics and cultural diversity, without reducing individual rights or minority groups' rights to practice their religious beliefs. Such policies will not only support peaceful Islamic teaching implementation but also prioritize interfaith cooperation, creating bridges that enable diversity to proceed in harmony.

This research shows that local wisdom plays a very important role in enabling Islamic law implementation in regions with multicultural societies. Local wisdom, as found in Tomohon and Tana Toraja, provides a foundation for Muslims to adapt to their social and cultural environment without losing religious identity. These findings not only enrich local wisdom theory in the context of Islamic law but also provide practical recommendations that can be implemented in policies that can strengthen interfaith cooperation. The concept of local wisdom in Islamic law implementation is not merely academic theory but becomes the basis that enables the creation of mutually supportive societies in practicing their respective religions, without reducing or creating tension. Adaptive Islamic law implementation that respects local culture will encourage the creation of harmonious and inclusive societies, as also explained by Mulyani (2022), who states that adapting Islamic law to local values can enrich religious practice, make Islamic law more relevant, and support the creation of social harmony.

4. CONCLUSION

This study reveals that minority Muslim communities in Tomohon and Tana Toraja have successfully adapted Islamic law through the integration of local wisdom values, such as mutual cooperation and inclusiveness, in marriage practices, zakat management, and celebration of major holidays. Social harmony is achieved through interfaith dialogue between Muslim and Christian figures and the adjustment of religious practices to local norms. These findings contribute to the development of Nusantara Fiqh and provide practical insights for designing policies that support interfaith harmony in multicultural areas. This study confirms that the basis of Islamic law allows for the creation of synergy between local religious and cultural values, providing a foundation for more harmonious and peaceful interfaith relations.

5. ACKNOWLEDGMENT

We extend our heartfelt gratitude to all who contributed to this study on the adaptation of Islamic law by minority Muslim communities in Tomohon and Tana Toraja. Our deepest thanks go to the community leaders, both Muslim and Christian, whose openness to dialogue and collaboration provided invaluable insights. We also acknowledge the support of our academic mentors and institutions, whose guidance

and resources made this research possible. May these findings inspire further efforts to strengthen interfaith harmony and the integration of local wisdom into the practice of Islamic law in multicultural contexts.

6. REFERENCES

- Ali, H. Z. (2023). *Sosiologi hukum*. Sinar Grafika.
- Ali, Z. Z., & Puspita, M. (2023). *Pembaharuan Hukum Keluarga di Asia Tenggara: Dari Negara Mayoritas Sampai Minoritas Muslim-Jejak Pustaka*. Jejak Pustaka.
- Anggraeni, R. D. (2023). Islamic Law and Customary Law in Contemporary Legal Pluralism in Indonesia: Tension and Constraints. *Ahkam: Jurnal Ilmu Syariah*, 23(1). <https://doi.org/10.15408/ajis.v23i1.32549>
- Aziz, E., Dzofir, M., & Widodo, A. (2020). The Acculturation of Islam and Customary Law: an Experience of Minangkabau, Indonesia. *QIJIS (Qudus International Journal of Islamic Studies)*, 8(1), 131–160. <https://doi.org/10.21043/qijis.v8i1.7197>
- Badrun, B., Sujadi, S., Warsah, I., Muttaqin, I., & Morganna, R. (2023). Pancasila, Islam, and Harmonising Socio-Cultural Conflict in Indonesia. *Al-Jami'ah: Journal of Islamic Studies*, 61(1), 137–156. <https://doi.org/10.14421/ajis.2023.611.137-156>
- Bedson, J., Skrip, L. A., Pedi, D., Abramowitz, S., Carter, S., Jalloh, M. F., Funk, S., Gobat, N., Giles-Vernick, T., Chowell, G., & others. (2021). A review and agenda for integrated disease models including social and behavioural factors. *Nature Human Behaviour*, 5(7), 834–846.
- Hamzah, H., Zubair, A., & Satriadi, S. (2023). The relevance of the Buginese local wisdom values to religious moderation. *Al-Qalam*, 29(1), 185–197. <https://doi.org/10.31969/alq.v29i1.1173>
- Harahap, A. S., Nofianti, R., & Agustia, N. R. (2023). *KERUKUNAN UMAT BERAGAMA: Keragaman dan Keharmonisan di Kwala Begumit Kabupaten Langkat*. PT. Green Pustaka Indonesia.
- Huda, M. C. (2022). *Metode Penelitian Hukum (Pendekatan Yuridis Sosiologis)*. IAIN Salatiga.
- Huda, M., Nor Muhamad, N. H., Isyanto, P., Muhamat, R., Marni, N., Ahmad Kilani, M., & Safar, J. (2020). Building harmony in diverse society: insights from practical wisdom. *International Journal of Ethics and Systems*, 36(2), 149–165. <https://doi.org/10.1108/IJOES-11-2017-0208>
- Ilyas, I., A.Rani, F., Bahri, S., & Sufyan, S. (2023). The Accommodation of Customary Law to Islamic Law: Distribution of Inheritance in Aceh from a Pluralism Perspectives. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7(2), 897–919. <https://doi.org/10.22373/sjhk.v7i2.15650>
- Khanif, A. (2020). *Religious Minorities, Islam and the Law*. Routledge. <https://doi.org/10.4324/9781003048695>
- Mantu, R. (2018). Memaknai “Torang Samua Basudara” (Manajemen Dakwah Berbasis Kearifan Lokal di Kota Manado). *Potret Pemikiran*, 19(2). <https://doi.org/10.30984/pp.v19i2.731>
- Nasriandi, N., Pajarianto, H., & Makmur, M. (2023). One World, Many Religions: the

- Local Wisdom Value and Social Religious Organizations in Strengthening Tolerance. *Al-Qalam*, 29(1), 112–122. <https://doi.org/10.31969/alq.v29i1.1224>
- Nuryana, A., Pawito, P., & Utari, P. (2019). Pengantar metode penelitian kepada suatu pengertian yang mendalam mengenai konsep fenomenologi. *ENSAINS JOURNAL*, 2(1), 19. <https://doi.org/10.31848/ensains.v2i1.148>
- Pesurnay, A. J. (2018). Local Wisdom in a New Paradigm: Applying System Theory to the Study of Local Culture in Indonesia. *IOP Conference Series: Earth and Environmental Science*, 175, 012037. <https://doi.org/10.1088/1755-1315/175/1/012037>
- Piccinelli, G. M. (2024). Islamic Law in Comparison: Implications for the Resolution of Muslim Migrants' Cases and Disputes. In *International Migration and the Law* (pp. 477–495). Routledge. <https://doi.org/10.4324/9781003488569-29>
- Rafianti, F., Dwijayanto, A., & Dali, A. M. (2021). The Dialectics of Islamic Law and Customary Law on Marriage Concept of Javanese Muslim in Malaysia. *Justicia Islamica*, 18(2), 298–317. <https://doi.org/10.21154/justicia.v18i2.3126>
- Rozi, S., & Taufik, Z. (2020). Adaptation of Religion and Local Wisdom in Global Environmental Issues in Indonesia. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 4(3), 191–203. <https://doi.org/10.15575/rjsalb.v4i3.9593>
- Sakallı, Ö., Tlili, A., Altınay, F., Karaatmaca, C., Altınay, Z., & Dağlı, G. (2021). The Role of Tolerance Education in Diversity Management: A Cultural Historical Activity Theory Perspective. *Sage Open*, 11(4). <https://doi.org/10.1177/21582440211060831>
- Sezgin, Y. (2017). Reforming Muslim family laws in Non-Muslim democracies. *Islam, Gender and Democracy in Comparative Perspective*, 160–187.
- Shuhufi, M., & Purkon, A. (2023). Harmonization of Islamic Law and Local Culture: A Study of Indonesian Sundanese Ethnic Culture. *Jurnal Ilmiah Al-Syir'ah*, 21(1), 138–153. <https://doi.org/10.30984/jis.v21i1.1870>
- Sirait, T. A. F. (2024). Moderasi Beragama dalam Tradisi Agama-agama di Asia Tenggara: Implementasi Moderasi Beragama di Indonesia. *Book Chapter of Proceedings Journey-Liaison Academia and Society*, 1(1), 341–349.
- Subakir, H. A., & Dodi, L. (2020). *Rule Model Kerukunan Umat Beragama di Indonesia: Gambaran Ideal Kerukunan Umat Muslim-Tionghoa di Pusat Kota Kediri Perspektif Trilogi Kerukunan dan Peacebuilding*. CV Cendekia Press.
- Sulaiman, S., Imran, A., Hidayat, B. A., Mashuri, S., Reslawati, R., & Fakhrurrazi, F. (2022). Moderation religion in the era society 5.0 and multicultural society. *Linguistics and Culture Review*, 6, 180–193. <https://doi.org/10.21744/lingcure.v6nS5.2106>
- Takdir, M. (2018). Potret kerukunan berbasis kearifan lokal: Implementasi nilai-nilai harmoni dalam ungkapan “Rampak Naong Bringen Korong” dalam kehidupan masyarakat Madura. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 16(1), 73–102. <https://doi.org/10.18592/khazanah.v16i1.2057>
- Wulansari, A., Zidan, M., & others. (2024). Tantangan Dan Dinamika Dalam Moderasi Beragama Menuju Harmoni Sosial. *AL-Ikhtiar: Jurnal Studi Islam*, 1(3), 157–164.