

Lakum dīnukum wa-liya dīnī: Acehnese Attitudes Toward Interfaith Relations

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Abstract

This study aims to examine how Acehnese people, especially in Tanah Merah Village, Southeast Aceh District, build and maintain inter-religious relations in daily life. Through a qualitative approach, data were collected naturally through observation, in-depth interviews, and documentation involving non-Muslim communities, village officials, and Islamic religious leaders. Data analysis was conducted using triangulation method and sociology of religion approach, to understand the social dynamics and interfaith relations that develop. The findings show that the principle of "lakum dīnukum wa-liya dīnī" is not merely a normative teaching, but is translated into social ethics in the form of respect for religious freedom, maintaining order during worship, and harmonious interfaith communication. This study recommends the importance of maintaining local values and social wisdom in strengthening the cohesion of a multicultural society.

Keywords: *Tolerance; Interfaith; Acehnese Society*

Abstrak: Penelitian ini bertujuan untuk mengkaji cara masyarakat Aceh, khususnya di Desa Tanah Merah, Kabupaten Aceh Tenggara, membangun dan mempertahankan hubungan antarumat beragama dalam kehidupan sehari-hari. Melalui pendekatan kualitatif, data dikumpulkan secara alamiah melalui observasi, wawancara mendalam, dan dokumentasi dengan melibatkan masyarakat non-Muslim, aparat desa, serta tokoh agama Islam. Analisis data dilakukan dengan metode triangulasi dan pendekatan sosiologi agama, untuk memahami dinamika sosial dan relasi lintas iman yang berkembang. Temuan menunjukkan bahwa prinsip "lakum dīnukum wa-liya dīnī" tidak sekadar menjadi ajaran normatif, tetapi diterjemahkan menjadi etika sosial dalam bentuk penghormatan terhadap kebebasan beragama, saling menjaga ketertiban saat ibadah, serta komunikasi lintas iman yang harmonis. Studi ini merekomendasikan pentingnya merawat nilai-nilai lokal dan kearifan sosial dalam memperkuat kohesi masyarakat multikultural.

Kata Kunci: *Toleransi; Hubungan Antar Agama; Masyarakat Aceh*

Introduction

The people of Aceh, with the majority of the population being Muslim, have characteristics that are strongly influenced by local religious and cultural values that have developed for a long time. Aceh is known as an area that upholds Islamic law, even since the Sultanate of Aceh Darussalam until now. In addition, Aceh also has a multicultural society, although the majority are Muslims, there are also minority groups such as Christians, Hindus, and Buddhists living in this region. This diversity requires tolerance and interreligious understanding so that social life can run harmoniously (Pratiwi, 2021).

In Acehnese society, relations between Muslims and non-Muslims generally take place peacefully, despite challenges related to understanding and interpreting religion. Non-Muslims, such as Christians, coexist with Muslims in a tolerant environment, but the dynamics of inter-religious relations in Aceh are often inseparable from the strong influence of social norms and sharia law. In some cases, understanding religious differences can lead to friction, both caused by differences in the implementation of worship and social practices. For example, in the context of holiday celebrations or religious activities, there is often an issue about the boundaries that should be maintained to prevent conflict (Hartani & Nulhaqim, 2020).

With the Islamic sharia applied in Aceh, the issue of tolerance has become more complex. Although the people of Aceh have the basic principles of mutual respect and coexistence, factors such as the enforcement of sharia law and social views that consider religion to be very important can influence interreligious dynamics. In a society that has a deep religious tradition like Aceh, there are often challenges in terms of mutual understanding, especially regarding the limits of religious freedom. Therefore, it is important to analyze in more depth how the people of Aceh manage inter-religious relations in the midst of the strong application of sharia law and religious norms (M. Nur et al., 2021).

Several previous studies have explored aspects of tolerance between religious communities in Aceh, how religious minorities adjust to the dominance of the majority religion. This research aims to delve deeper into the dynamics of interaction between Muslims and non-Muslims in Aceh in the context of existing religious, social, and cultural values. The main question that will be answered in this study is how the people of Aceh can build harmonious relations between Muslims and non-Muslims, as well as how the society can maintain tolerance and diversity within the framework of the sharia applied in Aceh.

Method

This research uses a qualitative type with a method that prioritizes direct involvement in the field to obtain data naturally and naturally which aims to understand the way of tolerance between religious communities in Acehese society, especially in Tanah Merah Village, through direct observation, in-depth interviews, and documentation. This research will involve non-Muslim communities in Aceh, village officials, and an ustad as key informants. Primary data was collected through interviews with non-Muslim communities living in Tanah Merah Village and an ustad to gain a deeper understanding of the practices of tolerance that exist among religious people. Meanwhile, secondary data were obtained from written sources relevant to the research topic, such as previous studies and literature related to interreligious tolerance.

The data collection procedure was carried out through direct observation of the daily interactions between the Muslim and non-Muslim communities in the village. During observation, the researcher recorded activities that showed signs of tolerance between religious people, both in religious activities and in other social activities. In-depth interviews with informants were conducted to explore their views on the importance of tolerance between religions, as well as the practices they carry out in their daily lives.

Data analysis was carried out using data triangulation techniques to ensure the accuracy and consistency of findings. Data triangulation refers to; The first stage is data reduction, which is the process of filtering data based on the themes that have been identified, and examining the relationship between the data. Data presentation was carried out in the second stage, where the researcher compiled the findings in the form of an easy-to-understand narrative and described the main findings of the study. The presentation of this data not only groups information by theme, but also connects it to the theory of the sociology of religion.

The third stage is the drawing of conclusions, where the researcher will analyze the data that has been presented to answer the research question, namely how the Acehese people practice tolerance between religious communities. The resulting conclusions will reveal how the principles of tolerance, as reflected in the principle of "*lakum dinukum waliyadin*", are applied in the daily life of a multicultural society.

Results and Discussion

Interreligious Life of the Acehese People

Tanah Merah Village in Badr District, Southeast Aceh Regency, is one of the portraits of a multicultural society that shows a harmonious pattern of social interaction even though its citizens come from different religious and professional backgrounds. In this village, the majority of the population embraces Islam, while some others are Christians. Despite their different beliefs, people still coexist peacefully and harmoniously in a social community that respects and works together.

In terms of professions, the community in Tanah Merah Village consists of various jobs such as traders, farmers, self-employed, and civil

servants. This diversity is not a barrier to establishing solidarity between citizens. In fact, in social activities such as community service and mutual cooperation to clean the village environment, the collective enthusiasm of the interfaith community can be seen. This shows that social interaction in this village is not solely shaped by religious similarities, but by deeply rooted community values such as the spirit of togetherness, social responsibility, and concern for the public interest.

Participation in social activities in the Tanah Merah Village community shows that contributions to life together do not always have to be manifested in the form of physical presence. In the context of a dynamic modern society, some villagers work outside the city and do not always have the time or opportunity to be directly involved in social activities such as community service or mutual cooperation. However, this physical absence is not necessarily interpreted as social disengagement. On the other hand, residents who are physically absent still show their social commitment and solidarity by contributing in the form of food, drinks, or other material assistance (Marzuki & Fikri, 2022).

This phenomenon shows a new dimension in social participation, namely a symbolic presence rooted in the values of collective care and responsibility. This symbolic presence reflects a form of non-material participation that still has moral and social value in the eyes of the community. Within the framework of social interaction theory, this can be seen as a form of *social embeddedness*, in which individuals remain bound to social networks even if they are geographically or physically outside the community (Supriatna & Abimayu, 2023).

This kind of participation not only strengthens social ties between residents, but also represents the flexibility of the village's social structure in accommodating different individual conditions. This symbolic presence ultimately creates a sense of mutual belonging, strengthens social cohesion, and emphasizes that participation is not homogeneous, but can be adaptive according to the context and capacity of citizens.

Sociologically, this also reflects a collective understanding that the contribution to life together does not have to be uniform in form, but must be based on the spirit of togetherness. This kind of awareness is an important foundation in building an inclusive society, where every individual has the space to contribute according to his or her abilities, without feeling isolated or marginalized.

Religious life in Tanah Merah Village is a concrete representation of a form of tolerance that is not only normative, but has been manifested in practice in the daily lives of residents. Tolerance in this context does not stop at passive mutual respect, but rather develops into a collective consciousness to maintain social balance and maintain harmony through mutually agreed concrete actions.

One of the most obvious examples of this practice of tolerance is the village policy that prohibits the open slaughter of pigs when Christians hold feasts. This policy was not born from unilateral coercion, but was the result of a deliberative process that respected the rights and interests of

all groups. The village government plays the role of a facilitator of inter-religious dialogue, not only maintaining neutrality, but also prioritizing the principles of justice and social sensitivity to the Muslim-majority demographic context.

Interestingly, the policy does not trigger tension or conflict as often occurs in other regions with a pluralistic society composition. On the contrary, Christians showed an attitude of great acceptance, even affirming that the decision was a form of mutual respect. Their willingness not to cut pigs in public places and to switch to using catering services reflects social maturity and commitment to peaceful coexistence. This is a form of social adaptation that does not harm minority groups, but shows how minorities also have high awareness in maintaining social harmony (Harahap et al., 2025).

Furthermore, this interaction demonstrates the success of the deliberative approach in the governance of multicultural societies. People not only coexist physically, but also socially and emotionally connected through noble values such as mutual cooperation, tolerance, and respect for differences. In this context, harmony is not something static or symbolic, but rather a social process that is constantly updated and negotiated through dialogue and consensus.

Theoretically, this practice can be analyzed through the interfaith community building approach, where relationships between religious groups are not built on the basis of homogeneity, but through mutually supportive relationships in the context of pluralism. Tanah Merah Village is an example that religious plurality can be a social force that unites, not divides, as long as there is healthy communication, mutual understanding, and inclusive policies.

The role of religious leaders and community leaders in Tanah Merah Village cannot be underestimated in maintaining a harmonious social climate. In the midst of a pluralistic society, their existence is not just a religious symbol or formal leadership, but rather a social actor that is active in shaping a culture of peace and tolerance. Religious leaders in this village carry out a strategic function as mediators, communicators, and inspirers in the process of interaction between religious communities (Hasanah et al., 2023).

As mediators, they are able to bridge potential conflicts that may arise due to differences in religious beliefs or practices. When people face dilemmas or misunderstandings related to religious activities, religious leaders are present not to strengthen their group identity alone, but to find common ground based on universal values such as mutual respect, compassion, and solidarity. This makes them trusted by cross-communities as neutral and wise mediating figures.

As communicators, religious leaders play an important role in conveying the values of tolerance and harmony through lectures, interfaith discussions, and informal meetings in social spaces of the community. They not only spoke to their people, but also established an intense dialogue with other religious leaders. This practice creates

communication networks that are open, fluid, and responsive to social dynamics. Thus, the community also learns that diversity is not a threat, but a reality that can be lived in harmony with good communication.

As inspirations, they become concrete role models in community life. This example can be seen from a humble attitude, openness in deliberation, and concern for interfaith social issues. For example, in mutual cooperation activities, both Islamic and Christian leaders participate regardless of background, showing that true leadership is not limited by religious barriers, but by a commitment to the common good (*bonum commune*).

Community leaders are no less important. They—whether village chiefs, traditional chiefs, or other informal figures—are the guardians of the implementation of tolerance values into social policies and practices. Through deliberation-based decisions, such as the ban on the open slaughter of pigs or religious celebration rules that take into account common comfort, they have strengthened social cohesion through inclusive and contextual local policies.

From the perspective of the theory of sociology of religion, the role of religious figures functions as *cultural brokers* intermediaries who transform normative religious teachings into contextual and grounded social actions. Meanwhile, in the theory of intercultural communication, their role as cross-identity communication agents is vital in preventing noise or communication disturbances that can trigger social tensions (Triyono & Setyawan, 2021).

Thus, social stability in Tanah Merah Village does not occur naturally, but is the result of a long social process, involving cooperation between key actors who have moral integrity, social intelligence, and alignment with peace. They are the main pillars of the building of harmony in a vulnerable pluralistic society, but they have succeeded in showing the face of peaceful and productive pluralism.

The reality of social harmony in Tanah Merah Village is concrete evidence that harmony in a pluralistic society is not formed spontaneously, but through a long and complex historical process. This process involves a legacy of collective experience that forms a common consciousness, strengthened by the role of institutions such as village government and religious leaders who are the driving force of the values of tolerance. The existence of harmony is not solely because there is no conflict, but because society has built a social system that allows for constructive management of differences.

In the sociological context, Tanah Merah Village shows that the plurality of religions and professions does not necessarily become a source of disintegration, as long as there are social ethics that are upheld: mutual respect, deliberation, and solidarity. When social norms are carried out together—such as in community service, cultural adjustment of religious celebrations, or in an agreement to avoid things that may offend other groups—then the values of coexistence are transformed into the practice of daily life, not just normative discourse.

Furthermore, community participation in social activities, both directly and symbolically, reflects a strong sense of ownership of living together. Even those who cannot be physically present still show moral support through logistical contributions, signaling that harmony is seen as a collective responsibility that transcends the barriers of personal presence. This attitude shows that there is a common awareness that diversity is not to be opposed, but to be managed with a complementary attitude.

Tanah Merah Village, in this case, can be seen as a representation of a living and real practice of multiculturalism—a model of social life that shows that people of different religious and cultural backgrounds can live in a safe, peaceful, and productive atmosphere, as long as there is good intentions to continue to build communication and safeguard common interests. In this context, harmony does not simply mean the absence of conflict, but the presence of the values of collaboration, compromise, and commitment to the collective good.

How the Acehnese People Have a Tolerant Attitude

Tolerance in interreligious life is the main prerequisite for the realization of social peace, especially in a pluralistic society such as Tanah Merah Village. In this context, tolerance is not only interpreted as a passive attitude to "not interfere", but also as an active action aimed at building and maintaining social cohesion through communication, respect and real collaboration in daily life.

One of the most tangible manifestations of inter-religious tolerance in Tanah Merah Village is the active involvement of interfaith communities in the success of religious celebrations that are distinctive and exclusive to certain communities. This form of participation is not merely a form of social manners, but is a manifestation of the *ethics of cohabitation* that has been embedded in the collective consciousness of citizens.

When Christians celebrate Christmas or Muslims observe Eid al-Fitr, people of other faiths not only refrain from disturbing, but also actively take a role in creating an orderly and safe atmosphere. For example, maintaining traffic around churches or mosques, regulating the parking of worshippers' vehicles, and quieting the noise around the worship location. All of this reflects the shared *responsibility* in creating a sacred worship space for every religious group.

From the perspective of the sociology of religion, this action signifies the presence of the spirit of a moral community—that is, a group of people who make the common good and respect for the sacred values of religion as binding social norms. It also shows that religion, instead of being a source of fragmentation, is actually a unifying instrument when it is carried out within the framework of tolerance and solidarity.

Furthermore, the act of maintaining mutual order in religious moments shows the success of society in building *civil religion*—that is, a form of civil religion that does not refer to certain dogmas, but to universal values such as compassion, respect, and responsibility between citizens.

In this context, the residents of Tanah Merah Village have made religious life not an exclusive domain of a particular community, but as part of a common social ecosystem that must be maintained by all elements of society.

The culture of mutual empowerment created in these interfaith celebrations is an important foundation of social and spiritual brotherhood. Social brotherhood is built from everyday relationships based on equality, while spiritual brotherhood refers to the realization that every human being, regardless of his beliefs, is God's creation who has the same spiritual dignity and rights. This is the pillar of sustainable peace—not just absenteeism from conflict, but the presence of a willingness to sacrifice each other for the sake of common peace.

The importance of informal communication as the foundation of social cohesion in a pluralistic society was affirmed directly by the Secretary of Tanah Merah Village, Mr. Endriadi. He highlighted a simple but meaningful practice: greeting each other when passing each other on the street. In the perspective of interpersonal communication, the act of greeting is not an empty gesture, but rather a symbol of a healthy, egalitarian, and existential-oriented relationship with each other.

Greetings become a social language that melts the barriers of identity—both religious, ethnic, and social status. It is a form of *low-context* communication that is effective in creating a sense of community, as it shows that a person is present not as the 'other' but as part of an *in-group community*. In this case, the practice of greeting contains a deep symbolic dimension, namely *recognition*—recognition of the existence, dignity, and dignity of others in the same public sphere.

In Clifford Geertz's interpretive framework, social acts such as greeting can be read as a form of *involvement in shared symbols*—involvement in common symbols that form a collective fabric of meaning in a community. Greetings, although not organized in a formal structure, are part of a symbolic culture that is constantly reproduced and inherited. It is a symbol of social cohesion that bridges the plurality of religions and cultures in one living space that supports each other.

Thus, informal communication such as greeting fellow citizens is not only a daily action, but also a praxis expression of the values of tolerance. He affirmed that the people of Tanah Merah have built a social system where differences are not a source of separation, but an opportunity to enrich relationships. In this context, tolerance is not practiced in spectacular grand narratives, but rather in intimate and humane social routines.

One of the prominent aspects of the tolerance of the Acehese people is the mutual calm and peace in worship, which shows the collective awareness that freedom of religion is a fundamental right that must be respected by every individual, regardless of the religion they adhere.

As revealed by one of the residents, they emphasized that when Muslims carry out fasting, they do not eat in front of people who are

fasting. This is a form of attention and respect for the rights of others in carrying out their religious obligations, which is part of the social culture in Tanah Merah Village. The statement also contains the meaning that mutual respect is a form of respect for individual rights and religious beliefs embraced by each party. By not eating in front of Muslims who are fasting, Christians in the village show awareness to maintain the calm of worship of other people without having to disturb each other. This is one of the real examples of the practice of tolerance that is not only theoretical or normative, but also applied in everyday life.

On the other hand, Christians also do not feel disturbed by the worship of Muslims, such as when they perform congregational prayers in mosques. They are aware that when Muslims are worshipping, it is an obligation not to disturb the tranquility and sacredness of these religious activities. In fact, as mentioned in the interview, Christians in this village not only let Muslims worship without interruption, but also avoid creating noise or commotion around the mosque or when Muslims are praying. This practice is a tangible form of social ethics that prioritizes respect for religious differences.

The mutual respect shown by Muslims and Christians in Tanah Merah Village is the core of harmonious inter-religious relations. Both sides have an awareness that disturbing the calm during worship will create tension and potential conflict. Therefore, they agreed not to interfere with each other's religious activities and to maintain peace together. This understanding explains the importance of creating a safe space for worship without external interference, and shows that mutual respect does not only apply at the level of theory or declaration, but is implemented in daily habits.

The statement also indicates that peace does not only result from formal policies or established regulations, but also from the understanding and goodwill of every individual in society. Tolerance in Tanah Merah Village can be seen as a practice that grows out of social agreements formed in daily interactions, where the community is committed to maintaining peace by respecting the right of others to practice their worship without fear or interference.

Tolerance of the Acehnese People

The principle of "*Lakum dīnukum wa-liya dīnī*" (QS. Al-Kāfirūn: 6) literally means "To you is your religion and to me is my religion." This verse is often quoted in the context of inter-religious relations as an affirmation of the existential right of every individual to adhere to and practice his religious teachings without intervention or coercion from outside. In Acehnese society, especially in Tanah Merah Village, this principle is not just a normative slogan, but has become a *social ethos* that is internalized in the practice of daily life (Burhani, 2011).

Ustadz Amaluddin, as a religious leader in this village, not only quoted the verse in a theological capacity, but also articulated it in the form of social ethics—that differences in beliefs should not be an obstacle

in building a peaceful coexistence. It is a mature *form of religious ethics*, in which the understanding of sacred texts does not stop at dogmatic exclusivism, but evolves into *dialogical ethics*.

If referred to from the perspective of Jürgen Habermas' social communication theory, especially in the concept of rational-communicative action, this practice of tolerance reflects a model of society that seeks to achieve *mutual understanding* through open and rational communication. In a pluralistic society like Aceh, not all citizens share the same belief system, but they do share public spaces and social interactions. Therefore, *Lakum dīnukum wa-liya dīnī* is not merely a theological limitation, but has been transformed into a discursive ethical basis that opens up space for religious pluralism within the framework of social consensus.

The practice of tolerance that was built in Tanah Merah Village, as reflected in the habit of mutual respect for other religious worship, such as Muslims not interfering with Christians in carrying out their worship, and vice versa, shows that the principle of *lakum dinukum waliyadin* is used as a real guideline in maintaining social harmony. This attitude of mutual respect, such as not eating in front of those who are fasting or not interfering with religious activities, reflects a shared awareness that peace and harmony between religious communities can only be realized through respect for each other's beliefs without highlighting differences.

The implication of *the act of being punished* in the people of Aceh, especially in Tanah Merah Village, is that tolerance is not only passive, that is, not disturbing each other, but also active, namely through concrete actions that support peaceful coexistence. The people of Aceh implement this principle in their daily lives in ways that are not only based on religious understanding, but also on social interactions that encourage understanding and mutual strengthening between religious communities. This principle shows that true tolerance is the ability to respect and celebrate differences, not just to avoid conflict, but rather to build a shared awareness of the importance of living in harmony.

More than that, the implementation of this principle also shows high respect for the country's constitution, especially Article 29 of the 1945 Constitution, which guarantees the freedom of every citizen to embrace religion and worship according to their respective religions. In practice in Tanah Merah Village, interfaith communities can coexist peacefully without social or symbolic pressure. There is no marginalization of minority groups; Instead, there is a spirit of inclusiveness that makes diversity a strength, not a threat.

This is also a praxis reflection of the motto *Bhinneka Tunggal Ika*. Religious differences are not avoided or suppressed, but are consciously managed as part of the nation's collective identity. In this context, Tanah Merah Village becomes a microcosm of the ideal of Indonesian nationality—a social space in which plurality is articulated productively and harmoniously.

Conclusions

The attitude of the Acehnese people in the principle of *lakum dinukum waliyadin* in interfaith relations, especially in Tanah Merah Village, shows that religious tolerance is not only in the form of respect for each other's beliefs, but is also applied through mutual respect in daily religious activities. This principle encourages people to coexist peacefully by not interfering with other religious worship, such as not eating in front of fasting people or respecting each other's religious activities. The implication of this principle is the creation of active social harmony, where religious differences are valued and become a force to strengthen relations between citizens. The tolerance built in Tanah Merah Village reflects the spirit of *Bhinneka Tunggal Ika*, which is to coexist even though they are different, for the sake of common peace.

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