

THE APPLICATION OF MINORITY FIQH IN MUSLIM COMMUNITIES: A CASE STUDY OF RELIGIOUS ADAPTATION IN TANA TORAJA

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Abstract

The concept of minority fiqh (fiqh al-aqalliyyat) addresses the unique challenges faced by Muslim communities living as minorities in non-Muslim-majority societies. Tana Toraja, a region in Indonesia with a predominantly Christian population, presents a distinct sociocultural context where Muslims must navigate religious practices while adapting to local customs. This study aims to examine the application of minority fiqh in the daily lives of the Muslim minority in Tana Toraja and explore how Islamic law is contextualized within this pluralistic society. Using a qualitative case study approach, data were collected through in-depth interviews with religious leaders and community members, participatory observations, and document analysis. The findings reveal that the Muslim community in Tana Toraja adopts a flexible approach to religious practices, particularly in matters of interfaith marriage, religious celebrations, and social interactions, emphasizing principles of *maslahah* (public interest) and tolerance. This study contributes to the existing literature by providing empirical insights into the practical implementation of minority fiqh in a unique cultural setting. The research highlights the importance of an adaptive and contextualized approach to Islamic jurisprudence to ensure the preservation of religious identity while fostering social harmony. These findings offer valuable implications for policymakers, religious scholars, and minority Muslim communities worldwide in addressing the complexities of religious coexistence in diverse societies.

Keywords: *Minority Fiqh, Muslim Minorities, Religious Adaptation, Tana Toraja, Pluralism*

Konsep fikih minoritas (fiqh al-aqalliyyat) membahas tantangan unik yang dihadapi oleh komunitas Muslim yang hidup sebagai minoritas di tengah masyarakat yang mayoritasnya bukan Muslim. Tana Toraja, sebuah wilayah di Indonesia dengan mayoritas penduduk beragama Kristen, menghadirkan konteks sosiokultural yang berbeda di mana umat Islam harus menavigasi praktik-praktik keagamaan sembari beradaptasi dengan adat istiadat setempat. Penelitian ini bertujuan untuk mengkaji penerapan fikih minoritas dalam kehidupan sehari-hari minoritas Muslim di Tana Toraja dan mengeksplorasi bagaimana hukum Islam dikontekstualisasikan dalam masyarakat yang majemuk ini. Dengan menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui wawancara mendalam dengan para tokoh agama dan anggota masyarakat, observasi partisipatif, dan analisis dokumen. Temuan penelitian ini mengungkapkan bahwa

komunitas Muslim di Tana Toraja mengadopsi pendekatan yang fleksibel terhadap praktik keagamaan, terutama dalam hal pernikahan beda agama, perayaan keagamaan, dan interaksi sosial, dengan menekankan prinsip-prinsip masalah dan toleransi. Penelitian ini berkontribusi pada literatur yang ada dengan memberikan wawasan empiris tentang implementasi praktis fikih minoritas dalam latar belakang budaya yang unik. Penelitian ini menyoroti pentingnya pendekatan adaptif dan kontekstual terhadap fikih Islam untuk memastikan pelestarian identitas agama sambil membina keharmonisan sosial. Temuan ini menawarkan implikasi yang berharga bagi para pembuat kebijakan, cendekiawan agama, dan komunitas Muslim minoritas di seluruh dunia dalam menangani kompleksitas koeksistensi agama dalam masyarakat yang beragam

Kata kunci: *Fiqih Minoritas, Minoritas Muslim, Adaptasi Keagamaan, Tana Toraja, Pluralisme.*

INTRODUCTION

Tana Toraja Regency, located in South Sulawesi, Indonesia, is widely recognized for its rich customs, vibrant culture, and distinctive religious diversity. This uniqueness is evident through various traditional ceremonies and religious rituals that attract both domestic and international tourists, such as *Rambu Solo'*,¹ *Rambu Tuka'*,² *Ma'tigoro Tedong*,³ *Ma'nene*,⁴ and many others.

¹*Rambu Solo'* is a funeral ceremony that obliges the family of the deceased to hold a feast as a final tribute to the departed. In the Toraja language, *Rambu Solo'* literally means "smoke that goes downward." This refers to the ritual offerings (symbolized by smoke) made for the dead, which are performed after noon when the sun begins to descend. *Rambu Solo'* is also commonly referred to as *Aluk Rampe Matampu'*. For further details, see Embon and Saputra, *Sistem Simbol dalam Upacaya Adat Toraja Rambu Solo: Kajian Semiotik, Jurnal Bahasa dan Sastra*, Vol. 3, 2018, pp. 3–4.

²*Rambu Tuka'* comes from the Toraja language and means "smoke that rises upward." This expression refers to the smoke of offerings that ascends to the sky before the sun reaches its zenith. *Rambu Tuka'* is also commonly referred to as *aluk rampe matallo*, meaning "eastern rites." These rituals are interpreted as expressions of gratitude and prayers for blessings in worldly life. This traditional Torajan ceremony is usually held in the morning or before noon, and it takes place on the eastern side of the *tongkonan* (the traditional Toraja house). The event is accompanied by various traditional dances and musical performances unique to Tana Toraja. See Wikipedia.com, accessed on September 18, 2024.

³*Ma'tinggoro Tedong* is a tradition of slaughtering a buffalo with a single strike using a machete. This ritual is typically carried out by someone who is highly skilled and experienced. Before the buffalo is slaughtered, its legs must be tied to a tree or to a firmly planted wooden stake in the ground. For more information, see <https://kumparan.com/berita-terkini/4-upacara-adat-toraja-yang-unik-dan-menarik>, accessed on October 10, 2024.

⁴The *Ma'nene* ritual is a tradition of cleaning the remains of ancestors who passed away hundreds of years ago. The ceremony begins with family members visiting the *patane* (the family burial house) to retrieve the bodies of their deceased relatives. The remains are then cleaned, and their old clothes are replaced with new garments. Afterward, the bodies are wrapped and returned to the *patane*. The *Ma'nene* ritual is typically performed after the harvest season. This timing is chosen because family members who have migrated to other areas usually return to their hometowns during this period, allowing the entire family to

Demographically, the majority of Tana Toraja's population adheres to Protestant Christianity, while Islam is a minority religion in the region. According to data from the Central Bureau of Statistics (BPS) in 2024, 86.25% of the population identifies as Christian—70.66% Protestant and 15.59% Catholic. Meanwhile, 12.09% are Muslim, 1.56% Hindu, 0.09% Buddhist, and 0.01% follow indigenous beliefs. Religious life in the region is also reflected in the widespread availability of worship facilities. Tana Toraja has 833 Protestant churches, 159 Catholic churches, 158 mosques, 10 prayer rooms (mushola), and 12 Hindu temples (pura).⁵

This potential for pluralism and multiculturalism, if well-managed, can serve as a great strength and an invaluable cultural heritage.⁶ However, this diversity also holds the potential to spark horizontal conflicts or even incite religious wars if not properly governed within the framework of national and societal life.

In the context of interfaith coexistence—especially for Muslims living as a minority—adherents often face a dilemma between preserving the purity of their faith and assimilating into the dominant local culture in the name of tolerance. In other words, their religious practice frequently encounters tension with the cultural norms and values of the host society.⁷ This situation demands a deep understanding of Islamic jurisprudence (fiqh), so that clear boundaries can be drawn between what is permissible (*mubah*) and what is forbidden (*haram*) in religious practice.

In reality, despite being a minority, Muslims in Tana Toraja still play a significant role in shaping the region's social and cultural life. However, they often have to adapt to the customs and social norms upheld by the Christian majority. In this context, the application of *Fiqh al-Aqalliyat* (Minority Jurisprudence) becomes highly relevant and urgent to foster coexistence, harmony, and tolerance.

participate in the ritual together. See <https://kumparan.com/berita-terkini/4-upacara-adat-toraja-yang-unik-dan-menarik>, accessed on October 10, 2024.

⁵Badan Pusat Statistik Tana Toraja, *Tana Toraja dalam Angka Tahun 2024*, Volum I8 Tahun 2024, h. 68. Diakses 15 September 2024.

⁶ Nurcholish Madjid, "Islam dan Pluralisme," dalam **Pluralisme Agama: Konsep dan Praktik**, (Jakarta: Paramadina, 2000), h. 63.

⁷ Abd. A'la dalam Pengembangan Fiqh Minoritas: Refresentasi Islam yang Menyejarah (Pengantar), Ahmad Imam Mawardi, *Fiqh Minoritas : Fiqh al-Aqalliyat dan Evolusi Maqashid al-Syariah dari Konsep ke Pendekatan* (Cer. I; Yogyakarta: LKiS Yogyakarta, 2010), h. viii.

Fiqh al-Aqalliyyat, or minority jurisprudence, is a concept in Islamic law that refers to legal principles designed for Muslim communities living in regions where non-Muslims form the majority. Its purpose is to provide flexibility and opportunities for Muslim minorities to practice their religion without compromising their core beliefs, while also avoiding discrimination or cultural clashes with local traditions – whether in the form of religious celebrations or broader social events.

METHOD

This study employs a qualitative approach using a case study method to explore the concept of *Fiqh al-Aqalliyyat* (Minority Jurisprudence) and its application within the Muslim minority community in Tana Toraja. The qualitative case study design was chosen to allow an in-depth understanding of the lived experiences, challenges, and adaptations of the Muslim minority in navigating religious and cultural dynamics. This approach is appropriate for investigating complex social phenomena in their real-life context, particularly when boundaries between the phenomenon and its context are not clearly defined. Thus, the case study design provides a comprehensive framework for examining how Islamic jurisprudence is practiced and negotiated by a religious minority in a predominantly non-Muslim region.

Data were collected through in-depth interviews, participatory observation, and document analysis to ensure a rich and comprehensive understanding of the research focus.

These methods were selected to capture both the spoken experiences and observed behaviors of key informants, which include religious leaders, community elders, and members of the Muslim minority. In addition, participatory observation was conducted during religious and social activities, while document analysis included the review of Islamic jurisprudential texts and local fatwas relevant to minority practices. These diverse data sources provided nuanced insights into how *fiqh* is understood and enacted in daily life within a multicultural setting.

Thematic analysis was used to analyze the collected data, allowing for the identification of recurring themes and patterns related to the application of minority jurisprudence.

This method was chosen to systematize the coding and categorization of data in a way that reflects the social realities of the Muslim community in Tana Toraja. Themes were identified concerning religious practices (*ibadah*), social interaction, and economic transactions (*muamalah*), and these were triangulated across interviews, observations, and documents to ensure consistency and depth. Through this analytical process, the study was able to uncover the practical implications of *Fiqh al-Aqalliyyat* in navigating religious identity within a culturally diverse environment.

RESULT AND DISCUSSION

1. Forms of the Application of Minority Fiqh among the Muslim Minority Community in Tana Toraja

Seperti yang telah dikemukakan pada bahasan sebelumnya bahwa fikih minoritas merupakan disiplin hukum Islam yang mengatur tentang hak dan kewajiban umat Islam yang tinggal di negara atau daerah yang mayoritas penduduknya bukan Muslim. Bagi kaum muslim, pola penerapan fikih minoritas mengharuskan untuk mempertimbangkan faktor-faktor sosial, budaya, dan politik dalam menjalankan ajaran agama mereka. Dalam konteks ini, umat Islam yang merupakan minoritas sering kali dihadapkan pada situasi di mana praktik-praktik agama mereka harus disesuaikan dengan kondisi lingkungan yang mayoritas non-Muslim.⁸ Adapun bentuk penerapan fikih minoritas dapat dilihat dari beberapa aspek di antaranya yaitu:

As previously discussed, minority fiqh is a branch of Islamic legal thought that regulates the rights and obligations of Muslims living in countries or regions where the majority of the population is non-Muslim. For Muslims, the application of minority fiqh requires careful consideration of social, cultural, and political factors in practicing their religion. In this context,

⁸ Abdurrahman, *Fikih Minoritas dan Peranannya dalam Kehidupan Sosial di Indonesia* (Cet. I; Yogyakarta: Pustaka Pelajar. 2016), h. 32.

Muslim minorities often face situations in which their religious practices must be adapted to fit an environment dominated by non-Muslim traditions.⁹

Scholars have identified several key principles in minority fiqh, including:

a. Permission to Adapt

Minority fiqh allows Muslims to adapt to the social conditions surrounding them, provided such adaptation does not violate the core principles of Islamic teachings

b. Tolerance in Social Interactions

Minority fiqh encourages Muslims to live peacefully alongside followers of other religions without compromising their religious identity.

c. Protection of Basic Rights

Minority fiqh also emphasizes the protection of fundamental rights for Muslims, including the right to worship, to establish mosques, and to marry according to Islamic principles.

The application of minority fiqh can be observed in several aspects, including:

a. Application of Minority Fiqh in Worship

For the Muslim minority community in Tana Toraja, religious worship is a central aspect of life. However, they face significant challenges, especially the limited availability of religious facilities such as mosques and religious leaders. In this regard, minority fiqh allows them to adapt to their circumstances. For example, in the absence of a proper mosque, Muslims in Tana Toraja often perform congregational prayers in homes or public spaces where feasible.

During the month of Ramadan, they also face challenges related to fasting, as they live among a Christian community that does not observe the fast. Some Muslim families choose to fast openly, while others prefer to do so more privately. In such situations, minority fiqh offers flexibility in how acts of worship are performed, ensuring the essence of worship remains intact while accommodating the social environment.

b. Application of Minority Fiqh in Marriage

Marriage is an important aspect of social life for the Muslim community in Tana Toraja. Interfaith marriages, particularly between Muslims and Christians, often become

⁹ Abdurrahman, *Fikih Minoritas dan Peranannya dalam Kehidupan Sosial di Indonesia* (Cet. I; Yogyakarta: Pustaka Pelajar. 2016), h. 32.

a sensitive issue. In this context, minority fiqh provides more flexible guidance while still upholding certain boundaries.

Islamic law requires that a Muslim marry someone of the same faith. However, in the pluralistic society of Tana Toraja, there are cases where Muslims marry non-Muslims. Minority fiqh stresses the importance of maintaining Islamic values, such as preserving one's faith, while also acknowledging the social reality of interreligious interactions.

c. Application of Minority Fiqh in Burial Practices

Funeral ceremonies in Tana Toraja are heavily influenced by local customs, especially the *Rambu Solo'* ritual, one of the most elaborate funeral traditions in the world. For Muslims living in Tana Toraja, burial practices are adapted to align with Islamic teachings. Minority fiqh offers guidance for Muslims to follow Islamic burial procedures even when surrounded by animistic and Christian funeral traditions.

In practice, Muslim families typically conduct simple Islamic burials that include prayers and Qur'anic recitations. Traditional practices such as buffalo sacrifices or elaborate ceremonies are avoided. However, they still show respect for local culture in ways that are consistent with Islamic principles.

On the other hand, the absence of designated Muslim cemeteries—or the fact that Muslim cemeteries are located far from the deceased's family—presents additional challenges. Al-Qaradawi has stated that if the Muslim community is unable to establish a dedicated cemetery, then a specific section of a Christian cemetery should be allocated for Muslim burials.

If this is not feasible, and a Muslim family member dies in an area without a Muslim cemetery, the body should, if possible, be transferred to a city with such a facility. If that is not an option, the burial may be carried out in a Christian cemetery under emergency rulings (*ahkam al-darurah*), as Allah does not burden a soul beyond its capacity. A devout Muslim who is buried in a non-Muslim cemetery under such conditions is not considered sinful, as what ultimately benefits a Muslim in the afterlife is their deeds and efforts, not the physical location of their grave. Allah says, "*And that there is not for man except that [good] for which he strives*" (Qur'an, al-Najm [53]: 39).

Nevertheless, the distance of the cemetery from the deceased's family does not justify burying a Muslim in a non-Muslim graveyard. This is because burying a Muslim in a Muslim cemetery is *wājib* (obligatory), as agreed upon by the majority of scholars, while visiting graves is *sunnah* (recommended). Therefore, an obligatory act must not be abandoned in favor of a recommended one, as the purpose of grave visitation is ultimately for the benefit of the visitor, not the deceased.

2. Challenges Faced by the Muslim Minority Community in Tana Toraja

The Muslim community in Tana Toraja, although living harmoniously with people of other faiths, still faces several significant challenges in practicing their religion. Some of the main challenges faced by Muslims in Tana Toraja include:

a. Minority Status in a Christian-Majority Society

As a minority community, Muslims in Tana Toraja often feel marginalized in various aspects of social life, including education, politics, and the economy. The limited number of mosques and proper worship facilities poses a major challenge for the Muslim community. In addition, adequate religious education for Muslim children in Tana Toraja is also limited.

b. Integration with Local Customs and Traditions

The Torajan people have deeply rooted customs, especially those related to the *Rambu Solo'* (funeral ceremonies) and *Rambu Tuka'* (wedding ceremonies). In some cases, Muslims find it difficult to participate in these traditional practices, which often involve elements of animism and Christianity. At the same time, the Muslim community wishes to uphold Islamic values in their social lives, creating a challenge in balancing between local traditions and religious teachings.

c. Influence of the Majority Culture

Muslims in Tana Toraja are not only faced with religious challenges but also with cultural pressures from the Christian majority. Social activities organized by the majority community often do not take into account the sensitivities of Muslims. This can affect the integrity and continuity of Islamic identity in Tana Toraja, particularly among the younger generation growing up in a predominantly Christian environment.

d. Guidance for Converts (Muallaf)

Muallaf refers to individuals who have newly embraced Islam. The process of guiding converts is crucial in shaping a strong faith and integrating them into the Muslim community. Although Islam teaches that everyone has the right to embrace the faith, the journey of a convert toward a deep understanding of Islam is often filled with challenges – not only in religious aspects but also in social and psychological terms.

In Tana Toraja Regency, some people have undergone religious conversion, for example, from the Aluk Todolo belief system to Islam, or from Christianity to Islam. Such conversions present a unique challenge for the Muslim minority in Tana Toraja. In an interview conducted by the researcher with the Head of the Religious Affairs Office (KUA) of Mengkendek, he stated:

“One of the challenges we face in Tana Toraja is the issue of guiding converts. Some individuals have converted (from Christianity to Islam), but they often go unnoticed and receive no proper religious guidance. This is due to the limited number of personnel capable of providing comprehensive support.”¹⁰

What was conveyed by the head of the KUA reflects a real challenge for the Muslim minority. Therefore, it is important to provide accurate and comprehensive understanding of Islamic teachings. Many converts embrace Islam without sufficient background knowledge, so they often only understand Islam in terms of basic rituals and obligations such as prayer, fasting, zakat, and Hajj. The challenge is to ensure that they understand Islam holistically, including its creed (*aqidah*), ethics (*akhlaq*), jurisprudence (*fiqh*), and the deeper meanings behind each form of worship.

For some converts, this learning process can be particularly difficult, especially if they come from religious backgrounds that are very different. For instance, someone who previously practiced Christianity or another faith might struggle to grasp concepts like *Tawhid* (the oneness of God) or the Islamic concept of *intercession* (*syafaat*), which differs from the teachings of their former religion.

Moreover, the guidance provided must be tailored to the intellectual and emotional backgrounds of the converts. Some may find it easier to accept Islamic teachings due to a

¹⁰ Irwan Arif, Kepala KUA Mengkendek Tana Toraja, *Wawancara*, tanggal 15 September 2024

solid foundation in religious knowledge, while others require more time and intensive mentoring.

3. The Impact of Applying Minority Fiqh on the Identity of the Muslim Community in Tana Toraja

It is undeniable that the application of minority fiqh in the lives of the Muslim community in Tana Toraja has had a significant impact on their identity and continuity as a religious community. Several identifiable impacts include the following:

a. Strengthening Islamic Identity

The application of minority fiqh helps the Muslim community in Tana Toraja maintain their religious identity, despite living in a predominantly Christian society. Religious practices such as the five daily prayers, fasting during Ramadan, and performing the Hajj are still carried out faithfully, even while adapting to the local social and cultural conditions in Tana Toraja. For example, although there is pressure from the local culture, the Muslim community continues to observe Islamic commands in accordance with religious teachings.

b. Assimilation and Adaptation to Local Culture

Minority fiqh allows Muslims in Tana Toraja to adapt to local customs without compromising Islamic principles. One example of this adaptation is found in social celebrations such as weddings and circumcision ceremonies, where elements of Torajan customs are incorporated into Islamic teachings. However, in some cases, Muslims choose to reject traditional practices that are considered to conflict with Islamic teachings.

In an interview conducted by the researcher, a prominent Islamic organizational figure and Chairman of the Nahdlatul Ulama Branch in Tana Toraja stated:

"Here in Toraja, we still prioritize maintaining ties of kinship, even though we belong to different religions. So when our neighbors hold traditional celebrations such as Rambu Tuka (wedding ceremonies) or even Rambu Solo (funeral ceremonies), we still attend. What is unique in Toraja is that during such events, the food served is separated – distinguishing between what is permissible for Muslims and what is not, such as pork. And it's not just about

the food; even the kitchen utensils like plates and spoons must be free from contamination with forbidden items.”¹¹

c. Formation of a Strong Muslim Community

The application of minority fiqh strengthens the sense of solidarity among Muslims in Tana Toraja. Despite their small numbers, the Muslim community tends to maintain close and strong interpersonal bonds. Religious and social activities such as study circles, social aid programs, and Islamic holiday celebrations serve to reinforce community ties and raise collective awareness about the importance of preserving a Muslim identity within a predominantly Christian environment.

d. Promoting Tolerance and Coexistence

Minority fiqh teaches Muslims in Tana Toraja to coexist peacefully with followers of other religions, especially Christians, who form the majority. These principles of tolerance and coexistence not only help foster harmonious relationships with other Torajans but also contribute positively to social peace in the region.

In line with this, Dr. KH. Zainal Muttaqien, M.Ag., expressed:

“Tolerance and coexistence in Tana Toraja are well maintained because they are essential components for preserving unity and harmony in the Land of Laki Padada. During my tenure as Chairman of the Indonesian Ulema Council (MUI) of Tana Toraja, I have always tried to promote communal living. I attend public events as long as they do not touch upon issues of creed or worship.”¹²

What was conveyed by the MUI Chairman of Tana Toraja highlights that tolerance and the effort to understand others—especially non-Muslims—are inevitable realities that must continue to be developed in Tana Toraja.

e. Continuity of Religious Practice

Despite living in a predominantly Christian environment, Muslims in Tana Toraja consistently carry out their religious obligations. The presence of mosques and other worship facilities, although limited, provides sufficient space for Muslims to fulfill their

¹¹ Ahmad Toago, Ketua Pengurus Cabang Nahdhatul Ulama Tana Toraja, *Wawancara*, 16 September 2024

¹² Dr. KH. Zainal Muttaqien, M. Ag. Ketua Majelis Ulama Indonesia Kabupaten Tana Toraja, *Wawancara*, Tanggal 21 September 2024.

religious duties, such as congregational prayers, religious education for children, and social activities.

This was affirmed by Miftahul Farid, a civil servant at the Ministry of Religious Affairs in Tana Toraja:

“Although we live among a Christian majority, both Catholic and Protestant, Muslims in Tana Toraja continue to regularly perform their religious duties. The available worship facilities, such as mosques and prayer spaces – even if limited – enable us to carry out our obligations, including congregational prayers, children's religious education through Quranic Learning Centers (TPA), and other social activities.”¹³

The explanations above demonstrate that the application of minority fiqh has had a highly significant impact on the identity and continuity of the Muslim community in Tana Toraja Regency. Through minority fiqh, the community can preserve their religious identity, adapt to local customs, and uphold Islamic teachings, even within a predominantly non-Muslim society. Minority fiqh also plays a key role in building solidarity among Muslims, promoting interfaith tolerance, and ensuring the sustainability of their religious and social practices.

However, challenges persist, particularly in dealing with social and cultural pressures from the majority population. Therefore, the implementation of minority fiqh must continuously adapt to the prevailing social context to ensure that the Muslim community in Tana Toraja can continue to grow and practice their religion without compromising the cultural and social values that are essential to communal harmony.

CONCLUSION

The implementation of minority fiqh in Tana Toraja is strongly shaped by the region's unique socio-cultural context. Despite being a religious minority, Muslims in Tana Toraja consistently uphold the core principles of Islam while adapting them to fit the prevailing social environment. This is evident in their continued observance of religious rituals such as prayer and fasting, which are carried out in ways that respect

¹³ Miftah Farid, S.HI, Aparatur Sipil Negara di Kementerian Agama Kabupaten Tana Toraja, *Wawancara*, Tanggal 15 September 2024.

local norms and customs. Similarly, in matters of social law—such as marriage, inheritance, and interfaith interactions—minority fiqh allows Muslims to remain faithful to Islamic legal principles without disregarding customary laws or the dominant community's legal framework. These practices enable religious harmony and cultural coexistence while preserving Islamic identity.

This study provides a nuanced analysis of how Islamic legal thought, specifically minority fiqh, can function effectively in pluralistic societies. The research's strength lies in its contextual approach, which highlights the practical adaptability of Islamic law within a Christian-majority setting. By drawing on interviews, field observations, and community experiences, the study captures the dynamic interplay between Islamic tradition and local culture. This approach not only enriches our understanding of minority Muslim communities in Indonesia but also offers a valuable model for peaceful interreligious coexistence grounded in mutual respect and legal accommodation. Despite its valuable insights, this study has certain limitations. It focuses primarily on a specific geographic and cultural context—namely, the Muslim community in Tana Toraja—which may limit the generalizability of its findings to other regions with different social dynamics. Additionally, the research emphasizes qualitative perspectives without integrating broader quantitative data that could further substantiate its conclusions. Future studies could benefit from comparative analysis across multiple minority Muslim communities in Indonesia, as well as from incorporating interdisciplinary methods to deepen the understanding of how minority fiqh operates in diverse settings.

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