



Saifuddin Duhri <saifuddinduhri@gmail.com>

HTS Review 7210 - Invitation to review and participate as reviewer

3 messages

aosis@hts.org.za <aosis@hts.org.za>

4 February 2022 at 14:52

Reply-To: Ms Elizna De Bod <5ts.srsupport@hts.org.za>

To: Dr Saifuddin Duhri <saifuddinduhri@gmail.com>

Ref. No.: 7210

Manuscript title: Mobilizing Intolerance: Teungku Dayah and Theology of Religious Pluralism in Aceh, Indonesia

Journal: HTS Teologiese Studies / Theological Studies

Review due: 18-Feb-22

Dear Dr Duhri

I am Dr Annelie Botha, assistant editor for Andries van Aarde, Emeritus Professor at the University of Pretoria and Editor-in-Chief of HTS Theological Studies (www.hts.org.za), an international rated multidisciplinary journal, accredited by Web of Science ISI, Elsevier Scopus and the Directory of Open Access Journals (DOAJ). Would it perhaps be possible for you to find time in your schedule to assist me with the peer review of this article? Or, if not so, could you recommend me a scholar whom I might approach? I would appreciate your expertise so much. With all best wishes. Annelie (abothaster@gmail.com).

I am contacting you based on your expertise. We would like you to act as a reviewer for this submission, as we believe you can make a significant contribution to strengthen the quality. Would you be able to do this review for us please?

Our expert reviewers are crucial in helping us to maintain high ethical standards relating to the review and publication of manuscripts. We kindly request that you please submit your completed evaluation no later than 18-Feb-22

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If you are not able to review this manuscript, we would welcome suggestions for alternative reviewers. Please do not, however, approach other potential reviewers directly, as the submission of this manuscript must be kept confidential. Please treat the submission of this manuscript and the contents and information contained in it as confidential. If you wish to seek further advice from anyone outside your immediate research team could you please contact the Editor before you do so.

Thank you for considering this request, we would like to thank you in advance for any help you can provide.

Kind regards,
Ms De Bod
AOSIS colleague

Manuscript title: Mobilizing Intolerance: Teungku Dayah and Theology of Religious Pluralism in Aceh, Indonesia

Abstract: Abstract

In 2018, Aceh was ranked 32 in the indexation of tolerant cities in Indonesia conducted by the Setara Institute. The poor assessment of religious tolerance in Aceh occurred because violent acts used religious reasons that occurred in Aceh in previous periods. Ironically, this act was carried out by the Aswaja (ahlussunnah waljamaah). Field research seeks to uncover the real root of the problem by interviewing religious authorities in Aceh, namely Teungku Dayah (ulema in Acehnese society), Santri (Muslim Student), and lecturers at Islamic Higher Education. The results of the study found that acts of violence in Aceh stem from Teungku Dayah's inaccurate understanding of pluralism. Pluralism is understood and positioned as an ideology that contradicts and threatens the sustainability of Aswaja's ideology in Aceh.

Contribution: This article offers a new perspective on the aswaja ideology according to the understanding of the Indonesian Muslim community. The standardization of the aswaja interpretation gave rise to attitudes and actions of radicalism in a new form.

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Special Issues Unit
Scholarly Journals Department
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Saifuddin Duhri <saifuddinduhri@gmail.com>
To: Ms Elizna De Bod <5ts.srsupport@hts.org.za>

8 February 2022 at 02:24

Dear
Dr Annelie Botha

I would be happy to participate. and sure, it is a great honour to have your offer to review an article of your prestigious journal. Now I am reviewing the article and it is strongly related to my expertise. If it is okay with you, I would be really happy if you could provide me a certificate of appreciation once I have completely reviewed the article, as it is important for my academic achievement. Thank you very much for your decision on choosing me as the reviewer.

Best regards,

Saifuddin Duhri

[Quoted text hidden]

HTS Manuscripts <submissions@hts.org.za>
To: Saifuddin Duhri <saifuddinduhri@gmail.com>

8 February 2022 at 18:24

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We very much appreciate your time and effort.

Once you have completed your review please do send me an email again confirming you have completed the review and that you would like a certificate.

I can then issue this for you.

Kind regards / Vriendelike groete
Elizna de Bod

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Compliment or complaint: Hannelie Diedericks, Telephone **Ext: 502** | publishing@aosis.co.za

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From: Saifuddin Duhri <saifuddinduhri@gmail.com>

Sent: Monday, 7 February 2022 21:24

To: Ms Elizna De Bod <5ts.srsupport@hts.org.za>

Subject: Re: HTS Review 7210 - Invitation to review and participate as reviewer

[Quoted text hidden]



Saifuddin Duhri <saifuddinduhri@gmail.com>

HTS Review 7210 - Editorial outcome of the manuscript post-review process

1 message

aosis@hts.org.za <aosis@hts.org.za>

28 February 2022 at 19:21

Reply-To: "Dr. Annelie Botha" <abothaster@gmail.com>

Ref. No.: 7210

Manuscript title: Mobilizing Intolerance: Teungku Dayah and Theology of Religious Pluralism in Aceh, Indonesia

Journal: HTS Teologiese Studies / Theological Studies

Dear Reviewer

The quality of the articles in the journal, and the credibility and reputation of our journal crucially depend on the expertise and commitment of our peer reviewers. Reviewing is an important part of scholarly work, making a substantial contribution to the field. Reviewers' comments serve two purposes, guided by two inter-dependent objectives:

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We greatly appreciate your time, expertise and support of our journal amidst pressures of work. You may be interested to know the outcome of the review process and to see the reviewer's reports.

Kind regards,

Dr. Botha

Department of Practical Theology, Faculty of Theology, University of Pretoria

Ref. No.: 7210

Manuscript title: Mobilizing Intolerance: Teungku Dayah and Theology of Religious Pluralism in Aceh, Indonesia

Journal: HTS Teologiese Studies / Theological Studies

Dear Author

We thank you for the submission of your manuscript. The peer review process of your manuscript has now been completed and we have reached a decision regarding your submission. I regret to inform you that the journal is unable to publish your manuscript. We hereby release your manuscript from consideration so you may submit it elsewhere.

You are hereby invited to submit this submission declined by HTS to Busro Busro, Lecturer of Modern Islamic Theology, Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung, West Java, Indonesia (busro@uinsgd.ac.id) for consideration for publication.

You may review your submission, make the requested changes and submit by email to busro@uinsgd.ac.id

Do consider submitting future manuscripts which you believe would be

suitable for the journal.

Thank you for your interest in the HTS Teologiese Studies / Theological Studies.

Kind regards,
Dr. Botha
Department of Practical Theology, Faculty of Theology, University of Pretoria
Dr Annelie Botha

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Dr Annelie Botha

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Saifuddin Duhri <saifuddinduhri@gmail.com>

HTS Review 7210 – Second review reminder

2 messages

aosis@hts.org.za <aosis@hts.org.za>
Reply-To: "Dr. Annelie Botha" <abothaster@gmail.com>
To: Dr Saifuddin Duhri <saifuddinduhri@gmail.com>

14 February 2022 at 14:42

Ref. No.: 7210

Manuscript title: Mobilizing Intolerance: Teungku Dayah and Theology of Religious Pluralism in Aceh, Indonesia

Journal: HTS Teologiese Studies / Theological Studies

Review due: 18-Feb-22

Dear Dr Duhri

We sent you details on how to gain access to the manuscript on the journal platform. The email is just a reminder that your review is due shortly, on 18-Feb-22.

Your direct one-click access (no login required) to your review page is here:

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It is always our intent to provide rapid turnaround for our authors. It would be very helpful if you could submit your assessment and comments as soon as possible.

If you have any queries or need any assistance, please don't hesitate to contact me. Alternatively, you can contact the publisher at <https://publishingsupport.aosis.co.za>

I am looking forward to receiving your positive response.

Kind regards,

Dr. Botha

Department of Practical Theology, Faculty of Theology, University of Pretoria

Manuscript title: Mobilizing Intolerance: Teungku Dayah and Theology of Religious Pluralism in Aceh, Indonesia

Abstract: {\$abstractTermIfEnabled}

In 2018, Aceh was ranked 32 in the indexation of tolerant cities in Indonesia conducted by the Setara Institute. The poor assessment of religious tolerance in Aceh occurred because violent acts used religious reasons that occurred in Aceh in previous periods. Ironically, this act was carried out by the Aswaja (ahlussunnah waljamaah). Field research seeks to uncover the real root of the problem by interviewing religious authorities in Aceh, namely Teungku Dayah (ulema in Acehnese society), Santri (Muslim Student), and lecturers at Islamic Higher Education. The results of the study found that acts of violence in Aceh stem from Teungku Dayah's inaccurate understanding of pluralism. Pluralism is understood and positioned as an ideology that contradicts and threatens the sustainability of Aswaja's ideology in Aceh.

Contribution: This article offers a new perspective on the aswaja ideology

according to the understanding of the Indonesian Muslim community. The standardization of the aswaja interpretation gave rise to attitudes and actions of radicalism in a new form.

Dr Annelie Botha

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Saifuddin Duhri <saifuddinduhri@gmail.com>
To: "Dr. Annelie Botha" <abothaster@gmail.com>

14 February 2022 at 23:28

Dear

Dr Annelie Botha

I am sending this email to let you know that I have already reviewed the first article. The reviewed document has both been attached to this email and the link.

I would be really grateful if you could provide me a certificate of appreciation for this review and wish you all the best.

best wishes,

Saifuddin Duhri



reviewed_7210-79513-2-RV.docx

597K



Saifuddin Duhri <saifuddinduhri@gmail.com>

HTS Review 7210 - Thank you for your review, give us your feedback

1 message

aosis@hts.org.za <aosis@hts.org.za>

28 February 2022 at 13:48

Reply-To: Ms Elizna De Bod <5ts.srsupport@hts.org.za>

To: Dr Saifuddin Duhri <saifuddinduhri@gmail.com>

Ref. No.: 7210

Manuscript title: Mobilizing Intolerance: Teungku Dayah and Theology of Religious Pluralism in Aceh, Indonesia

Journal: HTS Teologiese Studies / Theological Studies

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Kind regards,
Ms De Bod
AOSIS colleague

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1

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3

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MANUSCRIPT TO REVIEW

1 Mobilizing Intolerance: Teungku Dayah and Theology of Religious Pluralism in Aceh, 2 Indonesia

3 [information redacted to maintain the integrity of the review process]
4

5 ABSTRACT

6 In 2018, Aceh was ranked 32 in the indexation of tolerant cities in Indonesia conducted by the
7 Setara Institute. The poor assessment of religious tolerance in Aceh occurred because violent acts
8 used religious reasons that occurred in Aceh in previous periods. Ironically, this act was carried
9 out by the *Aswaja* (*ahlussunnah waljamaah*). Field research seeks to uncover the real root of the
10 problem by interviewing religious authorities in Aceh, namely Teungku Dayah (*ulema* in
11 Acehese society), *Santri* (Muslim Student), and lecturers at Islamic Higher Education. The
12 results of the study found that acts of violence in Aceh stem from Teungku Dayah's inaccurate
13 understanding of pluralism. Pluralism is understood and positioned as an ideology that
14 contradicts and threatens the sustainability of *Aswaja's* ideology in Aceh.

15 **Contribution:** This article offers a new perspective on the *aswaja* ideology according to the
16 understanding of the Indonesian Muslim community. The standardization of the *aswaja*
17 interpretation gave rise to attitudes and actions of radicalism in a new form.

18
19 **Keywords:** *plurality, islamic thought, tengku dayah*

Comment [A1]: This article sounds interesting and brings about important update of Acehese Shari'a. However, there are some issues should be addressed by the author:

1. article main argument.

It is hard to find your main argument in the article. Please refine your argument and make it readable. Commonly, the main argument will be stated in your abstract and introduction sections. For example, please refer to lines 11-14, and 16-17

2. evidences

The author has presented their evidences for building their arguments, but the evidences fail to be arranged systematically and coherently. If it is helpful, it is good way to make sub-section in order to organise your evidences and so to support your argument

3. language expression

Your academic English is badly in need of attention. There are some evidences that your expressions have not good in command, for instance see lines 235-238

4. literature review

You mght better avoid listing your literature, but you should discuss the literature by criticising, adding and appraising

In short, i suggest you need to rework upon this article and also restructure its outline.

Comment [A2]: Please be more precise! Do you want to say your argument or you want to state your data findings?

Comment [A3]: Is it your argument?

20 BACKGROUND

21

22 Indonesia's political contestation in 2019 has divided society into two major discourse groups,
23 namely radicalism, and pluralism. The first group propagates religion, especially the Islamic
24 caliphate system, as an alternative to political chaos. The implications of this discourse give rise
25 to accusations of being pro-communist, anti-Islamic, infidel, and so on, against opposing parties
26 and groups that are not on the same side as them. In contrast, the second group propagates
27 pluralism, moderation, and nationalism as a bulwark against political opponents who claim to be
28 radical groups. This discourse resulted in the emerging issues of anti-radicalism and extremism.

29

30 Ironically, this discourse often gives birth to radical movements that are ready to suppress
31 groups and individuals who are claimed to be supporters of radicalism and extremism. The
32 intervention of such solid political interests succeeded in deceiving and deceiving some
33 *Ahlussunnah Waljamaah* (people who are always guided by the *sunnah* of the Prophet
34 Muhammad) adherents. They pretend to be an anti-radicalism movement but they build a new
35 radical bloc. This fact is in stark contrast to the spirit of *Aswaja* itself.

36

37 Long before the 2019 political contestation in Indonesia started, intolerant socio-religious
38 dynamics existed in Aceh. The act of accusing and misleading each other is not only influenced
39 by political dynamics, but also the economy and the cultural image of Aceh's elites (Armia,
40 Nazaruddin and Fuadi, 2015). This condition causes the plurality of diversity in Aceh to get a
41 poor assessment (Abd. Wahid, 2014). Moreover, Aceh ranks number 32 in the order of the
42 Tolerant Cities index in Indonesia (Institute, 2018). They are fellow Muslims but often consider
43 infidels and blame other Muslims if there are different understandings. Therefore, they act more
44 severely against followers of different religions. *Aswaja* is the dominant Islamic sect in Aceh
45 which often clashes with other Muslims with Wahhabi accusations.

46

47 Ironically, Wahhabi accusations often attack non-Wahhabi groups (Idris and Sahlan, 2018).
48 The burning of the Muhammadiyah Mosque foundation in Bireuen, the seizure of the right to
49 manage the mosque in Lhokseumawe, and even the expulsion of a Middle Eastern preachers at
50 the Oman Mosque are the reasons some violent examples perpetrated by the *Aswaja* group in

Comment [A4]: is there third group?

Comment [A5]: ??

Comment [A6]: This is very strong conclusion, please rework on this.

Comment [A7]: You may consult your language advisor for this phrase.

51 Aceh. Moderate thinkers from campus are also accused of being the printers of Wahhabi cadres
52 (Amiruddin, 2014). This assumption also gave rise to a movement to reject the Islamic thought
53 study program at one of the State Islamic Campuses in Aceh. These rejection movements are the
54 implications of accusing each other because it is a *khilafiyah/ikhtilaf* (differences in views among
55 *ulema* on an Islamic law issue).

56
57 This study aims to find the cause problem of the Acehnese religious pattern by positioning
58 Tengku Dayah as the subject because their social status in this community is high. Therefore,
59 this study focuses on the *Aswaja* thinking of Teungku Dayah and its influence on the religious
60 pattern.

Comment [A8]: ?

61 62 **METHODS**

63
64 This study uses qualitative data, and the research object is the thinking of Teungku Dayah
65 (Mulyadi, 2011). The data collection method is observation and interviews as primary data.
66 Secondary data to strengthen research findings using literature reviews such as journals, books,
67 or scientific works from recent studies.

Comment [A9]: Please unpack it!

68
69 This spatial research limitation is the Aceh region because of the community's diversity
70 uniqueness compared to other places in Indonesia. In addition, there is a massive gap between
71 *Aswaja's* ideology compared to the actions and attitudes of the Aceh religious people, which tend
72 to be radical.

73
74 Respondents in this study consisted of three main groups, namely the Teungku Dayah,
75 Acehnese intellectuals, and the general public. The selection of respondents from the Teungku
76 Dayah circle in Banda Aceh and Aceh Besar was made randomly. In addition, this study also
77 uses data from interviews with Acehnese intellectuals to strengthen the research argument. To
78 represent university scholars, the respondents were some of the lecturers in Islamic studies who
79 argued with the Acehnese because they were accused of being propagators of the Wahhabi sect.
80 Finally, the general public, *santri*, and madrasa teachers are also helpful as respondents to get
81 comprehensive data.

DISCUSSION82
83
84**Teungku Dayah's Socio-Political Position in Acehese Society**85
86

Ulema figure in Acehese society is called Teungku Dayah (Islamic boarding school cleric). They have a high social status and are highly honorable by the community. Moreover, they are also the leaders in determining policies, thoughts, and representations of the Acehese Muslim actions (Nirzalin, 2018; Nirzalin and Febriandi, 2020). The community attitude does not only apply in religious terms but also social and political aspects (Armia, 2014).

91
92

Teungku Dayah's social status was obtained through a long socio-cultural process. His social position is not solely based on knowledge and the formal education level. Most of the Teungku Dayah educated in Madrasah Aliyah and equivalent. However, as the times progressed, they also began to complete formal education. Many of them also take higher education to increase their religious insight. They do it because of the formal education obligation as an administrative requirement to found legal educational institutions supported by the government budget (Syamsuddin *et al.*, 2021).

99
100

According to the Acehese, the ulema or Teungku Dayah are the inheritance of the prophets and apostles. They get a noble position and are considered charismatic figures. Politically, the Acehese were more obedient to Teungku Dayah's fatwa than the government's fatwa. The attitude of the community is because they believe that Teungku Dayah is a center for the religious knowledge transfer (Fakhrurrazi and Sebgag, 2020).

105
106

The strategic position of Teungku Dayah was not obtained instantly but through a long socio-cultural process. During the sultanate, ulema were advisors to the king. Teungku Dayah's fatwas became one of the foundations of the success and glory of Aceh in the past. During the wars in ancient times, Teungku Dayah also became a commander who was an expert in battle strategy. In addition, people believe that Teungku Dayah has an inner dimension for his Sufism teachings (Syamsuar *et al.*, 2019).

110
111

Comment [A10]: In order your argument flows properly, you should bring your article a context so the readers will find your position

112 Later, the term Teungku Dayah became a title that was also assigned to *ustadz* (male
113 religious teachers) and *ustadzah* (female religious teachers) in Aceh (Hamdan, 2018). Therefore,
114 Teungku Dayah's existence is becoming more vital and influential in the lives of the Acehnese
115 because of the massive regeneration process. When a santri is considered capable and worthy of
116 becoming a teacher, they will receive a mandate from their teacher to establish a Dayah or
117 Islamic Boarding School in their hometown (Paisal, 1988).

118

119 Generally, Teungku Dayah's identity is not based on formal education but his role and
120 contribution in socio-religious. Therefore, they will gain cultural recognition from the
121 community, especially the congregation (Fakhrurrazi and Sebgag, 2020).

122

123 According to the Acehnese, recognizing Teungku Dayah's social status is based on several
124 factors. The first is the ability to use Arabic to understand the yellow book (traditional Islamic
125 book in the educational curriculum of the Islamic seminary in Indonesia). A Teungku will not get
126 a place in the community if he is blind to the yellow book. Therefore, a Teungku in Aceh must
127 be able to speak Arabic and be able to read the yellow book (Fakhrurrazi and Sebgag, 2020).
128 Second, it must establish religious education centers in remote areas. Third, Teungku Dayah
129 became the second parent of the Acehnese. Teungku Dayah is a substitute figure for the parents
130 of students who follow a dormitory-based education pattern. Vice versa, Teungku himself thinks
131 that the students are like his children (Bustamam-Ahmad, 2015). As a result, there is a closeness
132 that cannot be separated, like the relationship between parents and children. Teungku Dayah in
133 remote areas does not think about material interests. Students with weak economic capital are
134 accepted and even considered as adopted children of Teungku Dayah (Nirzalin and Febriandi,
135 2020). They get jobs to become *ustadz* or *ustadzah* and the responsibility for managing the fields
136 or gardens. Furthermore, they will be married to a partner of their teacher's choice. Therefore,
137 *santri* are more respectful of their teachers than government authority.

138

139 **Plurality and Pluralism Problem in Teungku Dayah's Thought**

140

141 Traditionalists dominate the majority of the Muslim population in Aceh with the ideology of
142 *Aswaja*. The socio-religious context was the cause of establishing the Ulema Consultative

143 Council (UCC) fatwa establishing *Aswaja* as the official school of thought in Aceh (M. Yunus
144 and Amiruddin, 2021). That organization's existence is a good sign for the continuity of religious
145 tolerance in Aceh. However, the establishment of the *Aswaja* school has actually created new
146 friction in Acehnese society. The obligation to comply with UCC provisions results in a threat to
147 the cultural plurality and the diversity of religious beliefs. Therefore, the UCC determination is a
148 form of forced uniformity for the Acehnese.

149
150 UCC's decision is in stark contrast to *Aswaja*'s values of respecting plurality, both in
151 culture and religion. The Acehnese ideally fight radicalism but instead reject diversity.
152 Therefore, they become trapped in the radicalism pattern in the form of a community movement
153 ideology. The majority of Acehnese often accuse Muslims who have different religious
154 understandings. For example, they consider Muhammadiyah as Wahhabis or radicals.

155
156 This socio-religious context also impacts the confusion of thinking among Teungku Dayah
157 regarding the understanding of plurality and pluralism. Meanwhile, these understanding
158 determine the dynamics of religious moderation. The poor rating of the religious tolerance value
159 in Aceh is due to the Teungku Dayah's understanding of plurality and pluralism which considers
160 two different things. They consider plurality to be interpreted as an acknowledgment of
161 difference and diversity. While pluralism is considered as an understanding that tends to
162 recognize the truth of all religions. Therefore, Teungku Dayah accepts religious differences but
163 does not recognize the truth of other religions.

164
165 Understanding the concepts of plurality and pluralism is the reason Aceh is classified as a
166 very intolerant region, especially in terms of different sects. Teungku Dayah believes that Shia
167 and Wahhabis are behind the influence of other schools besides *Aswaja* (Marhamah, 2018).
168 Therefore, it is not surprising if the Chairperson of Ulema Consultative Assembly (UCA) issued
169 a fatwa that Salafis, Wahhabis, Shiites were considered heretical. Moreover, The *Aswaja* disciple
170 managed to hold onto Aceh's religious authority by issuing a regional regulation from the Act.
171 Aceh Governor which contains a ban on religious studies in the community other than *Aswaja*.

172 According to one Teungku Dayah (Sofyan, interview, 2018), plurality is freedom of
173 opinion. However, this freedom is not absolute and has its limitations. Sofyan interprets that in
174 *Surah Al-Kafirun*, each religion is free and has the right to practice its beliefs but it is not
175 permissible to mix one religion with another (Firdaus, 2019). In essence, plurality is not a
176 concept that all religions are true, but the way all religions respect each other.

177
178 Meanwhile, Abi Syariah as another Teungku Dayah argues that religion is basically
179 pluralist. This is proven in the description of the religion which consists of the divine and *ardhi*
180 religions. If the divine religion culminates in monotheism while the *ardhi* religion manifests in
181 pantheism and pluralism. This diversity is another term for the nature of plurality itself.
182 Therefore, Sofyan considers that plurality is *sunnatullah* (the law established by God to regulate
183 the creation and mechanism of the universe). Therefore, Muslims should not follow the concept
184 of other religions because they already have a religion that is blessed by Allah (Firdaus, 2019).

185
186 Specifically, Abi Syariah also explained that plurality is the religious thoughts diversity of
187 the Acehnese people. Although the *Aswaja* is the majority group, the Muhammadiyah, Salafiyah,
188 Wahhabiyah, Shia still exists. Abi Syariah as one of the Acehnese Teungku Dayah argues,
189 evidence of the Shia existence is explicitly illustrated by the existence of HTI (Hizbut Tahrir
190 Indonesia) in Aceh. According to him, HTI adheres to the Shia model of thinking in the
191 application of Imamah (Mohammad Asrori Alfa, 2004). Imamah is an Islamic government
192 system adopted by the Shia. Abi Syariah sees that Shia in Indonesia exists in a different format.
193 They do not declare their Shia identity openly but under the influence of other Islamic
194 understandings that have spread in society.

195
196 Muhib as Teungku Dayah considers that plurality must have limits. Plurality is allowed
197 only in the form of religious tolerance, while in the case of monotheism cannot be debated.
198 Therefore, the plurality that Muhib understands is how religious actors practice their religious
199 practices based on their respective rules (Ibrahim, 2015). Therefore, plurality is considered legal
200 if it is still in the right dimensions to maintain the identity of each religious adherent.

201 Some of the understandings of Teungku Dayah show that all Teungku Dayah accept
202 plurality in a limited form. Plurality in Aceh is only included in the religious harmony context,
203 not in the monotheism area. Therefore, Teungku Dayah views plurality validity based on Islamic
204 studies itself. Muhib also believes that religious plurality is part of Allah's power. According to
205 him, God made people know and respect each other but not exchange worship with each other
206 (Nurlaila and Zulihafnani, 2019).

207
208 Plurality is understood as diversity either in religion or in culture. Understanding plurality
209 has two different meanings. One side means religious diversity, but the other side means the
210 fusion of religions (Purwanto, 2011). This second meaning is often misunderstood and is often
211 the modus operandi of certain individuals in rejecting the plural concept itself. According to
212 traditional people, religious pluralism must be rejected because this concept equates all Gods in
213 different religions.

214
215 Plurality meaning is the way every religious believer respect other religion without
216 contradicting each other. Religious pluralism means accepting the existence of other religions
217 without having to impose their own beliefs (Hassan, 2012). One of the misconceptions about
218 Pluralism is that it can't feel most right. Every individual may feel right, but he/she must be
219 aware that other people also have the same right to believe in their religion. Therefore, the
220 pinnacle of religious pluralism is essentially religious tolerance (Arfa, 2014).

221
222 Furthermore, plurality is a reality that everyone in the world must face as globalization
223 values. Plurality is a challenge and a hope that religious people must live with various ups and
224 downs. Moreover, M. Amin Abdullah defines plurality as diversity (Nasir, 2014). Therefore,
225 plurality is an objective society understanding of the differences in the status of each other such
226 as their status of religion, social, education, property, and ethnicity.

227
228 According to Nurcholish Madjid, pluralism is not just an understanding that Indonesian
229 people emphasize diversity, plural, composite, and have various ethnicities, groups, and
230 religions. Pluralism does not be a term for religious fanaticism reasons and must be the
231 relationship of diversity in civilization (Moko, 2017).

232 The terms monotheism, dualism, and pluralism do not come from historically religious or
233 Islamic orientations. The term is because Islam recognizes an identical definition. Monotheism
234 comes from the concept of the oneness of God (*tawhid*), the unity of creature social and religion
235 from classical to contemporary times (Hilaly Basya, 2011). Dualisme bisa dilihat atas konsep
236 baik-buruk, hitam-putih, pahala-dosa, surga-neraka, dan sebagainya. Pluralitas dalam konsep
237 Islam dapat dilihat dari realitas pluralitas makhluk Allah, seperti suku bangsa, agama, bahasa,
238 golongan, sumber daya, profesi, dan hukum (Hefner, 2020).

239
240 According to Muhammad Imarah, plurality is a diversity attitude based on guidelines or
241 uniqueness and there are specificities (Biyanto, 2009). The concept is like something more than
242 one (plural). Plurality is essentially heterogeneous and non-uniform. Thus, religious
243 modernization (*wasathiyah*) has become a popular resolution or term to welcome the existence of
244 religious pluralism in Indonesia (Razali, 2013). There is also a pluralism theory that contains the
245 meaning of diversity and pluralism in depth.

246
247 Muhammad Sahlan as a researcher and academic, wrote Teungku Dayah's thoughts in
248 Aceh. He considered that Teungku Dayah had misunderstood the pluralism concept. Teungku
249 Dayah's understanding is different from the pluralism concept according to the adherents
250 themselves. They consider pluralism heretical because it mixes all religions or equates all Gods
251 in religions (Sahlan, interview, 2016). The pluralism promoted by its adherents discusses that all
252 religions are essentially good and teach goodness. In essence, God exists but cannot force
253 followers of other religions to carry out the same rites.

254
255 Husna Amin argues that while a Muslim has the right to believe his religion is correct, then
256 non-Muslims also have the same right. This statement does not mean that Muslims have lost
257 their monotheism (apostasy). Generally, Teungku Dayah puts forward emotion and is closed in
258 understanding plurality. The tolerance discussion seems to deny monotheism, which is a problem
259 for the collective knowledge of Teungku Dayah Aceh. (Husna Amin, interview, 2017).

260

261 **Teungku Dayah's Pluralism Rejection**

Comment [A11]: You might better avoid listing your literature, but you should discuss the literature by criticising, adding and appraising

262 Teungku Dayah accepts the concept of limited plurality, but when discussing pluralism, the
263 concept is firmly rejected. One of the rejection samples is the active participation of religious
264 institutions in Aceh such as Ulema Consultative Assembly (UCA), Aceh Dayah Ulema
265 Association (ADUA), Dayah Agency, and the like against plural Islamic sects (Mahmuddin,
266 2019). In this case, UCA considers the religious plurality must view in three approaches. First,
267 following the UCA legal fatwa in Aceh. Second, recommending fatwas against government
268 policies. Third, recognized scholars must avoid the values of pluralism, liberalism, Wahhabism,
269 and even the concept of Shia.

270

271 Lem Faisal, a senior UCA Aceh official, stated that any sects deemed deviant and
272 dangerous would be given categories and criteria. One of them is the Islamic pluralism concept
273 which recognizes that all religions are true and have the same God (Marhamah, 2018). Agree
274 with other Teungku Dayah, Lem Faisal argues that plurality should only respect other religions,
275 not other Islamic concepts. He strongly rejects the Islamic teachings existence in Aceh which are
276 not in line with the concept of the *Aswaja* school and the *maturidiyah* (theology sect in Islam
277 with a rational-traditional pattern) (Farida, 2014). According to him, the difference with other
278 Islamic schools is the influence of Shia and Wahhabis. Therefore, Muslims in Aceh must stay
279 away from Islamic values that interfere with their monotheism.

280

281 Likewise with the charismatic Acehnes Teungku Dayah, Tu Bulqaini. According to him,
282 religious pluralism in the equality sense between religions is a wrong understanding and must be
283 avoided. According to him, the most important divine religion is Islam as the closing religion
284 taught by the Prophet Muhammad (Mizaj, 2018). The *Qur'an* consistently says that the only
285 religion that is blessed by Allah is Islam. Therefore, the pluralism concept is basically a liberal
286 teaching.

287

288 Tu Bulqaini explained that it is not permissible to believe in the truth of other religions in
289 any context because it makes a Muslim's believe mixed between right and wrong. He also argues
290 that there is no need to preach if muslim have to sacrifice *aqidah* (Islamic term which means
291 faith). Furthermore, if non-Muslims do not want to acknowledge Allah in the sense of faith, then
292 their true God is still Allah. It's just that they are wrong and have not received guidance.

Comment [A12]: It might be a good start if it commences with general conclusion of the section, then it goes accordingly.

293 Meanwhile, Tu Bulqaini also forbade insulting other religions. Even if they are Christians or
294 Jews, their Prophet is a prophet that Muslims believe too, Isa and Musa (Marhamah, 2018).

295
296 Tu Sop, Teungku Dayah in Aceh who is also the chairman of ADUA, has a different view
297 on plurality. His plurality understanding is more open and moderate. He thinks that diversity
298 must be handled wisely and not destroyed (Mahmuddin, 2019). The method is to make religious-
299 spiritual stakeholders aware of differences as a vehicle to strengthen one another, not weaken
300 one another. The difference is a necessity that must be maintained, not a medium to be fought
301 over. Even though there are efforts for uniformity, Tu Sop believes that differences still occur in
302 the community in small quantities.

303
304 Tu Sop emphasized that the Acehnese people must understand plurality in religion and
305 sects. According to him, if other Teungku Dayah Aceh imposes uniformity on Islamic schools
306 (*Aswaja* only), that will be the forerunner to the destruction of community unity and integrity. He
307 also considered that if Aceh collapsed, the warring community must be held responsible.
308 Teungku Dayah must think of a solution in addressing the differences in sects in Aceh, not
309 punishing and expelling their existence in Aceh (Kasim, 2017).

310
311 Tu Sop considered that the difference between religion and sect is common. For example,
312 in a family environment, the religious thoughts of father, mother, and child will not be the same
313 even though they are under the same roof. Nevertheless, the family members shouldn't kill each
314 other (Kasim, 2017). Likewise, with the diversity analogy of sects in Aceh. Acehnese ulema
315 must understand the concept taught by the Prophet Muhammad, namely *ikhtiafu ummati*
316 *rahmatun* (disagreement among my Ummah is mercy). Differences must strengthen each other
317 and not bring each other down.

318
319 As the chairman of ADUA, he has strategies in dealing with a plurality. These come from
320 the history of the ADUA, which existed long before independence, and its congregations
321 understood solutions to address the plurality (Mahmuddin, 2019). ADUA is the last line of
322 defense against religious diversity in Aceh. The solutions in addressing plurality include; the first
323 is a visit to the dayahs to establish ties of brotherhood and strengthen each other among Teungku

324 Dayah within the framework of Islam. The second is to strengthen the identity of the *ulema* in
325 the eyes of the community by building discussions based on the benefit of the people. The third
326 is fostering the community to strengthen and strengthen unity. The unity strengthening is by
327 conducting recitation activities such as the *ta'lim* assembly (a place to carry out Islamic religious
328 teachings) (Ibrahim, 2015). Fourth is to strengthen Islamic law through the Aceh government
329 extension. The *Ulema* (Islamic scholar) and *Umara* (Islamic government) must unite, not fight
330 each other, and have different points of view. Everyone must be smart in responding to
331 differences in understanding the meaning of grace using *Aswaja* basis.

332

333 **Sects' friction**

334

335 In general, the development of plurality in Aceh is the will of God and a necessity. Nevertheless,
336 most Teungku Dayah in Aceh stated that the differences in the allowed sects were different
337 within the Syafii school of thought. It is proven with the prohibition of UCA and the Aceh
338 Islamic Shari'a Service against other Islamic sects in carrying out their religious studies
339 (Kurniawan, 2014). Furthermore, the lack of religious plurality in Aceh is seen in the rejection of
340 the government's policy to build a church in the city center. The majority of the people of Aceh
341 have held large demonstrations so that the foundations for building churches in Aceh were
342 canceled.

343

344 According to Tarmizi Daud, the government's refusal to build a church in Banda Aceh was
345 based on the government's decision to build a worship place. Moreover, there are already special
346 rules regarding permits for worship construction based on the number of religious adherents
347 (Nurlaila and Zulihafnani, 2019). The number of Christians or other non-Muslims has not met
348 the standards for building houses of worship in the city center. Moreover, there are already
349 worship house in the city center that are permitted, such as the one next to the Banda Aceh
350 Kodim Iskandar Muda. It is zoned very close to the Banda Aceh Grand Mosque. The church
351 construction in a location adjacent to the historic Aceh Mosque is a form of conflict with Aceh's
352 history itself.

353

354 This form of anti-plurality is evident in the friction between sects in Aceh which became
355 increasingly intense after the 2012 Aceh regional elections. At that time, one of the candidates
356 for Aceh governor tried to take the people's vote by raising *Aswaja* as a superior Acehnese
357 Islamic understanding. Through an approach to the Teungku Dayah, political elements in Aceh
358 conducted demonstrations and rejected other sects of thought with Wahhabism accusations (Iris
359 and Sahlan, 2018). Politically, this was done by government officials to take people's
360 sympathizers and in ideologically, this was accepted by the Teungku Dayah. Therefore, they
361 became religious authorities in Aceh.

362
363 Aceh's political dynamics greatly affect the religious style of the community. The
364 condition has happened during the time of Nurddin Ar-Raniry and Syiah Kuala when religious
365 officials were in the sultanate. Likewise, during the post-independence Aceh administration, a
366 religious approach was always a way to win the stage of power (Abd. Wahid, 2014). Since the
367 *Aswaja* are the majority Muslim in Aceh, other sects have become victims and scapegoats.
368 Therefore, a warrant issued by the governor-elect in 2021 was circulated that did not support the
369 plurality side. The governor at that time issued a policy that only *Aswaja* was allowed to conduct
370 religious studies in Aceh.

371
372 The authority issued by the governor was deeply regretted by the religion ministry.
373 According to religious leaders in Indonesia, Aceh has made a mistake in responding to the
374 importance of plurality in a region. The effect of this authority made the *Aswaja* group more
375 courageous and determined. Therefore, they did not hesitate to take concrete actions to reject and
376 even expel other Islamic studies besides *Aswaja*. This is the forerunner to the expulsion of
377 various preachers from the Middle East or from Islamic Thought circles (Syafieh, 2016).
378 According to them, Imams from the Middle East or Islamic thinkers from universities carry
379 *Wahhabism* values.

380
381 The *Aswaja's* behavior is getting out of control. In Bireuen, they claim a mosque that has
382 been loved by Muhammadiyah circles as a Wahhabi base (Firdaus, 2019). Finally, some of
383 Muhammadiyah mosques managers in Aceh were forced to give the authority of their mosques
384 to the *Aswaja* community. Eventhough, the mosque was built from the hard work and sweat of

385 the Muhammadiyah. Likewise, what happened in other parts of Aceh, the Muhammadiyah
386 mosque foundation was burned on the grounds that it was contrary to the concept of a school
387 recognized by the Aceh government.

388 Likewise, in October 2015, there was an uproar in various major mosques in Aceh
389 regarding the obligation for Friday preachers to hold sticks. If that is not done, then the *Aswaja*
390 will consider the mosque as a Wahhabi's Mosque. Following up on the incident, high-ranking
391 Acehnese *ulama* such as representatives of UCA and the Islamic Shari'a Service issued a fatwa
392 that holding a stick during the Friday sermon is sunnah. Socio-politically, this is a wise decision
393 considering that the *Aswaja* are the majority group, but in a real solution the government does
394 not defend the minorities rights even though they are Muslims.

395
396 According to representatives of the leaders of Islamic campuses in Aceh, the aspect of
397 *Aswaja's* sticking out in disbelieving Wahhabis is due to the power struggles issue. They imitate
398 this case as what happened during the *jahiliyah period* (the period when the people of Mecca
399 were in ignorance because there was no message from the Prophet Muhammad). At that time, the
400 Quraysh were disturbed by the presence of a new concept of teaching (Islam) that could destroy
401 their job income (Ernita Dewi, 2019). Previously, the Quraysh religious leaders made statues and
402 gods as business premises, they allowed people to enter Mecca to worship idols by collecting
403 fees. The presence of Islam that requires worshipping Allah is a serious problem in their business
404 context.

405
406 According to informants of Aceh Islamic universities, the forerunner to the birth of mazhab
407 friction in Aceh was born because of Teungku Dayah's jealousy of the campus ulema. They were
408 considered to have usurped their authority among the Acehnese people. For example, religious
409 studies which were originally the authority of Teungku Dayah, now almost all religious activities
410 are filled by more moderate campus scholars (Feener, Kloos and Samuels, 2016). This jealousy
411 became the trigger for the birth of rejection and accusations against other sects besides *Aswaja*.
412 Moreover, Teungku Dayah also accused and claimed that Islamic campuses were Wahhabi's
413 producers in Aceh.

414

415 Dayah's Rejection of Islamic Thought Study in Aceh

416
417 Teungku Dayah's rejection of Islamic thought study in universities became a benchmark for the
418 sustainability of religious tolerance in Aceh (Syafieh, 2016). Although Islamic Thought Study
419 Programs managed to survive in Aceh, in practice they had to play safe and could not bring their
420 scientific studies in the public domain. Eventhough, Islamic thought is a motivation for thinking
421 that make people's religious understanding more ideal and in accordance with *Aswaja* values.

422
423 The Islamic thought existence in Aceh is hampered by the dayah authority which
424 quantitatively rejects religious plurality. According to Teungku Dayah, the Islamic thought study
425 is a teaching concept that contains the values of *Wahhabism* and liberalism (Bustamam-Ahmad,
426 2011). Many students who have taken the Islamic Thought Study Program on campus were
427 asked to leave and choose another scientific field. Fothermore, based on the results of interviews
428 with alumni of the Islamic Thought Study Program in Aceh, they cannot implement their
429 scientific studies in various parts of Aceh whose base is *Ahlusunnah waljamaah*.

430
431 Islamic scholars in Aceh in the end worked in secret and only worked in the academic
432 environment of the campus. Moreover, when the Islamic Thought Study Program conducted an
433 academic seminar inviting scholars from the Middle East, Teungku Dayah circles claimed as an
434 attempt to trade *aqidah* in Aceh (Marhamah, 2018). Likewis, when they are undergoing lectures
435 on Islamic Thought in Aceh, especially at Postgraduate of UIN Ar-Raniry. Several professors
436 and some prominent Acehnese scholars suggested that theories of Islamic thought, especially
437 those that contradict the *Aswaja* concept, should not be haphazardly conveyed to the public.
438 Furthermore, it is also not allowed to explain the concept of Islamic thought on social media
439 status or recorded for uploading to the people of Aceh. This is done to make Islamic thought in
440 Aceh does not receive rejection from the Acehnese community whose base is traditionalist
441 dayah.

442
443 **CONCLUSION**

444

445 Plurality and Pluralism are understood and positioned differently by Teungku Dayah. Plurality is
446 defined as religious and cultural diversity while pluralism is positioned as an understanding that
447 believes in the truth of all religions. The pluralism understanding in Teungku Dayah style is
448 completely opposite to the pluralism meaning for Islamic scholars. Pluralism is actually an
449 understanding that respects the religion existence and they also have the right to claim the truth
450 of their own religion. This kind of understanding cannot be directly understood as a form of
451 acknowledgment to the other religions truth. If the pluralism understanding is returned to its
452 basic meaning, then the mixing of beliefs as Teungku Dayah fears will never be experienced by
453 the Acehese Muslim community.

454

455 The socio-religious background of the Acehese people who are dominant in the *Aswaja*
456 sect should be able to counter the inconsistency of the Acehese understanding. Therefore, the
457 understanding and *Aswaja* practice among Teungku Dayah, as the holder of religious, social, and
458 political authority, has not yet reached a final point. Therefore, the Islamic Thought Study among
459 the Acehese Muslim community, especially the Teungku Dayah, needs to be carried out and
460 promoted continuously. The religious tolerance sustainability in Aceh, as desired by the *Aswaja*
461 people, depends on the dynamics of the Islamic Thought Study itself.

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469 Author contributions

470 [information redacted to maintain the integrity of the review process]: data collector, data
471 analysis; [information redacted to maintain the integrity of the review process].: scriptwriter,
472 editor; [information redacted to maintain the integrity of the review process].: data analysis;
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479 The data obtained in this study are personal documents obtained through in-depth interviews
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481 about religious violence in Aceh are available through the website and other information media.

482 Disclaimer

483 The authors are fully responsible for all the information presented in this study.

484 Ethical consideration

485 [information redacted to maintain the integrity of the review process].

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