

Research Article

The Influence of Law Enforcement on Restorative Justice-Based Conflict Resolution within the Customary Law in Aceh, Indonesia

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ABSTRACT

The Indigenous People Community (IPC) in Aceh engages in collaborative efforts with law enforcement agencies to mediate disputes via customary courts, as delineated in Aceh Qanun Number 9 of 2008 pertaining to the Advancement of Customary Life and Traditions. Nevertheless, the escalating preeminence of formal legal frameworks has elicited apprehensions regarding the efficacy of customary sanctions in the context of community-driven conflict resolution. The objective of this research endeavor is to scrutinize the function of the police within the sphere of customary dispute resolution and to investigate the implications of their involvement on the jurisdiction of customary law institutions at the village level. The methodological approach employed in this inquiry is descriptive, supplemented by an empirical methodology. Primary data were acquired through direct observation and interviews with pivotal stakeholders, while secondary data were procured from ancillary documentation. The findings indicate that despite the successful resolution of 18 cases at the village level, the influence of the police tends to eclipse the authority of customary courts. The effectiveness of customary sanctions diminishes when formal law is accorded precedence, particularly in instances such as livestock theft or minor violent offenses. The conclusions that can be inferred suggest that excessive police involvement undermines the robustness of customary law, thereby contravening Article 13 paragraph (3) of Aceh Qanun 9/2008, which stipulates a preference for resolution through customary means at the village level.

Keywords: Restorative Justice; Customary Law; Law Enforcement; Aceh

A. INTRODUCTION

The customary law system of Aceh, Indonesia, is crucial for preserving social order and adjudicating disputes among local communities (Bowen, 2003). Customary law, entrenched in tradition and cultural norms, emphasizes the preservation of equilibrium within the society. Rather than emphasizing punishment,

it aims to heal relationships, equitably resolve disagreements, and maintain mutual respect among its members.

This method prioritizes reconciliation and shared accountability, with solutions derived from discourse and consensus. Customary law enhances social cohesion by fostering communal ties and ensuring that justice benefits both

individual and collective welfare (Wadjo, 2023); (Febrianda, Priyono, & Putra, 2023); (Ismail et al., 2024); (Wangga, 2024); (Wijaya, Kusnadi, & Hadi, 2024).

In this setting, the restorative justice method closely matches with Acehnese traditions, emphasizing the repair of relationships, restoration of balance, and reintegration of individuals into the community. The efficacy of customary justice systems is largely contingent upon the engagement and endorsement of law enforcement agencies, which act as a conduit between local traditions and the state's legal system (Sulaiman et al., 2021). The relationship between law enforcement and customary law prompts significant inquiries concerning legitimacy, authority, and consistency in dispute resolution (Bowen, 1988); (Bowen & Petersen, 2021).

In Aceh, where legal pluralism is officially acknowledged, it is essential to comprehend the impact of law enforcement on restorative justice within customary law to ensure that local dispute resolution maintains cultural integrity while conforming to overarching principles of justice, human rights, and national legal standards (Nurhaliza et al., 2025).

Listyarini (2017) highlighting the importance of diversion and restorative justice as humane alternatives to formal litigation. It emphasizes children's rights under the Convention on the Rights of the Child, promoting humane treatment, tailored facilities, and

counselling. In Aceh, the existence of customary law is an integral part of people's lives and continues to play a major role in conflict resolution at the community level (Darmawan, Jauhari, & Suhaimi, 2023). Recognised for prioritising reconciliation, harmony and social cohesion over punitive sanctions, customary institutions are closely aligned with the principles of restorative justice. Traditional retributive approaches often neglect the interests of victims, whereas a 'dual-track selective system' offers a way to balance social protection with corporate interests through restorative frameworks. Not only is this model culturally resonant, it is also more acceptable to local communities than the formal judicial process, which is often viewed as rigid and detached from societal values (Pujiyono, 2016; Zaidun & Setiyono, 2024). This approach is culturally relevant and more acceptable to the local population than the formal judicial process, which is often perceived as rigid and distant from community values.

However, the implementation of restorative justice within customary law can encounter challenges when interfacing with formal legal systems. Differences in principles, procedures and authority can create tensions, with law enforcement agencies prioritising punitive measures over reconciliation (Antoh, 2021).

These challenges underscore the necessity for closer collaboration and mutual recognition between customary institutions and state law enforcement agencies. By building trust and

integrating complementary approaches, restorative justice can function more effectively while respecting both tradition and modern legal frameworks (Sopacua, 2024); (Desky et al., 2024); (Najib, Hardiyanti, & Prabawani, 2025). As mentioned by it argues that involving all relevant parties in mediation strengthens its effectiveness and distinguishes it from previous formal court procedures. Legal system formally recognizes legal pluralism, there are still inconsistencies in how law enforcement officers support, supervise, or integrate customary justice practices into the national legal system (Cahyaningtyas, 2018); (Rado, Arief, & Soponyono, 2017). In numerous instances, disputes that could be adeptly addressed through traditional practices are, conversely, elevated to formal judicial systems, culminating in resolutions that may not adequately reinstate social equilibrium (Listyarini, 2017). This phenomenon underscores a significant lacuna in scholarly inquiry regarding the degree to which law enforcement genuinely affects the efficacy and legitimacy of restorative justice-oriented conflict resolution within the framework of customary law.

The fundamental issue resides in the ambiguity and inconsistency surrounding the role of law enforcement in reinforcing, as opposed to subverting, the authority of customary institutions. Prior research has predominantly focused on either customary law within Aceh or the application of restorative justice in the Indonesian milieu; however, there has been scant attention

directed towards the interplay between law enforcement practices and conflict resolution grounded in customary frameworks. Therefore, this study seeks to analyze the influence of law enforcement on restorative justice-based conflict resolution within the customary law system in Aceh, Indonesia, addressing a gap that is both theoretical and practical in the development of legal pluralism and community-based justice.

The customary justice system operates as a culturally rooted method for conflict resolution, embodying the communal wisdom and traditions of the society. It underscores conversation, consensus, and reconciliation, ensuring that conflicts are resolved in a manner that maintains social peace (Sulaiman et al., 2021); (Ramli et al., 2024).

This approach fortifies community identity and cohesion by adhering to traditions and local standards down through generations. It not only adjudicates conflicts but also strengthens communal ideals, promoting stability and continuity within society.

In contrast to the formal court system, customary law prioritizes consensus, reconciliation, and social peace, embodying the collective identity and cultural history of a community. Its legitimacy is derived from enduring practices and widespread acceptance within local communities, establishing it as a binding and esteemed framework for justice.

Customary institutions include customary courts (Coombes, 2007). All cases brought

against members of the local indigenous community and within the customary territory concerned shall be tried by customary courts (McKenzie, 2015). Formally, customary courts in Indonesia are not part of the country's judicial system. But when a judge is resolving a case, court decisions generally serve as a source of law (Harada et al., 2022). Even in such situations, judges have the discretion to overturn conventional court rulings.

The constitutional stance on customary law in Indonesia affirms its recognition as an integral part of the national legal system. It possesses an equivalent legitimacy to state legislation, contingent upon its conformity with constitutional principles and its adherence to human rights (Sukirno & Mahfud, 2022); (Abdullah et al., 2023). This stance guarantees that customary law remains effective in managing community affairs while coexisting alongside established legal frameworks. In doing so, it connects traditional customs with contemporary governance, thereby enhancing Indonesia's diverse legal identity.

Within the village setting, the implementation of customary law is crucial for delivering justice that embodies local values and customs. It enables communities to settle conflicts in ways that resonate culturally and are socially embraced (Fahmi & Armia, 2022).

This region-specific application of law bolsters social unity, as choices are made based on common traditions and a mutual understanding (Yulia & Herinawati, 2022). By

harmonizing justice with cultural identity, villages foster peace and preserve their traditional legacy.

The sources of customary law are

1. Customs or customs that are folk traditions;
2. Traditional folk culture;
3. Principles of native Indonesian culture;
4. The feeling of justice that lives in society;
5. Customary proverb;
6. Customary jurisprudence;
7. Documents that were alive at the time were running.

All laws or regulations, whether written or unwritten and derived from social standards or conventions, are called customary law (Arini et al., 2020). The purpose of customary law is to regulate community behaviour in social situations (Winters & Conroy-Krutz, 2021). Sanctions are imposed on those who violate customary law. Article 18B of the 1945 Constitution recognises and respects the unity of indigenous peoples along with their traditional rights as long as customary law continues to exist and aligns with societal progress and the ideals of the Unitary State of the Republic of Indonesia. Customary law occupies the same position within the legal system as formal law; the key distinction is that customary law is unwritten and applies specifically to Indonesian citizens. Within communities, conflicts are usually resolved through customary mechanisms that prioritise consensus and deliberation. The need for Indonesian customs gave rise to the concept of customary law itself.

When social problems arise in, the IPC in Aceh work with the police to implement and assess community policing and customary justice.

As stated the shift away from these traditional mechanisms due to the dominance of modern courts (Buana & Djanggih, 2018). Based on Aceh Qanun 9/2008, there have been 18 cases resolved at the village level involving customary law, including disputes, disputes between families regarding inheritance law (*faraidh*), disputes between residents, property disputes, theft in family disputes, property disputes, petty theft, theft of pet livestock, violations of customs related to livestock and forest farming, maritime disputes, market disputes, and more.

Aceh Qanun Number 10 of 2008 concerning Customary Institutions which will carry out the task of mediating communities in resolving small cases and customary disputes if there is no new solution to this case that is being handled by the police community policing is very important. This is due to the establishment of customary justice functions in carrying out customary law enforcement. Argued that resolve dispute deliberation is through customary courts (Mansur, Sulaiman, & Ali, 2020). Customary justice is also a form of peacekeeping justice between members of a particular community governed by customary law. The state has recognized customary justice in its legal system (Azani, 2021); (Tacconi, 2012). Therefore, in accordance with the national justice system, but in reality. The implementation of customary courts remains rooted in traditional methods (Myers et al., 2017); (Nurdin, 2018); (Nurdin, 2019); (Kasim & Nurdin, 2020); (Eka, 2021). The 1945 Constitution, which is the

governing document of the Unitary State of the Republic of Indonesia, tacitly recognizes the existence of customary courts.

As stated in Article 18B, paragraph 2 of the Constitution, "The State recognizes and respects the unity of indigenous peoples as long as they are alive and developing in society." This statement of respect for community unity governed by customary law is then linked as an implicit recognition of customary justice. Customary justice is still practiced today and governed by the surrounding environment. Customary courts continued to be run by communities despite the absence of rules; this only requires official legal legitimacy in the current situation (McKenzie, 2015). This is what we call customary justice, which is also influenced by positive principles.

Customary courts at the research site are recognized by both the constitution and Law of the Republic of Indonesia Number 30 of 1999 concerning Arbitration and Alternative Dispute Resolution, Law Number 44 of 1999 concerning the Implementation of Aceh Privileges, Law Number 11 of 2006 concerning the Government of Aceh. Government (UUPA), Aceh Qanun 9/2008, and Number 10/2008 concerning Customary Institution. This recognition has an impact on customary justice practices in Aceh, which is the subject of national legal analysis in this article. Thus, the implementers of customary justice need not be apprehensive in administering the resolution of minor cases presented to them.

In order to avoid an overabundance of cases in formal courts, simple cases are settled in customary courts (Husin, 2015).

The backlog of cases in formal courts is always accompanied by protracted case resolution procedures, starting from claims and complaints to ending with a verdict. In addition, there is the problem of judicial corruption, and certain cases are resolved faster than others. Instead, issues are resolved more quickly in traditional courts. There are cases that are actually directly resolved at the site of the conflict. This is because the settlement of cases through customary courts still adheres to the principles of fast, compact, cheap, fair, straightforward, transparent, and responsible (Buana & Djanggih, 2018); (Sururi, Ali, & Mansur, 2019).

Most importantly, the process of resolving cases is carried out by deliberation and producing peace (Mansur, Sulaiman, & Ali, 2020). The effectiveness of restorative justice within Aceh's customary law framework is highly influenced by the role of law enforcement institutions (Arief & Ambarsari, 2018); (Marlina & Mulyadi, 2024). While customary law has strong legitimacy at the community level and is normatively recognized under Article 18B of the 1945 Constitution, its practical implementation often faces inconsistencies when interfacing with state law enforcement.

In empirical practice (*das sein*), however, the implementation of customary law-based conflict resolution still encounters various

obstacles. Law enforcement institutions, which ideally should strengthen and synergize with customary mechanisms, often show inconsistent attitudes. In some cases, disputes resolved by customary leaders are disregarded by law enforcement officers, and conflicts are instead brought to formal judicial processes, resulting in verdicts that fail to restore community harmony. Conversely, there are also instances where law enforcement excessively intervenes in the workings of customary institutions, reducing their autonomy and legitimacy. Conversely, there are occasions where law enforcement intrudes excessively into the operations of customary institutions, undermining their autonomy and credibility. This disparity between the formal acknowledgment of customary law and the practical actions of law enforcement reveals a significant gap that remains to be effectively tackled.

Prior research has predominantly concentrated on the function of customary law in Aceh or explored the implementation of restorative justice within Indonesia's national legal framework. Nevertheless, there is a scarcity of studies that have specifically examined the relationship between law enforcement and restorative justice-based conflict resolution in the realm of Acehnese customary law. This study is therefore unique in its attempt to bridge normative legal principles with empirical field practices, highlighting how the role of law enforcement either supports or hinders the realization of

restorative justice within customary institutions traditional norms and *adat* institutions influence governance, management, and community rights (Yulia & Herinawati, 2022); (Ismail, Mantali, & Moha, 2023); (Widjajanto, Astawa, & Rulyandi, 2025).

This study aims to examine the impact of law enforcement on restorative justice-oriented dispute resolution within the customary law framework in Aceh. The research specifically seeks to ascertain the degree of alignment between law enforcement and the normative provisions acknowledging customary law, assess the practical challenges encountered, and offer recommendations to enhance the collaboration between state legal institutions and local customary justice systems.

The current advancements in this field can be discerned from pertinent prior work. Recent research on restorative justice and customary law in Indonesia reveals a growing scholarly focus on the dynamic interplay between state law enforcement and community-based justice systems. Rochaeti and Sutanti assert that customary courts play a crucial role in the reform of criminal law by facilitating discourse and reconciliation based on moral, cultural, and religious principles (Rochaeti & Sutanti, 2018). This perspective aligns with the findings of those who assert that customary justice systems incorporate restorative principles that can enhance Indonesia's criminal justice system through local wisdom values (Akbar, 2022);

(Maswandi, Ingratubun, & Ingratubun, 2023); (Rochaeti, Prasetyo, & Park, 2023).

Comprehensive evaluations indicate that restorative justice operates as a flexible framework within Indonesia's diverse legal system. This methodology bolsters the credibility of local legal institutions while conforming to international restorative frameworks (Kurniawan et al., 2023); (Kurniawan et al., 2024); (Sutanti et al., 2025). Simultaneously, examine the application of restorative frameworks in both criminal and digital justice contexts (Irwanto et al., 2025); (Setiyawan et al., 2025), while providing comparative empirical insights into the psychological aspects and effects of restorative processes (Lloyd & Borrill, 2020). These studies collectively demonstrate the potential and inherent difficulties in the coexistence of state law enforcement and indigenous judicial systems.

Nevertheless, although previous studies have discussed the relationship between restorative justice and customary law, there has been no specific research examining how police involvement influences restorative justice-based conflict resolution within the framework of customary law in Aceh. Therefore, this study offers a novel perspective and makes both empirical and conceptual contributions to the ongoing discourse on legal pluralism and restorative justice in Indonesia.

B. RESEARCH METHODS

This research is descriptive and use empirical methodologies, specifically legal research tools, to comprehend the law in practice and examine its operation within a social context. The empirical legal research methodology is sometimes termed sociological legal research, as it examines individuals within the framework of their social interactions. The principal methods employed for data collection are direct observation, interviews with pertinent sources related to the research subject, and the incorporation of secondary data. The primary data for this study was obtained from multiple sources, including the Imeum (leader) of Mukim Nosar, the village head (*reje*), the community leader (*Petue Muda*), the Central Aceh Regency Resort Police, the Pegasing Sector Police, non-commissioned law enforcement officers stationed in villages, and community policing officers within the Pegasing Sector Police jurisdiction. This research employs a legislative technique. The data gathered for the study was analyzed qualitatively. Concurrently, inductive inferences are derived.

C. RESULTS AND DISCUSSION

1. Authority, Principles and Sanctions of Customary Courts in Central Aceh

As in other parts of Indonesia, there are still communities in Central Aceh that apply customary values and rules passed down from ancestors to resolve neighbour disputes at village level. The customary institutions in force in Aceh

are regulated by Article 98 of Law Number 11 of 2006, which governs the Aceh region. According to paragraph (2) of Article 13 of Aceh Qanun 9/2008, law enforcement officials must first allow conflicts to be resolved in accordance with local customs. Furthermore, Article 14 states that the customary settlements referred to in Article 13, paragraph (2), include those at the village (*gampong*) level and those conducted by customary institutions, with the aim of reviving customary institutions to organise community life according to local wishes. Aceh Qanun Number 10/2008 stipulates that customary institutions function as a means of community participation in government administration, development and community development, as well as in solving social problems. According to the Qanun, the customary institutions in Aceh are: 1) Acehnese indigenous peoples; and 2) the leader (*imam*).

The customary criminal justice system begins with the receiving of reports, the summoning of parties and witnesses, the holding of deliberations, and the conclusion of the decision of the leadership of the customary institutions, as evidenced by interviews with the chairman of the mukim nosar indigenous people. This procedure is used to carry out the objectives of settlement efforts through customary law and to achieve goals in the adjudication process. Customary institutions function as one system with various components that resolve disputes and have different roles in the administration of the customary justice system. The traditional legal

system has always been aware of changes in society. The implementation of customary justice processes is based on sanctions decided upon by the local customary law council.

2. The Role of IPC in Restorative Justice-Based Conflict Resolution Against Communities.

The participation of customary institutions across various strata of society is inextricably linked to the implementation of customary justice in Aceh. The jurisdiction of this institution to legislate on diverse issues encountered by the community is notably extensive. A significant number of the prevailing laws reference legal principles that have evolved within society over time. These statutes are enforced by recognized institutions, and the communities regard them as a foundational reference for the application of customary law to an array of challenges faced by local populations. Insights derived from an interview with the head of Mukim Nosar, along with Kasihandi, Sirwan (*reje*), and Syahbandar (*Petue Muda*), indicated that the mukim's authority as a customary law institution involves addressing disputes in accordance with resolutions determined by indigenous communities. Nevertheless, empirical observations conducted by researchers reveal that each conflict that arises is typically addressed by filing a report with law enforcement through community policing officers, wherein the role of the police in conflict resolution within the community is predominantly oriented towards formal legal frameworks, emphasizing the

restoration of justice in 18 minor criminal cases. These observations illustrate that the function of the police as enforcers of formal law eclipses that of customary law community institutions, thereby diminishing the efficacy of conflict resolution based on customary law, which consequently perpetuates challenges in the enforcement of customary law within the local region. In practical terms, however, researchers have encountered instances, such as domestic conflicts and minor offenses, that are resolved by law enforcement personnel or through formal judicial mechanisms. This scenario stands in stark contrast to the stipulations of Article 13 paragraph (3) of Aceh Qanun 9/2008, which asserts that law enforcement officials must first facilitate the resolution of disputes through customary means within villages. This implies that all minor offenses are mandated to be addressed initially via village courts.

3. The Role of the Police as a Law Enforcement Agency in Case Resolution and Indigenous Life Development in Central Aceh

Article 13 of Aceh Qanun 9/2008 designates the head of Gampong or Mukim as the authority for case resolution at the Gampong or Mukim level, while the police serve as law enforcers overseeing the decisions made in village dispute resolutions. Conflict resolution is categorized into three types: civil, criminal, and special conflict resolution pertaining to women and children. All of these classifications are

designated as "dispute resolution". All categories of disputes, as delineated in Article 13 Paragraph 1 of Aceh Qanun 9/2008, are, in this instance, passive. This is predicated on the Joint Decree including the Governor, the Chief of Police of Aceh, and the Chairman of Aceh Indigenous Peoples, numbered 189/677/2011, 1054/MAA/XII/2011, and No.B/121/1/2012, on the execution of Gampong and Mukim Customary Courts in Aceh. In customary law societies, disagreements are handled by discourse and consensus via customary institutions (Garcia, Disemadi, & Arief, 2020). The resolution of criminal offenses through customary law can be attained via penal mediation employing a restorative justice framework that emphasizes the active involvement of offenders, victims, and the community, interpreting criminal acts fundamentally as assaults on individuals and/or communities (Rochaeti et al., 2023).

Consequently, the formalization of customary law by regional regulation is theoretically flawed, as it jeopardizes the dynamic and community-oriented nature of customary law by transforming it into static norms. This formalization diminishes the adaptive and participatory nature of customary law, which draws its legitimacy from the dynamic social relations within the community rather than from legislative formalities (Junaidi & Susanto, 2025). Therefore, control over both its normative content and procedural implementation should reside

within the self-governing frameworks of indigenous communities.

Nevertheless, research in the domain indicated that community dispute resolution is predominantly managed by formal legal institutions; every policy and sanction implemented is significantly influenced by the police, resulting in the frequent disregard for the provisions and enforcement of customary policies and sanctions established in customary courts.

4. Customary Justice Relations between the IPC and law enforcement officials

The Acehnese people are known for their distinctive culture, which has remained unchanged since the kingdom's reign during the colonial period and until the present day. Regional Regulation No. 7/2000 explains the implementation of customary life and the role and authority of customary institutions in Aceh, among other things. This regional regulation describes one of the characteristics of Aceh's special autonomy and privilege, as set out in Law No. 4/1999 on the implementation of customary life. Chapter XIII, Article 98, Paragraphs 1 and 2 of Law Aceh 11/2006 explain that customary institutions function as a means of community participation in the administration of the Government of Aceh and district/city governments in matters of security, peace, harmony and public order. More specifically, customary institutions pursue the settlement of social problems in a customary manner (Junaidi & Susanto, 2025). Simultaneously, the Aceh Qanun delineates

stipulations for the responsibilities, powers, entitlements, and duties of customary institutions, as well as customary empowerment and traditions. Interviews indicate that the police significantly mediate and resolve conflicts within indigenous groups in the Central Aceh district (Kasihandi, 2023); (Sirwan, 2023); (Syahbandar, 2023). This indicates the belief within customary law societies that conflicts ought to be resolved through both traditional methods and the jurisdiction of formal law enforcement. Interviews with the Public Relations Division of the Central Aceh Police corroborate these findings, indicating that the Chief of Police designates officers to each village within every sub-district to promote dispute resolution and uphold public order at the community level. However, the case still refers to formal law so that the community is more dominant in resolving disputes or cases that occur in customary law communities that need to be resolved in a formal legal manner. In fact, the law has guaranteed that customary institutions function and act as institutions that solve social problems in a customary manner.

5. Obstacles to Restorative Justice-based Case Resolution with Customary Courts

The empowerment of Customary Justice in Aceh is one form of effort to build the character of a civilized nation in the form of providing encouragement and coordinating with various agencies related to law enforcement (Pujiyono, 2016). When legal problems and events occur, solutions are sought in a familial way and

prioritize the principle of sincerity. Resolving disputes through customary law is a commendable and virtuous practice, beneficial for coexistence in society and in accordance with the will of Allah Almighty. The principles contained in Acehese customary law are teachings in Islam, and the settlement of disputes or disputes by custom does not contradict Islamic teachings. Customary institutions in Aceh can be preserved as they play a significant role in society and mainly align with Islamic law. Customary institutions in Aceh serve a crucial role in the effective execution of Islamic law, and the government has formally recognized these organizations. Interviews with the Public Relations Officer of the Central Aceh Police Resort revealed that all conflicts arising within the customary law community, including 18 minor criminal cases, were sent to the police for resolution within the community (Asman, 2023). Deny Zhariyanto Situmorang stated that the case was referred by officials who conducted data collecting and received complaints at the local Sector Police. Every conflict that occurs is facilitated by law enforcement authorities, and there is a burden of physiological pressure on the community to fight every case that is decided to be accepted (Situmorang, 2023).

The findings indicate that in many cases, communities tend to disregard customary law-based solutions and instead prioritize seeking intervention from the police. This tendency is largely influenced by communities' limited

understanding of customary mechanisms for resolving disputes and addressing social issues among indigenous peoples. Therefore, stronger collaboration between customary law institutions and law enforcement officials is essential to ensure that community problems are resolved effectively and in a way that is culturally appropriate. However, interviews with the nosar mukim and police chiefs revealed that the community had not been given the necessary understanding or training to recognise that disputes or cases involving 18 minor crimes could be resolved through customary processes. Without notification or guidance, the community focuses on every case that occurs, resulting in the implementation of customary law being ignored in favour of applicable formal law. In fact, the police chief stated that the sanction process given through a formal court of law would result in broken relations and trigger conflicts between the families of the two parties. Therefore, it is highly recommended that problems arising from the 18 minor cases be resolved through customary court proceedings.

D. CONCLUSION

The restoration of justice, as applied by law enforcement officials, is essentially expected to be resolved by the community itself according to customary law. However, the police tend to dominate the community, resolving cases and taking the lead in every conflict that occurs within their jurisdiction. This has resulted in communities

neglecting customary courts that have been recognised by law. The role of law enforcement officials in restoring justice in communities in conflict is important and dominant. Meanwhile, the implementation of provisions stipulated in customary law for sanctioning perpetrators who violate community rules is neglected.

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INTERVIEW

Sirwan, S. Head of Village (reje) in Nosar, Aceh Tengah. Aceh Tengah: 25 June 2023.

Kasihandi, K. Imuem Mukim Nosar in Aceh Tengah. Aceh Tengah: 25 June 2023.

Syahbandar, S. Experts and community leader (Petue Muda) in Aceh Tengah. Aceh Tengah: 25 June 2023.

Asman, A. Head of Public Relations Officer, Aceh Tengah Resort Police. Takengon: 26 June 2023.

Situmorang, D. Z. Head of Pegasing Sector Police. Pegasing: 26 June 2023.

COURT DECISION

Qanun (Regulation) of Aceh Number 9 of 2008 concerning the Development of Customs and Customs, and Aceh Regional Regulation

Qanun (Regulation) of Aceh Number 10 of 2008 concerning Customary Institutions.

The Constitution of Law 1945 is the governing document of the Unitary State of the

Republic of Indonesia. Article 18 B of the 1945 Constitution recognizes and respects the unity of indigenous peoples and their traditional rights.

Constitution and Law of the Republic of Indonesia Number 30 of 1999 concerning Arbitration and Alternative Dispute Resolution

Law Number 44 of 1999 concerning the Implementation of Aceh Privileges

Law Number 11 of 2006 concerning the Government of Aceh. Government (UUPA)