

Literature Review to Finding the Originality of Research (A Note for Legal Researchers)

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Abstrak

A literature review is closely related to previous research results (articles) published by researchers in reputable national and international journals. Literature reviews are almost never conducted by legal researchers during undergraduate, postgraduate, and doctoral legal studies in Indonesia, particularly in legal education at the university where I work. This article aims to share how a literature review is conducted to connect research to a broader and more sustainable dialectical space in the literature on a topic, filling gaps, and expanding previous research. To disseminate scientific knowledge, a literature review can provide researchers with an additional framework for determining research impotence and a benchmark for comparing research findings with other findings. This research model is based more on previous research related to public perceptions of female ulama (Islamic leader) in Aceh. The position of ulama in the community concerned is seen as a status (socio-political position) that enables muslims to achieve charismatic, traditional, and rational authority. The issue of the ulama's position in society has increasingly received attention from various levels of society, especially since Islamic legal politics was socialized and used as a means to change the image and views of the outside community regarding Islamic practices in a society undergoing a transitional process. This includes groups of women who have the potential to occupy the position of ulama.

A. Introduction

A literature review in scientific research is to achieve several goals. This is, among other things, to enable researchers to share scientific knowledge with readers of other research results that are closely related to the results of published studies. This is done to connect research with a larger and more continuous dialectical space in the literature on a subject matter, fill gaps, and expand previous research (Cooper, 1984; Marshall and Rossman, 1989). With this aim, it can provide researchers with an additional framework for determining the importance of research as well as benchmarks for comparing the results of a study with other findings. All or some of these reasons may be the basis for writing scientific literature into research (see Miller, 1991, for broader insight and understanding regarding the purpose of using literature in research).

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For this type of research that uses a qualitative approach, researchers can utilize literature in a way that is consistent with learning assumptions from the participants being studied and does not first determine the questions that need to be answered from the researcher's perspective. One of the main reasons researchers chose a qualitative approach was because the research was exploratory. This means that the subject matter to be researched has not been written about much by other researchers or the population being studied is more interesting and unique, and therefore researchers try to listen to the participants' world views in building understanding based on the ideas of their research subjects.

However, the use of literature in qualitative research varies greatly. For example, qualitative research that is oriented towards theory development, such as ethnographic studies or critical ethnography, literature on cultural concepts, or critical theories from literature is introduced by the researcher at the beginning of the research as a research orientation (analysis) framework. In grounded theory studies, case studies, and phenomenological studies, literature often does not play much of a role in determining the basis of the research.

With an approach based on learning from participants and variations based on the type of research, several models can be seen for combining literature in qualitative research. There are at least three placement variations offered. Literature reviews can be used in any or all of these locations. First, researchers can include literature in the introduction of proposals and research projects. In this position, the literature provides useful background for the main problem or issue that makes the research important, such as who has written about the topic, who has studied it, and who has indicated the inadequacy of the problem-solving process. Of course, the "framing" of the research problem depends on the study at hand. Illustrations of this model can be found in many qualitative studies that use different investigative strategies.

The second step is for the researcher to review the literature in separate sections, a model usually used in quantitative research. This approach often appears when the audience consists of individuals or readers with quantitative logic-oriented thinking. Additionally, in qualitative studies that are theory-oriented, such as ethnographic and critical theory studies or studies with advocacy or emancipatory aims, the researcher may place the discussion of theory and literature in a separate section, usually near the beginning of the study. Third, researchers can include related literature in the final part of the research, where the results of the review are used to compare and contrast with the study results (themes or categories) that emerge from the research to be conducted. This variation is very popularly used in "grounded theory" studies. This model is deemed necessary to be recommended because it uses an inductive literature review.

Quantitative research, on the other hand, includes a large body of literature that is used at the outset of the research to provide direction for the proposed research question or hypothesis. In planning research with a quantitative approach, a literature review is often used in the initial (background) part of a study to introduce a problem or describe in detail the existing literature in

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the section entitled "related literature" or "literature review", previous studies that relevant, or similar concepts. Apart from that, a literature review is also included at the end of the research where the researcher compares the results of his research with the findings in previous literature. In this model, the end of a study shows that the researcher compares the results of his research with findings in previous literature. In this model, quantitative researchers use literature deductively as a framework for the research questions or hypotheses proposed.

The separate section on "literature review" deserves special attention because that variation is a popular form of writing literature into a scientific study. This literature review may take several different forms, and little consensus exists regarding which form is better. Cooper (1984) states that the first form of literature review can be integrative, where the researcher summarizes broad themes in the literature. This model is popular in theses and dissertation proposals. The second form recommended by Cooper is a theoretical review, in which the researcher focuses on extant theories related to the problem under study. This form appears in journal articles where the author integrates a theoretical framework into the research introduction. The final form suggested by Cooper is a methodological review, in which the researcher focuses on methods and definitions. This review not only provides a summary of the study but also an actual critique of the strengths and weaknesses of the methods section. Some authors use this form in their work and in "reviews of related literature" sections in journal articles.

Regardless of whether the researcher wants to write a literature review into a qualitative, quantitative, or mixed methods study, here are design techniques in the form of steps that are useful in conducting a literature review. A literature review for a research proposal or study means finding and summarizing studies on a topic or main problem. Often such summaries are seen as research as well (because the researcher is conducting a study), but they can also include conceptual or thought-provoking articles that provide "fireworks" for thinking about a topic. There is no one way to conduct a literature review, but many experts conduct systematic literature reviews to capture, evaluate, and summarize the literature.

The first step, by identifying key works that are useful in finding material in academic libraries at colleges or universities. These keywords may appear in identification and topics or may be the result of initial reading in the library. The second step is to remember these keywords, then go to the library and start searching the library catalog to look for collections (i.e. journals and books). Most large libraries have computerized databases, researchers should focus on journals and books related to the topic. Researchers should start looking for computerized databases that are commonly reviewed by other researchers in the field of social sciences, such as sociofiles, and social science, cultural, or legal science citation indexes (later, these will be reviewed in more detail). This database is available online using the library website or may be available on CD-ROM at the library. In the third step, initially, the researcher tries to look for research reports in the form of articles from journals or books related to research on the topic being studied, then the

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researcher sets priorities in searching for articles and books, journals because they are easy to find and obtain. Researchers will determine whether these articles and books are stored in the university library or whether researchers need to obtain them through interlibrary loans or purchase them through bookstores.

In the fourth step, using this initial group of articles, the researcher wants them to look at the articles and photocopy the articles that are important to their research topic. In the selection process, researchers will look at the abstract and skim the article or chapter. Throughout this process, the researcher simply tries to get an idea of whether the article or chapter will make a useful contribution to my understanding of the literature. In the fifth step, when the researcher identifies useful literature, he begins to design his literature map, a visual depiction of the research literature on his research topic. There are several possibilities for drawing this map. Such descriptions provide a useful organizational means for positioning research within the broader body of literature on a topic. In the sixth step, at the same time, the researcher organizes the literature into a research literature map, the researcher also begins to draft a summary of the most relevant articles. Such summaries are combined into the final literature review that the researcher writes for his or her proposal or study. In addition, researchers include appropriate literature references using appropriate style, such as those found in the American Psychological Association's style manual (American Psychological Association, 2001), so that researchers have complete references to use at the end of their proposal or research. In the seventh step, after summarizing the literature, the researcher then prepares a literature review, where he arranges the literature thematically or organizes it based on important concepts discussed in the research. The researcher will conclude his or her literature review with a summary of the main themes found in the literature and suggest that further research is needed on the topic in line with the research being proposed.

B. Methodology

Methodology can actually be understood as more than just a method of collecting and analyzing data, namely the thought process of formulating research questions, selecting and explaining theories that may be appropriate to answer the research questions and the implications of the research method. Data and information for this writing were obtained from textbooks, research reports, and certain articles that were based on research findings relating to public perceptions of female ulama in Aceh. The document (text) analysis method used is an interpretation of the subjective and objective meaning of the ulama's position in the society concerned, seen by members of the community as a status (socio-political position) that is possible for Muslims to obtain by categorizing charismatic, traditional and rational achievements. The issue of the position of ulama seems to be increasingly receiving attention from various levels of society, especially since the politics of Islamic law were socialized and used as a means to change the

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image and views of the outside community towards the practice of Islamic law in the developing Acehese community. This includes women who have the potential to occupy ulama positions. Several previous research results were selected to be reviewed to obtain existing deficiencies and advantages as follows.

C. Litertature Review

Readers need to know and understand what research has been written related to the problem being studied. In this case, research can be defined in various ways. One possible definition is that a "research" activity is an exercise that asks research questions and presents data to answer those questions. If no "research" can be found, as may be the case when one studies a narrow topic, the researcher can review the literature related to his or her topic broadly. The author uses an inverted triangle to illustrate this phenomenon. At the apex of the inverted triangle lies scientific study. It is narrow and focused. If we expand the literature review to the bottom of the triangle, literature can be found, even though it may only be indirectly related to the research being conducted. This broad-based literature is reviewed to identify problems in the literature.

Researchers should pay attention to various deficiencies (deficiencies) in the literature that have been published in the past so that after stating the research problem and inserting the problem into the literature, researchers need to identify deficiencies in the larger literature. Of course, this model is not the only model in scientific research; some studies attempted to replicate other studies, thus indicating that previous studies need to be tested further. Thus, the broader literature will be discussed within the framework of the need to replicate research. Other investigations attempt to discover something new because no one has yet explored the topic. This part of the study then becomes a discussion of the need to go beyond ideas in the wider literature and expand them.

When writing to address deficiencies, it is recommended that a researcher consider at least two things: (1) write about areas neglected by previous studies, including topics, even special statistical treatments, and significant implications; (2) discuss how this study addresses these shortcomings and provides a unique contribution to the literature.

The following are several literature reviews as examples that might be used as models. The study of Mufid, Sofyan Anwar & Tosa, A. Halim (1994/1995) about "ulama according to the perception of the people of Aceh" can be used as a starting point for a literature review. The results of Mufid and Tosa's research show that ulama (in the Islamic religion) are seen as figures and sources of leadership in the fields of religion, politics, and development without limits. Such views and conditions then changed, especially during the Dutch colonial period, where the role of ulama was limited to authority in the field of Islamic knowledge and abilities and various groups in Acehese society towards ulama. The birth of the All Aceh Ulama Association

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(PUSA), for example, has formed and raised the spirit of modern ulama with broad knowledge, including general science and abilities in the field of religious politics perceived by the people of Aceh as a more fundamental source of leadership.

The reliability (strength) of Mufid and Tosa's study is more about revealing people's perceptions of different ulama from one period (Dutch and Japanese colonialism) to another. Before the colonial period, the people of Aceh perceived ulama as figures who were versatile in both the religious and social-political fields. However, during the colonial period, public perception of ulama began to shift, becoming limited according to expertise in the field of religion concerned. It was only later that there was an organization that united the ulama through PUSA and from then on the rationalization of social perceptions towards the ulama occurred.

Mufid and Tosa's study is more about an effort to find out how the process of shifting the concept of ulama occurred in Acehnese society. This is associated with symptoms that are developing in society regarding the role and function of ulama which has an impact on social perceptions. This study aims to determine the public's perception of the concept (terminology) of ulama. In reality on the ground, it was found that there was a shift in public perception of ulama from the narrow (mastering religious sciences in-depth and always related to rural conditions) to the broader (mastering religious sciences and general knowledge in depth and meeting urban situations and conditions). Thus it can be said that Mufid and Tosa's study found the categories "ulama who refer to the rural spirit" (qualification of traditional ulama) and "ulama who refer to urban spirit" (qualification of modern ulama). While charismatic ulama may emerge from rural or urban communities, their emergence cannot be determined based on time and space.

The weakness of Mufid and Tosa's research in the context of this study is that there is no connection between public perceptions based on gender aspects. Therefore, the position, role, and function of ulama are given societal connotations to male figures as has been the case so far. Methodologically, Mufid and Tosa's research uses survey, observation, and interview methods, relying on hypotheses. However, the study results tend to be more qualitative and determine the sample purposively. Apart from undemocratic sampling (random sampling), this research also does not suit the characteristics of the people used as the population. However, the Acehnese people studied included communities who were not familiar with survey research techniques commonly used in urban communities who filled out and wrote their answers to the questionnaires proposed by the research in question. It may be that the answers given by respondents are not based on their knowledge and experience, but are asked by other people to answer them and therefore may violate the assumptions of using the survey method (that each respondent will provide answers about his own experience and knowledge).

Second, Dahlan, Abduh's (1997/1998) study on "the role of the ulama in socializing the norm of small, happy and prosperous families (NKKBS) in Pidie Regency". This research produced categories of ulama in formal form (including officials of the religious affairs office, KUA) and

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non-formal (including imum menasah and teungku kampung). These two types of ulama have a very important role in providing understanding and counseling to the community about KKBS norms. 18 The position of ulama in Acehese society is often also called Teungku. These positions can be divided into various levels according to the basis of the breadth of mastery of religious knowledge and the power of their respective regions. Based on these requirements, the status of teungku can be classified into teungku frameng, teungku meunasah, and teungku syik. The researcher concerned, therefore, used these three concepts (teungku Rangkang, teungku meunasah, and teungku syik) in his study. Furthermore, Dahlan classifies the title "ustad" (a concept that applies among the modernist Islamic community: Muhammadiyah) to the status of the ulama.

Dahlan's findings show that in connection with the very diverse functions and roles of ulama in society, there is no doubt that ulama is the leadership figure closest to society. On the one hand, ulama are role models and pillars of society, and on the other hand, ulama are close companions of the government in its efforts to drive the dynamics of national development. In Dahlan's study, it is stated that the title of ulama is not the product of a higher education institution, but rather the predicate comes from public recognition due to mastery of Islamic religious knowledge as well as its use and practice for oneself and society.

According to Dahlan's findings, in Acehese society, especially in rural areas, there are two leadership figures, namely Geusyk and Teungku Imum Meunasah. Geusyk is the leader who takes care of all matters relating to government matters. Teungku (ulama) is a person who takes care of matters related to religious life. The relationship between the village head and the (teungku) imam in the Acehese traditional view is like a pair (the village head occupies the position of) the father and (the ustaz, teungku occupies the position of) the mother in the life of a household. Good relations between the government and the ulama are a fact of Aceh's history. In the life of Acehese society, ulama occupies a special position. Ulama are a place to ask questions about both worldly and spiritual questions, as role models.

One of the conclusions of Dahlan's study is that in Acehese society, which still has relatively strong religious traditions, the teungku (ulama) is a figure whose role is very dominant. In the Acehan social system, there are two models or leadership figures, (1) the figure of the village head, namely the figure of the leader who manages and regulates government issues; (2) inum meunasah (teungku is a cleric) whose role is to look after religious matters and community welfare.

The reliability of Dahlan's study about this research, among other things, lies in the operational definition of the ulama concept used which is more concrete and simple, namely that ulama are teungku imum meunasah. A more rational explanation of the ulama. The role of ulama becomes central in mobilizing local community members for an activity that is introduced and socialized

to them. The characteristics of ulama revealed in this study tend to be charismatic and traditional figures, according to Weber's typology.

The weakness of Dahlan's research about this study, among other things, is in its theoretical framework (thought) and methodology. The theoretical framework used to provide a description and explanation of the role of the ulama in popularizing the NKKBS is not stated. Therefore, it is also not clearly explained how the nature of the problem being researched, the theory used, and methodological implications are part of a logical sequence in scientific research design.

Third, Adriman's (1998) research on "ulama after law number 5 of 1979 (study of the shifting role of religious leaders in the village government structure in Simeulu)". This study shows that previously ulama had functioned and played an active role in implementing social and religious issues. However, after the enactment of this law, the completeness of the village government structure in Simeulu has changed in a formal juridical manner. Religious social institutions and traditional institutions (the *peut*) no longer function and play a role in the implementation of village government.

Adriman's study used questionnaires and in-depth interviews as well as document studies as integrated data collection methods. The research area was determined purposively, namely three sub-districts were selected from five sub-districts in Simeulu district, Aceh province. In efforts to collect data for this purpose, the assistance of several field workers who were trained to enable them to be deemed competent for the data collection process in the research in question was used.

Adriman's research findings were that in the field of religious and community activities, the village head was assisted by the *Teungku* or *Ulama* in the villages concerned. In making village decisions, ulama is still involved. This is to Dahlan's findings that *Geusyk* (Village Head) manages government matters assisted by his Secretary (Village Secretary) and *Teungku Imum Syik* or *Imum Meunasah* (Ulama) takes care of religious matters and community welfare.²⁷ The positions of Village Heads and Ulama are not hierarchical but rather are in a parallel position. It may be that, based on Dahlan and Adriman's findings, the positions of *Geusyk* (Village Head) and *Teungku* (ulama) are a partnership relationship. ²⁸ Ulama including *Muballigh* or *Imum Syik* can convey their messages through religious lectures, Friday pulpits and commemoration of major holidays. Islam.

The reliability of Adriman's research in the context of this study lies in the concept of scholars used to provide support for similar studies. Ulama as a social institution still plays a role in the community concerned even though formally through Law No. 5 of 1979 it is no longer recognized in the village government system. In other words, the authority of the ulama is still recognized by the community concerned to provide services in the fields of religion and welfare.

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Fourth, research by Amin, Muhammad (2002) on "ulama and politics: a study of the future perspective of Nanggrou Aceh Darussalam (NAD)". The results of the study show that the political role of the Ulama Consultative Council (MPU) is parallel to that of the Regional Government and the Regional People's Representative Council (DPRD), and has the right to provide various considerations to the NAD Regional Government. According to Amin's findings, ulama is more likely to mean ulama who are under the MPU of NAD Province, and they are seen as lacking courage in fighting evil in the field.

Fifth, Amiruddin, Hasbi's (2003) study of "day ulama: religious guardians of the Acehnese people" shows that the ulama's commitment to the social and political life of the community has been rooted in the history of Aceh. Ulama is always active in issues relating to state and community policy so the function of ulama is to maintain Acehnese culture from various influences from outside nations and communities.

Based on these findings, it can be said that research on the existence of female ulama, especially the perception of the Acehnese people, has not been carried out. The existing studies are almost all nuanced and refer to male clerics. Therefore, research on how the social perception of female ulama in Acehnese society is considered significant for development will also provide insight into the equality and equity of both genders of ulama in the Acehnese society.

Studies on female ulama have not received adequate attention from experts or researchers in the social and religious sciences. Deficiencies in the context of this concern can have implications for rationality and weaknesses in the implementation of law and government in Aceh. The constitutional premise that can be referred to that all citizens have the same position before the law and government (female clerics and male clerics) has become a mere expression of dead words without being supported by enthusiasm and preparations based on the results of scientific studies.

Some various other sources or references are related to or have relevance to research on ulama, namely: (1) research by Hasjmy, A., "The Role of Islam in the Aceh War and the Struggle for Indonesian Independence", Bulan Bintang, 1976. The book of research results explains the role of the ulama in their participation against colonial invaders, whether facing total war, guerrilla warfare, or political strategies at the beginning of independence. (2) Ismuha's study, "Aceh Ulama in Historical Perspective", in the book "Religion and Social Change", Rajawali Press, 1983. In his book, Ismuha explains from a historical perspective about "Aceh ulama" before independence, during independence, and after independence with all roles and heroic spirit in supporting development in all aspects. (3) Teuku Ibrahim Alfian's research "The Face of Aceh in the History of History", Aceh Documentation and Information Center, 1999. Ibrahim Alfian, in his work presents a comprehensive picture of Aceh since the Kingdom of Pasai, the Sultanate of Aceh, and also the role of 'ulama in defending the nation and religion from colonialism.

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Based on the references mentioned above, in principle, several studies have discussed the Acehese ulama, both regarding the historical background and the struggles of the people, including their participation in society. However, in general, all the discussions concern events and events of the past, namely the period of royal rule, the Dutch colonial period, the period of independence, and afterward. Meanwhile, in this research, the researcher wants to understand with a conceptual framework the perception and re-examine the existence of ulama, especially 'female ulama' who have demonstrated their qualities in past struggles. Is it true that there has been social change through world modernization with the shift in values at the local, national, and global levels that is occurring today?

There are several requirements and characteristics of ulama according to the Islamic Holy Book (Al-Qur'an), the Hadith of the Prophet (Muhammad), and the Yellow Book. The very important requirements for an ulama include (1) honesty in words and deeds; (2) noble character; and (3) compassion for fellow ummah, namely viewing the ummah as a personal child. (4) dare to fight falsehood, that is, dare to state what is true and what is not true. Furthermore, the ulama must have a firm attitude and courage to fight falsehood by stating that if someone's action is not right, even if the person doing it or facing it is someone in power.

Based on these requirements, it can be said that the ulama referred to in the Holy Bible, the Prophet's Hadith, and the Yellow Book are more likely to have the characteristics of charismatic ulama. This type of cleric has characteristics that are hardly possessed by the average person who has mastered in-depth religious knowledge. A type of cleric who has authority and leadership spirit based on extraordinary abilities has an orientation towards the future or even beyond the worldly life of society. Ulama in this view refers to the personal integrity of the Apostle where in conveying God's message to his servants the ulama did not expect and take worldly rewards. These types of ulama are the holders of the Apostle's mandate.

The concept of "ulama" in the regional regulations of the Special Region of Aceh Province Number 3 of 2000 concerning the Establishment of the Organization and Work Procedures of the Ulama Consultative Council of the Special Region of Aceh Article 1 paragraph 9 states that ulama is Islamic boarding school/Islamic boarding school scholars and Acehese Muslim scholars who have charismatic, intellectual and intellectual abilities. understand deeply religious issues so that they make themselves role models for most levels of society.

Furthermore, it needs to be explained that the concept of position in a sociological context is very abstract because this concerns patterns of behavior and the results of a person's interactions in society. Likewise, the "position of female clerics" in society is largely determined by the patterns of behavior and interactions in their daily lives with society. According to Alvin, positions are responsibilities, obligations, and rights that have been determined in a society, while the patterns of behavior that are expected from people who hold a position are called roles. With one's position, one can determine the nature and level of obligations and responsibilities

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within and within a community group. Both positions and roles are determined by duties, rights, and obligations. These three factors became sources of inspiration in efforts to collect and analyze data in the field.

Leadership itself is a person's ability to influence the people they lead so that other people behave as desired by the leader. Judging from its position, leadership is a complex of rights and obligations that can be had by a person or body and also the roles attached to people or systems because what will be studied is the position and role of ulama, so the charismatic leadership type is the target of the three types above.

Furthermore, the concept of "ulama" is understood by society as someone who is an expert in Islamic religious knowledge, has high personal integrity, has noble character, has charisma, and is very influential in society. Judging from this concept, the term ulama is usually associated with knowledge that is a person's expertise, such as taseuf scholars, tafsir scholars, hadith scholars, fiqh scholars, and others.

Traditionally, ulama is often described as people who are strong and knowledgeable, with worship and deeds that tend to be real, strong in their devotion to Allah, recognized by their community, sincere in all their behavior without personal self-interest, so that their influence is stable and constant with outstanding charisma. Such a normative picture of ulama seems to be influenced by the confirmation of the Koran and the hadith of the Prophet, each of which states that "Indeed, those who fear Allah among His servants are only ulama" (narrations by Abu Daud and At-Tirmizi). However, among the scientific community there is a tendency or view that the title ulama is not only intended for those who have broad knowledge of religion but also for master science in general, so the term ulama can mean scholar in a broad sense which is still valid today. in the Arab world.

Based on the descriptions of previous research results, it can be understood that perceptions about ulama have been expressed by early researchers through a variety of approaches. There are many interesting findings from these various studies, including the development of categories of traditional ulama who live in rural environments, charismatic ulama, and modern ulama who carry out their daily activities in urban communities. However, in this connection, the categories and characteristics of charismatic ulama are not explicitly or directly discussed. 38 The results of the literature review also show the division of work of ulama in the field of religion and social welfare, and Geusiyik as a leader who handles government issues. Village head (Geusiyik) and Ulama tend to be seen as more suitable working partners in Acehese society.

Geusiyik's work in government tends to be classified as a secular activity (profane: worldly) and the work of Ulama in developing religion and community welfare is considered a non-secular activity (holy: hereafter). The notion of such classification is a perception that has developed in Acehese society which still needs to be explained by experts and researchers in socio-cultural

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sciences in detail. The secularization tendency occurs in almost all areas of social life which is characterized by the results of human rational thoughts and this is explained organizationally and administratively in the process of structuring collective life.

D. Conclusion

The results of the literature study (literature review) provide data and information that the Acehese people's perception of ulama is largely determined by their socio-cultural conditions which have been lived and practiced for generations. Social and cultural conditions have been structured into a value system, as an internal control mechanism for the members of the community concerned so that they are not easily exposed to external threats. However, this value system has become traditional and is no longer easily open to redefinition by citizens through the development of their thinking through education, information, and global cultural modernization. The cultural value system which tends to be difficult to change is generally experienced by the lower levels of society because the mode of production that applies among them is an honor that has been produced with the content of the value system in question.

In general, it can be said that the lower strata of society tend to adhere more strictly to this value system in their social life compared to those from the middle and upper strata. Therefore, social perceptions about ulama which are based on information and the dominant views of lower levels of society allow them to refer to the concept of ulama of the past. The concept of ulama which was discovered theoretically based on analysis of secondary data emphasizes charisma or extraordinary (spiritual) ability which makes community members obedient followers because they are worried that if they do not obey they will receive the title of disobedience, especially if they disobey the recommendations and orders of the ulama concerned.

Thus, it can be said that the social perception found theoretically based on secondary data resulting from a literature review is that in the view of the people of Aceh, there are more Ulama who are considered to be role models for society, have selfless attitudes, and are oriented towards retribution in the afterlife. They are seen as having characteristics and personalities that are polite, have noble character, and are humble. In addition to mastering religious knowledge in depth, he has leadership skills, can lead a dayah or collective recitation, and also can gain recognition from the community concerned.

Rationalization of ulama activities has occurred in Aceh since the All Aceh Ulama Association (PUSA) was founded. The organizational experience of such ulama is related to administrative processes that tend to be secular, where the division of labor is carried out based on areas of expertise that allow rational accountability. 41 Social perceptions of ulama develop from those that are more rural (traditional) to those that are more moderate. , urban (modern-rational), and charismatic clerics may be found in rural and rural communities. Religious figures who work in

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government bureaucracy, for example, MPU, are different from those who work in rural institutions, traditional Dayah/Islamic boarding school education.

Ulama in Acehese society has functioned and played an active role in implementing social and religious issues. This shows that the people of Aceh tend to be a religious (Islamic) society or a religious community. However, it cannot be known objectively whether these characteristics of religiosity are embraced by the citizens of Aceh comprehensively and substantially so that the configuration of the position of the society in question is not stratified like the social structure of the sociologist Max Weber. It may be that the stratification of Acehese society is not three layers, but in which layer the position of the ulama is placed by society is important to know.

Based on the results of the literature review carried out, it can be stated that at least the differentiation of the position of ulama in Acehese society can be grouped into three categories, namely ulama who tend to be characterized by (1) charismatic, have a stunning and admirable appearance, high spiritual abilities, acts for the good of most people selflessly, has authority from his knowledge and abilities, and is more oriented towards life and safety in the afterlife (ukhrawi). (2) Ulama have traditional characteristics, namely showing a figure of descent and/or inheriting the habits of previous islamic leader (ulama) either from their family origins or local relatives, having the ability to respect, acting symbolically, having authority from the local community, and being more oriented towards togetherness in life society. and (3) ulama who are characterized by rational-legal knowledge and abilities, namely a more professional appearance, reference to individual capacity, real and measurable actions, authority based on modern science, and more oriented towards safety and life in this world and the hereafter.

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