

Analysis of the Legal Position of Aceh Qanun in the Indonesian Legal System and Islamic Law Perspective

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Abstrak

Qanun Aceh merupakan produk hukum daerah yang memiliki karakteristik khusus karena mengintegrasikan nilai-nilai syariat Islam ke dalam kerangka hukum nasional. Namun, keberadaannya menimbulkan persoalan terkait harmonisasi dengan peraturan perundang-undangan yang lebih tinggi, termasuk prinsip konstitusionalisme dan perlindungan hak asasi manusia. Penelitian ini bertujuan untuk menganalisis kedudukan hukum Qanun Aceh dalam sistem hukum Indonesia serta relevansinya dari perspektif hukum Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan normatif melalui studi dokumen hukum dan wawancara dengan para ahli hukum. Hasil penelitian menunjukkan bahwa secara formal Qanun Aceh memiliki kedudukan setara dengan peraturan daerah, tetapi secara substantif memiliki kekhususan karena mengandung norma hukum Islam. Implementasi Qanun menghadapi tantangan berupa potensi konflik dengan hukum nasional, khususnya dalam bidang hukum pidana, hak asasi manusia, dan kesetaraan gender. Dari perspektif hukum Islam, Qanun Aceh belum sepenuhnya merepresentasikan prinsip syariah secara komprehensif karena adanya penyesuaian dengan konteks sosial dan politik. Oleh karena itu, diperlukan upaya harmonisasi melalui dialog antara pemerintah daerah, pemerintah pusat, dan masyarakat guna menjaga keseimbangan antara nilai-nilai lokal, prinsip syariah, dan sistem hukum nasional. Penelitian ini memberikan kontribusi konseptual dalam memahami pluralisme hukum di Indonesia serta menawarkan rekomendasi untuk penguatan sinkronisasi regulasi secara berkelanjutan.

Kata kunci: Qanun Aceh, Indonesia, Hukum, Hukum Islam

Abstract

Aceh Qanun represents a unique form of regional regulation as it integrates Islamic legal principles into the national legal framework. However, its existence raises critical issues regarding its harmonization with higher laws, including constitutional principles and human rights protections. This study aims to analyze the legal position of Aceh Qanun within the Indonesian legal system and examine its relevance from the perspective of Islamic law. This research employs a qualitative method with a normative approach, utilizing legal document analysis and interviews with legal experts. The findings reveal that formally, Aceh Qanun holds a position equivalent to regional regulations, yet substantively it possesses distinct characteristics due to the incorporation of Islamic legal norms. Its implementation faces significant challenges, particularly potential conflicts with national law in areas such as criminal law, human rights, and gender equality. From an Islamic law perspective, Aceh Qanun does not fully represent comprehensive Sharia principles, as it has undergone contextual adaptation to socio-political realities. Therefore, legal harmonization through continuous dialogue between local and central governments, as well as the broader community, is essential to maintain a balance between local values, Islamic principles, and the national legal system. This study contributes to the discourse on legal pluralism in Indonesia and offers recommendations for strengthening regulatory synchronization in a sustainable manner.

Keywords: Aceh Qanun, Indonesian, Legal, Islamic Law

Article History:

Submitted: April 30, 2026

Revised: May 5, 2026

Accepted: May 6, 2026

INTRODUCTION

The presence of Qanun Aceh as a regional legal product based on Islamic law is a unique phenomena in the diverse legal system in Indonesia. As a state of law, Indonesia recognises the plurality of legal sources existing in society, from customary law, western legal traditions to religious law. In relation to this, Aceh has been granted a unique autonomy status which gives wider authority to manage its social life according to the precepts of Islamic law. The special position has made Qanun Aceh a legal instrument which does not only act as a regional regulation but also contains Islamic legal values in the national legal system (Hofifah and Saifuddin, 2023)

However, the existence of Qanun Aceh poses basic questions relating to its legal position in the hierarchy of legislation in Indonesia. Formally, Qanun Aceh is commonly compared with regional rules (Perda), but substantively it has its own peculiarities, because it integrates special Islamic legal standards, including in some parts of criminal law and public morality. The condition presents important problems concerning the role of Qanun Aceh in the national legal system, and the extent to which the authority of Qanun Aceh can be exerted without compromising the basic ideals of Indonesia as a country based on the rule of law (Anggara, 2025).

The fundamental topic discussed in this paper is the contradiction between recognition of the specific autonomy of Aceh and the necessity to maintain the unity and coherence of the national legal system. The state, on the one hand, allows for the emergence of legal systems in some places that take into account their social and cultural aspects. The national legal system, however, demands harmonisation and coherence in all its laws and regulations. The tension becomes more complex if Qanun Aceh is seen within the frame of possible conflicts with higher-level legislation or with universal ideals such as human rights. Hence, the problems of legitimacy, the extent of authority and the binding force of Qanun Aceh are important subjects that need to be addressed in depth (Aziz et al., 2023).

Qanun Aceh also has its own issues from the perspective of Islamic law. While Qanun Aceh is generally recognised as a manifestation of the execution of Sharia, not all of the rules in Qanun Aceh may be immediately read as a thorough expression of Islamic legal principles. This sets up a place for discussion on how far Qanun Aceh actually represents the ideals of Syariah, and how Islamic norms are translated into formal governmental rules. The research therefore deals not only with formal legal concerns but also normative dimensions of Islamic law (Juliandika & Fazzan, 2024).

The opportunity to tackle these difficulties resides in the adoption of an integrative and comprehensive approach. The combination of positive legal analysis and the perspective of Islamic law is expected to present a more full understanding of the status and role of Qanun Aceh. This method is used to examine the legal basis for the development of Qanun Aceh, analyse the material provisions and assess the implementation of Qanun Aceh in practice. In addition, the analysis is further enhanced by the examination of court judgements, applicable regulations and

academic literature painting a more clear picture of the ongoing legal developments. (Nasrianti et al., 2025).

This research is new because it tries to study Qanun Aceh at the same time from two perspectives that are generally studied independently, namely national law and Islamic law. Most previous research has looked at just one issue hence the analyses are imperfect. This research aims to overcome such restrictions by developing an analytical framework that integrates both perspectives in a balanced way. This study also aims to capture contemporary developments in the enforcement of Qanun Aceh, including numerous criticisms and difficulties arising from the community, in order to make a more recent and relevant contribution (Aksa et al., 2023).

The major purpose of this study is to get a thorough and comprehensive understanding of the legal position of Qanun Aceh in the legal system of Indonesia and its relevance from the perspective of Islamic law. This research is aimed to find out how Qanun Aceh may be correctly positioned in the national legal system without losing its particular features. At the same time, it aims to measure the extent to which Qanun Aceh actually reflects Islamic legal concepts in substance and how the interaction of the two legal systems can work in harmony in practice. This research is designed to produce a comprehensive conceptual understanding of the place and role of Qanun Aceh in the law system of Indonesia.

This study is likely to contribute to the construction of a better harmonic model of interaction of national law and Islamic law, especially in the framework of a specific regional autonomy. Furthermore, the results are expected to be a consideration for policymakers in establishing legislation that are not only legitimate but also a sense of justice and society (Rani et al., 2025).

Moreover, it is envisaged that this research can contribute to the body of legal scholarship, especially in the field of constitutional law and Islamic law in Indonesia. This study provides comprehensive and integrative analysis that might serve as a reference for future studies on similar concerns, or other themes linked to legal pluralism. In the end it is envisaged that a better knowledge of Qanun Aceh will contribute to the realisation of the national legal system that is cohesive and connected and also able to accommodate the range of values and norms that exist in Indonesian society.

This study aims to analyze the legal position of Aceh Qanun within the Indonesian legal system and examine its relevance from the perspective of Islamic law.

METHOD

This study employs a qualitative method with a normative approach that aims to analyse the legal situation of the Qanun of Aceh in the Indonesian legal system and the perspective of Islamic law. The research design is a case study design, focusing on the application of the Qanun of Aceh in the context of Indonesian law and Islamic law. The research sample is legal materials, mainly the text of the Qanun of Aceh and the rules related to it such as the Aceh Government Law and the other

regulations controlling regional autonomy. Furthermore, interviews were conducted with legal professionals from the standpoint of Indonesian law and Islamic law to complement the findings. (Septiani et al., 2024).

Document analysis and semi-structured interviews are the main tools of this research. Selected purposively for documentary examination are the Qanun of Aceh and its connected ordinances. Interviews are performed by using an interview guide to obtain expert perspectives about the status of the Qanun of Aceh in the Indonesian legal system and the perspective of Islamic law. The data collecting process is done in two main stages. The first stage is secondary data collection through a literature examination of the Qanun of Aceh and pertinent legislation. The second stage is primary data collection through interviews with qualified individuals in the field of Indonesian law and Islamic law.

The study of the data collected using a qualitative descriptive analytic approach. The data collected through interviews and legal papers will be analysed to find and understand the legal status of the Qanun of Aceh in the Indonesian legal system and how the Islamic law perspective perceives the implementation of the Qanun. The analysis will be topical in order to investigate the similarities and contrasts between the two legal systems.

RESULT AND DISCUSSION

The Status of Qanun Aceh in the Indonesian Legal System

Qanun Aceh as a product of regional law has a special status in the Indonesian legal system. This is because Aceh is a province with exceptional autonomy as defined in Law No. 11 of 2006 on Aceh Governance. The law allows Aceh the right to administer and manage its own government and development matters, including the making of local ordinances or qanun. This particular autonomy involves the application of Islamic law, allowing Aceh to execute sharia law in various spheres of public life, most notably social, economic, and legal affairs. Qanun Aceh governs several problems relating to customs, culture and Islamic beliefs which are an inseparable part of the identity of the Acehnese people. Such as the Qanun rules related to marriage, criminal law, and Islamic economy are real manifestations of the application of Sharia in the daily lives of the Acehnese people. So that Qanun Aceh is a function to construct legal norms in accordance with the values of local wisdom and religion, and to maintain the integrity of the traditions and local wisdom of the Acehnese (Trisna, 2025).

However, the implementation of Qanun Aceh must still refer to the national legal system of Indonesia even though it has the right to govern based on local customs and Islamic law. It is necessary to prevent any contradiction or clash between the regulations adopted by Qanun and the national laws governing the country. The notion of a unitary state is the basis of the Indonesian legal system which emphasises the alignment between national law and regional legislation. Hence, Qanun Aceh must be in line with national laws that are in place, either in

terms of protection of human rights, freedom of religion, or social fairness for all citizens (Fauzah et al., 2023).

This coordination is a procedure to synchronise the Qanun Aceh with current national legislation such as criminal law, individual rights and religious liberties. In some circumstances, there are various interpretations of how Sharia law is enforced in the Qanun, which can create tension between the Islamic ideals enshrined in Aceh and national legal standards. For instance, the application of corporal punishment under Sharia criminal law has been controversial and may be in odds with international human rights treaties, especially with respect to the treatment of women.

Therefore, Qanun Aceh as a regional legal product needs to be continuously adapted and matched to the national law through academic studies and discussions between the local government of Aceh, the central government and the population. So that Qanun Aceh still can run successfully in the framework of the legislation of the Republic of Indonesia, without eliminating the basic values that have been determined in the 1945 Constitution and the constitution of the nation (Mukhlis et al., 2025).

The Impact of Islamic Law on the Formation of Qanun Aceh

Islamic law plays a major role in the establishment of Qanun Aceh, especially in the field of criminal law, economics, and social problems. The implementation of Islamic principles in Qanun Aceh is the cultural identity of the Acehnese people to be in line with Islamic teachings. In this context, Qanun Aceh contains several regulations governing the daily life of the people according to Islamic law, including marriage law, inheritance law, criminal law, and Islamic economics (Nasrullah et al., 2024).

In the criminal law, the Islamic law is the main basis for determining the laws that apply in Aceh. Qanun Aceh requires the administration of sanctions in line with Islamic law, including the use of physical punishment for specific offences. This mirrors Aceh's dedication to applying Islamic law as part of the identity of its society. Conversely, the use of physical punishment, such as whipping, often causes public controversy, especially when seen through the prism of human rights and the suitability of national law prohibiting acts of violence (Juliandika, & Fazzan, 2024).

In the economic sector, Qanun Aceh also combines Islamic principles into economic management such as the establishment of Islamic banking, zakat (almsgiving) and the banning of riba (interest). The system of Islamic banking controlled in Qanun Aceh attempts to guarantee that the economic operations in Aceh are in line with Islamic principles that prohibit riba and promote fairness in transactions. But the problem is how to integrate the Islamic economics into the world economic system which is mostly based on the conventional economic concepts. This integration needs to be modified so that the implementation of Sharia law does not obstruct the economic development of the region (Sari et al., 2024).

Qanun Aceh governs numerous norms in social aspects that reflect Islamic principles in society. This covers rules on clothing codes, social ethics and protection

of women. But the real challenge is bringing sharia in line with individual liberties and human rights. Some provisions of the Qanun related to attire and social behaviour are generally considered to be curtailing freedom of choice, especially for women, and may be in contradiction with human rights, which protect the right of an individual to determine his/her own identity and behaviour.

The biggest issue in reconciling the ideals of Sharia with the needs of modern law is to ensure that the Islamic law administered in Qanun Aceh does not contradict national law in Indonesia, which is more inclusive and focuses on human rights. Indonesia, a rule-of-law country built on Pancasila, emphasises that all rules and regulations, especially in Aceh, must be based on principles of justice, equality and universal human rights. Qanun Aceh aims at the preservation of religious and cultural values. Nevertheless, it is crucial to maintain a balance between the enforcement of Sharia and the basic rights of residents as mandated by Indonesia's constitution (Roslaili et al., 2024).

Thus, the influence of Islamic law in the formation of Qanun Aceh is significant. The biggest challenge, however, is how to adjust Islamic law to meet the demands of modern law, which must align with human rights principles, equality, and social justice, while respecting the diversity present in Indonesian society.

Comparison of the Qanun Aceh with the National Law

Conflicts often arise due to disparities between Qanun Aceh and national law in Indonesia, especially in the interpretation and application of criminal and civil law. Qanun Aceh is a local legal product that is only applied in the territory of Aceh Province by integrating local customs and Islamic law into the legal system. On the other hand, national law in Indonesia that is applicable throughout the country is based on a more universal legal system that emphasises social justice and human rights protection. The conflict between these two systems is most obvious when there is a divergence in the way regulations are applied to individual rights, criminal punishment and the protection of vulnerable groups (Fauzi et al., 2024).

One of the most striking examples of this divergence is the implementation of corporal punishment in the criminal law of Aceh, which is based on Sharia principles, such as flogging for specific crimes, such as violating *khalwat* (being alone with someone who is not a mahram) or gambling. Such physical punishments violate the norms of national Indonesian law which emphasises justice without violence and international treaties on the protection of human rights. The use of flogging or other types of physical punishment in Aceh is regularly discussed since it is seen as a violation of human rights, especially the right to individual freedom and the right to equal treatment without discrimination (Crouch, 2021).

There are also disparities of interpretation and execution of legal norms in civil law, especially in inheritance and women's rights. In Qanun Aceh, the distribution of inheritance is based on the rules of Islamic law, which may differ from the norms of the national civil law which emphasises gender justice and the protection of women's rights. For example, Islamic law divides inheritance based on the stipulations that men and women are entitled to a certain portion, which might be considered unjust

from the perspective of gender equality under Indonesian national law (Fitriani & Nurlaelawati, 2022).

Therefore, the Qanun Aceh must be in line with the national legislation in order to eliminate discrimination and to secure justice for all members of society in Aceh. One solution that can be adopted is the harmonisation between these two legal systems, which can be done through a dialogical approach involving the Aceh Government, the Central Government, as well as community and religious leaders. The harmonisation attempts to retain the culture and religious values of Aceh, but yet uphold the principles of national law that prioritise social fairness and human rights (Butt, 2020).

One specific step needed is to update or adjust those qanun laws perceived to be in conflict with national legislation without losing the cultural and religious values in place. Giving the same protection under the law for every citizen both in Aceh and outside of Aceh should be the common goal to implement fair and just legislation. The harmonisation of Qanun Aceh and national law can benefit the Indonesian legal system as a whole.

Development and harmonisation of the Aceh Qanun

To overcome the problems of the incompatibility between Qanun Aceh and the national law in Indonesia, a more flexible and harmonious Qanun should be developed that is in accordance with both the national law and Islamic law. This development is designed so that Qanun Aceh can operate efficiently in conserving the values of local customs and religion in Aceh, without abandoning the basic principles that have been set down in the national legal system, including the preservation of human rights and social justice (Hosen, 2021).

The first stage to this growth is to build a positive communication between the Aceh administration, the people and the national legal authorities. This discourse is very important to get a common understanding of the scope of jurisdiction of Aceh in issuing regional laws (Qanun) and how the regulations can be compatible with national law. This dialogic method can settle the disputes in the implementation of law without damaging the interests of Aceh's society and the wider Indonesian community (Rahman & Hooker, 2021).

The feasible approach to be carried out is to harmonise the Qanun Aceh with the current national rules especially on the rights of basic individual, religious and gender equality. This harmonisation is not to erase the cultural and religious elements that are inherent in Qanun Aceh but to alter it to be current with the times and not contradict the principles of the Indonesian legal system that guarantees human rights. For example, the use of corporal punishment in criminal law that still exists in Aceh needs to be rethought to be in accordance with human rights norms, without removing the values of Sharia which are deeply embraced by the people of Aceh (Nurlaelawati, 2021).

In addition, the development of Qanun also demands a flexible approach in its execution, which may be adjusted to match the changing social and economic conditions. This is vital because the society in Aceh is dynamic and needs a law that

can adapt to the current requirements and problems without compromising local values and religion. It is also important to consult a range of actors including academics, religious leaders and civil society organisations in crafting policies that will help bring Qanun into line with national law and Islamic ideals. (Halim & Suryani, 2020).

Regular supervision and review are also needed to maintain the harmonisation of the Qanun Aceh with national legislation and Islam. Once implemented, it is important to assess the efficiency of Qanun in fulfilling the legal needs of Acehnese society and ensuring that it does not create prejudice or injustice. The review will allow the government of Aceh to continue to build the Qanun to be more effective, flexible and in accordance with the changing legal situation. If the development and harmonisation are done properly, Qanun Aceh can still be a legal product that maintains the local wisdom of Aceh, but also in accordance with national law and human rights principles (Buehler, 2020).

CONCLUSION

This article discusses the status of Qanun Aceh in the Indonesian legal system and the perspective of Islamic law, especially the significant function of Qanun as a local legal product that blends *adat* and Sharia values in the life of the Acehnese people. Qanun Aceh is a legal foundation to protect local wisdom and cultural identity. However, the difficulty is how to harmonise Qanun Aceh with the Indonesian national law that is more universal and human rights-based. The disparities between Qanun Aceh and national law especially in the application of criminal and civil law lead to disputes that must be resolved through communication between the Aceh administration, the public and national legal authorities. Moreover, the fundamental problem is how to maintain the implementation of Islamic law in Qanun without violating the norms of national law that safeguard individual rights and gender equality. In order to realise the alignment of Qanun Aceh and national law, it is suggested to conduct harmonisation of rules including all related parties including *adat* leaders, researchers and academics. There is a need to revise some aspects of Qanun that are contrary to human rights and national legislation but religious and cultural values should be maintained. Regular evaluation of Qanun implementation is also vital to ensure that the regulations remain current, fair and work efficiently without producing unfairness or prejudice.

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