

Compatibility of Human Rights and Sharia: The Perspective of Interreligious Leaders in South and West Aceh Indonesia

M. Ikhwan

STAIN Teungku Dirundeng Meulaboh

m.ikhwanh@staindirundeng.ac.id

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Abstract

Human rights and Islamic law are two distinct sources of law with the common orientation of upholding the dignity of human beings. This study aimed to explore the compatibility of the two to avoid any conflicts and to ensure legal development that considers both human rights values and Islamic law, particularly in Aceh where Islamic law is implemented. The study began by asking two fundamental questions: how are human rights and Islamic law compatible in the context of legal development in Aceh? And how do interfaith figures in southwest Aceh view the compatibility of human rights and Islamic law? The study utilized qualitative research methods with a phenomenological approach and an interpretive paradigm, and it concluded with a continuous qualitative narrative analysis from the start of the research until its completion. The research findings indicate that human rights and Islamic law have been incorporated into the formulation of every law and can accommodate all segments of society in Aceh, both in terms of religion and humanity. Additionally, human rights and Sharia law in Aceh have found a point of convergence that is supported by the acceptance of cross-religious communities, particularly in southwestern Aceh. Thus, this research suggests that human rights and Sharia law are not in conflict with each other because they share the same orientation of respecting the dignity of humanity.

Keywords: Compatibility, Human Rights, Islamic Law, Interreligious leaders.

Abstrak

Hak Asasi Manusia dan hukum Islam merupakan dua sumber hukum yang berbeda dan memiliki kesamaan orientasi yaitu menjunjung tinggi harkat dan martabat manusia. Penelitian ini bertujuan untuk mengeksplorasi kesesuaian keduanya untuk menghindari konflik dan memastikan pembangunan hukum yang mempertimbangkan nilai-nilai hak asasi manusia dan hukum Islam, khususnya di Aceh di mana hukum Islam diterapkan. Kajian ini dimulai dengan mengajukan dua pertanyaan mendasar: bagaimana kesesuaian hak asasi manusia dan hukum Islam dalam konteks pembangunan hukum di Aceh? Dan bagaimana tokoh lintas agama di Aceh Barat Daya memandang kesesuaian hak asasi manusia dan hukum Islam? Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan fenomenologis dan paradigma interpretatif, dan diakhiri dengan analisis naratif kualitatif



yang berkesinambungan dari awal penelitian hingga selesai. Temuan penelitian menunjukkan bahwa hak asasi manusia dan hukum Islam telah dimasukkan ke dalam rumusan setiap undang-undang dan dapat mengakomodasi seluruh lapisan masyarakat di Aceh, baik dari segi agama maupun kemanusiaan. Selain itu, hak asasi manusia dan hukum Syariah di Aceh telah menemukan titik konvergensi yang didukung oleh penerimaan komunitas lintas agama, khususnya di wilayah barat daya Aceh. Dengan demikian, penelitian ini memberi kesan bahwa hak asasi manusia dan hukum syariah tidak saling bertentangan karena keduanya memiliki orientasi yang sama yaitu menghormati harkat dan martabat kemanusiaan.

Kata kunci: *hak asasi manusia, hukum Islam, pemimpin antaragama*

INTRODUCTION

Indonesia mandates Islamic law as one of the sources of law used to formulate national positive laws (Isdiyanto, 2018). The existing laws in Indonesia are derived from various sources, including customary law, western law (European-continental law), and Islamic law (Ikhwan & Heikal Daudy, 2019). However, Islamic law cannot be applied publicly until it has been officially posited. It only applies to individuals who have chosen to embrace Islam, similar to other religious or belief systems, where there are respective consequences that must be implemented (*credo*) (Indasari, 2018; Tamam, 2017). The concept of faith or belief (*hablun minallah*) is considered to be in the private domain, while the connection between individuals and the universe (*hablun minannas*) is classified as the public domain (Ikhwan & Jamal, 2021).

It is crucial to note that in addition to religious law, there is an international treaty on human rights (HAM) that is universally applicable and has been ratified by numerous countries, including Indonesia. This includes the International Covenant on Social and Political Rights (ICCPR), which Indonesia ratified through Law Number 12 of 2005, and it intersects with human civil rights that must be considered when applying the law (Nugroho, 2021). As a part of Indonesia, Aceh must respect the international human rights treaty because it has been ratified by the country as a state party.

In Indonesia, where there are various religions and beliefs, it is necessary to consider carefully when formulating a public law based on Islamic law so that it does not appear to apply only to individuals of a specific religion or belief, resulting in a lack of willingness among followers of other religions to comply with the law. The law in Indonesia should apply to all Indonesians without distinction of religious background and beliefs (E. S. Rahman, 2021).

However, in Aceh, Islamic law is applicable publicly as it has been posited (Ikhwan & Daudy, 2019). This is understandable because Aceh is a region with a special regional position through the mandate of law number 44 of 1999 concerning the privileges of Aceh and Papua, and several derivative rules, which were later used as the basis for the application of Islamic law in Aceh. The law has been implemented through published *qanun-qanun* until the present day (Abbas, 2018; Abubakar, 2005).

Therefore, it is important to note that Islamic law and human rights coexist in Indonesia, particularly in Aceh, as both are constitutionally recognized and should be applied concurrently. Although there are some areas of conflict, such as the lack of guarantees of non-discrimination, protection of freedom of expression, freedom of religion, the right to privacy, the right to be free from torture and cruel punishment, and the weak protection of the rights to obtain due process fair trial, clashing the two is not a sustainable solution in legal development (Abidin, Ahsinin, Darmi, 2011).

Clashing Islamic law with human rights is not a solution in sustainable legal development as the spirit of *sustainable development goals* (SDGs), instead, it prolongs the *debate* between the both, because if viewed in a balanced way, both are born from consignments that have a ratification process along with the terms and conditions. Currently, what must be found in the compatibility or intersection of both, so that Islamic law and human rights are considered to remain in an unfinished process toward a perfect legal civilization, so that it has the opportunity to be researched, especially regarding the compatibility of both.

Instead, it is necessary to find the compatibility or intersection of the two legal systems so that they can coexist harmoniously and contribute to legal civilization. The compatibility of Islamic law and human rights can be found in the attitude of religious individuals who choose punishment according to Islamic law, even if they are not Muslims. Additionally, Islamic law applied in Aceh only applies to Muslims or non-Muslims who participate in joint wrongdoing with Muslims. Non-Muslims can choose to follow the positive laws that apply nationally or voluntarily submit to Acehese qanun punishments (Bahiej & Amilia, 2017; Melayu et al., 2021).

To explore the compatibility of Islamic law and human rights, research was conducted with interfaith leaders who have firsthand experience with their respective religious communities. They better understand the acceptability of Islamic law among religious individuals, even in the presence of positive laws that equally protect human dignity. This research is critical for sustainable legal development and will help to avoid prolonged debates between Islamic law and human rights, which could hinder legal progress in Aceh.

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The compatibility of Islamic law and human rights has been a topic of discussion for many researchers, such as Mashood A. Baderin, who delved into the topic in his book "International Human Rights and Islamic Law". This book has been translated into various languages, including the version titled "Hak asasi manusia dan hukum Islam" published by Komnasham, and provides a thorough explanation of the compatibility of human rights and Islamic law, particularly about civil and political rights (Baderin, 2010).

In this book, there is a lot of explanation about the compatibility of human rights and Islamic law, especially about civil and political rights. From the description, it can be understood that human rights and Islamic law have a common point between the two. However, in the context of Aceh, it is certainly important to look at it contextually (not just a concept) because Aceh officially enforces Islamic law, in addition to being part of the integrity of Indonesia which has ratified the International Human Rights Treaty.

Another study on the compatibility of Islamic law and human rights in Indonesia was conducted by Syamsul Arifin et al. In this research, it was revealed that Muslims in Indonesia who are accommodating towards human rights see that Islamic law and human rights share a common vision of fighting for human values such as justice, peace, equality, and tolerance. However, while these studies provide important insights into the compatibility of human rights and Islamic law, they do not specifically address the compatibility of human rights and qanun Aceh, which is the Islamic law enforced in Aceh (Arifin et al., 2018).

To further understand the compatibility of human rights and qanun Aceh, it is important to consider the perspectives of interfaith figures. While the compatibility compiled in previous studies may be acceptable, it is essential to consider the unique perspectives and experiences of interfaith figures to gain a deeper understanding of the issue. This paper uses a narrative approach and analyzes relevant theories to explore various issues in Indonesia, such as freedom of religion or belief, LGBT rights, and interfaith marriage. However, it does not specifically address the compatibility of human rights and qanun Aceh from the perspective of interfaith figures, an area that requires further exploration.

The debate to find common ground between Islamic law and human rights has also been carried out by Ngainun Naim, he put forward several theories, concepts, and findings of previous researchers on the debate on Islamic law and human rights which also conveyed several offers of common ground between the two. In his research, he emphasized that Islamic law must implement human rights, and follow the context of today's developments. It will be ambiguous when the orientation to implement Sharia is contrary to human rights, both should be in line and have a common point (Naim, 2015). However, this paper has not related to the context of Islamic law in Aceh.

One study that delves into the compatibility of Islamic teachings with human rights is Abdul Latief's work entitled "Compatibility of Islamic Teachings with Human Rights". The

study takes on an anthropological approach, analyzing various factors that led to the emergence of Islam in response to the societal, economic, political, cultural, and traditional chaos of the *jahiliyyah* community at that time. It was a community where tribes killed, slaughtered, and deceived each other. In essence, the study argues that the core of religion is to teach goodness to humanity to create a peaceful world (Abdul Latief, 2012). This concept of peace through the promotion of human values is highly relevant to the teaching of human rights. By promoting human values, society can achieve justice, prosperity, and peace.

But it is worth noting, however, that the study does not contextualize its conclusions with the Islamic law that is currently implemented in Aceh, Indonesia. While the study provides an overview of the general conceptual similarities between Islamic teachings and human rights, it does not explore how these ideas translate into the current societal and legal frameworks in Aceh.

Another study conducted by Shandi et al titled "Student Views on Human Rights in the Application of Qanun Jinayah Law in Aceh" focused on students from the Bandung Institute of Technology (ITB). The researchers distributed questionnaires to gather data and analyze the perspectives of the respondents (Fakhira Shandi et al., 2021). The study's findings revealed that most ITB students had a mixed view regarding the compatibility of Islamic law in Aceh with human rights. Specifically, half of the respondents believed that Islamic law in Aceh is by human rights, while the other half did not hold the same view.

This study suggests that there is a complex and nuanced relationship between Islamic law and human rights, as revealed by the fact that only half of the respondents considered them to be compatible. It is worth noting, however, that this research was conducted among students who do not live in Aceh and therefore may have a different perspective than interfaith figures who live and experience the intersection of these two frameworks directly, as highlighted in this study.

Considering the findings of the aforementioned studies on the compatibility of Islamic law and human rights, it is evident that further research is necessary to fully explore this topic. Specifically, there is an opportunity to investigate the compatibility of human rights and Islamic law in Aceh from the perspective of interfaith figures. These leaders have valuable insights to offer, as they are in direct contact with their respective religious communities, especially those in Aceh who are experiencing firsthand the implementation of both human rights and Islamic law.

This research employs qualitative research methods, commonly used in the social sciences, to explore and understand the social reality behind phenomena without being restricted by time and place (Bungin, 2011). The chosen qualitative approach for this study is phenomenological research, which focuses on capturing subjective experiences and individuals' fundamental awareness (Bertens, 2014). This approach begins with a receptive attitude, allowing the natural expression of reality. The phenomenological perspective relies on the narratives of subjects who have personally experienced the phenomenon under

investigation (Hasbiyansyah, 2008). Qualitative methods prioritize the perceptions, experiences, and interpretations of the informants, placing them as the subjects of study and valuable sources of knowledge that can be further developed (Creswell, 2010).

This study adopts an interpretive paradigm, which aims to understand and explain the social world from the perspective of the individuals involved, making it suitable for investigating interfaith figures in Aceh who navigate the intersection of human rights and Islamic law (Bungin, 2011). Data collection begins with engaged observations, allowing the researcher to personally comprehend the focal events of the study, as emphasized by Jorgensen (1989). Subsequently, in-depth interviews are conducted with informants in a flexible manner, allowing for the exploration of the research topic (Bungin, 2011). This approach seeks to gather information and insights into the understanding of interfaith leaders regarding human rights and Islamic Sharia in Aceh. To ensure research consistency, the researcher immerses themselves in the community for a significant period, enabling a deeper understanding of the actual situation.

As researchers are newcomers to the community, the initial step is to identify key informants who play a crucial role in qualitative research as sources of knowledge. According to Spradley (1997), key informants should possess local understanding and extensive experience, along with the ability to provide analysis and interpretation based on local concepts (folk theory). In this study, the key informants are interfaith figures situated at the research site.

Additionally, literature review becomes an essential component of the data collection process. Before conducting the research and while immersing themselves in the community, researchers continuously engage in reading, particularly focusing on the development of human rights and Islamic Sharia in Aceh. The final stage involves data analysis using qualitative methods to address the research questions. Data analysis necessitates diligence, foresight, and caution. In qualitative research, data collection, data reduction, data presentation, and data verification occur concurrently (Creswell, 2010). Data analysis commences from the early stages of the research process, requiring researchers to exhibit ingenuity, creativity, and sensitivity in discerning and selecting pertinent data.

DISCUSSION

Compatibility of Human Rights and Islamic Law in the Context of Legal Development in Aceh

The common ground between human rights and Islamic law is evident from a theoretical perspective. The incorporation of both frameworks in the development of law in Indonesia has contributed to the overall legal system of the country. The institutionalization of Islamic law in Aceh is an excellent example of the integration of Islamic law into the legal framework of Indonesia. From a theoretical perspective, human rights and Islamic law share common ground and can be mutually supportive. Therefore, both frameworks should be incorporated into the development of law to

ensure they complement each other. It is important to note that this relationship is not only based on universal values but also on a normative level that is evident between the two frameworks.

In Indonesia, both human rights and Islamic law are recognized as sources of law. Human rights have been ratified by Indonesia and are binding on the entire society, while Islamic law has been a part of daily life for a long time, and its contributions to the development of law in Indonesia are still felt today. An excellent example of this is the institutionalization of Islamic law in Aceh, which is now considered a part of positive law in Indonesia. (Ikhwan & Heikal Daudy, 2019b).

In my opinion, the development of law should take into account not only customs and local wisdom, as well as the concordance of Dutch law that we currently adhere to, but also the importance of human rights and Islamic law. The historical origin of human rights, which are often attributed to the Western hemisphere (non-Muslims), is also driven by the aspirations of countries in the Eastern hemisphere (Muslims) who were seeking freedom and independence from their colonizers. In this context, human rights are considered to be essential advocacy for all human beings.

Upon closer examination, it is clear that human rights are based on a partiality toward the glorification of human dignity and worth (humanism). The Indonesian dictionary defines humanism in two ways: first, as an understanding that humans are the most important object of study, and second, as a school of thought that seeks to animate the nature of humanity and aspires to improve the quality of life for all. (Poerwodinanto, 2007).

The concept of humanism, in its broadest sense, refers to a philosophy or worldview that emphasizes the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence (rationalism, empiricism) over the acceptance of dogma or superstition. Specifically, it advocates for freedom and liberation from oppressive systems and emphasizes the importance of human dignity and flourishing.

According to Debbyansyah (2020), humanism is a teaching that is not bound by doctrines that limit the freedom of individuals. Instead, it seeks to revive a sense of humanity and promote a better life. This means that any doctrine or belief system that is authoritarian or oppressive goes against the basic principles of humanism, which affirms the freedom of individuals to determine their own lives, including matters of religion, opinion, and human rights (Husna, 2013).

Interestingly, the spirit of humanism also resonates with the development of Islamic law in Aceh today. As Fauzan (2020) argues, the Islamic legal system can be developed to align with the values of humanism, which aims to promote the betterment of humanity. This is not a new idea, as Ali Syariati asserted that humanism is a philosophical school that seeks to attain the salvation and perfection of human life. Overall, humanism and Islamic law share a common goal of promoting human dignity

and well-being. While humanism prioritizes individual freedom and critical thinking, Islamic law offers a system of beliefs and practices that aim to achieve the same ends through different means (Syariati, 1992).

The concept of humanism has a long history dating back to ancient Greek philosophy in the 14th-16th centuries and later developed during the Renaissance era in the 17th-18th centuries. Its prominence increased after the French Revolution in the 19th century. All of these periods demonstrate the belief that human beings are essential in the order of life, carrying significant responsibilities that require freedom for the development of their full potential. As a result, they should be glorified in such a way.

Over time, humanism has evolved to include religious humanism, which is the desire of religious individuals to establish a just, unitarian, and egalitarian socio-moral order. This is an affirmation of the concept of religion as "*dar'ul mafasid wa jalb al-mashalih*" or seeking good while avoiding corruption (Nurjanah, 2018)

In the context of humanism, the religious paradigm offers several alternatives. Firstly, conducting self-criticism where religious texts that may seem harsh are interpreted in a way that does not contradict the spirit of humanity. Secondly, building inclusive truths where religious truths are oriented towards opportunities to broaden one's horizons, accept and understand differences. Thirdly, making religion an oasis of life where religious teachings and laws are used as a solution to various problems. Lastly, religion is benefit-oriented, where religious maturity will place humans in a state of sublime dignity (A. Rahman, 2021).

The assertion that human rights originated from the West without good reason cannot be justified. This is evident in Aceh, where both human rights and Islamic law have successfully established a positively enforced law for all Acehnese people. The implementation of Islamic law does not pose a problem for non-Muslim communities, and some even choose it as a punishment option because it is considered more practical and fast.

Therefore, both human rights and Islamic law adhere to universalism, which can be applied anywhere because it does not contradict human nature. Universalism has been a known concept in Islam since the Quran was revealed as a guide for Muslims. It contains concepts such as *rahmatan li al'alamin*, *zikra li al'alamin* or *li al'alamin nazira*, and *kaffatan li an-nas*. These words form the basis of Islamic universalism, which means that Islam can be accepted by all human beings because it has a dimension of faith and humanity (Febrianto, 2021).

Nurcholis Madjid links Islam's universalism to its concept of "*rahmatan lil'alamin*" which encompasses both faith and humanity. He argues that humans have an inherent inclination to submit to their spiritual needs, which is reflected in Islam's emphasis on faith. On the other hand, the Islamic concept of humanity is based on promoting peace,

harmony, respect for others, and protecting the environment from harm. These two aspects of Islam are universally acceptable to all humans (Widasari, 2016).

The Islamic universalism paradigm indicates that Islam is not bound by time and space, although it is necessary to consider acculturation and adjustments to affirm its universality. It is important not to consider Islam as rigid and complete, but rather to adapt to new problems that may arise, such as the development of human rights law alongside Islamic law in Aceh. The concept of universalism is also present in human rights, which aims to uphold human dignity and honor through philosophy and rationalism that place humans as the subject of study. Therefore, the spirit of human rights and Islamic law can be said to be the same, both aiming to uphold the true dignity of humanity.

In Islamic literature, the approach of *maqashid al-sharia* is used to understand the intersection of human rights and Islamic law. *Maqashid al-sharia* is the purpose of the application of sharia or Islamic law that is oriented towards the benefit of all human beings. Islamic law recognizes the importance of protecting human rights, as humans are considered as the caliph created by Allah and are entitled to basic human rights or rights as a whole person (Muhtarom, 2017).

Al-Syatibi's concept of *maqashid al-sharia* aims to achieve the good and welfare of mankind (*al-mashlahah*) by protecting these rights. This objective is evident in the verses of the Quran and al-Sunnah of the Messenger of Allah, which serve as the foundation for any formulation of law in Islam. (Al-Syatibi, n.d.). The attainment of good (*al-mashlahah*) is achieved through two things, namely *jalbu al-mashalih* (the effort to bring about good) and *dar'u al-mafasid* (the effort to ward off harm). The measure of these benefits is considered acceptable when they do not contradict *maqashid al-sharia*. (Qardawi, 1999). The scholars have developed a hierarchy of needs or urgencies in *maqashid al-sharia*, which consists of three levels: *daruriyyat* (necessities), *hajiyyat* (needs), and *tahsiniyyat* (luxuries or enhancements) (Abubakar, 2016).

Daruriyyat refers to essential needs that must be met to preserve human life and prevent harm. These needs are often categorized as *kulliyat al-khamsah*, which includes the protection of five things: religion, life, intellect, progeny, and property. *Hajiyyat*, on the other hand, refers to complementary or secondary needs that should be fulfilled once the *daruriyyat* needs have been met. While failing to meet *hajiyyat* needs does not necessarily threaten human safety, it may still cause difficulties. Finally, *tahsiniyyat* refers to needs that enhance or perfect human life. These needs are not essential for survival but rather contribute to a more fulfilling and prosperous life. (Abubakar, 2016).

The latest development in the concept of *maqashid al-sharia* considers it as both a principle (*mabda'*) and an approach (*muqtabarah*) in the discovery of law. This allows for the basic aspects of human needs, such as the protection of religion, life, reason, property, and offspring mentioned earlier, to be developed based on universal values like tolerance, equality, justice, democracy, and human rights. In other words, *maqashid*

al-sharia is a perspective or paradigm that is oriented toward creating community welfare (Maulidi, 2015).

Based on the aforementioned findings, it is possible to develop Sharia law and human rights simultaneously in Aceh by ensuring compatibility between the two. The effectiveness of human rights and Islamic law in Aceh is determined by their ability to coexist harmoniously and complement each other in the context of legal development in Aceh. Given that Islamic law has been widely applied and is an integral part of the Acehese legal system, it is crucial to understand how human rights and Islamic law can coexist without conflict. The research indicates that human rights and Islamic law share a common orientation in upholding the dignity of humanity, and they can complement each other in the context of legal development in Aceh. The findings of the study demonstrate that human rights and Islamic law in Aceh have identified common ground, proving that the two can coexist harmoniously.

Compatibility of Human Rights and Islamic Law an Overview of Interreligious Leaders in South and West Aceh

The topic of human rights and Islamic law in Aceh has generated discussions across various circles, including religious leaders in the South West region. These discussions have gained significant traction since human rights activists began to pay closer attention to the development of Islamic law in Aceh. For religious leaders, this is a matter of great importance, as it is closely related to the religious population of Aceh, particularly concerning the implementation of Islamic law and the relations between religious communities in the province.

Given that Islamic law is widely applied in Aceh, the role of religious leaders in ensuring the harmonious coexistence and mutual complementarity of human rights and Islamic law in the development of legal frameworks in the region is crucial. Islamic law has been applied in various legal segments in Aceh, including criminal law, family law, Islamic economics, proselytizing, aqidah development, morals, or ethics (Dinas Syariat Islam, n.d.). It is noteworthy that even non-Muslims in Aceh may choose Islamic law as a punishment option instead of national positive law, either because they voluntarily submit themselves to it or because it is not regulated in the Criminal Code. For example, judgment Number 02/JN/2008/Msy.SGI, Number 38/ JN/2015/MS.Ksg, Number 0001/JN/2016/MS.Tkn, Number 8/ JN/2018/MS. Mbo, and No. 6/JN/2018/MS. Sgi. (A. Abubakar, 2020).

The course of Islamic law in Aceh has brought about the emergence of various religious leaders who have expressed their views on the matter. For instance, some non-Muslims have made statements regarding the implementation of Islamic law, stating that it does not pose any problems for them since their rights are protected and remain undisturbed. This is a testament to the inclusive nature of Islamic law in Aceh, which is designed to protect the rights of all individuals, regardless of their religious affiliations.

On other occasions, non-Muslims have also noted that the implementation of their religious practices and celebrations, such as Christmas, continue to run smoothly and peacefully. This highlights the harmonious coexistence of religious communities in Aceh, where mutual respect and understanding are fostered. It is important to note that the coexistence of human rights and Islamic law in Aceh is not without its challenges. Despite the efforts made by religious leaders and policymakers to ensure that these two aspects are mutually complementary, there are still instances where conflicts arise. However, the overall trend in Aceh is towards a more inclusive and harmonious society where human rights are respected and upheld, and Islamic law is implemented in a manner that benefits all individuals (Republika.co.id, 2011); (detiknews.com, 2017).

In addition to the emergence of religious leaders in Aceh who have expressed their views on the intersection of Islamic law and human rights, leaders from the West Aceh region have also shared their perspectives on the matter. These leaders have highlighted the synergistic relationship between Islamic law and human rights, emphasizing that both aspects are complementary to one another and that there are no inherent conflicts between them.

For instance, some religious leaders in West Aceh have stated that human rights and Islamic law support each other and are mutually reinforcing. They have argued that there are no parts of Islamic law that clash with human rights, but rather, conflicts arise due to external provocations from those who do not fully understand or appreciate the nuances of both human rights and Islamic law. These leaders have further asserted that both human rights and Islamic law uphold the dignity and honor of all individuals, regardless of their religious beliefs.

It is noteworthy that the views expressed by these religious leaders reflect the inclusive and tolerant nature of Islamic law in Aceh, which seeks to protect the rights and welfare of all individuals. This perspective is also consistent with the broader trend in Aceh towards greater respect for human rights and the recognition of the importance of balancing religious and legal frameworks in the region (Usman, 2022).

Edo Saputra, who serves as the administrator of Catholicism in West Aceh, has also expressed his perspective on the relationship between Islamic law and religious life in the region. Despite initial concerns and apprehensions, Edo Saputra has noted that his experience of living in West Aceh has been very positive and conducive to religious life. He has pointed out that the news about Islamic law in Aceh that is portrayed outside of the region is often different from the reality on the ground. He has highlighted that his religious community in West Aceh has been able to practice their faith freely and without hindrance. This positive experience is a testament to the inclusive nature of Islamic law in Aceh, which aims to protect the rights and dignity of all individuals, regardless of their religious beliefs (Saputra, 2022).

Edo Saputra's views are significant as they represent the experiences of non-Muslim religious communities in Aceh. His positive experience of living in West Aceh

also underscores the importance of mutual respect and understanding between different religious groups, which is essential for the harmonious coexistence of communities in the region. He considered that Islamic law in Aceh had given humanity a universal tribute. During the same research conducted in Nagan Raya, religious leaders in the area also shared their perspectives on the relationship between Islamic law and interfaith relations. They stated that interfaith problems do not occur in their region and that they maintain good communication with individuals and communities of other faiths.

The religious leaders attributed this positive situation to the inclusive nature of Islamic law in Aceh, which does not harm individuals or communities of other faiths. They emphasized that the laws applied in Aceh today have been formulated with humanitarian considerations, ensuring that the rights and dignity of all individuals, regardless of their religious beliefs, are protected. This perspective from religious leaders in Nagan Raya highlights the success of Islamic law in promoting interfaith harmony in the region. It is a testament to the inclusive nature of Islamic law in Aceh, which recognizes and respects the religious diversity of the region. This positive relationship between individuals and communities of different faiths is vital for the harmonious coexistence of diverse communities in Aceh (Ridwan, 2022).

During a presentation on the management of the Nagan Raya religious harmony forum, it was stated that the religious community in Nagan Raya has never experienced any significant problems concerning religious differences. The community can practice their respective religions and carry out their religious activities without any hindrance. Even though the majority of the community is Muslim, they have always been able to appreciate and respect the differences that exist with other communities of different faiths.

This statement emphasizes the importance of tolerance and respect for diversity in promoting interfaith harmony in Aceh. The community in Nagan Raya has shown that it is possible for individuals and communities of different faiths to coexist peacefully and to work together towards a common goal. This positive relationship is a reflection of the inclusive nature of Islamic law in Aceh, which recognizes and respects the religious diversity of the region. The success of the Nagan Raya religious harmony forum serves as an example of how individuals and communities of different faiths can come together to promote interfaith harmony and mutual respect. By fostering a culture of inclusivity and tolerance, the forum has been able to create a safe and welcoming environment for all individuals, regardless of their religious beliefs (Bukhari, 2022).

From the narratives that have been conveyed above, Islamic law in Aceh can be considered in line with the spirit of human rights. The situation in Nagan Raya regarding religious diversity is similar to that of Aceh Jaya. In both regions, few non-Muslim individuals actively engage in public religious activities. This is due to the small number of non-Muslim residents in these regions, which makes it difficult to establish formal places of worship for non-Muslims. According to religious leaders in Aceh Jaya,

there are only a handful of non-Muslim individuals in the region, who are usually there for work-related purposes such as being members of the police, military, or as a teacher. These individuals can practice their respective religions without any hindrance, but there are no formal places of worship for them to do so.

Despite the small number of non-Muslim individuals in these regions, the principles of inclusivity and tolerance still apply. The community in Aceh Jaya recognizes the importance of respecting the religious diversity of all individuals, regardless of their numbers. This is a reflection of the inclusive nature of Islamic law in Aceh, which recognizes the importance of promoting interfaith harmony and mutual respect (Zulkarnain, 2022). That's the narrative of Kasi Bimas, Ministry of Religious Affairs of Aceh Jaya during a research visit there.

That both are compatible and complement each other. The Islamic law that is being implemented in Aceh has been formulated with humanitarian considerations, which ensure that the rights of non-Muslims are protected and not violated. Moreover, the role of religious leaders in ensuring the harmonious coexistence of human rights and Islamic law in Aceh cannot be ignored. Religious leaders play a crucial role in interpreting and explaining Islamic law to the public, as well as in addressing any misunderstandings or misconceptions that may arise. They also play a key role in promoting interfaith dialogue and cooperation, which helps to promote greater understanding and respect between different religious communities.

It is also important to note that the experiences of religious communities in different parts of Aceh may vary. For example, while some areas may have experienced interfaith tensions in the past, other areas such as Nagan Raya have had a long history of religious harmony and cooperation. However, overall, it is clear that the implementation of Islamic law in Aceh has not resulted in any significant violations of human rights, and that religious leaders are actively working to ensure that human rights and Islamic law coexist harmoniously (Alfarisi, 2022a).

When considering the implementation of Islamic law and its relationship to human rights in Aceh today, there are various aspects to take into account, such as humanism, universalism, and maqasid al-sharia. However, it can be observed that there is a compatibility between the two, highlighting the importance of legal development in Aceh to continue as part of the mandate of the constitution, laws, and regulations in Indonesia.

Religious leaders have a vital role to play in promoting dialogue between various stakeholders, including the government, legal experts, and the general public (Ikhwan, 2020). They can foster an environment that brings together different perspectives to find agreement on how human rights and Islamic law can be recognized and respected together. Moreover, religious leaders can guide the public and their communities about the values of human rights and Islamic law and how these can be integrated into daily life.

In this sense, religious leaders are crucial in bringing together human rights and Islamic law in Aceh and beyond. Their leadership can ensure that these two sources of law do not contradict each other but instead complement each other to achieve the common goal of glorifying human dignity. By doing so, religious leaders can contribute to a harmonious and respectful coexistence between human rights and Islamic law.

CONCLUSION

The initial findings from the conducted research reveal that human rights and Islamic law have been incorporated as crucial components in every legal formulation and can cater to all sectors of society in Aceh, be it religious or humanitarian. This finding signifies a positive step towards the development of law in Aceh, with the recognition of the importance of accommodating the needs and rights of all members of the community.

Furthermore, the research also reveals that there is compatibility and common ground between human rights and Islamic law in Aceh. This is evidenced by the acceptance and support of people from different faiths, particularly in the southwestern region of Aceh. The research concludes that human rights and Islamic law do not contradict each other since both are aligned to uphold human dignity.

In light of these findings, the development of Islamic law in Aceh can continue with due consideration of human rights principles based on the values of humanism and universalism. However, it is important to note that the orientation of *maqashid al-sharia* should also be taken into account as a guideline for the implementation of Islamic law.

Therefore, the research emphasizes the importance of maintaining a delicate balance between Islamic law and human rights in Aceh, and religious leaders can play a crucial role in promoting this balance through dialogue and guidance to the general public. Ultimately, the aim is to achieve the common goal of glorifying human dignity and upholding the principles of justice and fairness in society.

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