

THE EXISTENCE OF THE ACEH TRADITIONAL ASSEMBLY INSTITUTION IN PRESERVING ACEH CULTURE IN LHOKSEUMAWE CITY

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ABSTRACT: This type of research is qualitative research. The location of this research was carried out at the Aceh traditional assembly institution, Lhokseumawe City. The informants in this research were the chairman of the Aceh traditional assembly, and members of the Aceh traditional assembly. The technique for taking informants uses snowball sampling technique. Data analysis techniques use observation, interviews, documentation. Data analysis techniques use data reduction, data display, and drawing conclusions. The results of the research show that the Aceh traditional assembly institution in Lhokseumawe City has made good efforts to preserve Aceh culture. Activities carried out in preserving Aceh culture are carried out through; a) Socialization, b) Guidance and development of traditional legal life and customs, c) Training.

Keywords: Existance, Aceh Culture,

1. INTRODUCTION

Aceh is a very strategic area located on the international trade route that connects India and China, which are two cultural centers. Aceh as a connecting route in the development of civilization and culture cannot be separated from the influence of external culture or foreign culture, especially from cultural elements of neighboring countries which have been absorbed into various aspects of Aceh life. Likewise, after Islam developed in Aceh in the 13th century, it greatly influenced civilization and culture in the lives of the Aceh people with Islamic elements. The culture that grew and developed in Aceh after the arrival of Islam was in accordance with and did not conflict with the teachings of the Islamic religion which had been embraced, believed and practiced by the entire community [1]. Aceh culture is a culture lived by a community whose customs are closely related to Islam. The customs that prevail in Aceh society do not conflict with the teachings of the Islamic religion. It is hoped that this Islamic culture can be reflected in all the behavior and life of the people of Aceh. Aceh culture has principles called customs and religion, which are like substances and properties that cannot be separated. The emphasis on preserving Aceh culture has long been maintained by the ancestors of the Aceh people. There is a wise

expression in the hadih maja stated, "MateAneuék Meupat Jeurat, Gadoh Adat Pat Tamita." This expression is an affirmation of the importance of preserving customs and culture as social institutions in social life [2].

One of the institutions that regulates the life of the people of Aceh is the Aceh Traditional Council which is an institution that has specialties in Aceh in carrying out development in the field of Customs, has several tasks such as providing guidance and empowerment of traditional institutions and traditional figures, customary law, customs traditional treasures and research on customs [3]. Based on article 2 paragraph (2) Aceh qanun number 10 of 2008 concerning traditional institutions, there are thirteen traditional institutions that exist in Aceh society, these traditional institutions are: Aceh Traditional Council; Imeum Mukim or other names; Imeum Chik or other names; Keuchik or other names; Tuha Peut or other names; Tuha Lapan or other names; Imeum Meunasah or other names; Keujruen Blang or other names; Panglima Laot or another name; Glee/Uteun Charmer or other name; Seuneubok Tips or other names; Haria Peukan or other names; and Syahbanda or another name.

In Article 98 paragraphs (1) and (2) of the Aceh government law, it is stated that traditional institutions function and act as a vehicle for community participation in the administration of

Aceh government and district/city government in the fields of security, peace, harmony and public order. Traditional solutions to social problems are achieved through traditional institutions. The traditional resolution of community social problems is carried out by traditional institutions including the Aceh Traditional Council; Imeum Mukim or by another name; Imeum Chik or by other names; Keuchik or by another name; Tuha Peut or by another name; Tuha Lapan or by other names; Imeum Meunasah or by other names; Keujreun Blang or by other names; Panglima Laot or by another name; Glee Charmer or by another name; Peutua Seuneubok or by other names; Haria Peukan or by another name; and Harbor Master. The development of traditional life and traditional affairs is carried out following the development of Aceh's specialties and specialties which are based on the principles of Islamic law (Shariah) and implemented by the Aceh Traditional Council. The preparation of customary provisions that generally apply to the Acehnese people is carried out by customary institutions.

Acehnese society consists of twelve tribes, namely the Acehnese, Aneuk Jamee, Alas, Pak-Pak Batak, Devayan, Gayo, Haloban, Kluet, Lekon, Singkil, Sigulai and Tamiang tribes. These tribes certainly have traditions with their own characteristics, styles and structures of traditional institutions which are also recognized for their guidance and authority, such as; 1) Maintaining security, peace, harmony and public order, 2) Assisting the government in implementing development, 3) Developing and encouraging community participation, 4) Maintaining the existence of traditional values that do not conflict with Islamic law, 5) Implementing customary provisions, 6) Resolving social problems, 7) Reconciling disputes that arise in society, 8) Enforcing customary law.

Based on the results of observations in the field, problems were found in preserving Acehnese culture, namely that people tend to choose new cultures which are considered more practical compared to local culture. One of the factors that causes local culture to be forgotten by society is; a) limited human resources have an interest in learning and inheriting local culture, b) many cultures are almost extinct such as Seumapa, Meurukon, Seulangka, c) low awareness and concern among some people regarding the importance of local cultural values as identity, d) not yet optimal application of local cultural material in local content in school subjects, d) the influx of globalization so that local culture is not cared for.

The preservation of Acehnese traditional culture should grow with awareness among the community to adhere to good and correct customs

in order to avoid things that are not good and contrary to the teachings of the Islamic religion and this is a supporting factor for the Aceh Traditional Council in Preserving Acehnese Culture. However, this cannot make you breathe a sigh of relief because the cultural heritage of the ancestors, which the Acehnese people themselves should be proud of, has now been largely forgotten, such as the love of regional songs, as well as regional sorrow in other forms. As globalization progresses, the feeling of love for culture is decreasing, and this has a very bad impact on the people of Aceh itself. Too many foreign lives have entered Aceh, society has now developed into a modern society [3]. Based on the background above, researchers are interested in studying the existence of the Acehnese Traditional Council Institution in Preserving Acehnese Culture in Lhokseumawe City.

2. METHODS

This type of research is qualitative research. The location of this research was at the Aceh traditional council institution, Lhokseumawe City. The informants in this research were the chairman of the Aceh traditional assembly, and members of the Aceh traditional assembly. The technique for taking informants uses snowball sampling technique. Data analysis techniques use observation, interviews, documentation. Data analysis techniques use data reduction, data display, and drawing conclusions.

3. RESULTS AND DISCUSSION

Aceh Province, especially Lhokseumawe City, is known as a cultured society, this is reflected in the expression *aneuk meupat jeurat, gadoh adat pat tamita*. This expression is a statement that has philosophical values which is a form of public awareness of the importance of customs in everyday life. The customs of the Acehnese people are part of the culture that lives and develops in Aceh [4]. In Lhokseumawe City there is the Aceh Traditional Council which plays a role in preserving Acehnese customs and culture. Protection of Acehnese customs and culture in Lhokseumawe City in the form of guaranteed legal certainty. These cultures and customs are none other than Islamic norms themselves. Culture and Islamic teachings have interacted and been assimilated harmoniously in society in Lhokseumawe City [11].

The concrete forms of cultural customs in the lives of the people of Lhokseumawe City are not only applied in the social, economic and political fields, but also in the legal field. For example, the conflict resolution process that develops in society

is resolved within a traditional framework that is coherent with the community's religiosity. The implementation of Sayam, Suloh, or Peusijek is a culture-based conflict resolution process that has long been rooted in society. This tradition is a very democratic conflict resolution process without bloodshed and revenge between the two parties to the conflict. Both vertical and horizontal conflicts. Apart from that, the legal form that regulates customs and culture in Lhokseumawe City is based on law number 24 of 1956, regulating regional autonomy regulations for Aceh Province. During the New Order era, a law was issued, namely law number 44 of 1999 which regulated the Specialties of Aceh as a Province in Indonesia. In this case it is clear that Aceh has special authority granted by the Indonesian government so that Aceh can enforce its own customary law as the basic regulations in governing its society.

Regulations regarding the application of Aceh Customary Law are regulated in several regional regulations issued by the Aceh government such as; a) Provincial Regulation of the Special Region of Aceh Number 2 of 1990 concerning the Guidance and Development of Customs and Customs. Customs of the Community and Traditional Institutions in the Special Region of Aceh Province (Regional Gazette of 1990 Number 13), b) Regional Regulation of the Special Region of Aceh Province Number 5 of 1996 concerning Mukim as a Unit of Indigenous Peoples in the Special Region of Aceh Province (Regional Gazette of 1996 Number 195 Series D Number 194), and c) Qanun, which is a legal regulation similar to regional regulations which regulates government violations and the lives of the people of Aceh [5]. Apart from that, the function of traditional institutions is as a means of controlling people's lives related to daily life whose functions apply continuously and repeatedly. Based on the Regional Regulation of Nanggroe Aceh Darussalam Province Number 7 of 2000, concerning the implementation of traditional life, a traditional institution is defined as a traditional social organization formed by a certain customary law community, has a certain territory and its own assets and has the right and authority to regulate, manage and resolve matters relating to Aceh customs [5]. In the people of Lhokseumawe City, custom is something written or unwritten that serves as a guideline in society. This understood custom is an order from leaders and policy makers for the running of the system in society.

In the people of Lhokseumawe City, customs or customary law must not conflict with Islamic teachings, because Islam is the foundation of custom. Something that has been decided by the leaders and experts must be in line with the

provisions of the Shari'a. If it conflicts, then the customary law will be abolished. According to the Chair of the Acehese traditional council in Lhokseumawe City, what is meant by custom in Aceh, especially in Lohkseumawe City, is the rules of life. The rules that regulate people's lives, created by the clever and intelligent people of Aceh together with Putoe Meureuhom/Sultan of Aceh. These rules of life are binding on all Acehese people without exception. Anyone who violates it will receive sanctions. The Regional Regulation emphasizes that traditional institutions as a means of controlling community behavior have the authority to give and impose sanctions on anyone who commits violations and that legal sanctions given by traditional institutions are binding on all components of society, including government officials, leaders/ traditional leaders, as well as ordinary people. Thus, traditional institutions are social institutions that are systematically structured, have the authority to regulate relations between members of the community related to behavior based on the agreement of traditional leaders, as well as being a forum for conveying community aspirations and a place for resolving disputes and problems from each individual. every member of society.

The division of government affairs related to Islamic law between the Aceh government and district/city governments is regulated in the Aceh Qanun. In Regional Regulation no. 7 of 2000 concerning the implementation of traditional life, has regulated the role and authority of traditional institutions in Aceh, including Lhokseumawe City. This Regional Regulation is an elaboration of one of the characteristics of Aceh's special privileges and autonomy, as in Article 2 of Law no. 4 of 1999 concerning the implementation of traditional life which was also formulated in line with the spirit of implementing Islamic Sharia. Thus, the customs referred to in and/or by this Regional Regulation are customs that are in harmony with Islam and are only enforced if they do not conflict with the Shari'ah [6]. In connection with the implementation of various policies in Islamic Sharia, it is regulated in regional regulation no. 7 of 2000 concerning customary implementation has given authority to traditional institutions, especially Imuem Mukim, Geuchik, Teungku Imuem, Tuha Peut and Tuha Lapan to make policies related to the implementation of Islamic law, both pure Islamic law and Islamic law. At Islam, what has become customary is the Shari'a which is related to order in the gampong. Apart from that, these traditional institutions are also given the authority to impose sanctions on disputes or violations that occur in their respective villages [7].

The provisions of the regional regulations above regulate the authority of traditional institutions in resolving community disputes from a customary law perspective. Apart from that, the Regional Regulation also stipulates that the decisions of traditional institutions can be taken into consideration in law enforcement decisions if a customary dispute that is not resolved in the customary court is submitted to court. In this Regional Regulation, it is also stipulated that law enforcement needs to give traditional institutions, namely Geuchik and Imuem mukim, the opportunity to resolve disputes/disputes in their respective gampong/mukim before being handled by law enforcement officials (Article 10), for this the geuchik are given the opportunity to resolve disputes/ the dispute goes through a customary meeting within two months, this is stated in Article 1 [12]. After that, if it is not resolved at the Geuchik level, then the same opportunity is given to the Imuem mukim with a shorter grace period, only one month (Article 15). If even at this level the dispute is not resolved, or the parties are not satisfied, then the dispute will be handled by law enforcers. The decision made by the customary institution will be one of the considerations of law enforcement officials, as well as the geuchik and imuem mukim can be used as expert sanctions in the dispute after it is decided by the relevant customary meeting (Articles 15 and 17). Other traditional institutions can also make policies related to customs to a certain extent and also have the authority to resolve disputes between parties, such as the distribution of water in rice fields, costs and responsibilities for maintaining water lines in Blang keujruen, orderly fishing, division of work between fishermen on one boat. / boats, division of fishing areas, regulations in ports and the sale of fish by sea commanders and so on [8].

In the implementation of customary law in Aceh, there are various legal enforcements imposed in various criminal cases given by the Sultanate of Aceh. The punishments imposed as a solution to problems certainly vary, especially if we look at them from a criminological perspective. So there are several criminal sentences that can be reviewed from a criminological perspective. For example, criminal acts of corruption. The crime of corruption in customary law in Aceh is classified as the crime of theft which in the customary law system can be sentenced to having one's hand cut off. Apart from that, the person who stole the item is obliged to return or replace the stolen item. However, in criminological practice, the punishment of cutting off one's hands cannot be justified because it is a violation of human rights. The criminal act of corruption itself is regulated in the Corruption Eradication Law which was passed through Law no. 3 of 1971. It can be concluded

that there are several differences between the resolution of criminal acts from the perspective of customary law and criminology.

In Customary Law, especially in Aceh, no more attention is placed on human rights violations in the imposition of punishment for a perpetrator of a crime. However, in criminology there are still elements of human rights that are taken into account when giving punishment to criminals. In imposing sentences, customary law relies more on customs that already exist in the area. In Lhokseumawe City itself, the imposition of sentences relies on the Aceh Law Book or what is usually called Qanun. Meanwhile, from a criminological perspective, it is more based on laws that have been created and approved for their implementation by state officials. However, in practice, customary law is applied more fairly because it does not look at the social status of the perpetrator of the crime. This means that whoever the perpetrator of the crime, whether the perpetrator comes from a royal family, the perpetrator will receive the same punishment as other people in society. Meanwhile, in the implementation of punishment from a criminological perspective, there are still criminals who receive preferential treatment from the government.

The gampong in Lhokseumawe City is the main forum for cultural development for the community. The gampông is a grassroots government organization with the requirement of a meunasah (place of worship, a type of prayer room), chaired by a Keuchik, assisted by several waki and teungku. Gampông is a legal community unit that has the lowest level of government directly under the mukim which is led by a keuchiek or other name and has the right to organize and manage its own household affairs. For administration/staff, the gampông has a gampông secretariat which is led by the gampông secretary or another name, who in carrying out his duties is assisted by several staff, according to the needs and capabilities of the gampông. Gampông has devices such as tuha adat, keujruën blang, peutua seunubôk, pawang laôt, haria peukan. Another member is the dusôn head/hall leader. Tuha peuet gampông is a gampông representative body consisting of ulama, traditional leaders, community leaders, intellectuals and others. Tuha peuet is also called the council of four because it consists of four components of society, namely ulama, traditional leaders, government figures and community leaders. The elements of gampông government are elements of gampông ulama, community leaders including youth and women, traditional leaders and intellectuals/scholars. Tuha peuet gampông is formed through gampông deliberations and ratification is carried out by the

Regent/Mayor. Tuha peuet has an equal position and is a working partner of the gampông government [9].

The composition of the tuha peuet: the tuha peuet consists of a chairman and a deputy chairman who is also a member, who are elected democratically by and from the members of the tuha peuet gampông and are not allowed to hold concurrent positions with the gampông government. The tuha peuet is assisted by secretaries who are not members and staff if possible, but who are not members of the tuha peuet or are not members of the gampông government. One of the tasks and functions of tuha peuet is to increase efforts to implement Islamic law and customs in society. Maintaining the preservation of local customs and cultural habits that still have benefits. Carrying out the legislative function, namely discussing/formulating and giving approval to the determination of the keuchiek for reusam gampông. Carrying out supervisory functions, namely supervision of the implementation of gampông reusam, implementation of the revenue budget, implementation of decisions and policies from the keuchiek. Accommodating and channeling community aspirations to the gampông government. The position of tuha peuet in the gampông government structure is as a gampông representative body, having an equal position and being a working partner of the gampông government in the administration of gampông government. Among the tasks of the tuha peuet is to discuss the reusam gampông with the keuchiek.

In Qanun no. 5 of 2003 concerning gampông government states that gampông is the lowest government organization that is below the settlement in the organizational structure of the Nanggroe Aceh Darussalam government. In this Qanun it is stated that the gampông government led by the keuchiek is equipped with a set of gampông, which consists of three elements, first: the staff element, namely the gampông secretary. Second: implementing elements, namely functional technical implementers who carry out certain tasks in accordance with the needs, abilities, socio-economic and socio-cultural conditions of the local community. Third, the regional element, this is the assistant keuchiek in the gampông section, namely the village head/jurông head or other names according to local custom. In line with this, after the Helsinki MoU was signed on 15 August 2005 which mandated the enactment of the Aceh Government Law, a Law was created which was then ratified as Law Number 11 of 2006 concerning the Aceh Government. 47 In this law, institutions are regulated Adat in chapter (2) Traditional social problems are resolved through traditional

institutions. (3) Traditional institutions as intended in paragraph (1) and paragraph (2), include: a) Aceh Traditional Council, b) Imeum mukim or other names, c) Imeum chik or other names, d) Keuchik or other names, e) Tuha peut or other name, f) tuha lapan or other name, g) Imeum meunasah or other name, h) keujreun blang or other name, i) panglima laot or other name, j) Pawang glè or other name, k) Peutua seuneubok or another name, l) Haria peukan or another name, m) syahbanda or another name. (4) Further provisions regarding the duties, authority, rights and obligations of traditional institutions, traditional empowerment and customs as referred to in paragraph (1), paragraph (2), and paragraph (3) are regulated by the Aceh Qanun [13].

The Acehese traditional council in Lhokseumawe City has carried out activities in preserving traditional culture. The Lhokseumawe City Aceh traditional council has carried out socialization of marriage customs to the community, including socialization of customary justice. In preserving traditional cultural expressions, the Lhokseumawe City Acehese traditional council has not been able to optimally carry out its role due to limited facilities and budget. Thus, there will be limited activities that must be prioritized in their implementation each year. However, there is a strategy carried out by the Lhokseumawe City Acehese traditional council in preserving Acehese culture through;

Socialization

Socializing about customs, marriage customs, peutron aneuk customs, and socialization of visiting customs carried out throughout the community and Gampong figures in Lhokseumawe City, Aceh

Fostering and developing traditional legal life and customs

Guidance and development of traditional life and customs based on article 2 Qanun no. 9 of 2008 covers all activities in social life that are guided by Islamic values. This means that the customary order can be applied in every social activity as long as it does not conflict with Islamic law, for example the implementation of a wedding ceremony which carries out the walimah by providing separate places for male and female invited guests.

Training

Training activities are carried out in the form of providing traditional justice training for leaders, youth, tuha peut leaders, women leaders, and imuem chiek (training to imeum mukim and training to youth cadres) to local communities to be able to understand the culture, traditions and

customs to improve quality in the future so that they understand more about customs and culture.

In preserving Acehese culture, there are supporting and inhibiting factors for the Acehese Traditional Council in preserving Acehese culture. Supporting factors are things that influence something to develop, advance, increase and become better than before. Growing awareness among society to adhere to good and correct customs in order to avoid things that are not good and contrary to the teachings of the Islamic religion. Of the various advantages possessed by Law Number 11 of 2006 concerning Aceh Government, among them is the official recognition of the existence of Acehese traditional institutions. The explicit inclusion of these traditional institutions in the Aceh government law is proof that the Government of the Republic of Indonesia, on the one hand, recognizes the existence of Aceh's cultural richness, and on the other hand is the implementation of the provisions of Article 18 B paragraph (2) of the Constitution. 1945, which states that the state recognizes and respects customary law community units and their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the unitary state of the Republic of Indonesia, which are regulated in law. 40 So the institution of the Aceh Traditional Council is very strong in the task of preserving or maintaining customs and customs in Aceh. In Article 98 paragraphs (1) and (2) of the Aceh government law, it is stated that traditional institutions function and act as a vehicle for community participation in the administration of Aceh government and district/city government in the fields of security, peace, harmony and public order. Traditional solutions to social problems are achieved through traditional institutions. These traditional institutions according to paragraph (3) of Article 98 UUPA are: (1). Aceh Traditional Council, (2). Imum Mukim, (3). Imum Chik, (4). Tuha Lapan, (5). Keuchik, (6). Imum Meunasah, (7). Tuha Peut, (8). Kejrue Blang, (9). Panglima Laot, (10). Glee Charmer, (11). Peutua Seuneubok, (12). Peukan Daily, and (13). Harbormaster [10]. The development of traditional life and customs is carried out in accordance with the development of Aceh's specialties and specialties which are based on sharia values and implemented by Wali Nanggroe [3].

Several supporting factors for the Aceh Traditional Council in preserving and fostering Aceh's culture and customs, both internally and externally. Internally, the supporting factors for the Aceh traditional council are the availability of sufficient human resources, the existence/operation of the Aceh traditional council at the

Lhokseumawe City level, the growing awareness among the community to love good customs in carrying out things that are not good and contradictory. with the Islamic religion. Meanwhile, the supporting factors for the Aceh traditional council externally are as follows: a) The existence of regulations regarding the existence of the Aceh traditional council, b) The traditional aspect is one of the priority areas of the Aceh Government, c) Aceh Qanun Number 9 2008 concerning the Development of Traditional Life and Customs, d) Aceh Qanun Number 3 of 2004 concerning the Establishment, Organizational Structure and Work Procedures of the Aceh Traditional Council of Aceh Province, e) Aceh Qanun Number 10 of 2008 concerning Traditional Institutions, f) Aceh Governor Regulation Number 60 of 2013 concerning Implementation of Traditional Dispute/Dispute Resolution and Customs, f) Joint Decree between the Governor of Aceh, the Aceh Regional Police Chief and the Chair of the Aceh Traditional Council, regarding Mukim or other names in Aceh.

Apart from that, there are also several factors inhibiting the Aceh Traditional Council in its efforts to preserve Acehese traditions. These inhibiting factors can be selected both internally and externally. Internally, the inhibiting factors for the Aceh traditional council in preserving Aceh's customs and culture are as follows: a) Limited human resources who master aspects of customs and customs, b) To preserve traditions and customs for remote communities/far from urban areas and difficult for the Aceh Traditional Council to reach, c) The Aceh Traditional Council's equipment in conducting training or conservation for the community is still inadequate due to limited facilities and infrastructure, such as computers/laptops and infocus equipment, and so on, d) There are still no employees - employees in the Aceh Traditional Council who do not understand cultural customs in Aceh, e) The funding factor is still inadequate to carry out or provide training and preserve cultural customs to the community. The external inhibiting factors for the Aceh Traditional Council in preserving Aceh's customs and culture are; a) Limited traditional cadres in the community, b) Not all district/city governments provide support in developing customs, c) There is still low community participation in customs, d) Lack of staff in customs experts, e) Lack of public awareness of customs in Aceh, f) Influence of foreign culture, g) Lack of interest in customs for the younger generation, g) Young people lack understanding of customs and customs nowadays, h) People's clothing at weddings often uses foreign customs Aceh is not the Acehese tradition itself

4. CONCLUSION

The Acehese traditional assembly institution in Lhokseumawe City has made good efforts to preserve Acehese culture. In preserving Acehese culture, it is protected by rules originating from Islamic religious teachings. Activities carried out in preserving Acehese culture are carried out through; a) Socialization, b) Guidance and development of traditional legal life and customs, c) Training. Preserving Acehese culture must be supported by various elements of both society and the Lohkseumawe City government so that Acehese culture continues to exist and develop well at the national and international levels.

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