

Negotiating Customary Justice and Social Reconciliation: The Role of Peumat Jaroe in Acehese Dispute Resolution

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Abstract: Dispute resolution in Acehese society exhibits distinctive characteristics through the role of customary institutions at the gampong level. Communities often prefer customary mechanisms to formal judicial processes because they are considered more compatible with local values, cultural norms, and communal interests. The contrast between the legalistic orientation of the formal justice system and the relationship-restoring nature of customary law raises important questions regarding the normative foundations, principles, and cultural meanings of customary dispute resolution. This study therefore examines: (i) the normative bases and authority of customary institutions in Aceh's dispute resolution system; (ii) the customary principles applied in resolving disputes at the gampong level; and (iii) the juridical and cultural significance of the peumat jaroe ritual as a symbol of reconciliation. This research employs a normative legal approach within the framework of legal anthropology, focusing on the interaction between legal norms, cultural values, and social practices. The findings reveal that customary institutions in Aceh derive dual legitimacy from both legal recognition and public trust. Their dispute resolution mechanisms are guided by the principles of deliberation (musyawarah), consensus (mufakat), kinship, and restorative justice, all of which contribute to sustainable peace. The peumat jaroe ritual serves as a symbolic affirmation of reconciliation and the restoration of social harmony. Accordingly, Acehese customary dispute resolution demonstrates a

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harmonious integration of law, culture, and social order in maintaining community cohesion and peace.

Keywords: Customary Justice, Social Reconciliation, Peumat Jaroe, Restorative Justice, Aceh

Abstract: Penyelesaian sengketa dalam masyarakat Aceh menunjukkan karakteristik yang khas melalui peran lembaga adat di tingkat gampong. Dalam praktiknya masyarakat cenderung lebih memilih mekanisme adat dibandingkan peradilan formal karena dinilai lebih sesuai dengan nilai sosial, budaya, dan kebutuhan komunitas. Perbedaan orientasi antara sistem hukum formal yang bersifat legalistik dan hukum adat yang menekankan pemulihan hubungan sosial menimbulkan pertanyaan mengenai dasar normatif, prinsip, serta makna kultural dalam praktik penyelesaian sengketa tersebut. Rumusan masalah dalam penelitian ini meliputi: bagaimana landasan normatif dan kewenangan lembaga adat dalam sistem penyelesaian sengketa di Aceh, bagaimana prinsip-prinsip adat yang diterapkan dalam penyelesaian sengketa di tingkat gampong, serta bagaimana makna ritual peumat jaroe sebagai simbol rekonsiliasi dalam keadilan adat Aceh. Penelitian ini menggunakan pendekatan normatif dengan perspektif antropologi hukum, yang mengkaji hubungan antara norma hukum, nilai budaya, dan praktik sosial dalam masyarakat. Hasil penelitian menunjukkan bahwa keberadaan lembaga adat di Aceh memiliki legitimasi ganda, yaitu secara yuridis melalui pengakuan konstitusional dan regulasi khusus, serta secara sosial melalui kepercayaan masyarakat. Prinsip-prinsip penyelesaian sengketa adat seperti musyawarah, mufakat, kekeluargaan, dan keadilan restoratif menjadi dasar dalam mencapai perdamaian yang berkelanjutan. Selain itu, ritual peumat jaroe memiliki makna simbolik yang penting sebagai penanda berakhirnya konflik dan pemulihan hubungan sosial di hadapan masyarakat. Dengan demikian, sistem penyelesaian sengketa adat di Aceh mencerminkan integrasi antara hukum, budaya, dan nilai sosial yang berorientasi pada terciptanya harmoni dalam kehidupan masyarakat.

Kata kunci: Peradilan Adat; Rekonsiliasi Sosial; Peumat Jaroe; Keadilan Restoratif; Aceh.

Introduction

Dispute resolution constitutes an essential component of social life in every society. Interpersonal relations within a shared social space frequently give rise to divergent interests, misunderstandings, and, at times, overt conflicts.¹ The

¹ Mufid, "Mediasi Dalam Hukum Adat," *Al-Manhaj: Journal of Indonesian Islamic Family Law* 2, no. 2 (2020): 128-141, <https://doi.org/http://dx.doi.org/10.19105/al-manhaj.v1i1.3490>.

social life of traditional communities demonstrates that conflict resolution is not invariably pursued through formal legal mechanisms. Instead, values such as communal solidarity, social harmony, and the maintenance of social equilibrium often constitute the primary considerations in seeking an amicable settlement.² Such patterns of dispute resolution are prominently observed across various customary communities in Indonesia that continue to preserve and uphold their indigenous legal institutions.

The national legal system does not operate in isolation from the legal traditions that are embedded and practiced within society.³ The legal life of Indonesia is shaped by the interaction between state law and customary law that has evolved across generations.⁴ The existence of customary law demonstrates that social norms possess a strong binding force in regulating societal conduct. Customary dispute resolution mechanisms represent a tangible manifestation of such living law in practice.⁵ The processes undertaken through customary channels are often understood as means of preserving the equilibrium of social relations within the community.

The recognition of indigenous communities and their legal systems is constitutionally legitimized within the Indonesian legal framework. This is expressly articulated in Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia, which stipulates that the State recognizes and respects units of customary law communities along with their traditional rights, insofar as they remain in existence and are consistent with societal development and the principles of the Unitary State of the Republic of Indonesia.⁶ This

² Syamsurya Syafiin, Fikri, and Saidah, "Penyelesaian Dinamika Konflik Warisan Dalam Keluarga," *JURNAL HUKAMAA* 3, no. 3 (2024): 55–66, <https://doi.org/https://doi.org/10.35905/al-hukamaa.v3i3.16240>.

³ Riezka Eka Mayasari, "Tantangan Hukum Adat Dalam Era Globalisasi Sebagai Living Law Dalam Sistem Hukum Nasional," *Equitable* 2, no. 1 (2017): 94–114.

⁴ Rudy et al., "Implementation of Civil Rights against Vulnerable Groups in the Legal and Constitutional System in Indonesia," *Hasanuddin Law Review* 8, no. 3 (2022): 299–309, <https://doi.org/10.20956/halrev.v8i3.4229>.

⁵ Yulia et al., "Traditional Medicine Knowledge as Communal Intellectual Property in Aceh: How to Protect It and the Role of Women," *Law Reform: Jurnal Pembaharuan Hukum* 22, no. 2 (2026): 1–28, <https://doi.org/10.14710/lr.v22i2.63289>.

⁶ Achmad Asfi Burhanudin, "Eksistensi Hukum Adat Di Era Modernisasi," *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam* 2, no. 4 (2021): 96–113, <https://doi.org/https://doi.org/10.2906/salimiya.v2i4.466>.

formulation affirms that customary law retains a legitimate sphere of operation within the national legal system. Such constitutional recognition further provides a normative foundation for the continuity of customary institutions across various regions. This framework, in turn, serves as an entry point for examining customary-based dispute resolution practices.

Within the legal context of Aceh, the interaction between state law and customary law reflects a particularly dynamic relationship. The region's socio-historical development demonstrates that the organization of social life has long been inseparable from the role of customary norms in regulating societal order.⁷ The *gampong* structure, as a traditional community unit, possesses its own mechanisms for resolving various issues arising within society.⁸ Disputes ranging from minor matters to certain social conflicts are frequently addressed through customary deliberative forums, thereby positioning customary leaders and community figures as integral actors in maintaining the stability of social relations.

The recognition of customary practices in Aceh is not merely social in nature but is also formally legitimized through various regulatory frameworks.⁹ A key legal foundation is found in Law Number 44 of 1999 concerning the Implementation of the Special Status of the Special Region of Aceh.¹⁰ This legislation acknowledges Aceh's distinctiveness in the domains of religion, custom, education, and the role of *ulama* in societal life. Such provisions reinforce the position of customary law as an integral component of Acehnese social structure. Accordingly, the *gampong* community continues to uphold customary values as guiding principles in resolving social disputes.

⁷ Kurnia Ali Syarif, "Hubungan Sosiologi Hukum Dan Hukum Adat Di Banda Aceh," *EDUSOS: Jurnal Edukasi Dan Ilmu Sosial* 01, no. 02 (2024): 52-58, <https://doi.org/https://doi.org/10.62330/edusos.v1i02.157>.

⁸ Mizaj Iskandar, "The Enforcement of Gompong in the Qanun of Aceh and Its Relative Position in the Indonesian Constitution," *Jurnal Hukum Dan Peradilan* 8, no. 2 (2019): 255, <https://doi.org/10.25216/jhp.8.2.2019.255-274>.

⁹ Mursyid Djawas et al., "Harmonization of State, Custom, and Islamic Law in Aceh: Perspective of Legal Pluralism," *Hasanuddin Law Review* 10, no. 1 (2024): 64-82, <https://doi.org/10.20956/halrev.v10i1.4824>.

¹⁰ Dimar Bahtera, Bonaventura Ngarawula, and Sukardi, "Social Dynamics Towards an Advanced and Prosperous Acehnese Society," *International Journal of Research in Social Science and Humanities* 04, no. 05 (2023): 01-19, <https://doi.org/10.47505/ijrss.2023.v4.5.1>.

The regulatory development of customary law in Aceh has been further strengthened through Law Number 11 of 2006 on the Governance of Aceh. A significant provision is set out in Article 98 of the law, which formally recognizes customary institutions as an integral component of local governance.¹¹ These institutions are vested with the authority to participate in the resolution of community disputes in accordance with prevailing customary norms and values. This legal framework demonstrates that customary dispute resolution is not merely a social tradition but has evolved into a functional element of local governance within the Acehese administrative system.

The institutional strengthening of customary law is further reflected in regulatory frameworks at the *qanun* (regional regulation) level.¹² One of the key instruments is Qanun Aceh Number 9 of 2008 on the Development of Customary Life and Traditions. Article 13 paragraph (1) of the Qanun expressly provides that customary institutions are authorized to resolve various disputes arising within the community, insofar as such matters fall within the scope of customary life. The resolution process is conducted through deliberation and amicable settlement, emphasizing consensus-building rather than adversarial adjudication. Within this framework, the restoration of social equilibrium constitutes the primary objective of dispute resolution¹³.

The institutional structure of customary law in Aceh is further clarified under Qanun Aceh Number 10 of 2008 concerning Customary Institutions. Article 2 of the Qanun delineates the functions of these institutions in maintaining social order and resolving conflicts arising within the community. Such institutions comprise key local actors, including the *keuchik*, *tuha peut*, *imeum meunasah*, and other customary leaders. This composition indicates that dispute resolution is not undertaken on an individual basis but through a

¹¹ Zaimuariffudin Shukri Nordin et al., "Integrating Islamic Law and Customary Law: Codification and Religious Identity in the Malay Buyan Community of Kapuas Hulu," *Journal of Islamic Law* 6, no. 1 (2025): 89–111, <https://doi.org/10.24260/jil.v6i1.3410>.

¹² Ichwan Ahnaz Alamudi, Muhammad Torieq Abdillah, and Dian May Syifa, "Legal Politics of Qanun Aceh Number 11 of 2018 Concerning Sharia Financial Institutions in the Field of Sharia Banking," *Jurnal Hadratul Madaniyah* 13, no. 2 (2026): 105–26.

¹³ Erha Saufan Hadana, Harnides, and Aries Munandar, "Eksekusi Hukuman Qisas Antara Teori Dan Implementasi (Studi Perbandingan Mazhab Hanafi Dan Mazhab Syafi'i)," *Dusturiyah: Jurnal Hukum Islam, Perundang-Undangan Dan Pranata Sosial* 11, no. 1 (2021): 89–104, <https://doi.org/10.22373/dusturiyah.v11i1.8791>.

collective mechanism involving recognized social authorities at the *gampong* level. The arrangement reflects a close interrelation between customary norms and the social structure of Acehnese society.

The practice of dispute resolution at the *gampong* level is generally grounded in the principles of deliberation (*musyawarah*), kinship, and the restoration of social relations.¹⁴ The process is not merely directed at determining liability or fault, but rather at achieving a balanced and socially acceptable resolution that preserves communal harmony.¹⁵ Primary attention is directed toward restoring the social equilibrium disrupted by conflict. This approach stands in contrast to the formal justice system, which predominantly emphasizes legalistic considerations and the determination of rights and liabilities.

From a legal anthropology perspective, dispute resolution practices at the *gampong* level reflect the existence of *living law*, deeply rooted in the social and cultural values of the local community.¹⁶ Law is not conceived merely as a set of formal written norms, but rather as a living social mechanism that functions to maintain the balance of relationships within the community. The principles of deliberation and kinship reflect a restorative orientation of justice, aimed at repairing disrupted social ties rather than solely imposing punitive sanctions on the offender¹⁷. This approach underscores that legal legitimacy

¹⁴ Marlina and Mahmud Mulyadi, "Building Restorative Justice in Gampong as a Bottom-up Legitimation of the Protection of Children in Conflict with the Law in Indonesia: Case Study in Aceh," *Cogent Social Sciences* 10, no. 1 (2024), <https://doi.org/10.1080/23311886.2024.2347410>.

¹⁵ Muslim Zainuddin, "Peran Dan Fungsi Kelembagaan Mukim Dalam Penyelesaian Perselisihan: Analisis Praktek Hukum Adat Di Aceh," *Media Syari'ah: Wahana Kajian Hukum Islam Dan Pranata Sosial* 19, no. 2 (2017): 319–55. Look at, Muhammad Rudi Syahputra, Muksalmina, and Sari Yulis, "The The Principles and Implemetation of Case Settlement Through Aceh Customary Courts Process," *Justitia Jurnal Hukum* 8, no. 2 (2024): 146–63, <https://doi.org/10.30651/justitia.v8i2.23750>.

¹⁶ Teguh Setyobudi et al., "Telaah Sosio-Antropologis Proses Positivisasi Hukum Islam Dan Hukum Adat Kedalam Hukum Nasional," *Jurnal Darussalam: Pemikiran Hukum Ketatanegaraan Dan Perbandingan Mazhab* 5, no. 1 (2025): 70–92, <https://doi.org/https://doi.org/10.59259/jd.v5i1.221>. Look at, Dwi Asmoro* and Ade Saptomo, "Islamic Law in the Development of Indonesian Law," *Riwayat: Educational Journal of History and Humanities* 7, no. 1 (2024): 138–47, <https://doi.org/10.24815/jr.v7i1.36816>.

¹⁷ Dwi Suwardi and Salis M Abduh, "Penyelesaian Tindak Pidana Ringan Melalui Restorative Justice Sebagai Bentuk Upaya Perubahan Hukum Pidana Perspektif Keadilan," *Journal*

within customary communities is largely determined by social acceptance and its congruence with collectively shared values.

Customary rituals often emerge as significant symbols in the process of social reconciliation. One such widely recognized practice in Acehnese dispute resolution is *peumat jaroe*. This ritual involves bringing the disputing parties together within a customary forum, where the act of handshaking serves as a symbolic expression of mutual willingness to reconcile and formally bring the conflict to an end.¹⁸ The presence of customary leaders and community figures confers social legitimacy upon the reconciliation process, reinforcing its acceptance and binding effect within the community.

The symbolic meaning embedded in the *peumat jaroe* ritual extends beyond the mere act of handshaking. The process reflects a deliberate effort to rebuild social relationships that have been strained by conflict. The peace achieved is not merely formal in nature, but also engages the emotional and social dimensions of the parties involved.¹⁹ The *gampong* community typically bears witness to the process as a means of reinforcing a shared commitment to peace. This practice illustrates that reconciliation is understood as a collective process, embedded within the social fabric of the community.

Legal anthropology views customary rituals as integral components of social mechanisms that sustain order within a community. Rituals such as *peumat jaroe* illustrate how symbols, norms, and social practices interact dynamically in the process of dispute resolution.²⁰ The presence of such rituals reinforces the legitimacy of customary decisions produced through deliberation. It also reflects how the community interprets the concept of justice within its local cultural context. In this regard, social harmony often serves as a key معيار in assessing the success of dispute resolution.

Existing studies on customary dispute resolution in Aceh have largely emphasized the role of customary institutions in maintaining social order. A

Evidence Of Law 4, no. 3 (2025): 1705-14,
<https://doi.org/https://doi.org/10.59066/jel.v4i3.1860>.

¹⁸ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

¹⁹ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

²⁰ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

number of works position these institutions as effective mechanisms for resolving conflicts at the community level.²¹ Discussions on reconciliation rituals, however, are often treated only as a marginal aspect within such analyses. The symbolic meaning and social function of the *peumat jaroe* ritual, particularly within the framework of the customary justice system, remain relatively underexplored. This gap presents a significant opportunity to develop a more in-depth understanding of customary reconciliation practices.

This study seeks to examine the *peumat jaroe* ritual as a symbol of reconciliation within the Acehnese customary justice system. A legal anthropology approach is employed to analyze the interrelationship between legal norms, social practices, and cultural symbols in the process of dispute resolution. The focus is directed toward how the ritual is interpreted by the *gampong* community and how it functions in reinforcing the legitimacy of customary decisions. The analysis also takes into account the normative framework governing the authority of customary institutions in resolving disputes. Through this approach, the study aims to provide a more comprehensive understanding of the dynamics of customary justice in Aceh.

Normative Foundations and Authority of Customary Institutions in the Acehnese Dispute Resolution System

Discussions on dispute resolution in Aceh cannot be separated from the recognition of customary law within the Indonesian national legal system. The social life of Acehnese communities continues to be shaped by customary norms that have evolved across generations. These norms function not only as cultural values but also as practical guidelines for regulating social relations and resolving conflicts within the community. In many instances, *gampong* residents tend to approach customary institutions as the primary forum when confronted with social disputes or interpersonal conflicts.²² This condition indicates that

²¹ Misran Ramli et al., "State, Custom, and Islamic Law in Aceh: Minor Dispute Resolution in the Perspective of Legal Pluralism," *Samarah* 8, no. 2 (2024): 872–90, <https://doi.org/10.22373/sjhk.v8i2.15924>. Look at, Aufa Miranti et al., "Dispute Resolution Model for Granting Hareuta Peunulang through the Customary Court in Pidie Regency, Aceh Province," *Al-Ahkam* 32, no. 1 (2022): 1–16, <https://doi.org/10.21580/ahkam.2022.32.1.10932>.

²² Gunawan Hadi Purwanto, M. Yasir, and Cindy Swastika Rahmania, "The Urgency of Establishing Village Customary Institutions as Legal Protection for Local Culture: An

customary institutions continue to occupy a significant position within the legal and social structure of Acehese society.

The constitutional foundation for the recognition of customary law communities is articulated in Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia, which affirms that the state recognizes and respects units of customary law communities along with their traditional rights, insofar as they remain alive and are in accordance with societal development and the principles of the Unitary State of the Republic of Indonesia.²³ Such provisions provide space for customary legal systems to continue developing within the framework of national law. In the context of Aceh, this recognition further strengthens the position of customary norms as an inseparable element of social life. The values embedded within *gampong* communities continue to play a vital role in maintaining social order and resolving conflicts arising in everyday interactions.²⁴

The Acehese context provides a clear illustration of how such constitutional recognition is translated into social practice. At the *gampong* level, community life continues to reflect the strong role of customary norms in maintaining order among residents. These norms function as guiding principles in addressing everyday issues, including the resolution of disputes that arise within the community²⁵. Customary leaders, *gampong* officials, and other community members are actively involved in deliberative processes aimed at reaching amicable settlements between disputing parties. Such practices demonstrate that customary norms do not merely exist as cultural symbols, but function as operative social mechanisms for maintaining balance and harmony within community life.

Empirical Study in Bojonegoro Regency,” *Journal of Judicial Review* 27, no. 1 (2025): 77–102, <https://doi.org/10.37253/jjr.v27i1.10341>.

²³ Damianus Krismantoro, “Pengakuan Hak Masyarakat Adat Atas Tanah Ulayat: Analisis Hubungan Antara Hukum Nasional Dan Hukum Adat,” *AKSELERASI: Jurnal Ilmiah Nasional* 4, no. 2 (2022): 22–32.

²⁴ Muhammad Iqbal, Zaki Ulya, and Muhammad Natsir, “Eksistensi Keujreun Blang Dalam Hukum Adat Aceh : Antara Tradisi Dan Modernisasi,” *Jurnal Adat Dan Budaya* 7, no. 2 (2025): 321–32, <https://doi.org/https://doi.org/10.23887/jabi.v7i2.93525>.

²⁵ Nur Asifah S and Alauddin, “Konflik Keluarga Dan Resolusinya Dalam Hukum Adat : Refleksi Atas Peran Budaya Dalam Merawat Harmoni Sosial,” *Sibaliparriq : Jurnal Hukum Keluarga Dan Literasi Syariah* 2, no. 1 (2025): 1–12, <https://doi.org/10.46870/sbp.v2i1.1736>.

The recognition of Aceh's special status is further affirmed through Law Number 44 of 1999 on the Implementation of the Special Status of the Special Region of Aceh.²⁶ This regulation provides a legal basis for Aceh to develop its social and cultural systems in accordance with the distinctive characteristics of its society. Customary affairs constitute one of the key domains acknowledged within this framework. The existence of customary institutions is thus regarded as an integral element of Acehnese social identity, playing a role in maintaining communal harmony.²⁷ Such recognition indicates that the state does not treat custom merely as a cultural legacy, but also as a functional social mechanism for governing community life.

Another implication of this provision lies in the enhanced legitimacy of customary institutions in carrying out their dispute resolution functions at the community level. When positive law formally recognizes their role, dispute settlement through customary mechanisms gains a stronger juridical foundation, reinforcing its authority alongside its established social acceptance.²⁸ The deliberative process involving customary leaders, *gampong* officials, and community members is no longer perceived merely as a cultural practice, but as a form of conflict resolution mechanism that has obtained juridical recognition. This condition demonstrates that customary values remain relevant in addressing the community's need for dispute resolution mechanisms that are closely aligned with their social context. The interaction between customary norms and the formal legal framework illustrates how the legal system in Aceh evolves through the convergence of local traditions and state regulation.

The authority of customary institutions in dispute resolution does not derive solely from statutory regulations. Community trust in the social authority of customary leaders also constitutes a crucial factor that reinforces the position

²⁶ Mohd Din and Al Yasa Abubakar, "The Position of the Qanun Jinayat as a Forum for the Implementation of Sharia in Aceh in the Indonesian Constitution," *Samarah* 5, no. 2 (2021): 689–708, <https://doi.org/10.22373/sjkh.v5i2.10881>.

²⁷ Nila Trisna, Muhammad Reza Aulia, and Nouvan Moulia, "The Role of the Aceh Customary Council in Implementing Hak Langgeh: Navigating Between Sharia and Customary Law," *As-Siyasi: Journal of Constitutional Law* 5, no. 1 (2025): 87–98, <https://doi.org/10.24042/as-siyasiv.5i1.27254>.

²⁸ M Ridha, *Peumat Jaroe: Proses Mediasi Menuju Harmoni Dalam Masyarakat Aceh* (Banda Aceh: Lhee Sagoe Press, 2017).

of these institutions.²⁹ Customary leaders are regarded as actors who possess an intimate understanding of local values, social relationships, and the context of conflicts at the community level. The social proximity between these leaders and the community fosters a dispute resolution process that is more open and communicative. This dynamic often encourages disputing parties to prefer customary mechanisms over formal judicial institutions.

The legal anthropological approach interprets this phenomenon as an interaction between state law and the living law embedded within the community.³⁰ Formal regulations provide a normative framework recognizing the existence of customary institutions, while the social practices of the community give concrete meaning to these provisions. Customary institutions thus function as a meeting point between legal norms, cultural values, and social practices. This dynamic demonstrates that law is not present solely in written statutes but also in the everyday practices of society. The interplay between legal norms, local culture, and social structures forms the distinctive character of the dispute resolution system in Aceh.

In conclusion, the normative foundation and authority of customary institutions within Aceh's dispute resolution system demonstrate that customary law does not exist outside the state legal framework but operates within a constitutionally and legally recognized structure. The recognition of indigenous communities in Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia provides legitimacy for living law practices to continue functioning in regulating social relations. This recognition is further reinforced through specific regulations acknowledging Aceh's special status, such as Law Number 44 of 1999 and Law Number 11 of 2006 on the Governance of Aceh. These provisions illustrate that the state allows the continuity of customary institutions as part of a social mechanism to maintain community order. Within this context, dispute resolution through customary

²⁹ Fitrisia Padu Lemba, Josep Mario Monteiro, and Rafael Rape Tupen, "Eksistensi Dan Fungsi Lembaga Adat Dalam Penyelesaian Sengketa Adat Di Desa Kambata Wundut Kecamatan Lewa, Kabupaten Sumba Timur Ditinjau Dari Undang-Undang Nomor 6 Tahun 2014 Tentang Desa," *Petition Law Journal* 3, no. November (2025): 214-27, <https://doi.org/https://doi.org/10.35508/pelana.v3i1.22191>.

³⁰ Mohd. Winario, "Masalah Hukum Islam Perspektif Sosiologi Antropologi Hukum," *Jurnal Al-Himayah* 1, no. 2 (2017): 261-76.

institutions enjoys dual legitimacy: social legitimacy derived from community trust and juridical legitimacy conferred by the state legal system.

The strengthening of customary institutions in Aceh is further evident in the provisions of Qanun Aceh Number 9 of 2008 and Qanun Aceh Number 10 of 2008, which provide an operational basis for the functions of adat at the gampong level. Customary institutions are not merely understood as cultural symbols but also as entities with real authority to manage various social issues within the community. Dispute resolution through adat deliberation demonstrates an orientation distinct from formal judicial mechanisms, emphasizing the restoration of social relationships and the achievement of peace among the parties involved. The involvement of customary leaders, such as the keuchik, tuha peut, and other community members, reflects a collective decision-making process that considers local values. This dynamic illustrates that the dispute resolution system in Aceh evolves through the interaction between living customary norms and the formal legal framework established by the state.

Customary Principles of Dispute Resolution in the Gampong Community

Community life at the gampong level demonstrates that disputes are an inevitable aspect of social interaction. Relationships within relatively close-knit communities frequently give rise to conflicting interests, misunderstandings, or issues that escalate into open conflict. In such situations, community members do not necessarily resort to formal judicial institutions. Dispute resolution is more often conducted through long-established customary mechanisms embedded in local social life. These mechanisms operate through meetings or deliberations that bring together the disputing parties along with customary leaders within the gampong.

Social life at the gampong level illustrates that conflicts often arise from seemingly minor issues. Differences in interests, miscommunications, or matters affecting personal dignity can easily escalate into disputes among community members. The closeness of social relationships means that such issues impact not only the individuals involved but also the broader communal atmosphere. In these circumstances, the community tends to seek resolutions

that do not exacerbate tensions between neighbors.³¹ The adat deliberation process serves as a space deemed most suitable for discussing issues openly without bringing shame to the parties involved. This approach demonstrates how dispute resolution within the gampong community consistently seeks to uphold the dignity and honor of the disputing parties.

The value of local wisdom is also evident in the community's perception of disputes as collective matters requiring communal resolution. Adat deliberations typically involve not only the disputing parties but also adat leaders, gampong officials, and respected members of the community.³² Their presence functions not merely as mediators but also helps maintain a conducive atmosphere for dialogue. The process is often accompanied by reminders that the parties continue to share social ties in daily life. This perspective demonstrates that the resolution of adat disputes is oriented toward restoring and strengthening familial and communal bonds disrupted by conflict.

The mediation process in adat deliberations typically follows a more persuasive approach, deeply informed by social considerations and communal sensibilities.³³ Adat leaders endeavor to uncover the underlying causes of the dispute and encourage the parties to express their perspectives openly. The dialogue, conducted in a familial atmosphere, often creates space for a deescalation of tension. At certain stages, participants are guided to appreciate each other's positions and recognize the conflict's impact on social relations within the gampong. This process frequently culminates in a willingness to relinquish grudges and extend mutual forgiveness, ensuring that the resolution transcends mere formal agreement to also address emotional and social dimensions.

Deliberation serves as a fundamental principle in the customary dispute resolution process within Acehnese communities. This process typically unfolds in a setting that is informal yet respects the established social order of the gampong. Customary leaders, including the keuchik, tuha peut, imeum

³¹ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

³² Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

³³ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

meunasah, and other community figures, often act as mediators during these dialogues. Their presence is not merely to preside over meetings, but also to serve as trusted actors who facilitate the identification of solutions to the conflicts at hand. This role underscores that the effectiveness of customary dispute resolution heavily relies on the social trust vested in these leaders within the community.³⁴

Beneath every customary deliberation process lie a set of guiding principles that implicitly inform decision-making. These principles are not always formally articulated during each gampong meeting, yet they are evident in the manner in which community leaders steer the discussions. The predominant orientation is the maintenance of communal peace. Disputes are regarded as issues that must be resolved without exacerbating existing tensions. This approach reflects the strength of the principle of peace, wherein the primary objective of dispute resolution is not merely to halt the conflict but to restore harmonious social relations within the community.³⁵

In the course of customary deliberations, village elders typically endeavor to ensure that the decisions rendered are acceptable to all disputing parties. Decisions perceived as biased carry the risk of generating new social tensions within the community. Consequently, customary authorities seek to gather information from both sides prior to taking a position. The dialogue proceeds incrementally, taking into account the background of the conflict as well as the social circumstances of the parties involved. This process illustrates that dispute resolution under customary law seeks to realize a form of justice that is embedded within the community. In this context, justice is not necessarily conceived in a rigid, formalistic sense as in statutory law, but rather emphasizes the restoration and equilibrium of social relations.³⁶

Deliberation serves as the principal forum for dispute resolution at the village level. Disputing parties are afforded the opportunity to present their perspectives openly before customary authorities and community members.

³⁴ Mansari et al., “Pengembangan Kapasitas Aparatur Gampong Terkait Penyelesaian Perkara Melalui Peradilan Adat,” *Abdurrauf Journal of Community Service* 2, no. 2 (2025): 84-97, <https://doi.org/10.70742/ajcos.v2i2.459>.

³⁵ Ridha, *Peumat Jaroe: Proses Mediasi Menuju Harmoni Dalam Masyarakat Aceh*.

³⁶ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

The discussions take place in a relatively informal atmosphere, while still maintaining decorum and respect toward the presiding elders.³⁷ Through a phased dialogue, various considerations typically emerge, enabling the parties to gain a clearer understanding of the issues at hand. This process reflects the strong principle of deliberation and consensus, wherein decisions are sought through collective agreement. Agreements reached through such a process are generally more readily accepted by the parties involved.

The attitude of the disputing parties constitutes a crucial factor in the successful resolution of customary disputes. In many instances, village leaders emphasize that dispute settlement is more readily achieved when the parties demonstrate a genuine willingness to reconcile. A readiness to set aside ego and to listen to the perspectives of others often serves as the starting point for reaching an agreement.³⁸ The process is more effective when the parties accept the outcomes of the deliberation sincerely and voluntarily. This principle demonstrates that the resolution of customary disputes is not solely predicated on the authority of the village leaders, but also on the moral awareness of the parties to maintain social relations within the community.

From a procedural perspective, the resolution of customary disputes in the gampong is characterized by simplicity and efficiency. Meetings can typically be convened within a relatively short time frame, without the need for complex administrative procedures. The parties are not burdened with substantial costs, as is often the case in formal judicial processes.³⁹ The discussion is conducted openly, allowing the community to observe the ongoing process. This practice reflects the principles of expediency, simplicity, and minimal cost, while simultaneously demonstrating the principle of transparency in customary dispute resolution. Openness in the deliberation process helps maintain public trust in the decisions rendered.

Another principle evident in the practice of customary dispute resolution is the strong sense of familial solidarity embedded in every

³⁷ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

³⁸ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

³⁹ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

deliberation. Parties to the dispute are frequently reminded that they live within the same social environment and will continue to interact in their daily communal life.⁴⁰ Customary leaders typically treat both parties with impartiality, refraining from showing favoritism. This practice reflects the principle of equality before the law within the context of customary dispute resolution. Decisions rendered are often accompanied by counsel and guidance, enabling the parties to derive lessons from the conflict. Such an approach demonstrates that customary dispute resolution aims not merely to resolve immediate issues but also functions as a mechanism for community guidance, ensuring that social relationships within the gampong are maintained in a harmonious and sustainable manner.

The dispute resolution process at the gampong level typically originates from relatively simple beginnings, namely reports submitted by community members. Such reports may be directed either to the village head (keuchik) as the chief local authority or to the hamlet head (kepala dusun). In minor cases, the hamlet head can often resolve the matter directly through informal engagement with the parties involved. A different scenario arises when the issue has the potential to provoke public disturbance or disrupt community order. In such instances, gampong officials may take preliminary measures to stabilize the situation even in the absence of formal complaints from the parties concerned.⁴¹ This situation demonstrates that dispute resolution within the gampong community is not merely reactive but also adopts a preventive approach aimed at averting the escalation of conflicts into more serious issues.

Upon receiving a report, the keuchik typically convenes gampong officials to discuss the matter and assess the situation before initiating formal proceedings. This internal discussion ensures that decisions are not made

⁴⁰ Wayan Resmini and Abdul Sakban, "Mediasi Dalam Penyelesaian Sengketa Pada Masyarakat Hukum Adat," *Pendidikan Pancasila & Kewarganegaraan* 6, no. 1 (2018): 8–13. Look at, Muammar Muammar, Mukhlis Mukhlis, and Faisal Faisal, "Implementation of Mediation As a Means of Preventing Divorce (Study At the Office of Religious Affairs, Idi Rayeuk District)," *Jurnal Al-Ijtima'iyah* 8, no. 2 (2022): 393, <https://doi.org/10.22373/al-ijtima'iyah.v8i2.15171>. Nurdin MH et al., "Using Mediation Method in Customary Justice of Aceh-Indonesia," *International Asia Of Law and Money Laundering (IAML)* 3, no. 2 (2024): 115–20, <https://doi.org/10.59712/iaml.v3i2.96>.

⁴¹ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

unilaterally, but reflect collective considerations within the local governance structure. In cases involving criminal elements or sensitive issues, such as violence against women or children, officials act swiftly to secure the parties and maintain a safe environment. Prior to adat hearings, mediation is usually conducted, bringing together the disputing parties along with respected community members or family figures to explore potential resolutions. This process emphasizes not only the procedural aspects of dispute resolution but also the management of social dynamics arising from the conflict, aiming to achieve reconciliation and restore community harmony.⁴²

The mediation process often constitutes a pivotal component in dispute resolution. It serves as the forum in which the parties commence the reconstruction of communication that had previously been disrupted as a consequence of the conflict⁴³. Trust between the parties is gradually reestablished through dialogue facilitated by the customary leaders. In certain instances, preliminary agreements regarding a resolution deemed acceptable to both parties may emerge. Such preliminary accords are commonly recognized in customary practice as initial rulings or first decisions, which are subsequently affirmed during the formal customary assembly.

Once a peace agreement begins to take shape, the village secretary typically schedules the customary court session to formalize the outcome of the deliberations. The session is usually held at the meunasah or another neutral venue deemed suitable for all parties. The proceedings are presided over by the keuchik, with the participation of village officials and respected community leaders as members of the customary council. During the session, statements from the parties, witnesses, and other information deemed relevant to the case are heard. The forum also provides an opportunity for council members to offer their perspectives before a collective decision is formulated through deliberation.⁴⁴

The final stage of the customary dispute resolution process is typically marked by the reading of the mutually agreed peace decision. This decision is

⁴² Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

⁴³ Ridha, *Peumat Jaroe: Proses Mediasi Menuju Harmoni Dalam Masyarakat Aceh*.

⁴⁴ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

formalized in a written agreement, signed by the disputing parties, witnesses, and the customary council. Copies of the decision are provided to each party and archived at the village level. Upon acceptance of the decision, a reconciliation ceremony known in Acehnese tradition as *peumat jaroe* is usually scheduled. This event is held at the *meunasah*, with community members invited to witness the proceedings, symbolizing the resolution of the conflict and the restoration of social harmony within the community.⁴⁵

The discussion of dispute resolution practices at the village (*gampong*) level demonstrates that Acehnese communities possess a relatively well-established social mechanism for managing conflicts arising within the communal life. Disputes are understood as an inherent aspect of social relations that cannot be entirely avoided in community life. The presence of customary institutions, represented by key village figures such as the *keuchik*, *tuha peut*, and *imeum meunasah*, constitutes a crucial element in maintaining balance among residents. The deliberative process conducted within customary forums illustrates that dispute resolution is not solely aimed at determining right or wrong, but rather emphasizes restoring social relations that have been disrupted by conflict. Local wisdom values including the preservation of dignity, strengthening familial ties, and fostering mutual forgiveness serve as fundamental principles underpinning every mediation process within the *gampong* community.

The customary dispute resolution process also demonstrates a relatively systematic sequence, beginning with the initial report, followed by mediation efforts, the conduct of the customary court, and culminating in the formalization of reconciliation. This mechanism operates while adhering to principles inherent in customary practice, including the principles of peace, deliberation and consensus, justice, transparency, as well as the values of speed, simplicity, and cost-effectiveness. The relatively straightforward procedure allows the community to resolve conflicts more efficiently without resorting to protracted formal legal processes. The ceremonial reconciliation, such as *peumat jaroe*, serves as a social symbol that the dispute has been settled and communal relationships restored. This indicates that customary institutions function not

⁴⁵ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

merely as forums for conflict resolution, but also as social mechanisms that safeguard harmony and the continuity of communal life at the *gampong* level.

***Peumat Jaroe* Ritual as a Cultural Symbol of Reconciliation in Acehese Customary Justice**

In the practice of customary dispute resolution in Aceh, the peace process does not conclude with the mere reaching of an agreement between the parties. Following the attainment of a reconciliatory decision through customary deliberation, there is typically a significant stage imbued with symbolic meaning for the community, namely the performance of the *peumat jaroe* ritual. This tradition essentially involves a handshake between the disputing parties as a formal indication that the conflict has been resolved. Despite its apparent simplicity, the ritual carries profound social significance within Acehese communal life. The ceremony is often conducted at the *meunasah* or another neutral venue and witnessed by respected community leaders as well as members of the *gampong*.

One illustrative example of dispute resolution through the *peumat jaroe* ritual can be observed in a case of defamation against a *keuchik* by a community member. The matter was adjudicated through customary proceedings presided over by the *tuha peut*, involving the *gampong* apparatus, the disputing parties, and their families. The offender subsequently performed a *khanduri* by sacrificing a cow, conducted the *peusijuek* ritual, and issued a public apology at the *meunasah* before the community. The ceremony concluded with the *peumat jaroe*, symbolizing the termination of the conflict and the restoration of social harmony.⁴⁶

Another illustrative case involved an extramarital affair between residents of two different *gampong*, which was resolved through customary adjudication involving officials from both *gampong*, the families of the parties, and the individuals directly concerned. In its decision, the male offender from outside the *gampong* was permanently prohibited from entering the affected *gampong* and was fined IDR 6,000,000. The female offender, who was a resident of the local *gampong*, was prohibited from residing in the *gampong* for three years

⁴⁶ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

and was required to bring three *bambu ketan* (*bulukat kuneng*) for the *khanduri* ceremony. The entire dispute resolution process was conducted at the *meunasah*, reinforcing the social and customary authority of the decision.⁴⁷

Another case involved a traffic accident resulting in a fatality between residents of two *gampung*, which was resolved through customary adjudication involving officials from both *gampung*, the families of the parties, and community leaders. In the agreement reached, the responsible party provided compensation of IDR 15,000,000 to the victim's family, while each party bore the cost of damage to their own vehicle. The resolution process was conducted at the *meunasah* of the *gampung* where the incident occurred, serving both to formalize the agreement and to restore social relations between the parties.⁴⁸

These three cases illustrate that dispute resolution through customary mechanisms in Aceh is not solely focused on imposing sanctions but also emphasizes the restoration of social balance within the community.⁴⁹ Each decision incorporates elements of accountability, whether through fines, social restrictions, or symbolic obligations such as *khanduri* and public apologies. This process demonstrates that customary law operates by simultaneously considering moral, social, and cultural dimensions, so that the resolution achieved not only settles the dispute but also repairs relationships between individuals and the wider community. Conducting the proceedings at the *meunasah* and involving the broader community reinforces the social legitimacy of the decisions, while rituals such as *peumat jaroe* serve as markers that the conflict has been fully resolved and social harmony successfully restored.

The provisions in Qanun Aceh Number 9 of 2008 demonstrate that the sanctioning system within customary law encompasses a broad spectrum, ranging from the most lenient measures to more stringent sanctions with

⁴⁷ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

⁴⁸ Tgk. Razuan, a customary leader in Kecamatan Ulim, interview conducted on 6 February 2026.

⁴⁹ Fajri M. Kasim and Abidin Nurdin, "Study of Sociological Law on Conflict Resolution through Adat in Aceh Community According to Islamic Law," *Samarah* 4, no. 2 (2020): 375-97, <https://doi.org/10.22373/sjhh.v4i2.8231>.

significant social impact.⁵⁰ Sanctions such as advice, reprimands, and formal apologies reflect a persuasive approach that prioritizes the moral awareness of the offender without immediately imposing severe punishment. At a higher level, material and symbolic sanctions—such as *sayam*, *diyat*, fines, and compensation illustrate the imposition of tangible accountability for the harm caused. Additionally, social sanctions, including ostracism, expulsion from the *gampong*, or revocation of customary titles, indicate that the customary community maintains strong mechanisms for social control over its members' behavior. Collectively, these forms of sanctioning reveal that customary law is not solely oriented toward punishment but also emphasizes community guidance, restoration of social equilibrium, and the reinforcement of values embedded within society.

The implementation of *peumat jaroe* demonstrates that the resolution of disputes under customary law extends beyond the formal aspects of decisions or agreements.⁵¹ This process also engages the social and emotional dimensions of the parties previously involved in conflict. When the parties shake hands before the community, the act serves as a symbolic affirmation that past hostilities have been conclusively resolved.⁵² The community witnessing the ceremony understands that the social relationship between the parties has been restored. The presence of the wider community simultaneously reinforces the social legitimacy of the customary deliberation (*musyawarah adat*) outcomes that have been agreed upon.

From a cultural perspective, *peumat jaroe* can be understood as a form of collective expression by the community in maintaining social harmony.

⁵⁰ Bastiar et al., "Shariah in Action: Assessing the Impact of Jinayat Law on Social Order in Aceh," *Justicia Islamica* 22, no. 1 (2025): 159–84, <https://doi.org/10.21154/justicia.v22i1.9913>.

⁵¹ Teuku Muttaqin Mansur et al., "Challenges in Documenting and Formalizing Customary Court System in Aceh, Indonesia," *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 9, no. 1 (2024): 98–113, <https://doi.org/10.22373/petita.v9i1.230>. Look at, Dahlia Darida et al., "Legal Protection for Disputing Parties through the Aceh Customary Court," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 15, no. 1 (2020): 31–49, <https://doi.org/10.19105/al-ihkam.v15i1.2250>. Yuni Roslaili et al., "Sayam: Implementing Customary Law in The Resolution of Persecution Criminal Cases in Aceh," *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum* 13, no. 1 (2024): 1, <https://doi.org/10.22373/legitimasi.v13i1.22357>.

⁵² Zainuddin, "Peran Dan Fungsi Kelembagaan Mukim Dalam Penyelesaian Perselisihan: Analisis Praktek Hukum Adat Di Aceh."

Conflicts that were initially personal are no longer regarded solely as individual matters but are seen as social events that affect the life of the community.⁵³ Therefore, the resolution also entails broad community participation. The handshake ceremony in the presence of the public serves as a symbolic act demonstrating that both parties are reintegrated into the social environment without lingering stigma or hostility. This practice illustrates how values of togetherness and kinship are actively preserved within the life of the *gampong* community.

The *peumat jaroe* ritual also conveys important moral lessons for the community. Customary leaders typically utilize this occasion to offer guidance to both the disputing parties and the attending members of the community. Such counsel often emphasizes the importance of maintaining harmonious relationships among residents, avoiding unnecessary conflicts, and learning from the experiences of past disputes. In this manner, dispute resolution extends beyond merely addressing the immediate conflict, serving also as a mechanism for social education and community development. The values of peace communicated during the ritual are intended to function as a shared reminder for daily life.

Another significant meaning of the *peumat jaroe* practice lies in its role in restoring social equilibrium within the community. Unresolved conflicts often leave social distance between the disputing parties and their families. The ritual serves as a public marker that these relationships have been formally reconciled before the community. Consequently, the community no longer perceives the parties as adversaries, which facilitates the restoration of previously disrupted social interactions and allows communal life to resume its normal course.

From a legal anthropology perspective, practices such as *peumat jaroe* demonstrate that customary law functions not merely as a set of rules regulating social behavior. Customary law also embodies cultural symbols that reinforce the authority of norms within social life. The ritual illustrates that dispute resolution in Acehnese society is not solely legalistic but also deeply cultural.

⁵³ Sitti Mawar, "Perkembangan Sistem Hukum Peradilan Adat Aceh," *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum* 10, no. 2 (2021): 150–71, <https://doi.org/10.22373/legitimasi.v10i1.105122>.

Through the symbolic handshake witnessed by the community, members reaffirm the value of peace as a central element of social life in the *gampong*. This tradition further exemplifies how Acehnese customary justice mechanisms seek to maintain a balance between legal norms, cultural values, and social harmony.

Conclusion

The existence of customary institutions within the dispute resolution system in Aceh is underpinned by a robust normative foundation, both constitutionally and juridically, through various specialized regulations. State recognition of customary communities positions adat not merely as a cultural heritage but as a functional mechanism for regulating and resolving social conflicts. Customary institutions at the *gampong* level actively operate through deliberative approaches that emphasize peace and the restoration of social relationships. The legitimacy of these institutions is derived from a combination of community trust and formal legal recognition.

Dispute resolution at the *gampong* level demonstrates that customary law serves as an effective social mechanism for managing community conflicts. Processes ranging from deliberation and mediation to customary hearings reflect the application of the principles of peace, justice, and consensus, with a clear orientation toward restoring social relationships. The involvement of customary leaders and community members reinforces both the legitimacy and social acceptance of the decisions rendered. The simplicity, speed, and transparency of the mechanism make customary dispute resolution highly responsive to community needs.

Resolution through the *peumat jaroe* process can be understood as a cultural symbol affirming the conclusion of conflict while restoring social relations within Acehnese society. This ritual complements customary dispute resolution processes, which are not only sanction-oriented but also focused on reconciliation and social harmony. Community participation and the public nature of the ritual further reinforce the social legitimacy of decisions reached through customary deliberation. Moreover, *peumat jaroe* functions as a moral education mechanism, conveying values of peace, togetherness, and collective responsibility.

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ES, conceived and designed the study, developed the research methodology, conducted the legal analysis, prepared the original manuscript draft, and coordinated the completion of the manuscript. IU, contributed to the legal analysis, literature review, development of the scholarly arguments, and critical revision of the manuscript. IS, contributed to the development of the research methodology, validation of the legal analysis, interpretation of the findings, and substantive editing of the manuscript. AA, contributed to the legal and data analysis, critically revised the intellectual content of the manuscript, and enhanced its overall academic quality. RZ, Contributed to the final validation of the manuscript, final editing, verification of the consistency and accuracy of the content, and approval of the final version for publication.

AI Usage Statement

The authors used Artificial Intelligence (AI) solely as an assistive tool for language editing, grammatical refinement, and improving the readability of the manuscript. All research ideas, study design, analyses, interpretations, arguments, and conclusions presented in this article are entirely the intellectual work and responsibility of the authors.

Conflict of Interest

The authors declare that there are no financial, professional, personal, or institutional conflicts of interest that could have influenced the design, conduct, analysis, interpretation, or reporting of this research.

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