TOPIC

Coexistence in Islamic Sharia: A Study of Social Interaction Majority and Minority in Aceh

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Abstract

This study investigates the social interactions between the Muslim majority and non-Muslim minorities in Aceh within the context of Islamic Sharia implementation. Employing qualitative methods and a case study approach, the research explores how both groups foster social harmony through cultural adaptation, participation in communal activities, and the inclusive attitudes of the majority population. The findings reveal that non-Muslim minorities actively engage with local culture and observe the customs of the Muslim majority as a strategy to facilitate social integration and prevent conflict. In turn, the Muslim majority exhibits a moderate and accommodating stance, allowing minorities to practice their religious beliefs freely and without coercion. This reciprocal respect illustrates the principles of religious tolerance and moderation, which serve as foundational elements of Aceh's social cohesion. The study demonstrates that diversity can be effectively managed through open dialogue, mutual respect, and inclusive governance. These findings contribute to a deeper understanding of majority–minority relations in societies governed by Islamic law and offer insights into strategies for cultivating social cohesion in pluralistic contexts.

Keywords: social interaction, Islamic sharia, minority-majority, social harmony, tolerance

Introduction

Social interactions between majority and minority groups are complex and multifaceted, often influenced by a variety of psychological, cultural, and structural factors. Interactions between majority and minority groups can give rise to a variety of things, leading to increased anxiety and reduced interest in making contact in the future (Koudenburg et al., 2019).

Minority groups often seek to maintain and pass on their cultural traits despite dominant cultural influences. Educational policies and activities play an important role in preserving this cultural heritage, with socio-cultural groups having a strong motive to preserve their cultural identity. However, the interaction between majority and minority groups in such an environment can be understood through a model that considers psychological and cultural evolutionary mechanisms (Aboubakary & Salaming, 2022).

The quality and quantity of interactions between members of minority and majority groups can be influenced by the level of ethnic identification. Emotional attachment to the majority culture tends to improve the quality of interactions, while strong attachment of minority members with their own cultures can reduce the quantity of contact with majority members (Ahmed Al-Karboly, 2023).

Understanding the dynamics of social interaction between majority and minority groups requires a multifaceted approach that considers psychological, cultural, and structural factors (Feinstein & Shehade Switat, 2019). Promoting positive intergroup contact,

overcoming stereotypes, and supporting cultural transmission are essential for fostering harmonious relationships in diverse societies.

Social interactions between majority and minority groups in Indonesia are complex and influenced by various factors, including religion, perceived threats, and intergroup contact (Susanto, 2024). For example, higher levels of interfaith interaction are associated with higher social, religious, and political tolerance among Muslims. In contrast, participation in intrareligious activities such as religious studies clubs was associated with lower levels of tolerance (Prasetyo & Halimatusa'diyah, 2024). The relationship between Christians and Muslims also has a direct impact on various things, such as social prejudice, the role of education, and in shaping intergroup attitudes (Nashori et al., 2024). Another example is that higher interfaith contact counts tend to reduce negative attitudes among the Muslim majority but not among the Christian minority. However, contact quality is crucial and reduces negative attitudes regardless of the group size (Bensaid & Machouche, 2019).

Unlike other regions in Indonesia, Aceh has a special autonomy, namely the implementation of Islamic Sharia. Aceh's autonomy allows it to enforce Qanun (local regulations) based on Islamic principles (Marpaung & Susetyo, 2021). Aceh's special autonomy in applying Islamic law is a significant delegation of power in Indonesia, allowing the region to integrate Sharia principles into its legal system. A strong legal framework supports this autonomy and involves the active participation of scholars and society (Murdani, 2022). However, this autonomy also faces challenges related to legal pluralism, human rights, and public understanding (Razi & Mokhtar, 2020).

Social interactions between adherents of the majority and minority religions in Aceh, especially between Muslims and non-Muslims, are colored by conflicts and efforts toward harmony. For example, in October 2015, Singkil Regency experienced severe interfaith clashes, resulting in the burning of churches and the fall of casualties. This event highlights the tension of social interaction between religious communities in the region (Juhari & Zulfadli, 2019). Christian students at Samudera Langsa University face challenges due to the formation of a public space dominated by one religious identity. This segregation creates imbalances and forces minorities to create alternative spaces (Febriandi & Amri, 2021). Islamic communication has been identified as crucial in promoting religious moderation and preventing conflicts (Indainanto et al., 2023). The majority perspective also plays a big part in various decisions made by minorities in Aceh (Fariza et al., 2024).

Previous research has mostly discussed social interactions between the majority and minorities in the context of Tolerance, conflict, and factors that affect interfaith relations, but more often highlights the tensions and challenges minority groups face. Studies on Aceh generally focus on the application of Islamic law, its impact on minorities, and emerging cases of social segregation. However, there are still few studies that explore how social interactions between the Majority of Muslims and non-Muslim minorities in Aceh can run harmoniously and create social cohesion. Therefore, this study fills the gap by highlighting how social interactions between the majority and minorities are formed in daily life in Aceh through the implementation of Islamic Sharia, the forms of interaction that succeed in building positive relationships, strategies applied by both groups to maintain harmony, and factors that support the creation of conflict-free coexistence in the social and cultural framework of Aceh.

To create a peaceful life amid the application of Islamic law, it is very important to maintain social harmony between the Muslim Majority and the non-Muslim minority(Ambarita & Ririhena, 2022). Maintaining social harmony between the Muslim Majority and the non-Muslim minority is essential for a peaceful life under Islamic law (Huda et al., 2024). By engaging in religious dialogue, promoting ethical frameworks, and implementing inclusive policies, communities can achieve lasting peace and coexistence so that social

interactions are harmonious and harmonious.

Max Weber's theory of social interaction is deeply rooted in his broader sociological framework, which emphasizes understanding the meaning and subjective motivations behind human actions (Jones, 1975). This approach requires a reconstructive perception of the worldview of others, emphasizing empathy and rationality to understand the elements of deeper social interaction. Weber classifies social actions into four types based on the orientation of the perpetrator, namely: instrumental rational actions, which are oriented towards achieving certain goals through rational means; the rational action of values, which is driven by a belief in the intrinsic value of the action itself, regardless of the outcome; affective actions, which are influenced by the emotional state of the perpetrator; and traditional actions, which are based on established customs or customs (Syi, 2011). Rationalization refers to the process by which rationally calculated actions increasingly replace traditional and effective forms of social action. It involves developing formal and practical rationality in various areas of life, including economics, law, and administration (Sell, 2012).

This research is relevant to Max Weber's theory of social interaction because it focuses on how the Majority of Muslims and non-Muslim minorities in Aceh interact and create social harmony by applying Islamic law. In such social interactions, individuals and groups behave spontaneously and have motivations rooted in certain subjective meanings and rationalities. Thus, this theory can help understand the social dynamics in this study by highlighting how to form a harmonious and tolerance relationship between the majority and minority in Aceh.

Research Method

This study uses a qualitative and case study approach to explore the experiences, perceptions, and social interactions between the majority of Muslims and non-Muslim minorities in Aceh. As articulated by Robert K. Yin, the case study approach is a comprehensive research strategy that involves empirical investigation of contemporary phenomena in real-life contexts, especially when the boundaries between phenomena and contexts are not clearly visible (Yin, 2018). Case studies were chosen to understand certain phenomena in a specific social context, namely religious diversity in Aceh, under the application of Islamic law.

This research begins with research planning, including determining research questions and objectives per the case study approach. The research design involves the preparation of a detailed case study protocol, case selection, and determination of data collection and analysis methods. In the preparation stage, the researcher prepares for data collection and access to the resources and participants needed for the research (Burmansah et al., 2019).

The research was conducted in Aceh, especially in urban areas such as Banda Aceh, because it has a significant Majority Muslim population and a significant non-Muslim minority, making it an ideal location for social interactions. Data collection was carried out in Banda Aceh from January to February 2024. Data was collected using the interview method with selected informants, namely the majority and minority communities in Banda Aceh as the main data source. The analysis of documents related to Qanun Aceh was also carried out to get a comprehensive picture of this research.

In-depth interviews as a data collection technique are conducted through direct conversations between researchers and informants to dig up rich, detailed, and meaningful information (Yin, 2018). In this study, in-depth interviews allow researchers to understand informants' experiences, perceptions, and views regarding social interaction between the Majority of Muslims and non-Muslim minorities in Aceh. This technique is semi-structured, where researchers use flexible interview guidelines to ensure that the main topic is discussed but still leave room for the informant to speak freely and in-depth according to their perspective.

Informants are selected using *Purposive Sampling*, namely sampling techniques based on certain criteria relevant to the research

objectives. This technique ensures that the selected informant has the experience, knowledge, or characteristics to provide rich and relevant data (Yin, 2018). The focus of the research is the interaction between the Majority of Muslims and the non-Muslim minority. The informant must have firsthand experience related to the relationship.

The informants in this study were 12 of 6 Muslim majorities and six non-Muslim minority with various backgrounds such as occupation, education, residence, gender, and age. The criteria for selecting Muslim majority informants: 1). Domiciled in Aceh. 2) Religion: Islam. 3) interact directly with non-Muslim minorities in Aceh (in the workplace, residential environment, or public space). Meanwhile, the criteria for non-Muslim minority informants: 1) Domiciled in Aceh for at least 5 years to gain more complex experience 2) Religious other than Islam. 3) Living or working in a Muslim-majority neighborhood in Aceh. 4). Experiencing firsthand the social and cultural situation related to implementing Islamic Sharia in Aceh.

Data analysis in this study was carried out through three main stages: data reduction, data presentation, and conclusion. Data from interviews and documentation were selected to focus on relevant information, such as Majority and minority perceptions and challenges in social interactions. The information summarized is then arranged in the form of thematic or descriptive narratives to facilitate the identification of patterns and relationships. Furthermore, the findings were analyzed using previous theories and research (Leavy, 2014; Yin, 2018). This process aims to provide a comprehensive overview of the pattern of social interaction between the Majority of Muslims and non-Muslim minorities in Aceh in the context of diversity and Islamic law. Finally, the findings are summarized in a comprehensive report that answers the research questions and provides an in-depth overview of the study.

Results and Discussion
Minority Efforts to Study Community Culture and Islamic Sharia

Everyone who migrates or moves from their previous place to a new place should learn the culture of their destination in anticipation of conflict (Budnik et al., 2021). The non-Muslim minority in Aceh generally comes from outside Aceh (Ansor, 2019) .Minority need time to learn the culture of the majority community and the application of Islamic Sharia in Aceh. Minority groups in Aceh have shown significant efforts in studying local culture and Islamic Sharia as a form of adaptation to a Muslim-majority environment. This process is carried out to build harmonious social relationships while reducing the potential for conflict due to cultural differences and beliefs (Váradi, 2022).

All non-Muslim minority informants revealed that they studied Islamic culture and Sharia in order to build a harmonious relationship with the majority society. Informant 2, a non-Muslim minority who works as a coordinator at an NGO in Aceh, revealed that he had studied the culture of the Acehnese people before coming to Aceh.

> "Before coming to Aceh, yes, I had learned about Islamic culture and Sharia from various sources such as the internet and stories from friends who had lived in Aceh, I did this as a form of respect and adaptation of Islamic Sharia in Aceh" (Informant 2).

The same thing was also expressed by Informant 3, a non-Muslim minority who works as a treasurer at an agency in Aceh: "Before coming to Aceh, I first studied Islamic Sharia, so that later I could minimize mistakes in my actions" (Informant 3). In this case, minorities realize that understanding the majority culture is important to creating comfort in interacting. They try to get to know the Acehnese people's customs, social norms, and religious practices to establish a harmonious relationship with the majority community.

Various things are learned by minorities, such as knowledge of how to dress according to Islamic law, worship times, and participation in socio-religious activities. Informant 1, a non-Muslim minority working as a field staff at an NGO, revealed many things she learned before settling in Aceh.

"Many things were learned when I first came to Aceh, such as the use of polite clothing, prayer times, although everywhere there must be prayer times, but in Aceh it is different, for example, if the maghrib prayer and Friday prayer all activities must stop, shops must also be closed, so don't let us not know it" (Informant 1).

Minorities not only know Islamic Sharia in general but also apply it in daily life when relevant—for example, following rules to dress modestly, respecting prayer times, and avoiding activities that could be considered contrary to the majority culture. This effort is carried out without feeling forced but rather with a desire to build a good relationship with the surrounding environment.

The main motivation of minorities in studying the culture of the Acehnese people is to create more harmonious social relations and avoid conflicts. Minorities also feel that adapting makes them more easily accepted by the majority of society. As revealed by informant 2, studying Islamic culture and Sharia aims to respect and not want a bad relationship between minorities and majorities.

> "I studied various customs of the majority community in Aceh, the most important thing so that there is no conflict, because we as immigrants must also respect the customs and rules that exist here so that we can establish a good relationship between me and the majority community in Aceh" (Informant 2).

Minority actions mainly reflect instrumental rational actions (*Zweckrational*) because they learn the majority culture as an adaptation strategy to avoid conflict and facilitate social interaction (Weber, 2009). Efforts to study the culture of the community and Islamic Sharia in Aceh are clear evidence of the spirit of coexistence in diversity and Islamic Sharia. This process reflects respect for the majority while demonstrating the importance of cross-cultural dialogue in creating a harmonious social life amid differences. The combination of minority adaptation and majority acceptance is the key to achieving harmony between the majority and minorities in Aceh.

Minorities Participate in Majority Activities and Culture

Minority groups in Aceh actively participate in various activities and cultures that are part of the majority Muslim tradition. This participation is carried out as a form of respect for local norms and culture as well as to strengthen social relations between majority and minority groups (Abdullah et al., 2022). Informant 5, a non-Muslim minority who works as an administrative staff at a financial company in Aceh, revealed that the majority often invites him to various religious activities, which he thinks is not wrong to participate.

> "My colleague in the office likes to invite if there are feasts at his house such as maulid, aqiqah, and Eid (are also invited), I really appreciate it so that I come and can also socialize with the majority of people in Aceh" (Informant 5).

The same thing was also revealed by informant 6, a non-Muslim minority who works as administrative staff at an NGO.

> "If there are events such as maulid, nikahan, aqiqah, I like to be invited by colleagues and neighbors, so I come to be able to interact and build good relationships with the majority of people" (Informant 6).

Minorities are involved in cultural-based social activities, such as feasts or commemorations of Islamic holidays involving the Majority of Muslims in Aceh. Their involvement creates a harmonious atmosphere and strengthens social relations with most of society. The informant said participating in this activity gave them a deeper understanding of Acehnese cultural values and showed their commitment to coexist peacefully. As revealed by Informant 1.

> "If someone invites me to come to the maulid feast or aqiqah, I will definitely come, in addition to being able to build good

relations with the majority, I can also learn the customs of the community, if someone dies I also participate in mourning as a form of condolences and of course follow the rules and customs of the community here" (Informant 1).

In addition, the habit of the majority worship schedule followed by the daily activities of the Acehnese people is also followed by the minority as a form of respect and adaptation carried out by the minority, for example, closing their businesses during the maghrib and Friday prayer schedules, this was revealed by informant 4, a non-Muslim minority who has a grocery trading business.

> "I follow the culture and customs of the Acehnese people so that there is no conflict, usually in Aceh after the Maghrib prayer or Friday prayer has finished, all shops must be closed and reopened after the worship is over, so I also follow it by not opening shops at that time" (Informant 4).

On the other hand, the active participation of minority groups in various activities and cultures of the Muslim Majority in Aceh, such as attending religious events or adjusting business schedules to the time of worship of the majority, does not necessarily decrease their faith in the religion they follow. Rather, it reflects a social adaptation and respect for local norms and traditions without involving a change in beliefs. The informants indicated that their involvement in most activities was done consciously to build harmonious relationships and maintain harmony while maintaining their religious identity. This proves that respect for the majority culture can go hand in hand with a commitment to the faith and beliefs of each religion. This was revealed by Informant 3.

> "By following customs and some religious activities that aim for feasts such as maulid, aqiqah, or marriage do not lower my faith in my religion at all, I do this as an adjustment and build good relations with the majority of people". (Informant 3).

The participation of minorities in the activities and culture of the Muslim Majority in Aceh reflects their efforts to respect local traditions, build harmonious relationships, and maintain social harmony without sacrificing their religious beliefs. Affective actions can be seen from their participation in various events that are followed to show empathy and solidarity with the majority community. Thus, the involvement of minorities in majority cultures reflects a process of adaptation carried out consciously to create social harmony, as described in Weber's concept of social action (Syi, 2011).

This adaptive attitude shows that diversity can be managed well through mutual respect, where minorities seek to understand the majority's norms. In contrast, the majority respects the existence and contribution of minorities by inviting them to participate in some activities. Thus, this interaction is a clear example that social harmony can be achieved without sacrificing each party's identity or religious faith.

Majority Appreciation for Minority Adaptation in Aceh

The Muslim Majority in Aceh have consistently shown appreciation for the adaptation efforts made by minority groups. This attitude reflects good social acceptance and is the basis for creating harmony in diversity (Jansen-van Vuuren & Aldersey, 2020).

Appreciation is expressed for the efforts of the minorities who adapt to the culture and customs of the Acehnese people. Most informants considered that the adjustment was a form of respect for the norms that apply in society. For example, informant 10, a man majority of whom have close ties to minorities in the workplace, said that the use of hijab by non-Muslim women is considered a positive step that shows good intentions to respect Islamic law in Aceh.

> "Yes, I see a non-Muslim minority around me, such as in the office, there are some non-Muslims, they sometimes follow the habits of the majority such as wearing a headscarf, participating in social activities such as mourning if someone dies, I see positive

attitudes and I appreciate their adaptation" (Informant 10).

The majority group highly appreciates the involvement of minorities in social and religious activities, such as kenduri, the Prophet's Birthday, and breaking the fast together. One of the informants stated that the participation of minorities in this activity creates a harmonious atmosphere and strengthens social relations between citizens. The majority felt that the presence of minorities in the event was a form of respect that should be respected. This was revealed by Informant 7, that the women Muslim majority are close to minorities in the workplace and have the right environment to live in.

> "I have quite a lot of contact with non-Muslims, yes, there are at work, there are also around the house. I really appreciate their efforts to participate in various majority activities, such as being invited to their feasts and Eid; they also stay in touch, that's very good" (Informant 7).

In the work environment, the majority provide support to minorities who are adjusting to the local culture. Some informants mentioned that they felt more comfortable working with minorities who sought to understand the norms of Acehnese society. This acceptance also applies in the residential community, where the majority welcome the adaptation made by the minority, such as following local customs in dressing or respecting the time of worship. As revealed by Informant 12, a woman majority have close ties with non-Muslims in the workplace.

> "I have been close to non-Muslims at work for a long time, yes, I really appreciate and support them (non-Muslims) in adapting and being able to follow the culture in Aceh, it also has a good impact on them such as being easily accepted and avoiding conflicts"(Informant 12).

The Muslim majority in Aceh show high appreciation for the adaptation made by minority groups, such as the use of Islamic clothing, participation in social activities such as kenduri, the Prophet's Birthday, and mourning, as well as respect for the time of worship. This majority attitude reflects good social acceptance and appreciation of the minority's intention to respect local cultural norms. The minority participation is considered positive by the majority because it helps strengthen social relationships, create harmony, and prevent potential conflicts. In addition, the appreciation, or what I call award, shown by the majority also encourages minorities to feel more accepted, both in the work environment and in the community where they live. As revealed by Informant 3.

> "Many of the majority such as colleagues and neighbors support what I do, this is proven by the fact that they often invite me to participate in the activities they do, it also makes me more comfortable to socialize and build good relationships" (Informant 3).

Instrumental rational actions (Zweckrational) are seen when the majority support and appreciates the minority who follow the local culture because this helps create social harmony and avoid conflict (Sell, 2012). The majority appreciation for the adaptation of minorities in Aceh is one of the keys to success in creating social harmony amid diversity and Islamic Sharia. The majority not only appreciate the adjustments made by the minority but also provide them with space to maintain their religious and cultural identity. This mutual respect strengthens social relations, making Aceh an example of diversity that is well-managed through moderation and Tolerance.

Majority Inclusivity in Embracing Minorities in Aceh

Most Muslims in Aceh, more particularly, show inclusivity by embracing minorities in various aspects of life and creating harmonious social relations amid diversity. In addition to respecting adaptation, the majority modifies by not imposing the rules that apply to minorities in a region that has special autonomy such as in Aceh (Brocker & Künkler, 2013). Most of the majority of informants mentioned that although

Islamic law is the main guideline, they maintained that minorities have the right to practice their beliefs and customs. This attitude reflects a high tolerance for differences.

The majority often supports minorities who seek to understand and adjust to local norms. Informant 9, who has close ties with non-Muslims in the workplace, emphasized that he often provides them with input and guidance to the customs and culture of the Acehnese people to make them more acceptable and avoid conflicts.

> "Non-Muslim friends who have just come to Aceh, usually like to ask about the habits of the people in Aceh, so I as a friend provide information such as the use of polite clothing, then which areas are still less tolerant so that they (non-Muslim minorities) can anticipate unwanted things before visiting a place" (Informant 9).

The majority not only embraces minorities but also provides emotional and social support to help them adapt. In the work environment, as revealed by informant 9, the majority often guide local norms and customs. Most informants said they try to create a comfortable environment for minorities by avoiding prejudice and encouraging equal relations between the majority and minorities. The same thing was also conveyed by minority informant 5.

> "My friends (the majority) are very helpful, yes, they often give guidances related to the habits of the majority community so that I can know a lot and can prevent things that cause conflicts" (Informant 5).

This shows that most Acehnese also show openness to differences by creating a space for dialogue. This allows minorities to express their opinions, learn more about the local culture, and explain their identity without feeling intimidated. This attitude of mutual respect reflects religious moderation, which is Aceh's main principle in social relations.

Then, the majority provides practical assistance to minorities when facing difficulties. For example, some Muslims help minorities find housing that suits their needs or provide advice to avoid potential cultural conflicts. This attitude reflects the sincere intention of the majority to ensure that minorities feel safe and comfortable in their environment. This was revealed by informant 8, a man majority of Muslims have close ties to non-Muslim minorities in the workplace.

> "I like to help non-Muslim friends if they need help such as finding a safe housing location for them, besides giving guidances not to violate Islamic Sharia so that they can live safely and comfortably in Aceh" (Informant 8).

The Muslim majority in Aceh show an inclusive attitude that not only respects the existence of minorities but also actively assist them to understanding local culture and norms. This attitude reflects high Tolerance and religious moderation, where the majority does not impose Islamic sharia rules on minorities but provides space for them to practice their respective beliefs and traditions.

Instrumental rational actions (*Zweckrational*) are seen in the efforts of the majority to help minorities find safe places to live and provide guidance so that they can adjust to the environment without facing conflict. Affective actions appear in the social and emotional support the majority provides, reflecting a genuine intention to create a harmonious environment (Goddard, 1973).

The majority's support, such as information about Acehnese customs, dress codes, and regions that need to be anticipated, indicates proactive efforts to help minorities adapt. This assistance prevents potential conflicts and strengthens a sense of security and acceptance for minorities. This attitude illustrates that the inclusivity of the Majority in Aceh is an important foundation for building sustainable social harmony in the midst of diversity.

Social Harmony of Majority and Minority in Aceh

It begins with a high acceptance attitude by the majority towards minority groups in Aceh, both in the work environment and where they

live. Informant 10, a woman in the majority, revealed that he accepts non-Muslim minorities in Aceh by embracing and teaching various things related to norms and abilities. "I am very accepting of non-Muslim friends in Aceh, yes, do not discriminate at all and consider them the same as the majority". (Informant 10).

Furthermore, the majority shows religious moderation by not imposing Islamic law on minorities. The majority of informants revealed that although Islamic Sharia is the main guideline, they understand that minorities have the right to practice their own beliefs and traditions. This attitude reflects a high level of Tolerance, where the majority respects diversity without sacrificing the values the local community embraces (Sazali & Mustafa, 2023; Shi et al., 2022). A clear example of this attitude is to give the minority the freedom to celebrate their religious holidays without pressure from the majority. As revealed by 11 informants, the woman majority have close ties to non-Muslims in the neighborhoods where they live.

> "I do not force non-Muslims to wear Islamic clothing or participate in activities such as kenduri, but they themselves take the initiative so that I support them and invite them if there is an event at home just like other neighbors" (Informant 11).

Social interaction between the majority and minority also reflects mutual respect during worship. The Majority of Muslims appreciate the need for the minority to carry out their worship without interruption. In contrast, the minority shows respect by not interfering with the prayer times of the majority. As revealed by informant 9, as the majority, he values non-Muslim worship times and vice versa.

> "While in the office, we respect each other, yes, non-Muslim friends when praying usually pause together activities such as meetings, and I also appreciate that they carry out worship according to their religion such as not making a gathering on Sunday morning because they go to church". (Informant 9).

Mechanical solidarity is rooted in the similarity of norms and values in an interfaith society (Syi, 2011). *Wertrational* action appears in the way the majority provides support to the minority without imposing Islamic Sharia rules but by respecting their right to exercise their own beliefs. The interaction between the majority and minorities in Aceh results in a harmonious and respectful relationship. The majority appreciates the adaptation made by the minority, while the minority feels more accepted when it shows respect for the norm of the majority. The active participation of minorities in local cultures and the inclusive attitude of the majority create a peaceful social environment. Social harmony between the majority and minorities in Aceh is based on mutual respect, Tolerance, and religious moderation. This attitude of mutual acceptance and respect makes Aceh a model of inclusive and peaceful social interaction amid the implementation of Islamic Sharia.

Conclusion

Social interaction between the Muslim majority and non-Muslim minorities in Aceh in implementing Islamic law can occur harmoniously through cultural adaptation, mutual respect, and inclusiveness. The non-Muslim minority adapts to local cultural norms, such as dressing modestly and respecting the majority's prayer times. In contrast, the Muslim majority shows a moderate attitude by providing space for the minority to practice their beliefs without coercion. The main factors that support social harmony are mutual respect, good communication, and involvement in joint activities that strengthen social cohesion between the majority and minority who have close proximity in the work or residential environment. This study confirms that diversity in Aceh can be managed well through dialogue, respect for differences, and inclusive attitudes.

This study has limitations because the data collected is exact and limited, namely only from 12 informants who live in the urban area of Banda Aceh. Thus, the findings in this study cannot be generalized to represent the entire region of Aceh as a case study unit. Then, this study is limited to the social interactions of the majority and minority in everyday life. Further

research is suggested to explore how economic, political, and globalization factors affect the majority-minority dynamics in Aceh. In terms of policy, local governments and stakeholders need to establish more inclusive regulations to ensure that minority rights remain protected within the framework of Islamic law, for example, through interfaith dialogue policies and educational programs on diversity. In addition, initiatives encouraging more intensive social interactions, such as inter-community cooperation programs, must be strengthened to strengthen social cohesion and maintain harmony between groups in Aceh.

Acknowledgement

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