

Revitalization of Local Wisdom in Realizing Religious Moderation in Indonesia

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This paper is the result of a research that will explain the Revitalization of Local Wisdom in Realizing Religious Moderation in Indonesia. Religious Moderation is the most actual issue in Indonesia today. This is because religious moderation tries to present a religious concept that exists (Wasath) with the concept of religious civility itself. This paper is the result of research conducted in four cities in Indonesia, namely in Nanggroe Aceh Darussalam, North Sumatra, and the Special Region of Yogyakarta. As a diverse country with ethnic diversity, customs, traditions and religions, Indonesia has room for negotiations to have a dialogue between cultural traditions and the concept of religious moderation. This is very important because in its development the emergence of animation movements in Indonesia wanted uniformity in the relation of religion and social life. Therefore, it is important to look back at the values of local wisdom that exist in regions in Indonesia to create moderate values in Indonesia.

Keywords: Revitalization, local wisdom, and religious moderation.

1. Introduction

One of the challenges of the Indonesian people in the field of diversity (religiosity) is the face-to-face situation between religious radicalism¹ and secular² radicalism in the midst of moderate religious life.³ The original traditions of the Indonesian people are actually friendly with accommodative local wisdom. This can be seen, among other things, from the general

¹ Radikalisme religius adalah paham, pemikiran, dan tindakan keagamaan yang radikal. Lihat, Syahrin Harahap, *Upaya Kolektif Mencegah Radikalisme dan Terorisme*, (Jakarta: Prenada Media-Siraja, 2018).

² Radikalisme sekuler adalah pemahaman, pemikiran, dan sikap yang radikal dalam memisahkan agama dengan kehidupan; politik, sosial, dan keberagamaan.

³Sejatinya kehidupan agama masyarakat Indonesia bersifat moderat karena negeri ini memiliki tradisi yang santun dan ramah serta kearifan lokal yang akomodatif. Lihat, Syahrin Harahap, *Islam dan Modernitas*, (Jakarta: Prenada Media Kencana 2017).

impression that the people of this country are basically friendly and polite people. At the same time, the people of this country have accommodative and open local wisdom.⁴

History proves that many people, with different races, entered Indonesia before echoing globalization, safely and happily welcomed by the people of this country. It can be noted among them, Arabs, Europeans, Chinese, Persians, and fellow Southeast Asians, although later Europeans, Portuguese, Dutch, British, and Japanese carried out colonialism for hundreds of years. With this fact, it can be seen that in fact religious radicalism and secular radicalism are imported concepts. Meanwhile, the original religious style of the Indonesian people is moderate.

The mode of religion that is actually owned by the Indonesian people is substantive, genuine, and natural. This is because the Indonesian people have a friendly and gentle character and accommodative wisdom, as mentioned earlier, so that in certain ethnicities and regions the solution for acculturation to the arrival of religion is greeted with a spirit of syncretism as seen in some Javanese people, Batak people, Acehnese, and others.⁵

In general, the religious community in Indonesia, especially the Islamic community, which is embraced by the majority of the population, has a strong commitment to religion. Even in a certain level has a high religious fanaticism. But at the same time the people have a strong commitment to their traditions and customs. In relation to local wisdom and diversity, Indonesian society has three distinctive conditions. First, Indonesian people, especially in rural areas, are people who hold fast to their traditions and customs.

Second, the Indonesian people are people who are obedient to their religion. This can be seen, among other things, in the formulation of the state which is an achievement of the country's children in combining democracy with religion, as seen in the philosophy and constitution of the state. Third, the Indonesian people are people who have extensive relations, both between the cultures of the people in Indonesia, as well as between the Indonesian people and the international community, due to smooth communication and transportation, as well as relations due to economic and educational activities.

However, the relationship and experience of communicating with other people turned out to be the entrance for the understanding of other religions and cultures. As mentioned earlier, even though this area has local wisdom that causes its residents to be friendly and accommodating, it is very possible - if the friendly and accommodating attitude is eroded due to the onslaught of radical religious tendencies - it could be that the community's traditions can lead to the emergence of liberal radicalism.

This tendency can be seen in various cases of radicalism in inter-religious relations. Some of them are the church burning incident in Padang Lawas - North Sumatra a few years ago. In

⁴Menurut Tamagola, bahwa ke'arifan lokal (*local wisdom*) merupakan pengetahuan atau kekayaan pengetahuan dan budaya pada masyarakat tertentu, yang dikembangkan dari waktu ke waktu dan terus mengalami perkembangan dan perubahan. Tomagola Tamrin Amal, *Revitalisasi Ke'arifan Lokal; Studi Resolusi Konflik di Kalimantan Barat, Maluku dan Poso*, (Jakarta: ICIP, 2007)

⁵Kecenderungan sinkretisme sebagai masyarakat Tapanuli bagian selatan dapat dilihat antara lain dalam dukungan masyarakat terhadap upacara adat yang kadang harus dijinakkan oleh paham keagamaan. Lihat, Syahrin Harahap, *Adat dan Islam di Padang Lawas*, (Makalah: Disampaikan pada Majelis Ulama Indonesia (MUI).

addition, it can also be seen in a number of public objections to the Hindu religious ceremonies carried out at the Bahal Portibi Temple, North Padang Lawas - North Sumatra, and others.

On the other hand, there are also various blasphemy against religion in various places. Among them are in Jakarta, at Tanjung Balai, North Sumatra, and other places. Likewise, the occurrence of various difficulties in the establishment of places of worship in various places in Indonesia, although it cannot be concluded that the incident was motivated by religious extremism and radicalism as well as secular radicalism, but in an effort to prevent religious radicalism, the study of it becomes very important. However, the phenomenon of radicalism and religious extremism that exists does not destroy the unity of the Indonesian nation because, apart from the values of harmony taught by existing religions, it is also due to the values of local wisdom possessed by the Indonesian people.

If it is believed or strongly suspected that one of the important factors in moderate religious attitudes is local customs and wisdom, then it is imperative to know the contribution of local wisdom as a factor that encourages the realization of religious moderation in Indonesia.⁶

2. Method

Metodologi penelitian ini dirancang untuk mengkaji peran kearifan lokal dalam mewujudkan moderasi beragama di Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus, yang memungkinkan peneliti untuk menggali fenomena secara mendalam dan memahami konteks sosial budaya yang terjadi di masing-masing wilayah penelitian. Penelitian ini dilakukan di empat kota di Indonesia, yakni Nanggroe Aceh Darussalam, Sumatera Utara, dan Daerah Istimewa Yogyakarta, yang mewakili keragaman etnis, agama, dan tradisi kearifan lokal. Proses penelitian dimulai dengan pengumpulan data melalui wawancara mendalam dengan tokoh agama, pemuka adat, serta masyarakat lokal yang berperan aktif dalam menjaga dan mengembangkan kearifan lokal.

2.1 Jenis Penelitian

Penelitian ini merupakan penelitian kualitatif yang menggunakan pendekatan studi kasus. Peneliti akan menggali lebih dalam tentang revitalisasi kearifan lokal dalam konteks moderasi beragama melalui analisis fenomena sosial yang terjadi di beberapa wilayah di Indonesia.

2.1.1 Tujuan Penelitian

Tujuan utama dari penelitian ini adalah untuk memahami bagaimana kearifan lokal dapat berperan dalam mewujudkan moderasi beragama di Indonesia, serta bagaimana nilai-nilai lokal tersebut dapat diintegrasikan dalam kehidupan beragama yang harmonis dan toleran.

2.2 Waktu dan Tempat Penelitian

Penelitian ini dilakukan selama enam bulan, mulai dari Januari hingga Juni 2024. Lokasi penelitian mencakup empat kota di Indonesia, yaitu Nanggroe Aceh Darussalam, Sumatera

⁶Moderasi beragama merupakan komitmen bersama untuk menjaga keseimbangan dimana setiap warga masyarakat apapun suku, etnis, budaya, agama dan pilihan politiknya harus mau saling mendengarkan satu sama lain serta saling belajar melatih kemampuan mengelola dan mengatasi perbedaan diantara masyarakat. Lihat, Menristekdikti, *Panduan Pelaksanaan Penelitian dan Pengabdian Masyarakat di Perguruan Tinggi Edisi X Tahun 2016*, hlm. 4.

Utara, dan Daerah Istimewa Yogyakarta, yang dipilih berdasarkan keragaman budaya dan agama yang ada di masing-masing daerah.

2.3 Target/Sasaran Penelitian

Sasaran dari penelitian ini adalah masyarakat di empat kota tersebut, khususnya mereka yang terlibat dalam kegiatan keagamaan dan kebudayaan, serta tokoh agama dan budaya yang memiliki pemahaman mendalam tentang kearifan lokal dan moderasi beragama.

2.4 Subjek Penelitian

Subjek penelitian terdiri dari tokoh agama, pemuka adat, serta masyarakat yang aktif dalam kegiatan keagamaan dan sosial budaya di masing-masing wilayah penelitian. Peneliti juga akan mewawancarai beberapa individu yang memiliki peran penting dalam menjaga kearifan lokal.

2.5 Prosedur Penelitian

Penelitian ini dilakukan melalui beberapa tahap, yaitu pengumpulan data melalui wawancara mendalam, observasi partisipatif, dan studi literatur. Data yang terkumpul akan dianalisis secara deskriptif untuk mengidentifikasi peran kearifan lokal dalam mewujudkan moderasi beragama.

3. Results and Discussion

Indonesian society which consists of various tribes and ethnicities has diverse local wisdom and is found in various fields of life, for example in the fields of economy, culture, politics, government, environmental conservation, social and community, and others. According to Azyumardi Azra, local wisdom can be used as a socio-cultural mechanism contained in the traditions of Indonesian society. This tradition is believed and has been proven to be a powerful means of raising brotherhood and solidarity between citizens which has been institutionalized and crystallized in the social and cultural order.⁷ Local wisdom can be adopted into a nation's policy, especially for religious moderation in Indonesia.

1. Nanggroe Aceh Darussalam

The province of Aceh, which has a population of about 4.5 million people, has the value of local wisdom inherited by their ancestors. According to the Aceh Customary Council, the Acehnese people have diverse local wisdom, and are found in various fields of life, such as in the fields of worship and muamalah, culture, politics and government, economy, natural environment, social and community, and others.

The people of Aceh are able to use their local wisdom to solve problems (conflicts), build harmony in society and also to organize people's lives. The values of local wisdom include: Peusijek and Peumat Jaroe, Di'iet or Diyat, sayam, suloh or Islah, Tuha Peut, Tuha Lapan, Geuchik, Teungku Imum. In Acehnese society, this local wisdom has commitment values to

⁷Azyumardi Azra, *Reposisi Hubungan Agama dan Negara: Merajut Kerukunan Antarumat* (Jakarta: Kompas, 2002), hlm. 209.

resolve problems (conflict resolution) and build harmony in social life. This local wisdom can be used as the basis for building religious moderation in Indonesia, and especially the people of Aceh.

Local wisdom values such as di'iet and suloh in Acehnese society come from Islamic teachings, di'iet comes from diyat and suloh comes from islah. Culture or custom in the context of religion is very important. How important is culture and custom so that they can be used as law as stated in the rules of ushul fiqh: "al-adat al-muhakkamah" (customs can be used as law). This shows that religion does not undermine or castrate local culture and customs, on the contrary, it has a harmonious place and space. As long as the culture and customs do not conflict with the spirit of the Shari'ah. Apart from that, there are also other methods; "al-muhafazah ala al-qadim al-shalih, wa al-akhzu ala al-qadim al-aslah" (maintaining good old traditions, and taking new, better ones).⁸

This living law then accepts accommodation and is adapted socio-culturally. This accommodation is increasingly visible when the Islamic area develops in such a way. If you follow the accommodation line of thought, it will bring up at least two variants of Islam which are referred to using various terms. For example, the great tradition or the big tradition, which essentially represents Islam as a conception of reality and the little tradition or local tradition. Or in other words, "Islam" and "Islamicate" fields that are "Islamic", which are influenced by Islam.

Legal values and customary norms that are integrated with Islam are a way of life for the Acehnese and have continued to develop throughout history. Aceh's culture and customs are nothing but the norm of Islam itself. Between culture and Islamic teachings have interacted and assimilated harmoniously in Acehnese society for hundreds of years. The concrete forms of customs and culture in the lives of the Acehnese people are not only applied in the social, economic and political fields, but also in the legal field.

Thus the reality of the Acehnese people can be concluded as the totality of the teachings of Islam itself, so Islam becomes a way of life. This view of life influences all community activities, including culture. Because a person's view of life will affect the way of thinking and how to behave and interact with fellow human beings, all of which are part of culture. Because the Acehnese view of life is Islam, it is natural that Islam is very influential in its culture and customs.

Islam and Acehnese culture are unique and have their own style and character. The emergence of local wisdom terms in Acehnese culture is evidence of the result of dialogue and dialectic between Islam and Acehnese culture. The big traditions of Islam are clearly quite influential on the small traditions, peace in Islam known as al-Islah can be called a big tradition, while suloh Dalam is a small tradition. That is why this local wisdom is able to survive in society because it is in harmony with Islamic values.

1. Di'iet or Diyat

The value of local wisdom di'iet comes from the teachings of Islam, namely diyat. Di'iet or Diyat is a pattern of conflict resolution aimed at eliminating grudges and long-lasting hostility

⁸Rusjdi Ali Muhammad, *Peranan Budaya dalam Merajut Kedamaian dan Silaturahmi*, dalam Darni Daud dkk. (ed), *Budaya Aceh, Dinamika Sejarah dan Globalisasi dan Globalisasi* (Banda Aceh: Unsyiah Press, 2005), h. 341.
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between the warring parties that have resulted in murder. In resolving conflicts that ended in murder, those who acted as facilitators, negotiators and mediators were the keuchik, the teungku meunasah and the village elders, including the adat leaders.⁹

This pattern of conflict resolution is a form of forgiveness. If forgiveness has been given, then the customary or oldest gampong stakeholders compromise or consult with the perpetrator and the victim or the victim's heirs about the amount of diyat that must be paid by the perpetrator. They are the ones who carry out initial talks with the heirs of the victim and the criminal or their heirs. The involvement of the extended family of the victims is very important in the discussion, because it is to avoid revenge in the future.¹⁰

Usually di'iet payments are made with a traditional ceremony which consists of activities of peusijek and jaroe peumat. The involvement of traditional and cultural institutions in resolving cases aims to eliminate grudges between the conflicting parties.

One example of the use of diet as a conflict resolution is diyat payments given to Acehese people who have died and been injured and various forms of post-conflict victims. The Aceh government through the Aceh Provincial Social Service since 2002 which was later taken over by the Aceh Reconstruction Agency (BRA) since 2005 manages diyat funds. The amount of diyat funds for conflict victims, each receiving Rp 3 million/year for a period of five years. Until 2011, the amount of diyat funds including economic assistance for conflict victims reached 2.2 trillion.¹¹

2. Sayam

If di'iet or diyat is a pattern of conflict resolution that ends in a murder case, then sayam is a pattern of conflict resolution in cases related to damage or dysfunction of body parts. Some areas in Aceh apply this sayam as compensation for the loss of someone's blood due to persecution. Sayam is a form of compensation in the form of assets given by the criminal to the victim or the victim's heirs.¹²

Sayam is one of the patterns of conflict resolution found in the lives of the Acehese. This pattern has been practiced for a long time and even longer than the pattern in the diet or suloh. Sayam's philosophy for the people of Aceh comes from a long-known adage, namely "scars wounds, blood sucks". What this means is that injuries resulting from persecution or violence must be taken into account, as well as the spilled blood must also be taken into account. This view indicates that the people of Aceh really give high respect and protection to the human body, as God's creation. Sayam is a form of compensation that aims to protect and give respect to God's creation in the form of the human body.

The process of implementing the sayam is the same as the process of implementing the diyat. Keuchik and teungku meunasah act as conflict resolution facilitators by communicating with

⁹ Abidin Nurdin, *Revitalisasi Kearifan Lokal Di Indonesia: Peran Budaya dalam Menyelesaikan Konflik Masyarakat*, dalam Analisis Vol. XIII, No 1, 2013, hlm. 146.

¹⁰ Syahrizal Abbas, *Diyat dalam Kehidupan Sosial Budaya Masyarakat Aceh*, dalam Media Syariah, Vol. VI No. 11 (Januari-Juni, Banda Aceh, Fakultas Syariah IAIN Ar-Raniry, 2004), hlm. 31.

¹¹ Bappeda, *Buku 1 Rencana Pembangunan Jangka Menengah Aceh 2007-2012*, (Banda Aceh, Tahun 2010), h. 127.

¹² Otto Syamsuddin Ishak (ed), *Reintegrasi: Pelaksanaan dan Permasalahannya* (Banda Aceh: Acehese Civil Society Task Force, 2009), hlm. 36.

both parties. If both parties have agreed, then the Sayam procession will be carried out at the victim's house or at the meunasah. Considering that sayam is only intended for minor crimes, but causes wounds or bleeding, the equipment and materials for the procession that must be prepared by the perpetrators or their heirs are the same as di'iet, but the amounts are different.

The Sayam pattern is widely practiced by the people of the North coast of Aceh in resolving cases or conflicts between fellow citizens. Even the people in each gampong have their own rules called reusam which are made democratically. Such cases are resolved by deliberation and consensus without any grudges.

3. Suloh or Islah

The word suloh in Acehnese comes from the Arabic term al-sulhuishlah, which means peace efforts. Suloh is an effort to make peace between the disputing parties. . In the Acehnese tradition of conflict resolution, suloh is more directed as an effort to make peace outside of criminal cases, but leads to civil cases that do not injure human limbs. Civil cases that are resolved through suloh are generally related to the struggle for economic centers such as land boundaries, water lines (irrigation) in the rice fields, stalls for selling, watersheds for fishing (seuneubok) and others.¹³

The settlement of cases through this suloh, usually can also be resolved at the scene by traditional elders who control certain areas, without reaching the keuchik or teungku meunasah. This kind of settlement is usually for very mild cases and it is enough to shake hands (peumat jaroe). Therefore, in this suloh procession there is no slaughter of buffalo or goats, because they are not related to death or damage to the victim's body.

Soluh has long been known in Acehnese society as a way to reconcile the two litigants, both criminal and civil. There is a slight difference between criminal cases and local regulations, if civil gampong officials, such as geuchik, teungku imum, tuha peut and traditional leaders are more involved in the soluh process. This is where the role of the village apparatus is quite crucial. Meanwhile, civil cases, such as those involving domain assets, are mostly related to the family between the two parties, although the village apparatus is also involved. The soluh mechanism is more widely chosen and practiced by the community, perhaps more than 75% because it has advantages, among others. 1) Family disgrace is not exposed to society; 2) It doesn't take as long as the court line; 3) Family rift can be maintained.

4. Peusijuek and Peumat Jaroe

Peusijuek and Peumat Jaroe are forms of traditional and cultural activities that are inherent in di'iet, sayam and suloh. The word peusijuk comes from the Acehnese language whose origin is "Sijuk", which means "cold". Peusijuk means to make something cool. In the Indonesian language, peusijuk is called "giving flour of laughter" or fresh flour. Peusijuek means serving parties involved in conflicts and disputes in traditional ceremonies. After doing the peusijuk at the end of the session, the Peumat Jaroe means shaking hands with each other. These two

¹³Syahrizal Abbas, *Mediasi dalam Hukum Syariat, Hukum Adat dan Hukum Nasional* (Jakarta: Kencana, 2011), h. 261.

values of local wisdom play an important role in establishing a sense of brotherhood between the disputing parties.¹⁴

The people of Aceh consider the conflict resolution incomplete without a procession of peusijuek and jaroe followers. Therefore, in the process of Peumat Jaroe, the facilitating party pronounces special words such as; “Nyoe kaseb oh no, defender na deundam le. Nyoe beujeut keu to establish friendship, because of the religious teachings of geutanyoe ”(This matter is sufficient here and should not be extended anymore. This shaking is expected to be the beginning of the relationship between the two of you, because this is the teaching of our religion).

Peusijuk is now carried out by elders in the local community (religious leaders) using symbols that can describe an atmosphere of peace, coolness, and harmony. Peusijuk to the people of Aceh is carried out every traditional ceremony. Customs contain hereditary habits that have been entrenched in a society.

The peusijuk ceremony is not a stand-alone custom, but it is a form of traditional ceremony in the context of implementing other Acehnese customs. We continue to encounter the peusijuk custom in the midst of Acehnese life. Peusijuk is a name that has a meaning in the cultural order that has survived until now entering this era of globalization which is super modernization of sophisticated. For the people of Aceh, the implementation of the value of local wisdom does not even have to be luxurious, but it is enough with a simple implementation. The peusijuk tradition continues to be implemented and will be maintained as a local cultural value that forms the identity of the Acehnese people.

In Peusijuk, a series of customs and messages have been carried out to those in Peusijuk so that after this procession, because there is a conflict, there will be no more conflict and grudges, and mutual acceptance of the decisions that have been made to the two warring parties. Likewise, when Peusijuk is carried out on Lonto Baro and Dara Baro, the aim is to pray for the blessings and peace of life in this world and the hereafter. It is also prayed for on this occasion so that both of them will give good offspring, become pious children, obey the commands of Allah and His Messenger, and also be obedient to both parents and their teachers in the future. Peusijuk custom, a local wisdom found in Acehnese society which is believed to have a religious value, is mentioned in every peusijuk implementation as the value of local wisdom of the Acehnese people always contains an element of gratitude to Allah SWT. Local wisdom as a legacy of the past continues to be found in the lives of the Acehnese, especially in rural areas.

The local wisdom that has been described above is a way of resolving conflicts that have been entrenched in Acehnese society. Local wisdom is something that has taken root, and is usually not only profane-oriented, but also sacred-oriented so that its implementation can be more quickly and easily accepted by the community. With this local wisdom, conflict resolution can be quickly realized and accepted by all groups so that there is no more hidden latent conflict in society. The values of local wisdom wrapped in culture and traditions are believed and have proven to be a powerful means of raising brotherhood and solidarity between citizens that have

¹⁴Darmawati, *Makna Kearifan Lokal Adat Peusiuk Masyarakat Aceh Kecamatan Sukamakmur Kabupaten Aceh Besar*, dalam *Serambi Konstruktivis*, Vol. 1, No. 3, 2019, hlm. 29.

been institutionalized and crystallized in the social and cultural fabric of the Acehnese people. Through the values of local wisdom, efforts to build religious moderation will be built in the life of society and the state.

2. North Sumatra

North Sumatra is one of the provinces in Indonesia that is plural and multicultural, because its people consist of various ethnicities, languages, religions, customs and cultures. Based on the family roots, the people of North Sumatra consist of ethnic / ethnic Malays and Batak. The Batak ethnic group has five sub-tribes and each main region, namely: Karo Batak, Simalungun Batak, Pak-pak Batak, Toba Batak, Angkola Batak and Mandailing. Apart from these ethnic groups, there are also various other tribes, such as: Javanese, Minang, Chinese, Indian.

North Sumatra is a province rich in cultural diversity and customs. Each has local wisdom values in an effort to maintain harmony. The values of local wisdom that exist in the people of North Sumatra have the potential to maintain harmony, especially in building religious moderation. In the discussion in this section, we will describe the local wisdom of two ethnic groups, namely Malay and Batak. This is based on the fact that the two ethnic groups are the tribes that are the roots of the North Sumatran community.

1. Kerah and Tolerance

Malays have various local wisdom values that are meaningful for building tolerance, conflict resolution, or for building religious moderation which is translated into various vocabularies, such as: the values of openness, pluralism, tolerance, mutual cooperation, shared fate, responsibility, and responsibility. so on. These words are indeed commonly heard in Indonesian society, because basically Indonesian comes from the Malay language. So there are difficulties in finding the regional Malay language to translate local wisdom that exists in Malay society, because the Malay language is part of the Indonesian language itself. Malay language Malay contribution to unity in Indonesia. Language is an inseparable part of self and the behavior of adherents of the language itself. Malay language has always been the choice of people as the language of instruction among ethnic groups in the archipelago.

Islam has a lot of influence in coloring and shaping the identity of the Malays in this archipelago, making them Muslims, believers and muhsin. In Malay history and civilization, Islam is the main stream of power by which the character and identity of Malay Islam spread throughout Southeast Asia which is known as Alam Melayu. Language, culture and Islam have proven to strengthen this nation from the past until now.

As understood, the Malays of North Sumatra have local wisdom, which grows and develops and is firmly held in their daily lives for a long time. Of course, the local wisdom embraced by the Malays in North Sumatra is very close to the teachings of Islam, considering the connection between Malay and Islamic identities. When they are called Malay, they automatically mean "Muslims" who carry out their daily lives as Malays. So the local wisdom that grows and develops among the North Sumatran Malays generally reflects Islamic values.

Religion is an essential belief and greatly influences the daily actions and behavior of its adherents. That picture also exists in the ethnic Malay community in North Sumatra. Consistent in his belief in Islam, the law of religion becomes the law of life. Finally, the Malay people always act on the advice of their religion. One of the basic concepts of religion

embraced by ethnic Malays is mutual respect with other religions. One of the basics used as a guide is "to you your religion to me my religion". So the association of ethnic Malays is not a threat to adherents of other religions. In the minds of Malay youth there is no concept of intervening in other religions.

In building good interaction relationships in social life, one of the values of Malay local wisdom puts forward the spirit of mutual cooperation called "collar". Gotong royong is the implementation of a large work, both for the benefit of individuals and for the wider public interest.

Tolerance in the life of the Malays is called the nature of "tolerance to menenggeng" or "taste of feeling". This trait occupies an important position in Malay life, people who are considerate are considered to be kind, self-aware and know how to adhere to customs and religion, on the other hand people who are not considerate are considered heartless, ignorant, selfish people. People like this will be harassed in society and humiliated in the association.

With an attitude of tolerance, Malays are open, do good to people regardless of their origin or ethnicity and religion, help people and protect the feelings of others, do not want to do anything arbitrarily, are sensitive to others. This radiance of tolerance is clearly seen in the lives of the Malays, according to their customs and traditions, the Malays like to succumb and maintain public order, with tolerance there will be no disputes and cross disputes between members of the community, with tolerance there will be no contact, let alone commotion. in the phrase "if life is tolerant, bitter and sweet is the same, if life is tasteful, all disputes are far away". In another expression "if life is tolerant, happy and difficult are equally felt", this expression shows the view of the Malays upholding togetherness, increasing the unity and integrity of the community.

Tenas Effendi, in his book mutual cooperation and tolerance, mentions expressions related to tolerance, including:

- a. Far to visit, Close before approaching.
- b. Get the same profit, Lost the same loss
- c. More sharing, Less filling
- d. Don't eat, don't drink, don't dry
- e. Be free to lose disputes, be generous to get rid of envy
- f. Nails don't claw, fangs don't crack, money doesn't insult.
- g. Don't bend the index finger, don't hook your pinky, don't smack your tongue, don't smack your way, don't eat your friends, don't scourge your brothers.
- h. O brother, good manners, fellow ummah to help, keep enemies away, avoid enemies, envy, envy, should be ashamed
- i. O brothers, listen to the message, fellow creatures, be kind, immediately correct what is wrong, quickly fix what is tangled
- j. So that you can get along in your hometown, be firm in your faith, keep your palms open, your hands and feet equally light, keep tabs on taboos, those who lose are not spat out, those

who lose are not abused, those that are crumpled up are resolved, those that are cloudy are clarified, those that are rough are sanded, those that have bumps to be directed, the crooked to be straightened, the crooked to be straightened, the bad to be corrected, slander not to be touched, envy not to be pursued, betrayed not to be raised, friends to be matched, friends to be encouraged, brothers to be defended

There are many more Malay advices that become customs and traditions that are followed by the community in dealing with life in Malay society. Literary tradition forms the more basic components of Malay culture. Oral literature takes a greater proportion in the Malay literary tradition as well as in written literature. Being famous for its smooth structure and word diction, Malay oral literature is usually expressed through pantun, syair (poetry), Gurindam, proverbs (proverbs), Seloka, and so on which are used in everyday conversation. Having conveyed many moral messages, valuable advice, ethical guidance, and exemplary behavior, their expressions serve as means for educational purposes and in the teaching process.

2. Dalihan Na Tolu

One of the cultural values that the Batak people are proud of, especially the Toba and Mandailing Batak people is Dalihan Na Tolu (manat mardongan tubu, elek marboru, somba marhula-hula) meaning a very strong kinship system based on blood and marriage descent which functions to control and give direction to behavior (behavior) and action (attitude or pattern of action).¹⁵ The traditional culture of Dalihan na tolu also emphasizes the aspects of the relationship between individuals, families, and community groups of the Toba Batak tribe, so that these relationships can maintain each other and maintain the integrity of a family relationship. This local wisdom for the Batak people is part of the culture inherited from their ancestors and developed from generation to generation. The local wisdom of the Batak community is the values in managing a prosperous and harmonious life.¹⁶

According to T.M Sihombing dalihan na tolu or what is often referred to as "Tungku nan Tiga" is an expression that states the unity of family relations in the Batak tribe. Meanwhile, according to the Toba Batak cultural dictionary, what is called dalihan na tolu is the basis of social life for all Batak people, which consists of three elements or frameworks, which are an inseparable unit.

The Batak tribe has five sub-tribes and each is a major region, even though the area is not as dominant as the boundaries of the past. The Batak sub-tribes in question are: Karo Batak, Simalungun Batak, Pak-pak Batak, Toba Batak, Angkola Mandailing Batak. The dalihan na tolu traditional group is found in all Batak tribes, although the terms are different, but the meaning is the same. In the Toba Batak society it is called dalihan na tolu, whose elements are Dongan Sauntunga, Hula-hula and Boru. In the Mandailing community, it is also called dalihan na tou, whose elements consist of Kohanggi, namely the family of the same clan or blood, mora, which is the wife's family (who gives the wife), boru, which is the family that takes the wife or son-in-law's family. In the Karo Batak society it is called Sangkep Si Telu, which consists of Kalimbubu, Mondaya, and Anak Beru. Then in the Simalungun Batak community it is called Tolu Sahundulan which consists of Tondong, Mondaya, and Boru.

¹⁵Lihat, I.M.T Marbun dan Hutapea, *Kamus Batak Toba*, (Jakarta: Djambatan, 1987), hlm. 95.

¹⁶T.M. Sihombing, *Filsafah Batak Tentang Kebiasaan-kebiasaan Adat-istiadat*, (Jakarta: Balai Pustaka, 1986).

Dalihan na Tolu is also interpreted as the most basic joint of the life of the Batak and Mandailing people. None of the activities of the Batak and Mandailing people can be separated from this joint, except for those who have completely freed themselves from this bond. Because Dalihan Na Tolu is the basic philosophy of life for the Mandailing Batak people and is the foundation of the structure of society. The existence of rules and sanctions that have become an ancestral agreement (consensus) regarding the Dalihan na Tolu system, allows the achievement of close relations (cohesion) between communities and the continuation of their culture.

In the dalihan na tolu custom, the customary values that are entrusted to have a close relationship with the traditional relationship of the dalihan na tolu culture in the life of the Batak Toba and Mandailing people, namely: kinship (relationships of love, harmony between people), religion (traditional religious belief relationships) as well as Christianity), Hagabeon (descendants), Hasangapon (glory), Hamuraon (wealth), Hamajuon (progress and development), Hukum patik dohot uhum (rules and laws), Pengayoman (protector or protection), Conflict. These nine traditional values of Batak and Mandailing culture are closely related to the dalihan na tolu culture. These nine traditional cultural values are also provisions that are obeyed by the Toba Batak people or both at home and abroad as an introduction to the cultural identity of the Toba Batak and Mandailing tribal communities.

Dalihan Na Tolu is a cultural system for the Batak Toba and Mandailing people where these values are used as a way of life and at the same time become a source of motivation to behave. Dalihan na tolu is related to the Hangoluan Toi Hamagoan rhyme which means,¹⁷ we must behave politely and politely in life. These values do not only apply to those who are related by blood, but also to affection for fellow living beings and the environment they live in.

The essence of the teachings of dalihan na tolu is the moral code containing the teachings of mutual respect (marsipairapon) with the support of the moral rule: mutual respect and help. Dalihan na Tolu has become a medium that contains objective legal principles. Likewise, in the implementation of traditional ceremonies, the three elements of Dalihan na Tolu must remain in mardomu ni tahi (always hold deliberation for consensus).¹⁸¹⁹

In essence, dalihan na tolu has the functions of dalihan na tolu to strengthen kinship and to prevent and reduce internal conflicts within the family. In particular, the local wisdom of dalihan na tolu functions as:

First, strengthen kinship. In the local wisdom of Dalihan na Tolu, a sense of unity and oneness, a sense of unity and oneness is one of the factors that must be upheld in the Dalihan na Tolu institution. In line with the sense of oneness and unity which in doing every job must be discussed together, done together, then the result is also a joint result. Thus, if the result is a joint effort, there will also be a feeling that the result is a common property and must be enjoyed together. This feeling of belonging will then lead to an urge for each to maintain his possessions.

¹⁷Riris Nainggolan dan Syamsul Bahri, *Peran Dalihan Na Tolu Dalam Pelaksanaan Upacara Perkawinan Masyarakat Batak Toba di Kelurahan Tanjung Penyembal Kota Dumai*, dalam JOM FISIP Vol. 6, No. 1, 2019, hlm. 3.

¹⁸ H. Sigalingging, *Tinjauan Filosofi Tentang Dalihan Na Tolu sebagai Eksistensi Masyarakat Batak*, Tugas akhir. (Yogyakarta: Universitas Gajah Mada, 2006), hlm. 6

In addition, *dalihan na tolu* functions as a deterrent and reducer of conflicts that occur in the Batak Toba and Mandailing tribal communities. how to resolve the conflict by presenting *hula-hula* (relatives from the wife's side), *dongan sauntunga/tubu* (friends of the clan), and *boru* (relatives from the husband's side) from each conflicting family. Furthermore, when after being gathered and sitting together, what was done was *Hula-hula* using her role as a mediator in a problem that existed in the families of the Toba Batak and Mandailing tribes. *Hula-hula* positioned itself to not take sides with family A or Family B. In this case it shows that *Hula-hula* is neutral in seeing an existing problem.

Second, having a sense of responsibility, this sense of shared responsibility, which must primarily be carried out by elements of the *Dalihan na Tolu* institution, naturally arises as a result of a sense of unity and oneness as well as a sense of belonging. The sense of responsibility is caused by a sense that the burden of others is a shared burden, the failure of others is a joint failure, the success of others is a shared success.

Third, *Dalihan na tolu* is a form of social control for the Batak Toba and Mandailing people in responding to and understanding the problems that occur in society. The form of social control is by providing advice (*advice*) to conflicted families. Where the advice is conveyed by the three pillars of *dalihan na tolu* namely *hulahula*, *dongan tubu*, and *boru*. This advice is given so that people can remind each other. Thus *Poda* or what is called this advice is very valuable in the life of the Batak Toba and Mandailing people in managing life and kinship relations better than before without having to cause conflicts that can divide existing family relationships.

In essence, kinship is the main core of Batak and Mandailing culture, which is summed up in *Dalihan na Tolu*. The relations of social groups in this kinship system form patterns of social relations, both greetings and social structures in *adat*. *Dalihan na Tolu* custom is formed by the existence of *clan-marga* relationships. *Dalihan na Tolu* to regulate *partuturon* and the interaction mechanism between clans (*clans*) in a village. From the extent of kinship in Batak and Mandailing customs, it can be seen that *arosuan* (familiarity) is growing and this value is very basic in all relationships. The value of kinship is not just a theory, but is applied in the form of the social mechanism of *Dalihan na Tolu*'s custom until now. In the *Dalihan na Tolu* custom, the kinship system provides rules for each element to become an open, cosmopolitan society and does not discriminate between people because of ethnicity, religion and origin. However, a person's status is only determined by his position in the institution.

Dalihan na tolu as a cultural identity in maintaining the integrity of individual, family, and community relationships, it is very important to understand cultural values. Where the cultural values in *dalihan na tolu* remind us of the importance of togetherness and solidarity with one another in order to realize peace and beauty in the cultural frame of *dalihan na tolu*.

3. Special Region of Yogyakarta

Yogyakarta is an area that is close to culture, this city has many historical relics, such as palace buildings, houses of worship, museums and urban planning with classical artistic nuances. In addition, the people of Yogyakarta are also known as a people who are refined and full of manners. It is not surprising that until now the city of Yogyakarta is still led by a sultan from

the descendants of Hamengku Buwono who is also the governor of the province of Yogyakarta.

The thick values and cultural traditions in Yogyakarta make the religious views of the people tend to be tolerant and inclusive. For example, what happened to the Buddhist-Islamic community in Girikarto and the Protestant-Islamic community in Kotabaru.

In a study conducted by Nurainun Mangunsong and Vita Fitria, they concluded that the harmony of inter-religious relations that occurred in the people of Girikarto and Kotabaru was caused by three things. First, an inclusive religious understanding. Second, there is communication in religious relations. Third, involve social elements in religious activities.²⁰

The Special Region of Yogyakarta, hereinafter referred to as Yogyakarta, is a miniature of Indonesia. Apart from being a city of education, Yogyakarta is also known as a city of culture. The four surrounding regencies, starting from Kulonprogo, Gunung Kidul, Sleman and Bantul, synergize and work together in harmony which makes Yogyakarta so special.

Yogyakarta is special. In the midst of modernity, Yogyakarta is able to maintain the local wisdom of Javanese culture which is superior to contemporary culture. Just look, in the city center there is the Ngayogyakarta Hadiningrat palace which is a symbol of the kingdom in the past with all the unique traditions and Javanese culture, while the northern part is a modern city area.

Various kinds of local wisdom have been preserved from generation to generation until now, ranging from customs, arts, special foods, natural beauty to the friendliness and simplicity of its citizens. With personal awareness, every entity that inhabits Yogyakarta has a commitment to jointly participate in maintaining, preserving, protecting these cultural values and local wisdom.

In addition, Yogyakarta also has noble values in local wisdom which are manifested in the life of the community:

- a. Don't go to jail, don't be greedy, don't cover yourself, don't hunt for aleman, (noble character must be endeavored by staying away from bad temperaments such as arrogant, cruel, ignorant, greedy, crazy for praise, long arms).
- b. Sabaya mati, sabaya mukti, (living together in society requires social solidarity among its members).
- c. Angon prey, empan boards, guess prayoga. (Bring yourself appropriately in the association, both time, place, and context).
- d. Sangkan paraning dumadi, (God is the origin and place of return).

The nobility of local cultural values in Yogyakarta is the identity of the people of Yogyakarta who are polite, gentle and friendly. We can find this when we visit the gudeg city. We can find a warm welcome and an atmosphere of intimacy in almost all corners of the city of Yogyakarta.

²⁰Nurainun dan Vita Fitria, *Pancasila dan Toleransi Pada Tradisi Keagamaan Masyarakat Yogyakarta*, Jurnal Civics: Media Kajian Kewarganegaraan, Vol. 16, No. 1, 2019, 96.
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Yogyakarta's local wisdom becomes an identity as if it is a sign that Yogyakarta and its people have gentleness that is always displayed. If we look at the social interactions of the people of Yogyakarta, we can almost conclude that there are almost no conflicts between residents in Yogyakarta.

Conflicts that occur are usually born from outside and not from the people of Yogyakarta themselves. For example, newcomers, whether working or studying in Yogyakarta. This can ultimately tarnish the image of Yogyakarta as a city of culture.

In society, especially the Javanese, there are two rules that determine the pattern of association in Javanese society. The first rule says that in every situation, humans should behave in such a way as not to cause conflict. The second rule is understood so that humans in the way they speak and carry themselves, always show respect for others according to the degree of their position. The first rule is the principle of harmony, while the second is a normative framework that forms the basis of the interaction pattern.

From the conceptual framework possessed by the Javanese people, the principle of harmony is a fact that determines the pattern of association in society. The rules of harmony owned by the Javanese people are in line with the conception which states that, every society has a social system and cultural system that distinguishes it from other communities.

From the rules of harmony that have been owned by the Javanese community, an indication is formed which states that the community always lives together and has a sense of help. The conception possessed by the Javanese community can be sought as an adhesive for relations between communities as an effort to maintain harmony and minimize various kinds of conflicts.

Javanese people develop a harmonious attitude in everyday life. Rukun is defined as efforts to avoid the outbreak of conflicts. Efforts are made to establish a state of harmony is to establish social relationships with the required mental attitude that should always be simple (Prasaja), willing to consider oneself lower than others (Andhap Asor), and always aware of the limits in all situations (Andhap Asor). Tepa Salira).

The inner attitude of the Javanese people cannot be separated from attachment to the norms and traditions of society. The purpose of norms and traditions is to create an atmosphere of togetherness that includes a sense of security, peace and harmony. Therefore, norms and traditions become guidelines in interacting both individually and in groups. Departing from the guidelines, norms and traditions in society have been correlated with cultural wealth that grows and develops in society.

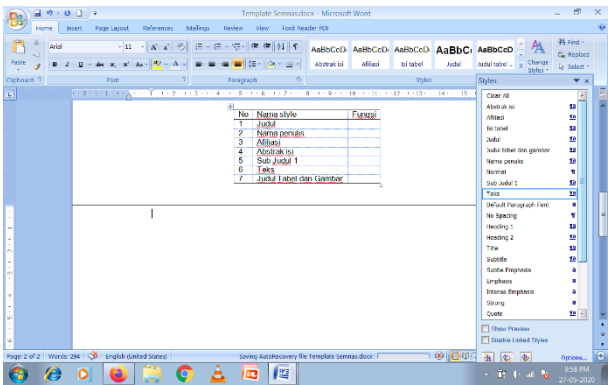
In general, the existence of a traditional system in society is one of the factors in realizing a harmonious life. The traditional system in society forms a social and cultural system that becomes a guide in social life. People use social and cultural systems as a source of value in their daily behavior. In addition, social and cultural systems in a society can be seen as local wisdom that is useful in managing people's lives.

Referring to Haba's definition, local wisdom is a cultural wealth that grows and develops in society, which is known, trusted and recognized as important elements that strengthen social cohesion. This definition emphasizes that local wisdom is a community reference that covers all aspects of life, with regard to the rules concerning the relationship between human beings.

Local wisdom in the community interaction space cannot be separated from the function of local wisdom as a way of life, belief, or ideology expressed in the form of words of wisdom, proverbs, or customs.

Tabel 1. Nama style dan fungsinya

No	Nama style	Fungsi
1	Judul	
2	Nama penulis	
3	Afiliasi	
4	Abstrak isi	
5	Sub Judul 1	
6	Teks	
7	Judul Tabel dan Gambar	



Gambar 1. Memunculkan Style dalam Template

4. Conclusion

From the results of research conducted in four cities in Indonesia regarding the revitalization of local wisdom in realizing religious moderation in Indonesia, the following conclusions can be drawn:

1. Indonesian society has a successful history in the context of religious and cultural relations in the form of acculturation with existing local wisdom capital. This happened long before the entry of Transnational movements into Indonesia.
2. In general, the problem of intolerance and radicalism in Indonesia is caused by one of the reasons why our filtering power (Local Wisdom) is weak against Transnational ideologies that ride religious beliefs.
3. We need to revitalize the values of local wisdom both in the place where it applies (ethnic based) and in urban urban communities as an effort to give birth to a new acculturation model that takes into account the values of new civilizations (Post-modernism, Post-Secularism and Post-truth).

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