




Research Article

## Islamic Law Review on the Role of *Gampong* in Resolving Adultery Cases in North Aceh

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### Islamic Law Review on the Role of *Gampong* in Resolving Adultery Cases in North Aceh

**Abstract.** This study examines the role of *Gampong* customary institutions in resolving adultery cases in North Aceh and analyzes their conformity with Islamic criminal law as regulated in Aceh Qanun No. 6 of 2014 concerning Islamic Criminal Code. The research employs a qualitative method using normative and empirical legal approaches. Data were collected through in-depth interviews, observation, and focus group discussions conducted in three *Gampongs*: Meunasah Blang, Paya Leupah, and Keude Krueng. The findings reveal that *Gampong* institutions function not only as local administrative structures but also as socio-religious mechanisms for maintaining public morality, social harmony, and communal order. The settlement of adultery cases at the village level emphasizes deliberation, mediation, moral guidance, and restorative justice rather than punitive measures. The study further demonstrates that customary settlements are generally applied in cases categorized as *khalwat* or moral misconduct that do not fulfill the evidentiary requirements of *zina* under Islamic law.

However, cases considered to meet the legal elements of *jarimah* are referred to the *Wilayahul Hisbah* and subsequently processed through the Sharia Court. This research concludes that the interaction between customary law and formal Sharia law in North Aceh reflects a dynamic model of legal pluralism that integrates Islamic values, local wisdom, and social restoration in resolving moral offenses.

**Keywords:** Islamic Law, *Gampong*, Adultery, Customary, Sharia Court

## INTRODUCTION

The customary institutions in Aceh are formally recognized and subject to specific regulation in the Aceh Government Law (UUPA). The primary function of this legislation is to maintain public order in the implementation of government in Aceh and at the district/city level, with regard to security, peace, harmony, and community order (Iskandar et al., 2022). It is evident that social issues within the community are addressed through customary institutions. This formal acknowledgement is not merely a ceremonial gesture; it also confers a distinct legal authority, explicitly delineated in Law Number 11 of 2006 concerning the Government of Aceh (UUPA) and the Aceh Regional Regulations, collectively referred to as *Qanun* (Simon Butt, 2023). The UUPA establishes Customary Institutions as institutions that are officially recognized by the state, have a role in public involvement and maintaining social order.

Aceh Regulation No. 9 of 2008 pertains to the development of traditional life and customs. The primary objective of this regulatory framework is to operationalize customary law within the community, with a particular emphasis on the resolution of conflicts. The Customary Judicial Authority in this *Qanun* enables customary institutions, such as the *Imum Mukim* or *Keuchik*/Village Head, to resolve issues or disputes within the community (Iskandar, 2019). The objective of this approach is to address problems expeditiously and economically, with a focus on peace, rehabilitation, and reputation, before the matter is escalated to formal legal channels such as sharia police (*wilayahul hisbah*) and sharia court.

In the event of violations that are considered to disturb the peace of the community, customary institutions serve as the primary mediators. The primary objective of these measures is not retribution, but rather the restoration of social equilibrium, the re-establishment of relationships between the offender and their victim, and the elimination of the stigma associated with the reputation of the community.

The role of customary institutions is clearly delimited when it comes to the administration of *hudud* crimes. In practice, the phenomenon of "forum shopping" is frequently observed in society, wherein parties involved in disputes (plaintiffs or reporters) judiciously select the court or legal system that is perceived to offer outcomes that are most favorable to their interests. In cases of adultery, the challenge of substantiating evidence can be a source of social stigma, leading to attempts to resolve such matters through customary law. However, according to the Formal Law of *Qanun Jinayah*, customary institutions lack the authority to adjudicate cases of

adultery in instances where there is sufficient evidence to submit the case to a Formal Court.

In the initial stages, when the evidence does not meet the criteria of Hudud, customary institutions assume a pivotal role. During these early phases, cases are typically characterized as either allegations or violations of social norms. In such instances, the community's primary objective is to address social issues, with a view to safeguarding the honor of the family. It is evident that customary institutions assume a pivotal role in the mediation process, orchestrating discussions between disputing parties and facilitating the establishment of customary laws that are characterized by a certain degree of leniency. Moreover, these institutions serve as conduits for the reporting of unresolved cases to the relevant authorities (i.e. sharia courts), thereby ensuring the maintenance of community dignity and the prevention of further conflict.

Literature reviews represent a pivotal component within the domain of scientific research, given that they encompass the findings of preceding studies conducted by their respective authors. The following journal is included in the list: "*The Role and Challenges of Gampong Customary Courts in Resolving Customary Criminal Cases in Lhokseumawe City*" (Herlin et al., 2024). The present journal and the author's article discuss adultery as a prohibited act in Islamic Law and Customary Law, with Customary Law continuing to play a role in handling cases of adultery in society and as a method of non-litigation resolution. The distinguishing feature of this journal is its focus on the efficiency of customary law as a means of enforcing adultery laws in various geographical locations.

The article, entitled "*Criminological Study of the Customary Sanction of 'Cuci Kampung' Against Adulterers*" (Rahmadiana et al., 2022), posits that the utilization of traditional remedies for the resolution of sexual offences can serve as a deterrent. The parallels that can be drawn between this article and the author's own article are striking. They both highlight adultery as a violation of social norms, traditions, and ethics that are embraced by society. Furthermore, they both discuss how adultery is resolved outside the formal judicial system through customary institutions or mechanisms. Finally, they both emphasize that customary sanctions aim to restore social balance, provide a deterrent effect, and protect social harmony. The distinguishing feature of this article is its comprehensive examination of the customary sanction of "*cuci kampung*" (village cleansing) (Iskandar et al., 2024). This analysis employs a criminological framework, encompassing concepts such as restorative justice and reintegrative shame. Additionally, the article places significant emphasis on the categories and rituals associated with customary sanctions imposed on adulterers. In this article, the author explores the role of the *Gampong* customary institution in the resolution of adultery cases through the lens of Islamic Criminal Law in North Aceh.

In consideration of the aforementioned background, the researcher's focus was directed towards the examination of the role of the *Gampong* Customary Institution in the adjudication of adultery cases. This examination specifically pertained to the authority, role and manner in which the Customary Institution engages in the resolution of disputes at the *Gampong* level. Furthermore, the present study seeks to

analyze the mechanisms employed by the *Gampong* Customary Institution in resolving adultery cases in accordance with or contrary to the principles of Islamic Criminal Law, with regard to procedures, evidence, and categories of sanctions imposed. It is anticipated that the present study will furnish a comprehensive understanding of the position and limitations of the customary institution's function in resolving adultery cases from the perspective of customary law and Islamic criminal law.

## RESEARCH METHODS

This study employs a qualitative legal research design using both normative and empirical approaches (Mukherjee, 2025). The normative approach examines the legal framework governing the authority of *Gampong* customary institutions in Aceh, particularly the Aceh Government Law (UUPA), Aceh Qanun No. 9 of 2008 concerning the Development of Customary Life and Customs, Aceh Qanun No. 10 of 2008 concerning Customary Institutions, and Aceh Qanun No. 6 of 2014 concerning Islamic Criminal Code. Meanwhile, the empirical approach is utilized to analyze the actual practices of resolving adultery cases at the *Gampong* level in North Aceh.

The research was conducted in three *Gampongs* in North Aceh Regency, namely Meunasah Blang, Paya Leupah, and Keude Krueng. These locations were selected purposively due to their active involvement in resolving morality-related disputes through customary mechanisms. The study focuses on examining the authority, role, and mechanisms employed by *Gampong* customary institutions in handling adultery cases, as well as assessing their conformity with the principles of Islamic criminal law concerning procedures, evidentiary standards, and sanctions.

Primary data were obtained through in-depth interviews with *keuchik*, *tuha peut*, *imum meunasah*, community leaders, and related parties involved in customary dispute resolution. Data collection was also supported by observation and focus group discussions (FGD). Secondary data were derived from statutory regulations, academic literature, journal articles, and relevant legal documents. The collected data were analyzed qualitatively using descriptive-analytical methods (Ayedh & Shahrudin, 2019) to identify the interaction between customary law and formal Islamic law in resolving adultery cases in North Aceh.

## RESULTS AND DISCUSSION

### The Position and Authority of the *Gampong* Customary Institution in the Aceh's Legal System

The *Gampong* customary institution occupies a distinctive position within Indonesia's national legal framework. In accordance with the Government of Aceh Law (UUPA), Aceh was granted special autonomy status, thereby clearly recognizing the existence and contribution of customary law in resolving social issues at the local level. For instance, the provisions concerning conflict resolution involving Customary Institutions, as outlined in Article 98 paragraph (2) of the UUPA, stipulate the option of dispute resolution prior to the initiation of formal court proceedings.

From a normative perspective, the position of the *Gampong* customary institution is strengthened by Aceh Qanun No. 10 of 2008 on Customary Institutions,

which regulates the functions, characteristics, and powers of Customary Institutions "as elements that have independence and functional freedom in partnership with the Aceh Government and district/city governments in accordance with their respective levels". This Qanun underscores the pivotal role of the Customary Institution in facilitating community participation in the implementation of local governance, community development and guidance, and the resolution of social issues.

The role of dispute resolution at village level is clearly defined in Aceh Qanun No. 8 of 2008 on the Development of Customary Life and Customs. According to this legislation, disputes or conflicts occurring at village level must first be resolved through the Village or Mukim Customary Court. This demonstrates official recognition of the Customary Court's role in the non-litigation dispute resolution process within the Aceh legal system (Iskandar, 2019).

The position of the *Gampong* institution within the legal structure in Aceh contributes to the unification of customary values, sharia and national law. Although decisions made by customary institutions are not legally equivalent to those made by formal state courts, they are still considered an important means of resolving disputes at a local level and are often the community's first choice for handling minor social issues (Harahap et al., 2023).

This institution's existence is officially recognized by Aceh Government Law (UUPA), which grants the region special rights to enforce local laws when resolving community issues. While the customary institution is not an official state judicial agency, such as the Sharia Court, it is formally recognized as a social and local legal structure through Qanun. Its existence is reinforced by Aceh Qanun No. 9 of 2008 concerning the cultivation of customary life. It is also reinforced by Aceh Qanun Number 10 of 2008 concerning customary institutions, which forms the legal basis for its implementation.

Customary institutions in villages have an official position within Aceh's local legal framework, which is based on the Aceh's qanun formed under the UUPA. These institutions play a vital role in preserving, optimizing and resolving issues related to the community's way of life, which is based on Acehnese customs derived from Islamic traditions and values (Iskandar et al., 2023). They are also responsible for resolving social problems and conflicts before they enter the formal legal system, particularly minor disputes and social conflicts within the community. Recent studies show that the *Gampong* Customary Court, regulated by Aceh Qanun No. 9 of 2008, offers a faster, restorative alternative to formal dispute resolution that reflects family values.

Constitutionally, Indonesia acknowledges the presence of customary law and customary law communities as components of legal pluralism, as articulated in Article 18B paragraph 2 of the 1945 Constitution and further reinforced by prevailing regulations (Yati et al., 2024). In Aceh, the recognition of customary law is more evident through the implementation of customary qanun, such as Qanun No. 9 of 2008 and Qanun No. 10 of 2008. It is imperative to acknowledge the Aceh's Government Law of the customary structure, as well as the role of customary institutions in resolving issues at the community level. The authority of the *Gampong* customary institution includes various functions, including:

1. Resolving conflicts and social differences at the *Gampong* level using deliberation and mediation mechanisms.
2. Developing traditional customs and practices, as well as social norms derived from Acehnese cultural values.
3. Maintaining peace, security, and harmony in the community, which is directly related to the social structure in the *Gampong*.
4. Reconciling disputing parties and making decisions based on local customary norms, with deliberation as the primary method (Feener, 2013).

Customary institutions function as mechanisms for restoration, prioritizing the promotion of peace and social balance over the enforcement of formal law. This does not negate the authority of the sharia court in criminal cases; rather, it functions as an initial alternative resolution that is frequently adopted by the community due to its accessibility, expediency, and involvement of the local community (Herlin et al., 2024).

Consequently, the legal framework governing the *Gampong* Institution is that of Aceh law, which is local in nature but connected to the Indonesian national legal system through the UUPA and Qanun-Qanun Aceh (Feener et al., 2015). This recognition serves to reinforce the position of Customary Institutions in the context of contemporary Aceh law, particularly in addressing sensitive issues related to social and religious values, such as adultery, which require an approach that strives to create a balance between formal law and local wisdom.

### **The Role and Structure of *Gampong* Institutions in Dealing Cases of Adultery.**

*Gampong* represents the lowest tier of Aceh's administrative structure, exhibiting characteristics that are unique and distinct from those observed in villages in other regions of Indonesia (Iskandar, 2019). These characteristics are rooted in the long history of the Acehnese people, who have established their social order through the integration of customs, Islamic law, and local government systems. In the context of Aceh's special autonomy, *Gampong* function not only as administrative entities that carry out village government tasks, but also as social institutions that regulate, guide, and maintain order in community life. It is therefore possible to understand *Gampong* as social spaces where collective values are produced, reproduced, and passed down from one generation to the next (Usman et al., 2025).

As a social institution, the *Gampong* is characterized by a unique institutional structure that reflects a combination of formal authority and customary legitimacy (Alamsyah et al., 2024). Leadership at the *Gampong* level is exercised by the *keuchik* as the head of government, who is assisted by institutions such as the *tuha peut* as a consultative body, and the *imum meunasah*, who holds moral and religious authority (Zuriah & Syah, 2022). This structure demonstrates that social governance in Aceh is not solely predicated on the rationality of modern bureaucracy, but is also informed by cultural and religious legitimacy that is embedded in the collective consciousness of the community. Decisions of significant importance within the *Gampong* are generally made through a deliberative mechanism. This mechanism functions not only as a formal procedure, but also as a social process to achieve consensus and maintain harmony (Iskandar, 2019).

From a sociological perspective, the *Gampong* performs a very important integrative function. It functions as a medium that unites individuals within a community through shared norms, values, and social practices. Social solidarity within the *Gampong* is characterized by a communal orientation, whereby relationships between residents are founded upon emotional closeness, kinship, and shared religious beliefs (Rizal & Nasir, 2024). This condition is indicative of the form of mechanical solidarity as described in classical sociological theory, in which social cohesion is formed due to shared values and a strong collective consciousness (Taylor, 2026). Within this paradigm, transgressions of customary norms are regarded not merely as individual missteps, but also as disruptions to the collective social equilibrium of the community.

The role of custom in supporting the sociological function of the *Gampong* is pivotal. In Acehnese society, custom is not merely understood as a tradition passed down from generation to generation, but as a system of norms that has binding power and high social legitimacy (Manan, 2020). Customs regulate a variety of aspects of life, including social etiquette, conflict resolution, the management of shared resources, and the implementation of religious and social ceremonies. The existence of customs as a living law engenders an environment conducive to the practice of legal pluralism, wherein state law, Islamic law, and customary law interact and negotiate with each other. In numerous instances, the resolution of disputes at the village level has been observed to prioritize the processes of deliberation and the promotion of peace over the utilization of formal litigation procedures (Amanda et al., 2025). This can be attributed to the fact that the primary objective of such procedures is to facilitate the restoration of social relations and the maintenance of community harmony.

This customary conflict resolution function demonstrates a strong restorative dimension in social practices in the village. In instances of conflict, customary and religious leaders assume the role of mediators, facilitating dialogue between the disputing parties. The sanctions imposed are generally of a social and moral nature, and may take the form of reprimands, public apologies, or the obligation to pay a specified amount of compensation agreed upon by both parties (Usman et al., 2025). This mechanism can be interpreted as an approach aimed at restoring social balance, as opposed to serving merely as a form of retribution. In a sociological context, this approach strengthens social cohesion by prioritizing human relations.

In addition to its role as a mechanism of social control, the *Gampong* also functions as a space for the reproduction of collective identity (Zuriah & Syah, 2022). The analysis indicates that communal activities, including mutual assistance, religious celebrations, feasts, and activities at the *meunasah*, have a significant impact on the enhancement of a sense of togetherness and solidarity among residents. Participation in these activities is not only voluntary, but also a form of social responsibility that is internalized from an early age. The socialization process instils traditional and religious values, thereby shaping a relatively homogeneous social character in terms of value orientation (Iskandar et al., 2024).

Conversely, *Gampong* also serve a political function as arenas for local democracy (Kolopaking et al., 2016). *Gampong* deliberations provide a forum for

residents to participate in determining the direction of development and management of village resources. In this form, residents have the opportunity to articulate their aspirations, criticisms, and suggestions directly. This tradition of deliberation indicates that the practice of deliberative democracy has been embedded in the local culture of Aceh for an extended period, predating the formal introduction of the concept of modern democracy (Nugroho, 2016). The legitimacy of policies is strengthened by broad participation in decision-making, which also fosters a sense of collective responsibility in their implementation.

However, contemporary social dynamics present new challenges to the sustainability of sociological functions and village customs. The process of modernization, the phenomenon of urbanization, advancements in information technology, and high population mobility have the potential to engender changes in social interaction patterns that were previously communal in nature, thereby resulting in a shift towards more individualistic behaviors. Changes in economic structure have been shown to have a significant impact on patterns of social solidarity, particularly in circumstances where there is an observable shift in societal orientation towards a more market-driven and competitive economic environment. In such situations, the role of customs as a social control system may erode if they are not adapted contextually (Sulaiman et al., 2026).

Furthermore, the integration of state law and customary law necessitates ongoing harmonization. The formalization of village governance through national regulations can, at times, result in tension with more flexible and consensus-based customary practices. This challenge necessitates sustained discourse between formal and local norms, thereby ensuring that *Gampong* can effectively fulfil their social functions while retaining their unique cultural identity (Harahap et al., 2023).

It is evident that *Gampongs* in Aceh can be comprehended as social institutions endowed with multifaceted functions, encompassing roles as local government structures, customary-based normative systems, mechanisms for conflict control and resolution, and spaces for democratic participation. The existence of these communities is indicative of a distinctive synthesis of custom, religion, and modern administration. In the context of rapid social transformation, the enhancement of the institutional capacity of the *Gampong* must be anchored in the customary values that underpin community identity. It is evident that the *Gampong* functions not only as an administrative unit within the state structure, but also as the crux of the Acehnese community's social and cultural life.

### **The Resolution of Adultery cases at The *Gampong* Level in North Aceh**

Aceh, a region that has adopted Islamic law, incorporates jinayat law as part of its positive legal system. Aceh's qanun No. 6 of 2014 on Jinayat Law serves as the normative basis for regulating *jarimah* (criminal offensive), including adultery and *khalwat* (two unmarried individuals of the opposite sex are alone in a private space). However, in social practice, cases of adultery are not always referred directly to the sharia court. Within the North Aceh Regency, a significant proportion of cases are initially adjudicated at the *Gampong* level through customary mechanisms. This practice exemplifies the interplay between formal Islamic law and customary law

within the socio-legal framework. The present study is based on empirical evidence collected in three villages: *Meunasah Blang Gampong*, *Paya Leupah Village Gampong*, and *Keude Krueng Gampong*. The findings of this research provide unequivocal evidence of the dynamic nature of the phenomenon under investigation.

In *Meunasah Blang Gampong*, the case began when two adolescents were apprehended by members of the local community for spending time in an unoccupied house during nocturnal hours. The incident was reported without delay to the village chief and the relevant village officials. Within the *Gampong* government structure of North Aceh, the *Gampong* chief (*keuchik*), in conjunction with the *tuha peut* and *imeum meunasah*, is vested with the moral authority to adjudicate social issues that are deemed to disrupt public order. A customary assembly was convened at the *meunasah*, with both parties and their respective families in attendance. In the course of the deliberation, the sequence of events was elucidated and the parties were requested to make a confession. In the absence of evidence that met the criteria for adultery as defined in Islamic law specifically, four witnesses who had directly observed the act the case was categorized as *khalwat* ('Abd al-Qadir 'Awdah, 2016).

The customary court in *Meunasah Blang Gampong* imposed sanctions in the form of customary fines, the obligation to apologize in front of community leaders, and religious guidance for a designated period of time. This approach places significant emphasis on the educational element and the restoration of the family's reputation. From an Islamic legal perspective, this measure is in accordance with the principle of *ta'zir* (predetermined punishment for *jarimah*) (Dewandaru, 2023), which is the imposition of sanctions that are not specifically determined in the text, but are left to the discretion of the authorities for the common good. However, according to the *qanun jinayat*, the authority to impose flogging remains with the sharia court. Consequently, customary decisions cannot replace formal sanctions if the elements of *jarimah* are legally fulfilled.

In contrast to *Gampong Meunasah Blang*, *Gampong Paya Leupah* exhibits a more pronounced integration between customary and formal sharia institutions. In this particular instance, the case concerned two adults who were apprehended by members of the local community in a garden hut under dubious circumstances. As a number of witnesses had observed the accused in a situation that was deemed to have exceeded the established limits of normal *khalwat*, the *Gampong* officials regarded the case as being of considerable severity. As a preliminary measure to uphold social order and forestall conflict between families, a customary deliberation was convened. Nevertheless, the deliberation did not result in the mere imposition of customary sanctions.

Following the compilation of a report containing the chronology of events, witness statements, and preliminary investigation results, the *Paya Leupah Gampong* authorities decided to refer the case to the *wilayatul hisbah* authorities for further processing at the North Aceh Sharia Court. This step was based on the consideration that the act committed had the potential to fulfill the elements of adultery as regulated in the *Qanun Jinayat* (Kuncoro et al., 2024). In accordance with the stipulations set out in this *qanun*, the act of adultery is subject to *hudud* (the maximum punishments for certain crimes, including theft, fornication, adultery, false

accusation of adultery, drunkenness, and apostasy), which entails 100 lashes for individuals who are not married, provided that certain criteria are met with regard to the evidence presented (Iskandar et al., 2022). The decision of *Paya Leupah Gampong* is indicative of the legal awareness that customary settlements have limits to their competence, particularly in cases involving serious violations of sharia law.

Concurrently, a divergent dynamic was observed in *Keude Krueng Gampong*. The case concerned a woman who was known to be pregnant outside of wedlock. This predicament resulted in significant social pressure, not only for the woman concerned, but also for her family. The *Gampong* authorities adopted a more cautious approach, giving due consideration to psychological and social factors. Discussions were still underway, but the emphasis was not exclusively on the imposition of punishment. Rather, the focus was on identifying the optimal solution for the woman and her unborn child.

In *Keude Krueng Gampong*, traditional leaders and imams initiated programmed of religious counselling and family mediation. The men suspected of involvement were summoned for the purpose of being held morally accountable. The notion of marriage as a form of social responsibility was a recurring theme in the discourse held during these meetings. This approach demonstrates a robust restorative character, signifying an endeavor to restore social equilibrium and uphold familial honor. From an Islamic legal perspective, pregnancy can be regarded as a strong indication of an extramarital relationship ('Abd al-Qadir 'Awdah, 2016). However, it should be noted that this indication alone is insufficient to impose *hudud* punishment; additional acknowledgement or other evidence is required to do so. Consequently, the guidance and mediation measures implemented by *Keude Krueng Gampong* can be regarded as a manifestation of *ta'zir*, irrespective of the initiation of formal proceedings, provided that it does not impede law enforcement if deemed necessary (Nurdaim, 2024).

A comparison of the three villages reveals that the resolution mechanism is significantly influenced by the prevailing social context and the severity of the case in question. In the context of *Meunasah Blang Gampong*, the emphasis is placed on the utilization of customary sanctions and guidance as a means of achieving internal resolution. The *Paya Leupah Gampong* exemplifies a harmonious integration of customary law and formal law enforcement mechanisms. Concurrently, the *Keude Krueng Gampong* adopts a restorative approach that encompasses long-term welfare considerations. It is evident that customary law in North Aceh is not an independent legal system, but rather seeks to integrate Sharia values into local practices (Yakin, 2016).

The analysis of compliance with Islamic law can be undertaken through an examination of the principle of *maqashid al-syariah*. This particular principle can be broken down into two constituent parts: *hifz al-'ird*, which is the protection of honor, and *hifz al-nasl*, the protection of offspring (Opwis, 2017). The objectives of Sharia include the maintenance of the family's reputation, the prevention of the propagation of disgrace, and the avoidance of horizontal conflicts. However, it is also important to emphasize that the application of customary law must not conflict with the provisions of the Qanun Jinayat as positive regional law. The equilibrium between

formal justice and social welfare is pivotal in the implementation of dispute resolution mechanisms at the village level.

## CONCLUSION

As a distinctive local institution in Aceh, the *Gampong* serves not only as the lowest level of administrative government, but also as a principal element in maintaining social order, preserving customs, and strengthening community solidarity. The integration of formal leadership, customary authority, and religious values enables the *Gampong* to fulfil sociological functions, including social control, conflict resolution based on deliberation, the reproduction of collective identity, and democratic participation of citizens. Despite the challenges posed by modernization and social change, the sustainability of the *Gampong's* role is predominantly determined by its capacity to maintain a balance between modern administrative governance and the preservation of customary norms as living law within the community. This enables the *Gampong* to remain relevant as the foundation for equitable and sustainable social development in Aceh.

It is evident from the research conducted in *Gampong of Meunasah Blang, Paya Leupah*, and *Keude Krueng* that the resolution of adultery cases in North Aceh transpires within a milieu of interaction between customary law and formal Sharia law. The *Gampong* mechanism functions as a social filter and an initial mediation space, while the Sharia Court becomes the final law enforcement institution when the elements of *jarimah* are legally fulfilled. This pattern is indicative of the pluralistic and religious character of Acehnese law, in which customary law and Sharia law are intertwined in maintaining public order and morality.

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