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WOMEN'S PARTICIPATION IN THE PROCESS OF CODIFICATION OF THE CRIMINAL CODE IN ACEH

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Abstract

This study aims to analyze the form of women's participation in the process of codifying the Qanun Jinayah in Aceh and its implications for strengthening the perspective of gender justice in Islamic sharia regulations. The Qanun Jinayah is a regional legal product that emerged from Aceh's special authority in implementing Islamic law and is part of the process of transforming fiqh norms into a regional positive legal system. However, women's involvement in the process of formulating these regulations remains a crucial issue because the substance of the qanun is directly related to issues affecting women's lives. This research employs a normative juridical research method with a conceptual and historical approach. Data were obtained through a literature review of various primary, secondary, and tertiary legal sources. Data analysis was conducted qualitatively by interpreting and connecting various relevant literature. The study's findings indicate that women's participation in the process of codifying the Qanun Jinayah remains relatively limited, both in formal and informal spheres. Women's involvement is evident through several channels, such as the presence of female legislators in the Aceh People's Representative Council, the contributions of female academics in the research and preparation of academic papers, the role of civil society organizations, and social participation within community groups. However, women's representation in the decision-making process remains suboptimal, resulting in women's perspectives and experiences not being fully incorporated into the substance of regulations. Therefore, this study recommends strengthening mechanisms for women's participation in the Qanun legislative process, increasing women's representation in legislative institutions, and actively involving women in the development of academic texts and public discourse to ensure that the resulting sharia regulations are more inclusive, responsive, and gender-equitable.

Keywords: *Participation, Women, Qanunization, Qanun Jinayah*

INTRODUCTION

Aceh Province is the only region in Indonesia that has special authority to implement Islamic Sharia law within its local legal system. This authority is granted through various national regulations, including Law No. 44 of 1999 on the Special Status of Aceh and Law No. 11 of 2006 on the Government of Aceh. In this context, Islamic Sharia is then implemented through various local regulations known as qanun, one of which is Aceh Qanun No. 6 of 2014 on Criminal Law, which regulates various criminal offenses (*jarimah*) and their penalties from an Islamic legal perspective. The Qanun on

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Criminal Law has become a crucial legal instrument within Aceh's legal system as it integrates the values of Islamic Sharia into the region's formal legal framework.¹

The process of enacting qanuns is inseparable from the process of taqnisasi, which refers to the codification or formalization of Islamic legal norms into a legal system possessing the force of positive law.² In the context of Islamic law, taqnisasi refers to the process of transforming fiqh principles into systematic regulations that can be enforced by the state. In this process, various actors are involved in the legal codification process in Aceh, including the legislative branch (the Aceh Regional Parliament), religious scholars (ulama), academics, and civil society members organized in community groups. However, one key issue that frequently arises is the extent to which certain social groups—particularly women—are actively engaged in the formulation and legislative process of qanun.

Women's participation in the lawmaking process is an essential component of the principles of democracy and gender justice. It is also well known that women in Indonesian politics have a specific quota as stipulated in Law No. 7 of 2017 on Elections and PKPU No. 10 of 2023, Article 8. These regulations require political parties to include at least 30% female candidates in every electoral district and to place at least one woman in every three candidate lists.³ It is hoped that this will accelerate gender equality in the political sphere, encourage women's participation, and address both structural and cultural barriers.

From a legal and public policy perspective, women's participation is not only related to political representation but also to how women's perspectives and experiences can influence the substance of the resulting regulations. Research on women's political participation in Aceh indicates that women's involvement in legislative bodies and policy-making processes still faces various structural and cultural barriers. Patriarchal cultural factors, conservative religious interpretations, and limited access to political spaces remain the primary challenges in increasing women's participation in the legislative process.⁴

¹ Maura Pemelie Walidain and Laras Astuti, "The Implementation of the Qanun Jinayat in the Enforcement of Criminal Law in Aceh," *Indonesian Journal of Criminal Law and Criminology (IJCLC)* 2, no. 3 (November 2021): 184–93, <https://doi.org/10.18196/ijclc.v2i3.13790>.

² Lukman Santoso, "The Existence of Taqnin in the Modern Rule of Law and Its Relevance to Legislative Dynamics in Indonesia," *El-Dusturie* 2, no. 1 (July 2023): 64, <https://doi.org/10.21154/el-dusturie.v2i1.6746>.

³ "KPU PAPUAPEGUNUNGAN - Women's Representation in Indonesian Politics: Challenges and Efforts Through the 30% Quota Policy," KPU PAPUAPEGUNUNGAN - Women's Representation in Indonesian Politics: Challenges and Efforts Through the 30% Quota Policy, November 6, 2025, https://pauapegunungan.kpu.go.id/blog/read/1897_representasi-perempuan-di-politik-indonesia-tantangan-dan-upaya-melalui-kebijakan-kuota-30.

⁴ Akhmad Ikraam, "Women's Political Participation in Islamic Law: A Case Study of The West Aceh Legislative Council," *Al-Risalah Journal of Sharia and Law*, 2025, 627–43.

In the context of the Qanun Jinayah, gender issues have become increasingly important because the substance of these regulations is directly related to various issues that affect women's lives, such as cases of adultery, khalwat, sexual harassment, and rape. Several studies indicate that the implementation of the Qanun Jinayah has sparked various debates regarding gender justice. For example, research conducted by Faradilla Fadlia and Ismar Ramadani found that several provisions in the criminal code have the potential to place an additional burden on women who are victims of sexual violence, particularly regarding the burden of proof in rape cases, which require specific evidence and witnesses. This is seen as potentially leading to discrimination against female victims who struggle to meet these evidentiary standards.⁵

Furthermore, other studies have also shown that the implementation of the Qanun Jinayah does not always provide optimal protection for women, even though its original purpose was to protect society from various forms of moral violations and criminality. Soraya Devy and Fakhurrazi Yunus explain that several articles in the Qanun Jinayah do indeed provide legal protection for women, particularly in cases of rape, which are punishable by severe penalties such as flogging, fines, or imprisonment. However, this has not yet had a sufficient effect for women.⁶ Regarding women's participation in the legal codification process, very little literature is available. To date, women's participation can only be said to be limited to roles in the implementation of the Qanun⁷ and participation at the village (gampong) level.⁸

Makmur Rizka and Rahmat Gunawan demonstrate that the implementation of Sharia law in Aceh is often inextricably linked to local political dynamics and power structures. In some cases, Sharia regulations can be influenced by specific political interests that do not always fully consider aspects of social justice, including justice for women.⁹ In fact, from a broader perspective, Acehnese women actually play a crucial role in leadership and socio-political participation, both in historical struggles and in various community organizations. Therefore, increasing women's participation in the

⁵ Faradilla Fadlia and Ismar Ramadani, "The Qanun Jinayat Discriminates Against Women (Victims of Rape) in Aceh, Indonesia," *Journal of Southeast Asian Human Rights* 2, no. 2 (December 2018): 448–70, <https://doi.org/10.19184/jseahr.v2i2.8358>.

⁶ Soraya Devy and Fakhurrazi M. Yunus, "Protection of Women in Aceh Qanun No. 6 of 2014 concerning Jinayah Law (Acehnese Perception Analysis)," *Media Syari'ah: Journal of Islamic Law and Social Institutions* 24, no. 2 (December 2022): 258–75, <https://doi.org/10.22373/jms.v24i2.15380>.

⁷ YESSY TRI ISWARA, "The Role of Women in the Enforcement of Qanun No. 6 of 2014 on Jinayah Law in Banda Aceh City, Aceh Province" (diploma thesis, INSTITUTE OF DOMESTIC GOVERNMENT, 2022), <http://eprints.ipdn.ac.id/8535/>.

⁸ Mansari and Muslim Zainuddin, "Women's Participation in the Development of Child Protection Regulations at the Village Level in Aceh Besar," *Muwazab* 10, no. 2 (2018): 81–95, <https://doi.org/10.28918/muwazab.v10i2.8616>.

⁹ Makmur Rizka and Rahmat Gunawan, "Women and Human Rights: A Gender Justice Perspective Based on the Enactment of the Qanun Jinayah in Aceh," *Syntax Literate: Jurnal Ilmiah Indonesia* 7, no. 7 (2022): 10312–31, <https://doi.org/10.36418/syntax-literate.v7i9.13896>.

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qanun legislative process is an important step toward strengthening the principles of social justice and gender equality in the implementation of Islamic Sharia law.¹⁰

Although various studies have examined the implementation of the criminal code and its impact on women, research on women's participation in the codification process of the criminal code remains relatively limited. Most studies focus more on the impact of regulations on women, rather than on the process of how these regulations are formulated and the extent to which women are involved in that process. In fact, women's participation in the policy formulation stage is a crucial factor that can influence the substance and direction of the resulting policies.

Based on the above discussion, this study is important for examining the nature of women's participation in the process of codifying criminal law (qanun jinayah), as well as its implications for the perspective of gender justice in Islamic Sharia regulations in Aceh. By understanding the dynamics of women's participation in the qanun legislative process, this study is expected to make an academic contribution to the development of research on Islamic law, gender, and public policy in Indonesia, particularly in the context of the implementation of Islamic Sharia in Aceh.

RESEARCH METHODOLOGY

This study is a normative legal research that focuses on the analysis of legal norms found in various laws and regulations, legal documents, and scholarly literature related to the research topic.¹¹ In this study, the researcher employs two approaches: *the Conceptual Approach* to understand the concepts of the codification of Islamic law, women's participation, and the perspective of gender justice through theoretical analysis in Islamic law, gender studies, and public policy; and the *Historical Approach* to examine the development of the implementation of Islamic Sharia in Aceh and the dynamics of the formulation of the Qanun Jinayah within social, political, and cultural contexts.

Data collection in this study was conducted through a literature review. The literature review involved searching various sources of literature relevant to the research topic, including books, journal articles, research reports, and official legal documents. The literature search was conducted using various academic sources, including scientific journal databases, digital libraries, and academic search engines such as Google Scholar. The collected data was then analyzed using qualitative analysis methods. Qualitative analysis was conducted by examining, interpreting, and connecting various data sources obtained from primary, secondary, and tertiary legal materials.

¹⁰ Muhsinah Muhsinah and Sulaiman Sulaiman, "The Role of Women in the Implementation of Islamic Sharia in Aceh Province," *MIQOT: Journal of Islamic Studies* 43, no. 2 (December 2019): 202–21, <https://doi.org/10.30821/miqot.v43i2.617>.

¹¹ Nanda Dwi Rizkia and Hardi Fardiansyah, *Legal Research Methods (Normative and Empirical)* (Widina Publishers, 2023), 120–21.

RESULTS AND DISCUSSION

The Dynamics of the Formation of the Qanun Jinayah in Aceh

The enactment of the Qanun Jinayah in Aceh is part of a long process of implementing Islamic Sharia within the framework of Indonesia's national legal system. The dynamics of this regulatory process cannot be separated from the evolving historical, political, and social context in Aceh. The Qanun Jinayah did not emerge suddenly, but rather through a lengthy legislative process involving various actors, conceptual debates, and adjustments to the national legal system. Therefore, understanding the dynamics of its formation is crucial for examining how Islamic law is integrated into the regional legal system through formal legislative mechanisms. Historically, the basis for the implementation of Islamic Sharia in Aceh stems from the granting of special status by the central government to the Province of Aceh. This status was formally regulated through Law No. 44 of 1999 on the Implementation of Aceh's Special Status and subsequently reinforced through Law No. 11 of 2006 on the Government of Aceh. Through these regulations, Aceh obtained special authority to regulate community life based on Islamic Sharia in specific areas such as religion, customs, and education. This authority subsequently became the foundation for the local government to formulate various Sharia-based local regulations known as qanun.¹²

In the early stages of implementing Islamic Sharia law in Aceh, the regulations established were still piecemeal. In 2003, for example, the Aceh government enacted several qanuns governing specific criminal offenses, such as the Qanun on *Khamar* (alcohol), *Maisir* (gambling), and *Khalwat* (indecent acts). These regulations marked the Aceh government's initial steps in implementing Islamic criminal law at the regional level. However, since these regulations stood separately, a need arose to integrate these various provisions into a single, more comprehensive criminal legal system. It was this need that subsequently led to the concept of drafting the Qanun Jinayah as a codification of Islamic criminal law in Aceh. After a lengthy legislative process, the Aceh government finally enacted Qanun Aceh No. 6 of 2014 on Criminal Law. This Qanun serves as the regulation governing various criminal offenses from an Islamic legal perspective in Aceh. Some of the offenses regulated in this Qanun include *khamar* (alcohol), *maisir* (gambling), *khalwat*, *ikhtilat*, zina, sexual harassment, rape, *qadzaf*, *liwath*, and *musabaqah*. This Qanun also establishes various types of sanctions, such as flogging, fines in the form of gold, and imprisonment. The existence of these sanctions highlights the distinct characteristics of criminal law in Aceh compared to Indonesia's national criminal justice system, which is governed by the Criminal Code (KUHP). Recently, the Aceh Government issued Aceh Qanun No. 12 of 2025 amending Aceh Qanun No. 6 of 2014.

¹² Maura Pemelie Walidain and Laras Astuti, "Implementation of the Qanun Jinayah in Criminal Law Enforcement in Aceh," *Indonesian Journal of Criminal Law and Criminology (IJCLC)* 2, no. 3 (November 2021): 184–93, <https://doi.org/10.18196/ijclc.v2i3.13790>.

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Within the context of the national legal system, the existence of the Qanun Jinayah has also sparked a discourse regarding the relationship between regional law and national law. While Aceh does possess special authority to implement Islamic Sharia law, the qanun enacted remains within the framework of Indonesia's national legal system. Therefore, the substance of the Qanun Jinayah must continue to take into account the principles of national law as well as various international commitments that have been ratified by Indonesia, including in the field of human rights. This discourse demonstrates that the formulation of the Qanun Jinayah cannot be separated from the dynamics of the relationship between regional autonomy, national law, and international norms.¹³

In addition, the dynamics of the formulation of the qanun jinayah are also influenced by the social and cultural conditions of Acehnese society. During the legislative process, policymakers consider the extent to which the public can accept the substance of the proposed law. This is important because the effectiveness of a regulation depends heavily on the level of public acceptance of that law. Therefore, the legislation of the qanun jinayah is carried out gradually, taking into account the social and cultural conditions of Acehnese society. This approach demonstrates that the implementation of Islamic Sharia in Aceh is adaptive and contextual, meaning it is tailored to the existing social realities within the community.¹⁴

Another dynamic that emerged during the drafting of the Criminal Code was criticism from various quarters regarding the substance and implementation of the regulation. Some parties believe that certain provisions in the Qanun Jinayah still require refinement to better align with the principles of justice, the protection of human rights, and the national legal system. This criticism comes not only from civil society organizations but also from academics and legal practitioners who believe that this regulation needs to be continuously evaluated so that it can be implemented more effectively and fairly.¹⁵

Based on the above discussion, it can be concluded that the enactment of the Qanun Jinayah in Aceh is a complex and dynamic legislative process. This process is influenced by various factors, ranging from the historical context of the implementation of Islamic Sharia in Aceh, the dynamics of national legal policy, debates among various community groups, to the social and cultural considerations of the local community.

¹³ Indis Ferizal, "Reorienting the Status of Qanun No. 6 of 2014 on Criminal Law in Relation to the Concept of Human Rights According to Islamic and Western Law," *Legalite: Journal of Legislation and Islamic Criminal Law* 1, no. 2 (2016): 40–59, <https://doi.org/10.32505/legalite.v1i2.265>.

¹⁴ Amsori Amsori and Jailani Jailani, "Legislation of the Aceh Qanun on Criminal Law within the National Legal System," *Ar-Raniry: International Journal of Islamic Studies* 4, no. 2 (July 2020): 221–56, <https://doi.org/10.22373/jar.v4i2.7549>.

¹⁵ Andi Khadafi, "Reformulation of Qanun No. 6 of 2014 on Criminal Law within the Framework of the Unitary State of the Republic of Indonesia: Legal Reform in Nanggroe Aceh Darussalam," *Justitia Law Journal* 4, no. 2 (October 2020), <https://doi.org/10.30651/justitia.v4i2.5625>.

Thus, the Qanun Jinayah cannot be understood merely as a legal product, but also as the result of the interaction between religious values, political policies, and the evolving social realities within Acehnese society.

Implications of Women's Participation for the Strengthening of Sharia Regulations in Aceh

Women's participation in the process of formulating and implementing Sharia regulations in Aceh is a crucial aspect of establishing a legal system that is fair, inclusive, and responsive to the needs of the community. Women's involvement is not only related to political representation but also to how gender perspectives can influence the legislative process and the substance of the resulting policies. Normatively, the application of Islamic Sharia in Aceh is part of the special authority granted by the central government through various regulations, including Law No. 44 of 1999 on the Special Status of Aceh and Law No. 11 of 2006 on the Government of Aceh. Through these authorities, the Aceh government can draft various qanuns that function as local legal instruments to regulate community life based on the principles of Islamic Sharia. One of the most prominent legal products is the Qanun Jinayat. This qanun is a manifestation of an Islamic Sharia-based governance system implemented within the framework of Indonesia's national law.¹⁶

In practice, Sharia regulations in Aceh serve not only as instruments for upholding social morality but also as mechanisms to protect the community from various forms of legal violations. The Qanun Jinayat, for example, contains provisions regarding the protection of women from the crime of rape, with fairly severe penalties for perpetrators. These provisions demonstrate that Sharia regulations in Aceh are normatively aimed at upholding human dignity and providing legal protection for vulnerable groups, including women.¹⁷

However, various studies indicate that the implementation of Sharia regulations in Aceh does not always proceed ideally. In some cases, gender perspectives have not been fully accommodated in the legislative process or in the implementation of qanuns. This has led to criticism from academics and women's rights activists who argue that Sharia regulations need to be continuously reviewed and improved to be more sensitive to gender issues. One example that frequently

¹⁶ Abdul Rahman, "The Sharia-Based System of Government in Indonesia (A Case Study of the Implementation of the Qanun on Criminal Law in the Aceh Provincial Government)," *KAIS Social Science Studies* 1, no. 2 (2020): 91–106.

¹⁷ Soraya Devy and Fakhurrrazi M. Yunus, "Protection of Women in Aceh Qanun No. 6 of 2014 concerning Criminal Law (An Analysis of Acehnese Perceptions)," *Media Syari'ah: Journal of Islamic Law and Social Institutions* 24, no. 2 (December 2022): 258–75, <https://doi.org/10.22373/jms.v24i2.15380>.

draws attention is how women who are victims of physical and sex t violence face various challenges in seeking justice through the criminal justice system.¹⁸

In this context, women's participation in the legislative process and the implementation of Sharia regulations is of critical importance. Women's involvement can make a significant contribution to ensuring that the resulting policies are not only grounded in moral norms but also take into account the social realities women face in their daily lives. With women's participation, the process of drafting qanuns can become more inclusive by incorporating diverse perspectives in the formulation of public policy.

The first implication of women's participation in strengthening Sharia regulations is the creation of regulations that are more responsive to the needs of society. Women often have different social experiences than men, particularly regarding issues related to sexual violence, family protection, and social relations. Therefore, women's involvement in the legislative process can help bring a more comprehensive perspective to the formulation of Sharia regulations. Consequently, the resulting qanun serves not only as an instrument of social control but also as a tool for protecting vulnerable groups.

The second implication is the strengthening of the principle of gender justice in Sharia regulations. In contemporary Islamic legal studies, the concept of gender justice has become a key issue in the development of Islamic law across various countries. Several studies indicate that the implementation of Sharia law in Aceh is often influenced by political dynamics and formalistic religious interpretations. This situation can lead to regulations that are insensitive to women's experiences in social life. Therefore, women's involvement in the legislative process can help foster a more contextual interpretation of Islamic Sharia principles, ensuring that the resulting regulations reflect broader values of justice.¹⁹

The third implication is to enhance social legitimacy for the implementation of Islamic Sharia law in Aceh. Regulations developed through a participatory process tend to have a higher level of acceptance within the community. When women are involved in the legislative process, the community will see that Sharia regulations are not merely the product of political elites or religious authorities, but also the result of broad community participation. This can strengthen social legitimacy for the

¹⁸ Yogi Febriandi, Muhammad Ansor, and Nursiti Nursiti, "Seeking Justice Through Qanun Jinayat: The Narratives of Female Victims of Sexual Violence in Aceh, Indonesia," *QIJIS (Qudus International Journal of Islamic Studies)* 9, no. 1 (July 2021): 103–40, <https://doi.org/10.21043/qijis.v9i1.8029>.

¹⁹ "Women and Human Rights: A Gender Justice Perspective Based on the Enactment of the Qanun Jinayah in Aceh | Syntax Literate; Indonesian Scientific Journal," accessed March 12, 2026, https://jurnal.syntaxliterate.co.id/index.php/syntax-literate/article/view/13896?utm_source=chatgpt.com.

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implementation of qanun and enhance the effectiveness of its implementation in community life.

Furthermore, women's participation can also contribute to the development of scholarly discourse on Islamic law in Aceh. Several studies have noted that Acehnese women actually possess a strong intellectual and social tradition within the history of Acehnese society. However, in contemporary developments, women's space for participation in public discourse is often marginalized due to the dominance of masculine perspectives in the interpretation of Islamic law. Therefore, women's involvement in the legislative process and academic discourse can help enrich the understanding of Islamic Sharia and encourage the emergence of more inclusive interpretations.²⁰

Overall, women's participation in the process of formulating and implementing Sharia regulations in Aceh has significant implications for strengthening the Sharia legal system itself. Women's involvement can help create regulations that are more inclusive, responsive, and equitable, so that the application of Islamic Sharia is not only oriented toward enforcing moral norms but also toward protecting the rights of the community as a whole. Thus, strengthening women's participation in the qanun legislative process is a strategic step toward realizing a Sharia legal system that is more just, humane, and in accordance with the principle of public interest in Islamic law.

Forms of Women's Participation in the Process of Codifying the Qanun Jinayah

Given its implications, women's participation is a crucial factor in ensuring that the resulting regulations not only reflect the values of Islamic law but also take into account the perspectives of gender justice and the protection of vulnerable groups. Women's participation in the legislative process for the Qanun Jinayah can be observed through various forms of engagement, both formally within legislative bodies and informally through civil society and women's organizations.

First, women's participation in the legislature is one of the key ways they contribute to the qanun-drafting process. Women serving as members of the Aceh House of Representatives (DPRA) play a role in providing input, engaging in discussions, and approving proposed qanuns. The presence of female legislators is crucial for bringing a gender- t perspective to legal substance discussions, particularly regarding issues such as sexual violence, rape, and the protection of women and children. However, several studies indicate that women's representation in the legislative process

²⁰ Sri Roviana, "Islamic Sharia and the Production of Knowledge by Acehnese Women," *Musāwa Journal of Gender and Islamic Studies* 20, no. 2 (2021): 109–26, <https://doi.org/10.14421/musawa.2021.202.109-126>.

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for the Qanun Jinayah remains relatively limited, so their influence on policy substance has not yet been maximized. The small number of female legislators is one of the obstacles to advocating more strongly for a gender perspective in the formulation of these qanuns.²¹

Second, women's participation can also take the form of female academics and legal experts engaging in discussions, academic studies, and the drafting of academic papers on the qanun. Female academics from universities in Aceh and beyond have contributed critical analyses of the impact of the Qanun Jinayah on women. Through research, seminars, and scientific forums, these female academics have contributed recommendations to ensure the qanun provides more effective legal protection for women, particularly in cases of sexual violence and harassment. The Qanun Jinayah itself establishes criminal provisions regarding offenses such as rape, sexual harassment, and adultery, which are directly related to the protection of women.

Third, women's participation is also evident through the role of civil society organizations and women's advocacy groups. Various women's organizations in Aceh are actively involved in critiquing and providing input on draft qanuns, particularly regarding potential discrimination against women. Through policy advocacy, public discussions, and legal awareness campaigns, these organizations strive to ensure that the Qanun Jinayah does not result in gender injustice. They also advocate for revisions or the strengthening of regulations that are more victim-centered, particularly in cases of sexual violence and the protection of women's rights.

Fourth, women's participation also takes the form of social and cultural engagement within the community. In the context of Aceh, which has strong religious and customary traditions, women are often involved in community deliberative forums, religious study groups, and social activities that serve as spaces for discussion regarding the implementation of Islamic law. Through these forums, women express their aspirations and views on the application of criminal law at the local level.

Thus, women's participation in the process of codifying the Qanun Jinayah occurs not only within the formal sphere of government but also in academic, civil society, and social communities. Nevertheless, challenges remain, particularly regarding the limited representation of women in legislative bodies and policy-making processes. Therefore, increasing women's substantive participation is crucial to ensure that the legislative process for Islamic law () in Aceh reflects the principles of justice, human rights protection, and gender equality.

Conclusion

This study shows that the process of codifying the Qanun Jinayah in Aceh is part of an effort to formalize Islamic law into a regional legal system with the force of

²¹ Syahnaz Oriza Keuala and S. H. Adwani, "Representation of Female Legislators in the Formulation of the Aceh Province Qanun Jinayat: A Study of the Role of Female Legislators in the Aceh People's Representative Council," *In Student Scientific Journal of the Faculty of Social and Political Sciences* 2, no. 2 (2017).

positive law. Aceh Qanun No. 6 of 2014 on Criminal Law emerged through a long historical, political, and social dynamic and has become a key instrument in the implementation of Islamic Sharia in Aceh. Various actors were involved in this process, including local governments, religious scholars, academics, and civil society. However, women's participation in the qanun legislative process remains relatively limited, so gender perspectives have not been fully accommodated in policy formulation. The participation of women to date has emerged through several channels, both formally through involvement in legislative bodies and informally through contributions from academics, civil society organizations, and social participation at the community level. Nevertheless, the limited representation of women in decision-making processes is one of the factors contributing to the scarcity of women's experiential perspectives in the substance of regulations, particularly regarding issues related to the protection of women and victims of sexual violence.

Based on these findings, increasing women's participation in the qanun legislative process is a crucial step toward achieving Sharia regulations that are more inclusive, responsive, and equitable. Moving forward, more in-depth academic research is needed on the relationship between Islamic Sharia legislation, gender perspectives, and the dynamics of legal politics in Aceh. In addition, local governments and legislative bodies need to strengthen public participation mechanisms and increase women's involvement, both in the drafting of academic papers and in the deliberation of qanuns. Thus, the resulting Sharia regulations can better reflect the principles of justice, the protection of people's rights, and the public interest in Islamic law.

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