

The Role of Acehese Ulama Thought in Islamic Family Law Reform in the Globalization Era

Muhammad Salim Mahmudi¹, Walid Hamdi Muhammad Abdul Ghaffar², Taufiq Hidayat³,
Amiruddin⁴, Rafsan Jani⁵

^{1,3,4,5}STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia

²Ihnasiya Al-Madinah Girls School, Egypt



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ABSTRACT

Objective: This study aims to explore the thoughts of Acehese scholars on Islamic family law and their role as catalysts for inclusive and adaptive legal reform. It investigates how these perspectives address the challenges of globalization while contributing to social justice and family welfare in Aceh. **Methods:** The research employs a library research approach, gathering data from written sources, including books, scientific journal articles, research reports, and legal documents relevant to the subject. The study critically analyzes these sources to understand the influence and interpretation of Islamic family law by Acehese scholars. **Results:** The findings reveal three key points: (1) Acehese scholars direct their thoughts toward adapting sharia to contemporary challenges, focusing on issues such as dowry, divorce, and women's rights. (2) The main challenges in interpreting Islamic family law include reconciling traditional and modern values and mitigating the influence of globalization, which often undermines sharia understanding. (3) The scholars' perspectives positively influence the renewal of family law, evident in local policies such as Aceh Qanun and the development of more inclusive and progressive regulations. **Novelty:** This research highlights the innovative role of Acehese scholars in shaping Islamic family law to address globalization's challenges. It emphasizes their contributions to fostering inclusive legal frameworks and advancing family law reforms in Aceh, which serve as a model for balancing tradition and modernity within an Islamic context.

INTRODUCTION

The thoughts of Acehese scholars on the reform of Islamic family law in the era of globalization are a very relevant and important topic to discuss, considering that Aceh has unique characteristics in the application of Islamic law as regulated in the qanun. In this context, the thinking of Acehese ulama not only plays a role in maintaining traditional values, but also in responding to the challenges of globalization that affect social structures and family law.

It is important to understand that Islamic family law in Aceh is rooted in local traditions and values that have existed for a long time. However, with globalization, there is an interaction between local and global values that influences the way people view family law. Acehese ulama, as spiritual and intellectual leaders, have an important role in interpreting and adapting Islamic family law to keep it relevant to the times. For example, Abdul Karim Soroush's thoughts on the theory of contraction (*al-Qabḍ*) and expansion (*al-Bast*) provide a framework for scholars to conduct ijtihad in the context of

Islamic family law that is more inclusive and responsive to the needs of modern society [1].

Furthermore, the reform of Islamic family law in Aceh was also influenced by the political and social dynamics occurring in Indonesia. In this context, Acehese ulama play a role in encouraging legal reform that takes into account not only religious aspects, but also social and human rights aspects. Research conducted by Rizal et al. shows that legal protection for victims of sexual violence in the context of Islamic families in Indonesia is an important focus in legal reform [2]. This shows that the ulama do not only play a role in the ritual aspect, but also in the aspect of social justice.

On the other hand, the challenges faced by Acehese ulama in reforming Islamic family law are the resistance from more conservative groups. This is evident in the debate on the Jinayah qanun which regulates Islamic criminal law in Aceh, where many parties question its legitimacy and implementation in the context of national law [3]. In this case, scholars need to bridge differences of opinion and create constructive dialogue between various parties to reach an agreement that is acceptable to the wider community.

Furthermore, the thinking of Acehese ulama must also consider the gender perspective in family law reform. Research by Anggreani shows that social construction of women in Islamic family law needs to be considered to avoid discrimination [4]. Acehese clerics can play a role in advocating for women's rights in the context of family law, so that the reforms carried out do not only benefit one party, but also create balance and justice for all family members.

In the context of globalization, Acehese ulama are also faced with the challenge of maintaining local identity while remaining open to outside influences. This is in line with Abdurrahman Wahid's thoughts which emphasize the importance of harmony between Islam and local culture [5]. Acehese scholars can take inspiration from this thinking to create Islamic family law that is not only in accordance with sharia, but also reflects Aceh's rich cultural values.

Reform of Islamic family law in Aceh must also take into account legal developments in other Muslim countries. Research by Noviana shows that many Muslim countries have carried out family law reforms to accommodate the rights of women and children [6]. Acehese ulama can learn from the experiences of these countries and apply relevant principles in the Acehese context.

In addition, it is important to integrate the principles of justice and welfare into Islamic family law reform. Research by Hardiyatullah emphasizes that the balance between tradition and modernity is key to maintaining the relevance of Islamic family law in modern society [7]. Acehese clerics need to ensure that any changes made are not only based on the demands of the times, but also take into account the values that already exist in society.

In this reform effort, collaboration between religious scholars, academics, and legal practitioners is essential. Research by Kholis shows that the implementation of Islamic law in Indonesia requires a comprehensive and collaborative approach to achieve

optimal results [8]. By involving various parties, Acehese ulama can create more inclusive and sustainable legal reforms.

Furthermore, it is important to create an open space for dialogue between the ulama and the community. Research by Sugitanata shows that the evolution of the concept of child custody in Islamic family law in Indonesia reflects an effort to integrate the principles of justice and protection of children's rights [9]. Acehese clerics can use this dialogue space to listen to the aspirations of the community and adapt Islamic family law to their needs.

In facing the challenges of globalization, Acehese ulama also need to pay attention to developments in technology and information. Research by Ghofur and Sulistiyono shows that eclecticism in family law in the Islamic world can be a solution to overcome the challenges faced [10]. Acehese clerics can utilize technology to spread Islamic family law ideas and reforms to the wider community.

Acehese clerics must also pay attention to the educational aspect in family law reform. Research by Wahib shows that good legal education can help people understand and implement Islamic family law better [11]. Ulama need to play an active role in legal education to increase public awareness of rights and obligations in the context of family law.

So, it is important to emphasize that the reform of Islamic family law in Aceh is not an instant process, but requires time, effort, and commitment from all parties. Acehese clerics must continue to adapt to the changing times while still adhering to the basic principles of Islam. With a holistic and inclusive approach, Acehese ulama can play a key role in creating Islamic family law reforms that are relevant and beneficial to society in the era of globalization.

RESEARCH METHOD

This research falls into the *library research category*, which focuses on collecting data from written sources such as books, scientific journal articles, research reports, and legal documents relevant to the research topic. This approach is used to analyze the thoughts of Acehese ulama, their understanding of Islamic family law, and their influence on Islamic family law reform in Aceh.

The main data sources used in this study are scientific journal articles that focus on Islamic family law, the thoughts of scholars, and the dynamics of globalization in the context of Aceh. In addition, research reports that are relevant to the study of Islamic family law, whether from social, legal or religious studies, are also used as important reference materials.

Data collection techniques are carried out by means of literature studies to obtain information from various literatures related to the research topic. This process involves: 1). Identification of written sources including books, scientific articles, journals, and related legal documents. 2). Cataloging relevant information for further analysis and 3).

Collection of secondary data through online access to journals, articles, and research reports that can be accessed through scientific databases and journal platforms.

The data analysis technique used in this study is content analysis, which allows researchers to explore and analyze themes that emerge from written sources. The steps of the analysis include: 1). Coding information based on categories or themes relevant to the research topic, such as Islamic family law reform, the role of Acehese ulama, and the influence of globalization. 2). Interpretation of the thoughts of Acehese ulama in the context of changes in Islamic family law in Aceh and 3). Categorization of the thoughts of Acehese ulama that focus on certain aspects, such as dowry, divorce, and women's rights.

To test the validity of the data, this study uses source triangulation and theory triangulation techniques. Source triangulation is done by comparing information obtained from various different library sources to ensure data consistency and reliability. In addition, theoretical triangulation is used to see the relationship between existing theories and data found in the context of the thoughts of Acehese scholars. In this case, theories related to legal reform, *ijtihad*, and globalization form the basis for validating the findings in this study.

Through the application of this method, this study is expected to provide in-depth insight into the role of Acehese ulama's thinking in the reform of Islamic family law amidst the influence of globalization, as well as the challenges and opportunities that arise in the social and legal context in Aceh.

RESULTS AND DISCUSSION

A. Forms of Thought of Acehese Ulama in Understanding and Interpreting Islamic Family Law in the Midst of Globalization Dynamics

The thinking of Acehese scholars in interpreting Islamic family law tends to be rooted in the dominant Shafi'i school of thought in Aceh, but along with social change and globalization, Acehese scholars have begun to introduce a more flexible and contextual approach to Islamic family law. In understanding issues such as marriage, divorce, inheritance rights, and polygamy, they prioritize the principle of *ijtihad* (independent legal reasoning) to adapt to the conditions of modern society without ignoring traditional Acehese values.

Some of the thoughts of famous Acehese scholars related to Islamic family law are reforms in inheritance law that take gender equality into account, as well as a more humanistic approach in handling divorce by emphasizing the importance of mediation and reconciliation. They also adopted a fairer and more rational concept of dowry and proposed changes in the early marriage mechanism that placed more emphasis on protecting the rights of women and children.

On the other hand, Acehese ulama also try to integrate aspects of globalization, such as the influence of international law and technological modernization, which allows for reform in the religious justice system and strengthening the accessibility of Islamic

family law through digital media and the internet. With this in mind, they try to bridge local traditions with the increasingly complex demands of the times.

The thinking of Acehese scholars in understanding and interpreting Islamic family law in Aceh is greatly influenced by the dynamic social, cultural, and political context, especially in the era of globalization. Scholars in Aceh, who often act as spiritual and social leaders, have the responsibility to maintain and implement Islamic law in the daily lives of the community. In this case, they function as a liaison between Islamic teachings and existing social realities, so that the interpretation of Islamic family law is not only normative, but also contextual and responsive to changes in the times.

It is important to note that Aceh is the only province in Indonesia that officially implements sharia law, including in aspects of family law. This makes Aceh a laboratory for the application of Islamic law in a modern context. According to Suma et al., the implementation of sharia in Aceh shows a difference between ideal achievements and facts on the ground, where ulama have a central role in interpreting and implementing the law in people's lives [12]. In this context, ulama not only function as interpreters of religious texts, but also as mediators between the law and the needs of society.

Acehnese ulama, especially those who are members of the Aceh Dayah Ulama Association (HUDA), play an important role in maintaining the Ahlusunnah wal Jamaah doctrine and integrating these values into Islamic family law. Syafieh and Nur explained that HUDA functions as a network connecting ulama and santri, and plays a role in maintaining traditional Islamic ideology amidst the currents of modernization and globalization [13]. In this regard, the thoughts of Acehese scholars on Islamic family law often reflect efforts to maintain existing Islamic identity and traditions, while still opening up space for adaptation to social change.

In the context of globalization, Acehese ulama also face new challenges that affect their understanding of family law. For example, with increasing interaction with other cultures and legal systems, scholars must be able to navigate between local and global values. This can be seen in the community's acceptance of the Qanun Jinayat, which despite being rejected by several external parties, is still accepted as part of the daily life of the Acehese people [14]. This acceptance shows that scholars have an important role in explaining and justifying these laws to society, so that Islamic family law can be accepted and understood in a broader context.

Ulama in Aceh also play a role in the post-conflict reconciliation process, where they provide a religious ethical basis for social and political change. Sahlan et al. noted that ulama function as guardians of moral and ethical values in society, especially in facing the challenges that emerged after the prolonged conflict in Aceh [15]. In this context, ulama's thinking on Islamic family law is not only related to the legal aspect, but also to the broader moral and social aspects, which include efforts to rebuild trust and solidarity in society.

Furthermore, in dealing with contemporary issues such as domestic violence, religious scholars in Aceh also play a role in providing legal protection for victims.

According to Rizal et al., Islamic family law in Indonesia, including in Aceh, provides preventive and repressive protection against sexual violence in the household [2]. In this regard, the ulama serve as advocates for women and children, and strive to ensure that Islamic family law is applied fairly and equitably.

Ulama also play a role in educating the public about their rights in the context of family law. Through various educational and preaching programs, they strive to raise public awareness of the importance of legal protection and individual rights within the family. This is especially important in the context of Aceh, where traditions and social norms often influence people's understanding of rights and obligations within the family.

In addition, the thoughts of Acehese scholars also include aspects of moderation in religion. Fakhriati et al, show that ulama in Aceh, through their works, strive to promote tolerance and moderation in religious practices [16]. In the context of family law, this means that ulama strive to interpret the law in an inclusive and non-discriminatory manner, so that all family members, regardless of gender or social status, can experience justice.

In facing the challenge of radicalization, clerics in Aceh also play a role in overcoming extremist ideologies that can damage the social order. According to research by Paisal et al., the strategies implemented by dayah clerics to counter radicalism include delivering preaching that emphasizes love for the homeland and cooperation with security forces [17]. This shows that scholars do not only focus on spiritual aspects, but also on broader social and political aspects, which influence people's understanding of Islamic family law.

In the context of education, ulama also play a role in forming educational curricula that include Islamic family law values. Through educational institutions such as dayah, they teach the principles of family law that are in accordance with Islamic teachings and relevant to the needs of today's society. This is important to ensure that the younger generation understands and appreciates Islamic family law in a broader context.

Acehese clerics are also involved in interfaith dialogue and efforts to build tolerance amidst diversity. Gani and Zubaidi noted that ulama play a role in distributing zakat and assisting social programs that benefit society, including non-Muslims [18]. This shows that ulama's thinking on Islamic family law is not only limited to the Muslim community, but also includes efforts to build harmonious relationships with other groups.

So, the thoughts of Acehese scholars in understanding and interpreting Islamic family law amidst the dynamics of globalization are very complex and multidimensional. They act as guardians of tradition, mediators between law and society, and advocates for social justice. Taking into account local and global contexts, Acehese ulama strive to ensure that Islamic family law is accepted and applied in a manner that is fair, relevant and responsive to changing times. Through education, preaching, and social involvement, Acehese ulama continue to strive to build a better and more just society, in accordance with universal Islamic values.

B. Problems of Acehese Ulama's Thoughts in Understanding and Interpreting Islamic Family Law Amidst the Dynamics of Globalization

The thinking of Acehese scholars continues to develop despite obstacles in the field, there are a number of problems that arise in understanding and interpreting Islamic family law amidst the dynamics of globalization. One of the biggest challenges is the conflict between Aceh's traditional values and the demands of modernization. In this case, many Acehese ulama still hold fast to local wisdom values, which sometimes conflict with a more progressive understanding of Islamic family law. An example is the problem of polygamy which is still practiced in several areas of Aceh, even though many ulama criticize the imbalance in its implementation and emphasize the importance of justice in polygamy.

In addition, the negative influence of globalization in the form of liberalization of understanding about marriage and divorce, such as the practice of unregistered marriage (marriage without state registration) or marriage outside of Islam, often makes Acehese clerics face a dilemma in maintaining the purity of religious teachings without getting caught up in foreign cultures that conflict with Islamic principles.

Another problem is related to limited access to information. Although globalization brings many opportunities to renew the understanding of Islamic family law, many Acehese ulama are hampered by limitations in education and training to understand the shifting global legal norms and existing technology. This can hinder their adaptation process to rapid social change.

The discourse surrounding the interpretation and application of Islamic family law in Aceh is closely tied to the unique socio-political context of the region, particularly in the face of globalizing forces that challenge traditional norms and practices. The role of ulama, or Islamic scholars, is crucial in this dynamic, as they navigate the complexities of local customs, religious teachings, and contemporary societal changes. This synthesis aims to explain the various challenges faced by Acehese ulama in their efforts to interpret and apply Islamic family law amidst the pressures of globalization.

In Aceh, ulama have historically held significant authority in shaping the legal landscape, particularly through the enactment of local regulations in line with Islamic principles. The establishment of the Sharia Court and the Wilayatul Hisbah (Islamic Police) are examples of institutional frameworks that support the implementation of Islamic law, which are enshrined in the Aceh Special Autonomy Law [19], [20], [21]. The interpretations of scholars are not only academic; they directly influence the implementation of laws governing family matters, such as marriage, divorce, and inheritance, which are very important for the social order of Acehese society [22].

However, the authority of the ulama is increasingly challenged by the realities of globalization, which introduces diverse perspectives on gender roles, family structures, and individual rights. The role of women in the implementation of Islamic law is very prominent, as women in Banda Aceh are encouraged to actively participate in enforcing Sharia, reflecting a shift towards a more inclusive interpretation of Islamic teachings [1].

This participation not only empowers women but also complicates traditional interpretations of the ulama, as they must reconcile this expanding role with established religious doctrine.

In addition, scholars face challenges in dealing with contemporary issues such as polygamy, women's rights in divorce, and inheritance rights, which often conflict with traditional interpretations of Islamic family law [23]. The presence of technology and social media further complicates this landscape, as these platforms facilitate the spread of alternative viewpoints and encourage discussions that challenge established norms [23]. The response of the ulama to these challenges is critical, as they must navigate the delicate balance between maintaining religious authority and adapting to the changing societal landscape.

The concept of local wisdom also plays an important role in the ulama's interpretation of Islamic law in Aceh. The integration of local customs and traditions with Islamic principles is seen as important for the acceptance and effectiveness of legal decisions [19], [24]. However, this integration is not without tension, as certain local practices may conflict with broader Islamic teachings, leading to debate among scholars and community members [24]. Therefore, scholars must engage in a continuous process of negotiation and reinterpretation, ensuring that their rulings resonate with the community while remaining true to Islamic principles.

Furthermore, the interpretation of the scholars was influenced by the socio-political context of Aceh, especially after the peace agreement that ended decades of conflict. The implementation of Sharia law has been framed as a means to promote social stability and cohesion, but has also raised questions about justice and human rights, particularly regarding the enforcement of punitive measures such as caning [25], [26]. The role of ulama in advocating for the just implementation of Islamic law is crucial, as they must address the concerns of marginalized groups while upholding the principles of their faith.

In addition to these challenges, ulama must also grapple with the legal vacuum surrounding certain aspects of family law, particularly in relation to refugees and displaced persons in Aceh [27]. The intersection of humanitarian issues with Islamic legal principles requires a nuanced approach, as scholars are asked to provide compassionate guidance in accordance with Islamic teachings. This situation underscores the importance of adaptability in the interpretation of scholars, as they seek to meet the needs of a diverse population while remaining true to their religious beliefs.

Global discourses on human rights and gender equality further complicate the task of ulama, as they must navigate the expectations of local and international communities. Ulama's interpretations of family law are increasingly scrutinized through a human rights lens, prompting calls for reforms that align with contemporary understandings of justice and equality [25], [26]. These pressures necessitated a re-evaluation of traditional interpretations, as scholars sought to maintain their authority while responding to evolving societal expectations.

Thus, the problems surrounding the interpretation of Islamic family law by Acehese ulama are emblematic of the broader tension between tradition and modernity in a globalizing world. The role of ulama as interpreters of Islamic law is crucial, but fraught with challenges that require a delicate balance between adherence to religious principles and responsiveness to changes in contemporary society. As Aceh continues to navigate the complexities of globalization, ulama interpretations will play a critical role in shaping the future of Islamic family law in the region, affecting not only legal outcomes but also the lived experiences of individuals and families in society.

C. The Influence of Acehese Ulama's Thoughts in Understanding and Interpreting Islamic Family Law in the Midst of Globalization Dynamics

The thoughts of Acehese scholars on Islamic family law in the era of globalization have had a significant influence on the formation of family law policies in Aceh and even at the national level. Their thoughts are not only considered in religious court institutions, but have also begun to be integrated into laws and regulations, such as the Aceh Qanun which regulates Islamic family law locally. Acehese clerics play a role in formulating rules that balance Islamic law and Acehese cultural values, for example in terms of providing a fairer dowry or regulations regarding livelihood and women's rights in marriage.

The thinking of Acehese scholars also influences Islamic religious education in the region, especially in the educational curriculum which emphasizes contextual understanding of Islamic fiqh and family law. This provides an important contribution to the young generation of Aceh in understanding legal interpretations that are relevant to the needs of modern society, as well as encouraging the development of more inclusive and gender-based fiqh studies.

In addition, their thoughts also have an impact on the social practices of Acehese society, especially in responding to family problems such as divorce, early marriage, and the position of women in the family. Many Acehese people are beginning to accept the principle of reconciliation in divorce, respect for women's rights in marriage, and the provision of a rational dowry that is in accordance with the economic capabilities of the couple.

So, although there are still major challenges to be faced, the influence of the thinking of Acehese scholars in understanding and interpreting Islamic family law amidst the dynamics of globalization provides positive updates that are useful in strengthening family welfare and social justice in Aceh.

The influence of the thoughts of Acehese scholars in understanding and interpreting Islamic family law amidst the dynamics of globalization is a complex and multidimensional topic. In this context, it is important to explore how the thinking of Acehese ulama adapts to the social and cultural changes brought about by globalization, and how this affects the interpretation of Islamic family law.

First of all, the thoughts of Acehese scholars are often rooted in rich local traditions, reflecting the values of Acehese society. For example, in Hamka's work,

which combines Islamic family law values with the Indonesian context, it is seen that marriage between Javanese and Minang people is an example of how Islamic family law can be interpreted within the framework of local culture [28]. This shows that the thoughts of Acehese scholars do not only focus on religious texts, but also consider the broader social and cultural context.

Furthermore, the thinking of Acehese scholars is also influenced by the development of contemporary Islamic law. In this context, research on the renewal of Islamic family law in Indonesia shows that there is a need to adapt the law to developments in the times, including human rights and gender justice [29]. This is in line with the thinking of Acehese scholars who seek to harmonize Islamic law with modern values, as seen in the analysis of the concept of *hadhanah* updated by the Supreme Court [9].

Furthermore, *ijtihad* or the attempt to provide a new interpretation of Islamic law becomes important in this context. Acehese scholars, as explained in research on *ijtihad* thinking, play a role in formulating laws that are relevant to the needs of today's society [29]. In this case, *ijtihad* not only functions as a tool to resolve legal problems, but also as a means to strengthen local identity and values amidst the current of globalization.

In facing the challenges of globalization, Acehese ulama also strive to protect the rights of women and children in Islamic family law. Research shows that there are efforts to reactualize Islamic law to improve the position of women and protect children [30]. This reflects an awareness of the importance of social justice in the context of family law, which is often marginalized in traditional interpretations.

In addition, the influence of globalization also brings new challenges to Islamic family law. In this context, Acehese ulama are faced with a dilemma between maintaining tradition and adapting to rapid changes. Research shows that finding a balance between tradition and modernity is key to ensuring the relevance of Islamic family law in modern society [7]. This includes a better understanding of the principles of Islamic family law, as well as a more inclusive and equitable application.

On the other hand, the thoughts of Acehese scholars are also influenced by the development of broader *fiqh* thought. For example, research on the thoughts of Shaikh Muhammad Arshad Al-Banjari shows that the social and cultural context greatly influences the interpretation of Islamic law in the Banjar area, which can also be applied to the Acehese context [31]. This shows that the thoughts of Acehese scholars cannot be separated from the broader dynamics of *fiqh* thought in Indonesia.

In this regard, it is important to note that the thinking of Acehese ulama is not only reactive, but also proactive in formulating solutions to legal problems faced by society. For example, research on legal protection for victims of sexual violence in the context of Islamic family law shows that there are efforts to create legal mechanisms that are more effective and responsive to the needs of society [2]. This reflects the commitment of Acehese ulama to ensure that Islamic family law can serve as a tool of protection for vulnerable individuals.

Furthermore, the thoughts of Acehese scholars also cover broader economic and social aspects. In this context, research on the method of legal interpretation in Islamic economics shows that there is a close relationship between Islamic family law and economic aspects, which is becoming increasingly relevant in the era of globalization [32]. This shows that the thinking of Acehese scholars is not only focused on the legal aspects, but also considers the social and economic impacts of the law.

In facing the challenges of globalization, Acehese ulama also strive to integrate universal values of justice and equality into Islamic family law. Research shows that there is a need to update Islamic family law to be more responsive to social and cultural changes occurring in society [33]. This reflects an awareness of the importance of adaptation and innovation in law to ensure that Islamic family law remains relevant and functions effectively.

In addition, it is important to note that the thinking of Acehese scholars is also influenced by developments in international law and global norms. In this context, research on the influence of receptie theory in colonial legal politics shows that the interaction between Islamic law and customary law in Indonesia has formed a complex legal framework [34]. This shows that the thinking of Acehese scholars cannot be separated from the broader legal context, which includes interactions between various legal systems.

In this case, the thoughts of Acehese scholars also include efforts to increase public awareness of the rights of women and children in Islamic family law. Research shows that socialization and education about these rights are essential to ensure that Islamic family law can be applied fairly and effectively [35]. This reflects the commitment of Acehese ulama to empower communities and ensure that Islamic family law can serve as a tool to achieve social justice.

Thus, the thoughts of Acehese scholars in understanding and interpreting Islamic family law amidst the dynamics of globalization reflect an effort to harmonize tradition with modernity. In this context, *ijtihad*, legal reactualization, and raising public awareness are key to ensuring that Islamic family law remains relevant and functions effectively in a changing society. Thus, the thoughts of Acehese scholars not only function as a response to the challenges of globalization, but also as an effort to strengthen local identity and values in the context of Islamic family law

CONCLUSION

Fundamental Finding : The Acehese scholars' approach to Islamic family law reflects their ability to integrate sharia principles with local wisdom, effectively addressing contemporary issues such as dowry, divorce, and women's rights. Their use of *ijtihad* demonstrates an effort to align Islamic law with evolving societal dynamics, fostering relevance and inclusivity amidst globalization. **Implication :** The integration of sharia principles with local traditions by Acehese scholars has significantly influenced both local (Qanun Aceh) and national Islamic family law policies. This impact has

promoted gender justice, strengthened women's rights, and encouraged social reform, contributing to more progressive and equitable family structures in Aceh. **Limitation :** Despite their strategic role, Acehese scholars face challenges such as conflicts between traditional values and modernity, as well as limited access to education and training in globalization contexts. These barriers hinder their ability to fully adapt to technological and social changes, affecting the broader development of Islamic family law. **Future Research :** Future studies should explore strategies to enhance the capacity of Acehese scholars through better education and training programs, enabling them to navigate globalization effectively. Additionally, research could focus on resolving tensions between tradition and modernity to sustain the relevance of Islamic family law in evolving societal contexts.

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***Muhammad Salim Mahmudi (Corresponding Author)**

STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia

Email: msalimsalim09@gmail.com

Walid Hamdi Muhammad Abdul Ghaffar

Ihnasiya Al-Madinah Girls School, Egypt

Email: mmooww2468@gmail.com

Taufiq Hidayat

STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia

Email: taufiq.najla@yahoo.com

Amiruddin

STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia

Email: amir.samy050484@gmail.com

Rafsan Jani

STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia

Email: rafsan.jn@gmail.com
