

HARMONIZING CONFLICTS: INTEGRATING *ILMU MUKHTALIF AL-HADITS* AND *ADAT BADAMAI* APPROACHES FOR CONFLICT RESOLUTION IN INDONESIA

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Abstrak: Penelitian ini mengeksplorasi pendekatan harmonisasi dalam penyelesaian konflik dengan mengintegrasikan Ilmu Mukhtalif Al Hadits dan Adat *Badamai* dalam kerangka Hukum Syariah Islam. Ilmu Mukhtalif Al Hadits, dengan menekankan interpretasi hadits yang bertentangan, dan Adat *Badamai*, dalam konteks masyarakat Banjar, dengan prinsip-prinsip seperti musyawarah dan mekarajah, dianggap sebagai pendekatan yang sejalan dalam menjaga harmoni dan keadilan. Analisis ini memperlihatkan kesamaan prinsip-prinsip musyawarah, mekarajah, dan pengambilan keputusan oleh otoritas yang dihormati dalam kedua pendekatan, bertujuan mencapai kesepakatan yang adil dan harmonis. Artikel ini menyoroti pentingnya nilai-nilai kearifan lokal, keadilan, dan harmoni dalam penyelesaian konflik, mempertimbangkan konsistensi dengan ajaran Islam. Kesimpulannya, artikel ini mengusulkan integrasi Ilmu Mukhtalif Al Hadits dan Adat *Badamai* sebagai suatu metode yang dapat menjembatani perbedaan dalam penyelesaian konflik, mengakui kekayaan nilai lokal sambil tetap memastikan kesesuaian dengan prinsip-prinsip Islam dalam kerangka hukum yang lebih luas.

Kata kunci: Harmonisasi Konflik, Ilmu Mukhtalif Al-Hadits, Adat *Badamai*, Hukum Syariah Islam, Musyawarah, Mekarajah, Kearifan Lokal, Keadilan.

Abstract: This article explores a harmonization approach in conflict resolution by integrating Ilmu Mukhtalif Al-Hadits and Adat *Badamai* within the framework of Islamic Jurisprudence. Ilmu Mukhtalif Al-Hadits, emphasizing the interpretation of conflicting hadiths, and Adat *Badamai*, within the context of the Banjar society, employing principles such as musyawarah and mekarajah, are considered aligned approaches in maintaining harmony and justice. The analysis demonstrates similarities in the principles of musyawarah, mekarajah, and decision-making by respected authorities in both approaches, aiming to achieve fair and harmonious agreements. This article highlights the significance of local wisdom, justice, and harmony in conflict resolution, considering consistency with Islamic teachings. In conclusion, the article proposes the integration of Ilmu Mukhtalif Al-Hadits and Adat *Badamai* as a method to bridge differences in conflict resolution, acknowledging the richness of local values while ensuring conformity with Islamic principles within a broader legal framework.

Keywords: Conflict Harmonization, Ilmu Mukhtalif Al-Hadits, Adat *Badamai*, Islamic Jurisprudence, Musyawarah, Mekarajah, Local Wisdom, Justice.

INTRODUCTION

In Indonesia, various forms of conflict may arise, reflecting the complex diversity of its society. For instance, the inter-religious conflict in Poso, Central Sulawesi, highlights tensions that can arise between Muslim and Christian communities. In West Kalimantan, an ethnic conflict between the Dayak and Madurese in 1996 was triggered by disputes over land rights and resources. Political conflict in Papua, related to demands for greater



autonomy and the right to self-determination, also gains national attention. In the economic sector, disputes between farmers and palm oil companies in Sumatra and Kalimantan often lead to land disputes and environmental impacts.

The case of land conflict in Tanah Karo, North Sumatra, demonstrates tensions between local farmers and plantation companies regarding land ownership. In the environmental sector, community protests against illegal gold mining in the Poyang River, Kalimantan, reflect dissatisfaction with ecological impacts. Human rights conflicts in East Timor before its separation from Indonesia in 1999 represent a dark chapter in history. Cultural tensions also occur, such as conflicts between indigenous communities and tourism development projects in Komodo National Park. Labor strikes and wage-related disputes in the industrial sector create dynamics of labor conflicts in several regions.

The 2002 terrorist attacks in Bali resulted in significant losses and shook the tourism sector. Efforts to combat drug trafficking can also create conflicts related to policies and law enforcement. Border disputes between Indonesia and Malaysia in the Ambalat waters serve as an example of a border conflict that can lead to bilateral tensions. All these conflicts demonstrate the complexity of challenges faced by Indonesia in maintaining peace and stability throughout the country. The rich life of a community steeped in cultural values and traditions often becomes a terrain where the principles of local wisdom and teachings passed down from generation to generation intertwine. Among the various values that form the foundation of a community's social life, *Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition emerge as two concepts that play a central role in society. *Ilm Mukhtalif al-Hadith*, referring to diverse understandings of hadiths in Islam, goes hand in hand with *Badamai* Customary Tradition, a concept emphasizing peace, justice, and balance in everyday life. Both are not merely concepts or teachings but philosophies that shape the basis of the community's behavior, decisions, and social interactions.

In this context, this article will delve deeply into the relevance held by *Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition, considering the reconciliation methods inherent in each of these concepts. By comprehending the values, philosophies, roles of both, and their respective methods, we can explore how reconciliation is carried out and identify points of convergence between the two.

The methods and steps employed in this research are grounded in several previous studies that have been conducted on the same research subject, namely, *Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition. Firstly, the research conducted by Mariatul Kiptiah, Bunyamin Maftuh, Elly Malihah, and Iim Siti Masyitoh, published in the Proceedings of the Annual Civic Education Conference (ACEC) in 2018, titled "The Implementing of *Badamai* Customary Tradition Value in Strengthening National Commitment in Banjarmasin People."¹ This qualitative research aims to provide a description regarding the implementation of *Badamai* Customary Tradition values to strengthen nationalist values in the Banjar community. The findings of this study reveal that nationalist values are embedded in the *Badamai* Customary Tradition of the Banjar

¹ Mariatul Kiptiah et al., "The Implementing of Adat Badamai Value in Strengthening National Commitment in Banjarmasin People," in *Annual Civic Education Conference (ACEC 2018)* (Atlantis Press, 2018), 350–54, <https://www.atlantis-press.com/proceedings/acec-18/25905973>.

community.² The people of Banjar exhibit a profound love for diversity and community, like Pancasila.³ Additionally, the Banjarmasin community expresses affection for cultural values, harmony, and living in tranquility and peace.

Secondly, there is a study authored by Sanusi, M. Irpan, and Syahrial Shaddiq, published in the *Journal of Humanities and Social Sciences Studies* in 2023, titled "*Badamai* Culture Communication: Character Development of National Law."⁴ This research focuses on how communication within *Badamai* Customary Tradition is viewed from the perspective of intercultural communication. The study indicates that *Badamai* Customary Tradition plays a crucial role in instilling cultural values in the social life of the community. *Badamai* Customary Tradition is found to be capable of resolving conflicts within the community through a familial system, such as reaching mutual agreements within a family and seeking advice from elders.⁵ Beyond these aspects, *Badamai* Customary Tradition also promotes the customary practice of adopting two or more individuals as siblings to enhance solidarity among people.

From the perspective of *Ilm Mukhtalif al-Hadith*, there have been numerous studies conducted. Among them, firstly, a research conducted by Muhammad Amil Hikam Assaaf and Putri Kurnia Febriyanti in 2023, titled "The Concept of Mukhtalif Hadith and Its Resolution Methods among Islamic Jurisprudence Scholars."⁶ This research seeks to depict the concept of *Ilm Mukhtalif al-Hadith* and its compromise methods among Islamic Jurisprudence Scholars. The study concludes that among Islamic Jurisprudence Scholars, the compromise of contradictory hadiths is not significantly different from what has been done by Hadith Scholars. The difference lies in the perspective of viewing the hadith. While Hadith Scholars consider the hadith from the standpoint of the noble figure who uttered it, namely Prophet Muhammad PBUH, seeing all hadiths as good and noble, Jurisprudence Scholars view the hadith more as a foundational basis in determining a law in Islam. Another conclusion is that Hadith Scholars tend to look at the hadith from a textual perspective, whereas Jurisprudence Scholars consider it more from a contextual standpoint in determining a legal decision.

Secondly, there is a study conducted by Bahadır Opus in 2022, published in an article by Bozok University Journal of Theology Faculty titled "İbn Receb'in Fethu'l-Bârî'si Çerçevesinde Muhtelifü'l-Hadîs (Mukhtelif al-Hadith in the Frame of Ibn Rajab's Fethu'l-Bari)."⁷ This research aims to map Ibn Rajab Al-Hanbali's efforts in reconciling alleged contradictions in hadiths found in "Fathu Al-Bari". The study reveals that Ibn Rajab Al-

² Anang Dony Irawan, "Nationalism in a State Based on Pancasila," *PETITA: JURNAL KAJIAN ILMU HUKUM DAN SYARLAH* 5, no. 2 (November 1, 2020), <https://doi.org/10.22373/petita.v5i2.85>.

³ Badrun Badrun et al., "Pancasila, Islam, and Harmonising Socio-Cultural Conflict in Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (November 19, 2023): 137–56, <https://doi.org/10.14421/ajis.2023.611.137-156>.

⁴ M. Irpan and Syahrial Shaddiq, "Badamai Culture Communication: Character Development of National Law," *Journal of Humanities and Social Sciences Studies* 5, no. 6 (2023): 15–31.

⁵ Ubaidillah, "The Role of Kyai in Contentious Politics Concerning Land Dispute in Urutsewu Kebumen | Ubaidillah | Qijis (Qudus International Journal of Islamic Studies)," *QIJIS (Qudus International Journal of Islamic Studies)* 2, no. 1 (February 2014): 63–81.

⁶ Muhammad Amil Hikam Assaaf and Putri Kurnia Putri Kurnia Febriyanti, "Konsep Hadis Mukhtalif Dan Metode Penyelesaiannya Di Kalangan Ulama Fiqh," *El-Furqania: Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman* 9, no. 01 (2023): 117–37.

⁷ Bahadır Opus, "İbn Receb'in Fethu'l-Bârî'si Çerçevesinde Muhtelifü'l-Hadîs," *Bozok Üniversitesi İlahiyat Fakültesi Dergisi* 21, no. 21 (June 30, 2022): 287–318, <https://doi.org/10.51553/bozifder.1069741>.

Hanbali begins by examining these contradictory hadiths and then confirms them to eliminate their contradictory nature. The sequence of examination conducted by Ibn Rajab Al-Hanbali is found to follow a pattern commonly preferred by most scholars, which includes *al-jam'u wa al-taufiq*, *al-naskh*, *al-tarjih*, and *al-tawqif*, while attempting to eliminate contradictions in the hadiths.

Thirdly, there is a study conducted by Salman Abdul Muthalib in 2023, titled "Establishment of Islamic Law Based on Mukhtalif Hadith: A Study on Ibn Qutaybah's Thoughts," published in the *Al Mu'ashirah Scientific Journal*.⁸ This research aims to elucidate the methods employed by scholars in determining Islamic law based on three steps in *Ilm Mukhtalif al-Hadith: Al-Jam' wa al-Tauqif*, *Al-Naskh*, and *Al-Tarjih*, from the perspective of Ibn Qutaibah. The study finds that in conducting *Al-Jam' wa al-Tauqif*, Ibn Qutaibah tends to explain the linguistic aspects, the analysis and reduction of meanings, the conditions at the time the hadith was conveyed, and the reinterpretation of the wording to another meaning. Concerning *Al-Naskh*, Ibn Qutaibah does not provide detailed analysis, and there is no explanation about when, where, and under what circumstances the hadith was uttered. In the step of *Al-Tarjih*, Ibn Qutaibah focuses on the quality of the chain of transmission, and the closeness of the narrator's relationship with Prophet Muhammad PBUH becomes an essential consideration to strengthen one of the contradictory hadiths.

From several discovered studies focusing on the objects of investigation, namely *Ilm Mukhtalif al-Hadith* and *Badamai Customary Tradition*, no research has been found attempting to find common ground between these two concepts. However, upon closer examination, the objectives of both concepts, *Ilm Mukhtalif al-Hadith* and *Badamai Customary Tradition*, share a common goal, which is to find a common ground to eliminate existing conflicts, like land conflict⁹ and many others. In this context, the conflicts manifest in hadiths on one side and societal conflicts on the other side, like Aceh's¹⁰. like traditions, there was a clash between them, but Islam concern about its, and Islam tries to find out how to ensure that there is no dispute between it.¹¹

First and foremost, a robust foundation will be presented regarding the meaning of *Ilm Mukhtalif al-Hadith* and *Badamai Customary Tradition*. Readers will be guided to understand the historical roots, philosophies, and values embedded in both concepts, and how they become inseparable parts of the identity and social life of the Banjar community. Furthermore, this article will delve into the deep connections and interactions between *Ilm Mukhtalif al-Hadith* and *Badamai Customary Tradition*. It will explore how they not only coexist in parallel but also complement and strengthen each other in everyday life.

⁸ Salman Abdul Muthalib, "Establishment of Islamic Law Based on Mukhtalif Hadiths: A Study on Ibn Qutaybah's Thoughts," *Jurnal Ilmiah Al-Mu'ashirah* 20, no. 1 (2023): 219–29.

⁹ Rudy Haryanto, Lailatul Maufiroh, and Sulaiman Hasan Sulaiman, "Waqf Land in Madura; Its Management and Typical Dispute Resolution," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 18, no. 2 (December 29, 2023): 496–518, <https://doi.org/10.19105/al-lhkam.v18i2.7570>.

¹⁰ Mohammad Hasan Anshori, "Linking Identity to Collective Action: Islam, History and Ethnicity in the Aceh Conflict," *Studia Islamika* 19, no. 1 (2012), <https://doi.org/10.15408/sdi.v19i1.368>.

¹¹ M. Hasbi Amiruddin, "Pemikiran Islam Kontemporer Dalam Benturan Budaya," *Jurnal Ilmiah Islam Futura* 13, no. 2 (February 1, 2014): 201–12, <https://doi.org/10.22373/jiif.v13i2.71>.

Finally, this article will explore the reconciliation methods inherent in each concept and attempt to demonstrate the points of intersection between the two. Therefore, the article aims to open a window that reveals the strong relevance of *‘Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition in terms of their reconciliation methods. Through a deeper understanding of these values, we can appreciate and assimilate both concepts both methodologically and empirically.

This research employs a literature review method as its research methodology. This approach involves the exploration of relevant literature, such as religious texts, scholarly research, academic papers, as well as classical and contemporary sources discussing *‘Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition. Through the literature review method, we can investigate classical texts addressing *‘Ilm Mukhtalif al-Hadith* to understand the methodologies and principles applied in analyzing differences in the narration of hadiths. As for *Badamai* Customary Tradition, searching for literature related to oral traditions, historical documents, or previous research on Banjar culture can provide insights into the values, roles, and applications in daily life. The second objective is for the researcher to compare various sources to explore how *‘Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition are understood, applied, and interpreted differently by scholars or writers.

The approach used is the normative-historical approach. This approach involves direct observation of various references and examples of their implementations to understand the practices, values, and contexts of applying *‘Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition. The steps taken include textual and normative examination. The integration of the literature review method and the normative-historical approach will enable readers to gain a comprehensive understanding of how *‘Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition are relevant in reconciling conflicts.

METHOD

First and foremost, a robust foundation will be presented regarding the meaning of *‘Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition. Readers will be guided to understand the historical roots, philosophies, and values embedded in both concepts, and how they become inseparable parts of the identity and social life of the Banjar community. Furthermore, this article will delve into the deep connections and interactions between *‘Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition. It will explore how they not only coexist in parallel but also complement and strengthen each other in everyday life.

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RESULTS AND DISCUSSIONS

Introduction to *‘Ilm Mukhtalif al-Hadith* and *Badamai Customary Tradition*

‘Ilm Mukhtalif al-Hadith refers to an approach in the science of hadith that focuses on the variations or differences in the narrations of the hadiths of Prophet Muhammad SAW.¹² This means that, in this context, experts in hadith not only pay attention to a single chain or source of hadith but also delve into and consider the differences that may arise in various chains of narration that could originate from a single hadith.

The primary goal of *‘Ilm Mukhtalif al-Hadith* is to achieve a deeper and comprehensive understanding of the authenticity of a hadith and to comprehend how a prophet communicated his teachings.¹³ In Islam, hadiths are considered the second source of teachings after the Quran. Therefore, it is crucial to accurately understand the validity and context of each conveyed hadith.

There are several main objectives of *‘Ilm Mukhtalif al-Hadith*, including:

1. Identifying variations in different narrations of hadiths to assess the strength or weaknesses of a particular hadith;
2. Understanding the background, narrators, and authenticity of each chain of narration to determine the validity of a hadith;
3. Exploring differences in the narrations of hadiths to gain a deeper understanding of the context and implied meanings of each hadith;
4. Considering variations in the words or phrases used in different narrations of hadiths to obtain a more comprehensive understanding;
5. Utilizing *‘Ilm Mukhtalif al-Hadith* to ensure the conformity of a hadith with the teachings and principles of Islam;

¹² Teungku Muhammad Hasbi Al Shiddieqy, *Sejarah & Pengantar Ilmu Hadits* (Semarang: PT. Pustaka Rizki Putra, 2009), 122.

¹³ Muhammad Amil Hikam Assaaf and Putri Kurnia Putri Kurnia Febriyanti, “Konsepsi Hadis Mukhtalif Dan Metode Penyelesaiannya Di Kalangan Ulama Fiqh,” *El-Furqania: Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman* 9, no. 01 (April 19, 2023): 117–37, <https://doi.org/10.54625/elfurqania.v9i01.6643>.

6. Investigating differences in the narrations of hadiths to ensure the consistency and continuity of Islamic teachings.¹⁴

As for its connection to *Badamai* Customary Tradition, it is a concept that defines the principles of harmony, peace, and balance in the social life of the Banjar community, an ethnic group in Indonesia. This concept plays a central role in maintaining order, harmony, and conflict resolution within the community, like Acehs.¹⁵ The main objective of *Badamai* Customary Tradition is to create a peaceful and balanced social environment, like in history of Islam Nusantara.¹⁶ This can be seen in several detailed objectives, namely:

1. *Badamai* Customary Tradition aims to create an environment that facilitates peace and harmony among community members;
2. *Badamai* Customary Tradition seeks to establish social balance, both in terms of decisions made and the distribution of resources;
3. *Badamai* Customary Tradition endeavors to resolve conflicts through peaceful and wise means to avoid prolonged disputes and strengthen harmony among residents;
4. *Badamai* Customary Tradition aims to preserve traditional values and local wisdom, passing down cultural heritage from generation to generation;
5. *Badamai* Customary Tradition strives to create a cultured society where ethics, morality, and noble values are highly esteemed in daily interactions.¹⁷

History and Significant Roles of *‘Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition

The history of *‘Ilm Mukhtalif al-Hadith* knowledge can be traced back to the time of the Companions, with scholars such as Imam Al-Shafi‘i, Ibn Qutaibah, Al-Thawi, Ibn Khuzaimah, Ibn Jarir, and Ibn al-Jauzi compiling conflicting traditions in dedicated books.¹⁸ These scholars recognized the need to reconcile conflicting hadiths to avoid disputes among people.¹⁹ Various methods were employed to reconcile contradict hadiths, including *tawaquf* (suspension of judgment), *jama’* (consolidation), *tarjih* (preference), and *nasakh mansukh* (abrogation).²⁰ Hadith scholars and jurists approach the reconciliation of conflicting hadiths differently, with hadith scholars focusing on the aspect of the Prophet's hadith as guidance, while jurists prioritize its legal basis. The study of Mukhtalif al-Hadith has become crucial for hadith students, and scholars like Muhammad Hashim Kamali have

¹⁴ Irfan Padlian Syah, “Ilmu Mukhtalif Al-Hadis,” preprint (Open Science Framework, June 27, 2023), <https://doi.org/10.31219/osf.io/9adv>.

¹⁵ Fajri M. Kasim and Abidin Nurdin, “Study of Sociological Law on Conflict Resolution Through Adat in Aceh Community According to Islamic Law,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 4, no. 2 (December 28, 2020): 375–97, <https://doi.org/10.22373/sjhk.v4i2.8231>.

¹⁶ Reza Fahmi, Prima Aswirna, and Syafruddin Nurdin, “The Correlation Study About Prejudice and Social Conflicts on Islam Nusantara in Padang,” *Jurnal Ilmiah Islam Futura* 20, no. 1 (February 29, 2020): 120–34, <https://doi.org/10.22373/jiif.v20i1.5937>.

¹⁷ Ibnu Elmi AS Pelu and Jefry Tarantang, “Perbandingan Budaya Hukum: Perdamaian Adat Badamai Di Kalimantan Selatan Dan Barapen Di Papua” (K-Media, 2022), <http://digilib.iain-palangkaraya.ac.id/3855/>.

¹⁸ Dr H. Muhammad Irfan Helmy M.A Lc, *Studi Hadis Interdisipliner: Dimensi Sosio-Historis Ilmu Mukhtalif Al-Hadis Al-Syafi‘i Perspektif Sosiologi Pengetahuan* (Lembaga Penelitian dan Pengabdian kepada Masyarakat (LP2M) IAIN Salatiga, 2022), 128.

¹⁹ Khaled Abou El Fadl, “Tensions in Tradition: Hadith, Gender, and Reasonable Interpretation,” *UCLA J. Islamic & Near EL* 19 (2021): 1.

²⁰ Abdul Majid Khon, *Ulumul Hadis* (Amzah, 2012), 98–99.

contributed to the understanding of this field, leveraging their legal background to explore the relationship between the principles of jurisprudence (*usul fiqh*) and hadith studies.²¹

Ilm Mukhtalif al-Hadith plays a role in conflict resolution by providing scholars with a framework to analyze and reconcile conflicting hadiths. Scholars have compiled dedicated books specifically addressing contradictory hadiths, aiming to resolve conflicts and prevent disputes among people. While scholars may have different opinions on resolving these conflicts, they unanimously agree that discrepancies should be addressed. This field enables a comprehensive analysis of conflicting hadiths, ensuring that there are no lingering disputes among people.²² By resolving conflicts, *Ilm Mukhtalif al-Hadith* contributes to maintaining peace and harmony within the Islamic community.

As for *Badamai* Customary Tradition, it is a concept rooted in the culture of the Banjar community, an ethnic group in South Kalimantan, Indonesia. The history of *Badamai* Customary Tradition is closely related to the development of culture and traditions embedded in the daily life of the Banjar people. *Badamai* Customary Tradition has origins linked to the principles of harmony, peace, and balance in social life. This concept has evolved in tandem with the interactions and practices of the Banjar community over centuries.²³

Its history is enriched by traditional values passed down from generation to generation. The formation of *Badamai* Customary Tradition involves a lengthy process in which these values are applied in daily life, carved into social norms, customs, and conflict resolution systems. The development of *Badamai* Customary Tradition is also influenced by factors such as interactions with other cultures, the process of colonization, and social dynamics in the region. Despite being influenced by the passage of time, the values of *Badamai* Customary Tradition continue to be upheld and preserved as an inseparable part of the identity and local wisdom of the Banjar community.²⁴

Over time, the principles of *Badamai* Customary Tradition have carved harmony into social interactions, collective decision-making, and conflict resolution within the Banjar community. These values continue to serve as a strong foundation in maintaining harmony and balance among individuals, groups, and the community. The history of *Badamai* Customary Tradition, like others²⁵, with its values and principles that prioritize

²¹ Subehan Khalik Umar, "Taarud Al-Adillah Dalam Mukhtalif Al-Hadis Menurut Muhammad Hashim Kamali," *Ihyausunnah: Journal of Ulumul Hadith and Living Sunnah* 2, no. 1 (2022): 40–53.

²² Muhammad Iqbal, "Hadis-Hadis Mukhtalif Tentang Pakaian Dan Perhiasan," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 7, no. 1 (2017): 66–76.

²³ Ahmadi Hasan, "Penyelesaian Sengketa Hukum Berdasarkan Adat Badamai Pada Masyarakat Banjar Dalam Kerangka Sistem Hukum Nasiowal" (PhD Thesis, UNIVERSITAS ISLAM INDONESIA, 2007), <https://dspace.uui.ac.id/handle/123456789/9400>.

²⁴ Sanusi, M. Irpan, and Syahril Shaddiq, "Badamai Culture Communication: Character Development of National Law," *Journal of Humanities and Social Sciences Studies* 5, no. 6 (June 4, 2023): 15–31, <https://doi.org/10.32996/jhsss.2023.5.6.3>.

²⁵ Ayesha Qurrat ul Ain, "A Historical Narrative of Ethnic Conflict and Social Anarchy in Shaanxi: The Muslim Uprising 1862-1873," *QIJIS (Qudus International Journal of Islamic Studies)* 10, no. 1 (August 19, 2022): 109–40, <https://doi.org/10.21043/qijis.v10i1.8106>.

peace, tolerance²⁶, and justice, is an integral part of the cultural heritage highly esteemed by the Banjar community and is passed down from generation to generation.²⁷

Badamai Customary Tradition plays a crucial role in the lives of the Banjar community. This concept serves as the foundation that regulates social interactions, decision-making, and conflict resolution within the community. One of its main roles is as a moral and ethical guide that governs the core values highly esteemed by the Banjar people.²⁸ *Badamai* Customary Tradition provides guidance on expected behavior, teaches tolerance, promotes respect for differences, and encourages harmony between individuals and groups. Moreover, in the context of decision-making, *Badamai* Customary Tradition serves as a guide in formulating social norms, customary regulations, and community order, ensuring that decisions are based on justice and harmony. Equally important is the role of *Badamai* Customary Tradition in conflict resolution. This concept provides a framework for resolving disputes with a conciliatory approach, avoiding prolonged conflicts, and ensuring a fair resolution for all parties involved. Thus, *Badamai* Customary Tradition is not only a cultural foundation but also an instrument of social balance that contributes to preserving harmony and tranquility within the Banjar community.²⁹

DISCUSSION

Reconciliation Methods in *Ilm Mukhtalif al-Hadith*

In resolving contradictions within *Ilm Mukhtalif al-Hadith*, hadith scholars employ several tested methods that have stood the test of time. Here are some methods used:

1. The Method of Al-Jam'u wa Al-Ta'lif

"*Al-Jam'u*" refers to the process of combining two or more hadith narrations that initially appear contradictory into a more cohesive unit. In this context, hadith scholars seek harmony or compatibility among various sources of narration to unify the available information.³⁰ The goal is to create consistency in the understanding of an event or teaching that has been narrated differently by multiple narrators or sources.

"*Al-Ta'lif*" is the process of compiling or collecting additional explanations from various sources that seem to complement or explain each other. In practice, hadith scholars gather supplementary information or explanations from various hadith narrations that might have appeared contradictory initially.³¹ The goal is to compile or gather information in order to form a more complete picture and clarify the context or specific details of an event or teaching.

²⁶ Muhammad Najib Asfa, "Kearifan Lokal Masyarakat Banjar Dalam Membangun Sikap Toleransi Antarumat Beragama Di Banjarmasin Menurut Para Tokoh," 2023, <https://idr.uin-antasari.ac.id/23539/1/PERNYATAAN%20KEASLIAN%20TULISAN.pdf>.

²⁷ Kiptiah et al., "The Implementing of Adat Badamai Value in Strengthening National Commitment in Banjarmasin People."

²⁸ Siti Tarawiyah Siti Tarawiyah, "Perda Syari'ah Dan Konflik Sosial (Implikasi Penerapan Perda No. 4 Tahun 2005 Tentang Larangan Kegiatan Pada Bulan Ramadhan Terhadap Hubungan Antar Agama Di Kota Banjarmasin)," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 6, no. 2 (2011): 256–73, <https://doi.org/10.19105/al-lhkam.v6i2.312>.

²⁹ Sanusi, M. Irpan, and Shaddiq, "Badamai Culture Communication."

³⁰ Mukhammad Alfani and Athoillah Umar, "Metode Al-Jam'u Dalam Penyelesaian Hadis Mukhtalif Tentang Persaksian: Riwat Muslim No. Indeks 1719 Dengan Bukhari No. Indeks 2457," *Al-Jadwa: Jurnal Studi Islam* 3, no. 1 (2023): 20–44.

³¹ Lalu Abdurrahman Wahid, "Term Ilmu Mukhtalif Al-Hadis Dan Analisis Nilai-Nilai Pendidikan Didalamnya," *ANWARUL* 1, no. 1 (2021): 1–17.

An example of applying the method of *Al-Jam'u wa Al-Ta'lif* is found in the hadiths about bearing witness reported by both Al-Bukhari and Muslim. Outwardly, these two hadiths appear contradictory. The first hadith mentions that the best testimony is given voluntarily without being asked, while the second hadith states that in the end times, there will be people living in luxury, yet they will testify even without being asked. Scholars reconcile these two hadiths because the first hadith refers to testimony regarding the rights of Allah, while the second hadith relates to the rights of humans. Many other topics in hadiths use the *Al-Jam'u wa Al-Ta'lif* method to reconcile them, such as hadiths related to the performance of worship.³²

2. The Method of *Al-Naskh*

The method of *Al-Naskh* in *Ilm Mukhtalif al-Hadith* refers to the principle of abrogation or cancellation of one hadith narration by another hadith narration considered to have higher or more recent authority in the same context.³³ The term "*naskh*" literally means abrogation, and in this context, it is used to resolve contradictions between two conflicting hadith narrations. The main concept of this method is that a hadith considered more authoritative or valid can annul the authenticity or validity of an older or less valid hadith if they contradict each other in the same context. Determining the more authoritative hadith is based on an evaluation of the *isnad* (chain of narrators), *matn* (text), consistency with Islamic principles, and historical context.³⁴ By using the method of *Al-Naskh*, hadith scholars can establish the validity of a hadith that is more consistent with the principles of Islamic religion and abrogate a hadith that contradicts or is weaker in its authority.

For example, consider a hadith regarding wearing clothing made of silk, where one hadith permits it and another prohibits it. The hadith that permits it becomes *mansukh* (abrogated) by the hadith that prohibits it, which serves as *nasikh* (abrogating).³⁵ Another example is a hadith about the punishment for a person who drinks intoxicants (*kehamar*). In one hadith, it is stated that someone who has consumed intoxicants and repeats it up to four times will be sentenced to death. However, this hadith has been abrogated by the consensus of scholars, stating that the punishment for someone engaging in such behavior does not extend to execution but rather to physical punishment, regardless of how many times they repeat the offense.³⁶

3. The Method of *Al-Tarjih*

The method of *al-Tarjih* in the *Ilm Mukhtalif al-Hadith* refers to the principle of preference or emphasis on one narration over another based on an assessment of accuracy, conformity with Islamic principles, and the reliability of the narrator. This

³² Alfani and Umar, "Metode Al-Jam'u Dalam Penyelesaian Hadis Mukhtalif Tentang Persaksian."

³³ M. Said, "Metode Kompromi Dalam Memahami Hadits-Hadits Mukhtalif," *TAZKIRAH* 4, no. 1 (2019): 44–56.

³⁴ Melia Novera, "Penggunaan Ta'wil, Tarjih Dan Naskh Dalam Pemahaman Hadis," *DIRAYAH: Jurnal Ilmu Hadis* 2, no. 1 (2021): 19–34.

³⁵ Muhammad Iqbal, "Hadis-Hadis Mukhtalif Tentang Pakaian Dan Perhiasan," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 7, no. 1 (2017): 66–76.

³⁶ Abdul Basid, "Hadits-Hadits Yang Bertentangan Dan Solusinya," 2018.

concept emphasizes that among seemingly conflicting narrations, there is one that holds greater validity or authority based on careful evaluation.³⁷ Hadith scholars assess the chain of narrators (*sanad*) and the content of the hadith (*matn*), considering the authenticity, conformity with the Quranic verses, consistency with other more valid hadiths, and the reliability of the narrators. The results of this evaluation allow hadith scholars to assign greater weight to one narration over another, thus emphasizing the higher validity or authenticity of the chosen narration. By using the al-Tarjih method, hadith scholars can establish more reliable narrations that align better with Islamic teachings, demonstrating a preference for more authoritative narrations to be used as references in religious understanding.

As for examples of applying the al-Tarjih method, several aspects are considered, including the chain of narrators (*sanad*), the content of the hadith (*matn*), the legal aspect or legal content, and the external aspect of the hadith text. Regarding the sanad aspect, al-Tarjih is conducted by paying attention to the quality of the narrators of the hadiths. Concerning the matn aspect, it involves various methods, such as prioritizing prohibitions over commands, prioritizing commands over prohibitions, prioritizing the literal meaning over the metaphorical meaning, and prioritizing specificity over generality.³⁸ For instance, consider a hadith that allows performing prayer if one remembers, conflicting with a hadith where Prophet Muhammad PBUH forbids performing prayers at specific times, making it disliked. The first hadith is general, while the second hadith is specific regarding prayer timings. In terms of legal aspects, several methods can be applied, such as prioritizing the prohibition law over permission law, prioritizing the establishment law over the nullification law, prioritizing laws without sanctions over laws with sanctions, prioritizing positive laws over burdensome laws, and prioritizing heavier punishments over lighter punishments. In terms of the external aspect of the hadith text, several considerations should be taken into account, including prioritizing evidence supported by the Quran, other hadiths, consensus, analogy, and others over evidence without support, prioritizing evidence practiced by the companions or contemporaneous Muslims, or Muslimah³⁹ with Prophet Muhammad PBUH over evidence not practiced, prioritizing evidence with a law accompanied by its reasons over evidence without reasons, prioritizing evidence striving to achieve goodness and reject harm over evidence to the contrary, and prioritizing evidence with the narrator's explanation over evidence without an explanation.⁴⁰

³⁷ Ahmad Atabik, "Metode Tarjih dalam Kajian Hadis," *Riwayah : Jurnal Studi Hadis* 2, no. 1 (March 29, 2017): 132, <https://doi.org/10.21043/riwayah.v2i1.2218>. See also Ansori Ansori, "Position of Fatwa in Islamic Law: The Effectiveness of MUI, NU, and Muhammadiyah Fatwas," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22, no. 1 (July 29, 2022): 53–72, <https://doi.org/10.18326/ijtihad.v22i1.53-72>.

³⁸ Amil Hikam Assaaf and Putri Kurnia Febriyanti, "Konsepsi Hadis Mukhtalif Dan Metode Penyelesaiannya Di Kalangan Ulama Fiqh."

³⁹ Dahlia Lubis, "Peran Muslimah Dalam Penyelesaian Konflik," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 5, no. 2 (December 7, 2015): 486–512, <https://doi.org/10.15642/teosofi.2015.5.2.486-512>.

⁴⁰ Abdullah Noerkholis, "Contoh Hadis-Hadis Mukhtalif Dan Metode Penyelesaiannya," preprint (Open Science Framework, June 27, 2023), <https://doi.org/10.31219/osf.io/tgdvw>.

4. The Method of *Al-Tawakkuf*

Al-Tawakkuf method in *Ilm Mukhtalif al-Hadith* refers to the approach of delaying or abstaining from making a specific decision regarding a contradiction between hadith narrations that appear to be conflicting.⁴¹ This concept acknowledges that in some cases, hadith scholars may not be able to find a definitive solution or decision regarding the contradiction. Therefore, they choose to defer making a decision or resolution until stronger evidence or additional information becomes available, or until further research can provide clarity on the existing contradiction. The *al-Tawakkuf* method is employed when hadith scholars encounter controversial or difficult-to-resolve hadith narrations that cannot be addressed directly using other available methods. This allows them to refrain from providing uncertain or premature decisions, waiting until there is more solid information or evidence that can assist in resolving the contradiction more accurately.

These methods are employed by considering the validity of the hadith, consistency with Islamic principles, authenticity of the source, and the historical and cultural context when the hadith was narrated. Hadith scholars conduct meticulous evaluations to arrive at solutions that align with the principles of hadith studies and religious values. Thus, these methods assist in resolving contradictions among hadith narrations to achieve a more comprehensive and consistent understanding of Islamic teachings passed down from generation to generation.

For instance, there is a contradiction between a hadith describing that the Salat *Kusuf* (Solar Eclipse Prayer) is performed in one unit with two prostrations and another hadith stating that Salat *Kusuf* consists of two units with four bowings and four prostrations. Hanafi scholars do not rely on these two hadiths because, in their view, neither of them is more preferable than the other. Therefore, they turn to a less authoritative evidence, namely *Qiyas* (analogical reasoning). They analogize the Salat *Kusuf* to other prayers in terms of the number of units.⁴²

Reconciliation Methods in *Badamai* Customary Tradition

In resolving conflicts within Adat *Badamai* Customary Tradition, the Banjar community employs several methods, including:

1. Musyawarah and Mufakat (Deliberation and Consensus)

Musyawah and Mufakat are the main principles in *Badamai* Customary Tradition, referring to the open discussion process and mutual agreement to resolve conflicts or differences of opinion among the members of the Banjar community. Musyawarah involves meetings or forums where parties involved in the conflict gather to engage in open discussions. They listen to each other's perspectives and strive to achieve a deeper understanding of the issues at hand.⁴³ In this musyawarah

⁴¹ Imam Nur Ajid, "Tiga Pasang Hadis Mukhtalif Dan Metode Penyelesaiannya," n.d.

⁴² Afrohah Afrohah, "Metode Pemecahan Kontradiksi Dalil dalam Kitab Jam'u al-Jawami?," *AL-MANHAJ: Jurnal Hukum dan Pranata Sosial Islam* 3, no. 1 (February 9, 2021): 115–37, <https://doi.org/10.37680/almanhaj.v3i1.699>.

⁴³ Mulyani Zulaeha Suprpto and Linda Nurulita Rizka Annisa Falmelia, "Sistem Badamai Sebagai Alternatif Penyelesaian Sengketa Pada Masyarakat Wilayah Peri Urban Banjarmasin," in *PROSIDING SEMINAR NASIONAL LINGKUNGAN LAHAN BASAH*, vol. 6, 2021, <http://snllb.ulm.ac.id/prosiding/index.php/snllb-lit/article/view/442>.

process, the main goal is to achieve mufakat, which is a mutually accepted agreement without causing harm to any party. Mufakat is the result of musyawarah that produces an agreement acceptable collectively by the parties involved in the conflict, thereby creating a fair and harmonious resolution to maintain tranquility in the Banjar community.⁴⁴ Therefore, musyawarah and mufakat⁴⁵ are fundamental principles in *Badamai* Customary Tradition that promote open dialogue, respect for each party's opinions, and collective efforts to achieve agreements that align with common interests and preserve harmony within the community.

2. Basuluh (Mediation)

"Basuluh" is a concept in *Badamai* Customary Tradition that refers to the process of mediation or conflict resolution involving a neutral party or mediator.⁴⁶ In this context, the mediator, often a respected traditional figure or someone recognized for their wisdom, acts as an intermediary between the conflicting parties.⁴⁷ "Basuluh" provides an opportunity for the disputing parties to sit together in front of the mediator to seek a mutually acceptable solution without disproportionately benefiting one party. The mediator assists in facilitating dialogue, providing a space for both parties to express their views, and acting as a mediator in reaching an agreement.⁴⁸ The concept of "Basuluh" in *Badamai* Customary Tradition emphasizes the importance of resolving conflicts in a manner that respects local wisdom, maintains peace, and ensures justice in conflict resolution within the Banjar community.

3. Barundingan Sakaluargaan (Family Negotiation)

Family negotiation, also known as "Barundingan Sakaluargaan," refers to a meeting or family discussion held to address issues or conflicts that arise within the family.⁴⁹ In this context, family members involved in the issue or conflict gather to openly

⁴⁴ Johan Pamungkas and Agus Prasetyo, "Pelaksanaan Musyawarah Untuk Mufakat Dalam Rapat Karang Taruna (Studi Kasus Pada Karang Taruna Sumber Cahaya Di Dukuh Sumberejo Desa Patihan Kecamatan Sidoharjo Kabupaten Sragen)" (PhD Thesis, Universitas Muhammadiyah Surakarta, 2015), <https://eprints.ums.ac.id/id/eprint/33033>.

⁴⁵ Husamuddin Mz and Harwis Alimuddin, "The Urgency of Maqāṣid Al-Sharīa in Strengthening Religious Moderation in Aceh," *Al-Risalah Jurnal Ilmu Syariah Dan Hukum*, November 30, 2022, 105–20, <https://doi.org/10.24252/al-risalah.vi.29781>.

⁴⁶ Ahmadi Hasan, "Penyelesaian Sengketa Hukum Berdasarkan Adat Badamai Pada Masyarakat Banjar Dalam Kerangka Sistem Hukum Nasiawal" (PhD Thesis, UNIVERSITAS ISLAM INDONESIA, 2007), <https://dspace.uui.ac.id/handle/123456789/9400>.

⁴⁷ Jacob Bercovitch, "Mediation and Conflict Resolution," *The SAGE Handbook of Conflict Resolution*, 2009, 340–57. In Indonesia, mediation is also carried out as one of the steps taken to reconcile husband and wife couples who want to divorce, see Taufiqurohman Taufiqurohman, "Implementasi Mediasi Pada Proses Perceraian TKI Di Pengadilan Agama Ponorogo," *JURIS (Jurnal Ilmiah Syariah)* 20, no. 1 (June 21, 2021): 115, <https://doi.org/10.31958/juris.v20i1.2826>. See also Naila Salsabila and Usep Saepullah, "Peran Mediasi Dalam Upaya Rekonsiliasi Rumah Tangga Pada Pengadilan Agama Cianjur," *El-Ushrah: Jurnal Hukum Keluarga* 5, no. 2 (December 31, 2022): 388–97, <https://doi.org/10.22373/ujhk.v5i2.14069>.

⁴⁸ PROF DR Syahrizal Abbas, *Mediasi: Dalam Hukum Syariah, Hukum Adat, dan Hukum Nasional* (Prenada Media, 2017), 78.

⁴⁹ Suprpto and Falmelia, "Sistem Badamai Sebagai Alternatif Penyelesaian Sengketa Pada Masyarakat Wilayah Peri Urban Banjarmasin." Husband and wife are important figures in carrying out reconciliation in the family. As the head of the family, negotiations within the family also require good communication and mutual openness between the two. This will produce a harmonious family environment and a harmonious life. See Mufrod Teguh Mulyo et al., "The Power of Husband-Wife Communication in Building Family Resilience and Preventing Divorce: A Study of Maṣlaḥah Mursalah," *Al-Manabij: Jurnal Kajian Hukum Islam*, August 23, 2023, 125–36, <https://doi.org/10.24090/mnh.v17i2.7651>.

discuss and find mutually acceptable solutions.⁵⁰ This meeting provides an opportunity for each family member to express their opinions, gain a deeper understanding of the issues at hand, and collaboratively seek fair and harmonious solutions. The goal of "Barundingan Sakaluargaan" is to achieve a collective agreement without harming any party, maintain harmony, and ensure that the resolution of the issues is acceptable to all family members.⁵¹ Generally, "Barundingan Sakaluargaan" emphasizes the principles of mutual consultation and consensus, where all family members actively participate in the decision-making process. Thus, it serves as one of the methods used in *Badamai* Customary Tradition to maintain harmony and peace within the family environment and collectively address issues with principles that respect local wisdom.⁵²

4. Pangadilan Adat (Customary Court)

In *Badamai* Customary Tradition, Customary Court is an institution tasked with resolving conflicts or disputes within the Banjar community by adhering to traditional values and the teachings of Islam.⁵³ The customary court or the village head as the authority in this institution plays a crucial role as a mediator or judge who makes decisions regarding disputes. The village head is typically trusted as a figure who understands customary traditions and possesses extensive knowledge of Islamic teachings.⁵⁴ They are responsible for listening to arguments from both parties involved in the conflict, examining the evidence or information available, and ultimately rendering a decision deemed fair and in accordance with customary norms and religious teachings. The customary court serves as a venue for resolving conflicts that cannot be addressed through consultation, mediation⁵⁵, or family negotiations.⁵⁶ The process in the customary court reflects respect for tradition and efforts to maintain peace and harmony in the Banjar community. However, the

⁵⁰ Munisah Munisah et al., "Barambangan: Dynamics and Challenges in Resolving Husband and Wife Disputes in the Banjar Community," *Syariah: Jurnal Hukum Dan Pemikiran* 23, no. 1 (July 17, 2023): 50–60, <https://doi.org/10.18592/sjhp.v23i1.10290>.

⁵¹ Christopher W. Moore, *The Mediation Process: Practical Strategies for Resolving Conflict* (John Wiley & Sons, 2014), 104.

⁵² Asfa, "Kearifan Lokal Masyarakat Banjar Dalam Membangun Sikap Toleransi Antarumat Beragama Di Banjarmasin Menurut Para Tokoh." Not only in Indonesia, in Malaysia negotiations are also carried out within the family to resolve existing problems. See Jamilah Jamilah et al., "The Strategy of the Islamic Welfare Organization Malaysia (PERKIM) in Managing Mualaf Family Conflicts in Malaysia," *De Jure: Jurnal Hukum Dan Syar'iah* 15, no. 1 (July 23, 2023): 115–28, <https://doi.org/10.18860/j-fsh.v15i1.17383>. This research discusses the role of the Islamic Welfare Organization Malaysia in mediating with families of converts to Islam in Malaysia. This research concludes that the efforts made are good, but still not optimal. This can be seen in the implementation of their duties and functions.

⁵³ Ahmadi Hasan, "Adat Badamai Menurut Undang-Undang Sultan Adam Dan Implementasinya Pada Masyarakat Banjar Pada Masa Mendatang," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 11, no. 1 (2015), <http://jurnal.uin-antasari.ac.id/index.php/al-banjari/article/view/414>.

⁵⁴ Christina Yuliaty and Fatriyandi Nur Priyatna, "Lubuk Larangan: Dinamika Pengetahuan Lokal Masyarakat Dalam Pengelolaan Sumber Daya Perikanan Perairan Sungai Di Kabupaten Lima Puluh Kota," *Jurnal Sosial Ekonomi Kelautan Dan Perikanan* 9, no. 1 (2014): 115–25.

⁵⁵ Eneng Nuraeni and Ramdani Wahyu Sururi, "Mediation in Household Dispute Reconciliation: Prospects and Challenge," *Khazanah Hukum* 4, no. 2 (August 6, 2022): 120–28, <https://doi.org/10.15575/kh.v4i2.19113>.

⁵⁶ Kamaruddin Kamaruddin, "Model Penyelesaian Konflik Di Lembaga Adat," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 21, no. 1 (2013): 39–70.

role of the customary court may have evolved over time with the development of modern legal systems. Nevertheless, the values of local wisdom and the pursuit of a fair and reconciliatory resolution continue to be upheld as principles in the customary court within the *Badamai* Customary Tradition.⁵⁷

The application of these methods allows the Banjar community to resolve conflicts based on local wisdom, respecting traditional values, and preserving harmony within their community.⁵⁸

The Intersection Point of Reconciliation Methods Between *Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition

There are several similarities that can be found between conflict resolution methods in *Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition:

1. Deliberation and Consensus

In *Ilm Mukhtalif al-Hadith*, hadith scholars engage in deliberation and seek consensus to resolve contradictions between conflicting hadith narrations. Meanwhile, in the *Badamai* customary tradition, the principles of deliberation and consensus serve as a crucial foundation for resolving conflicts within the Banjar community.

2. Mediation

The method like *al-Tawakkuf* in *Ilm Mukhtalif al-Hadith*, which involves postponing to resolve contradictions between hadith narrations, is similar to the Basuluh concept involving a mediator in the *Badamai* customary tradition. Basuluh in the *Badamai* customary tradition delays decisions and engages in a mediation process to resolve conflicts. Thus, there is a pause to decide a matter, just as in *al-Tawakkuf*, where a postponement occurs, taking a momentary break until a better decision is made, leading to benefits and the right resolution.

3. Application of Local Values

Both *Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition pay attention to and apply local values in conflict resolution. They emphasize respect for local traditions and culture in an effort to maintain social harmony.

4. Decision-Making by the Highest Authority

In *Ilm Mukhtalif Al Hadits*, in the method of *al-Naskh*, which cancels a hadith with lower authority by a more authoritative one, bears a similarity to the decision-making by a village chief or customary court in *Badamai* Customary Tradition. Higher authority holds a greater role and position in making decisions.⁵⁹

⁵⁷ Nur Rochaeti and Rahmi Dwi Sutanti, "Kontribusi Peradilan Adat Dan Keadilan Restoratif Dalam Pembaruan Hukum Pidana Di Indonesia," *Masalah-Masalah Hukum* 47, no. 3 (2018): 198–214.

⁵⁸ Conflicts related to society do not only occur in the Banjar tribe, similar cases and mediation efforts to resolve the conflict also occurred in Tanjungpinang, Riau. See Ermi Suhasti Syafei et al., "Mediation in Social Conflict Resolution at Tanjungpinang Malay Customary Institution, Riau Islands," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 23, no. 2 (December 31, 2023): 198–214, <https://doi.org/10.30631/alrisalah.v23i2.1361>. This research indicates that the conflict that occurred in Riau society - after the mediation process was carried out - occurred because of realistic and non-realistic disputes.

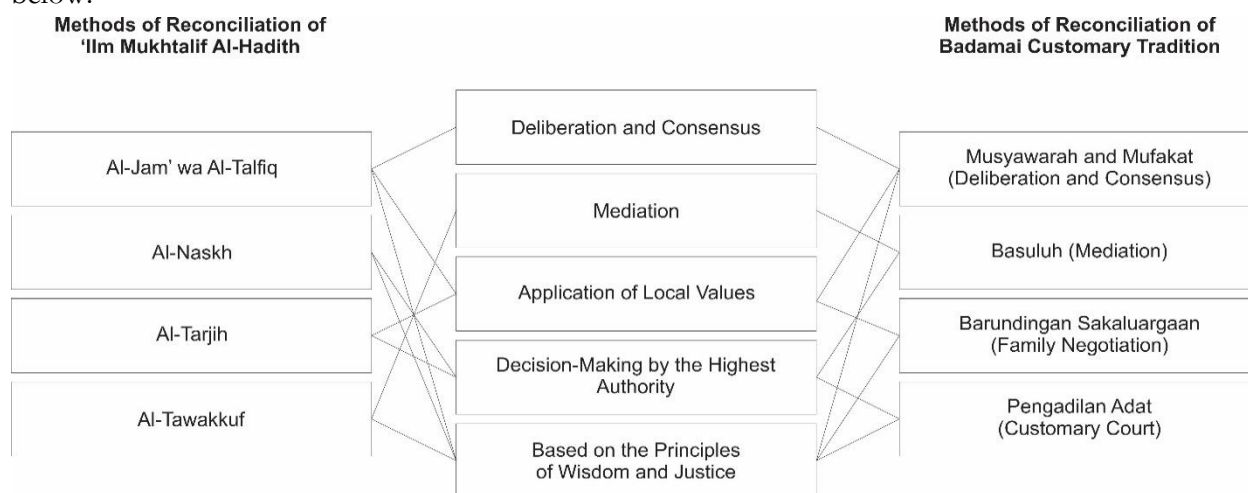
⁵⁹ As is the case in Indonesia, Indonesian Muslims submit the policy in making a decision regarding a law regarding a problem in society or with a national scope to the Indonesian Ulema Council. See Makyun Subuki, Hilmi Akmal, and Syihaabul Hudaa, "Identity and Piety: Critical Discourse Analysis on Indonesian Ulema Council's Fatwa about The Law Using Non-Moslim Religious Attributes," *AHKAM: Jurnal Ilmu Syariah* 23, no. 2 (December 31, 2023), <https://journal.uinjkt.ac.id/index.php/ahkam/article/view/31280>.

5. Based on the Principles of Wisdom and Justice

The main principles in *Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition are wisdom and justice for all parties. *Ilm Mukhtalif al-Hadith* adheres to the principles of wisdom and justice in interpreting hadiths to achieve fair and consistent solutions. Meanwhile, in *Badamai* Customary Tradition, conflict resolution is based on the principles of local wisdom that respect justice, truth, and harmony in the community.

Although *Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition operate in different fields, both share similar principles in resolving conflicts, such as through consultation, mediation, and the determination of the highest authority for fair and reconciling decision-making. This reflects the importance of the values of wisdom and justice in conflict resolution, both in the religious and customary context of the society.

The intersection points presented above can be seen more simply in the table 1. below:



These two fields (table 1.) may be different but are intriguing to compare. *Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition, which seem to share similarities in conflict resolution approaches. In *Ilm Mukhtalif al-Hadith*, the main focus lies in the interpretation and analysis of seemingly conflicting hadiths. Its primary goal is to achieve a consistent and accurate understanding of Islamic teachings, even when the historical sources appear contradictory. The methods employed include *Al-Jam'u wa Al-ta'lif* to seek consensus through argumentative reasoning, *Al-Naskh* to abrogate a hadith with lower

See also Abdul Syatar et al., "The Development of Fatwas Based on Local Wisdom to the National Level: A Case Study of Panaik Money Fatwa," *El-Mashlahah* 13, no. 2 (December 31, 2023): 133–50, <https://doi.org/10.23971/el-mashlahah.v13i2.7373>. Not only in the national scope, the Indonesian Ulema Council's provincial representatives also have a very active role in maintaining harmony in society, such as in West Kalimantan, where the Indonesian Ulema Council for the West Kalimantan region designated the Nusantara Fajar Movement (GAFATAR) as a heretical teaching. See Khamim Khamim, "Analisis Fatwa Sesat MUI Provinsi Kalimantan Barat Nomor: 01/MUI-Kalimantan Barat/I/2016 Tentang Ajaran Gerakan Fajar Nusantara (GAFATAR)," *JIL: Journal of Islamic Law* 1, no. 1 (February 27, 2020): 64–82, <https://doi.org/10.24260/jil.v1i1.8>. The duties and functions of the Indonesian Ulema Council are very diverse and one of them is in the field of Islamic economics. See Tri Hidayati et al., "Digitalization of Islamic Finance: Epistemological Study of the National Sharia Board-Indonesian Council of Ulama's Fatwa," *Al-Ahkam* 33, no. 2 (October 31, 2023): 255–78, <https://doi.org/10.21580/ahkam.2023.33.2.17324>. This makes the Indonesian Ulema Council have a very broad role and is related to many things in the lives of Muslims in Indonesia.

authority by a higher one, *Al-Tarjih* to give preference to one hadith over another, and *Al-Tawakeuf* to postpone conflict resolution in the absence of sufficient clarity.

As for *Badamai* Customary Tradition, it provides a framework for resolving conflicts within the Banjar community. Its main principles, such as *musyawarah*, *basuluh*, and *barundingan sakaluargaan*, demonstrate similarities with conflict resolution methods in *Ilm Mukhtalif al-Hadith*. They strive to reach mutually acceptable agreements without causing harm to any party, maintain harmony within the community, and ensure a fair resolution.

CONCLUSION

In conclusion, despite their different contexts, both *Ilm Mukhtalif al-Hadith* and *Badamai* Customary Tradition share commonalities in their approaches to conflict resolution. They apply principles of *musyawarah*, mediation, and decision-making by respected authorities to seek fair and harmonious solutions. Both fields also emphasize the importance of preserving local wisdom, considering justice, truth, and harmony within the community. These principles not only serve as the foundation for conflict resolution but also as the basis for building coherence and peace within the community. Therefore, this article not only delves into both fields separately but also highlights essential similarities in conflict resolution. While *Ilm Mukhtalif al-Hadith* focuses on religious teachings, *Badamai* Customary Tradition portrays a complex yet similar approach to resolving disputes within the cultural context of the Banjar community. Both demonstrate that conflict resolution, whether in a religious or cultural context, requires collaboration, respect, and collective efforts to maintain harmony and peace within society.

However, this article still has limitations in delving deeper into the local community as a form of further exploration of the reconciliation methods obtained so far. A more in-depth understanding is needed from experts or scholars of Hadith Science regarding the concept of *Ilm Mukhtalif al-Hadith* and its reconciliation methods, as well as the cultural expertise and implementation of *Badamai* Customary Tradition within the Banjar community. This can be extended through further research to gain a more comprehensive understanding of both concepts.

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