

Exploring Inter-Generational Respect in the Context of Islamic Law Implementation: Elderly Concerns and Youth Behavior in Acehese Coffee Shops

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Abstract

This study examines how inter-generational respect and value negotiation unfold in Acehese coffee shops, where Islamic traditions meet modern influences. Through surveys with 200 young and 15 older participants, alongside interviews and observations, the research highlights how younger generations respect Islamic values but often adapt them to fit modern social settings. Behaviors like casual dress and informal language sometimes create tension with elders, who see these actions as challenges to communal and religious norms. The study introduces the Theory of Generational Value Negotiation in Public Spaces (GVNPS), framing coffee shops as spaces where self-expression and cultural traditions are continuously negotiated. Elders act as cultural guardians, while youth navigate these expectations to assert their autonomy. This framework sheds light on how generational values are shaped in public spaces. The findings, though focused on Aceh, invite exploration of similar dynamics in other cultural contexts, considering factors like globalization and varying interpretations of tradition and religion.

Keywords: *Inter-Generational Respect; Cultural Value Negotiation; Islamic Norms in Public Spaces*

Abstrak

Studi ini mengkaji bagaimana rasa hormat antargenerasi dan negosiasi nilai terjadi di kedai kopi Aceh, tempat tradisi Islam bertemu dengan pengaruh modern. Melalui survei terhadap 200 anak muda dan 15 orang yang lebih tua, serta wawancara dan observasi, penelitian ini menyoroti bagaimana generasi muda menghormati nilai-nilai Islam namun seringkali menyesuainya agar sesuai dengan lingkungan sosial modern. Perilaku seperti berpakaian santai dan berbahasa informal terkadang menimbulkan ketegangan di kalangan orang yang lebih tua, yang melihat tindakan ini sebagai tantangan terhadap norma-norma komunal dan agama. Studi ini memperkenalkan Teori Negosiasi Nilai Generasi di Ruang Publik (GVNPS), yang membongkai kedai kopi sebagai ruang di mana ekspresi diri dan tradisi budaya terus dinegosiasikan. Para tetua bertindak sebagai penjaga budaya, sementara kaum muda mengarahkan harapan-harapan ini untuk menegaskan otonomi mereka. Kerangka kerja

ini menyoroti bagaimana nilai-nilai generasi dibentuk di ruang publik. Meskipun temuan-temuan ini terfokus pada Aceh, namun mengundang eksplorasi dinamika serupa dalam konteks budaya lain, dengan mempertimbangkan faktor-faktor seperti globalisasi dan beragam interpretasi terhadap tradisi dan agama.

Kata kunci: *Saling Hormat Antar Generasi; Negosiasi Nilai Budaya; Norma Islam di Ruang Publik*

Introduction

Aceh, a distinctive region in Indonesia, stands out as the only province authorized to implement Islamic Sharia law, which deeply influences its social, cultural, and legal landscapes (Siregar, 2008). This unique status has fostered a community identity strongly rooted in Islamic principles, shaping not only acceptable behaviors but also everyday interactions and public customs (Siregar, 2008). Among the public spaces where these influences are most visible are coffee shops – lively social hubs that reflect both communal ties and the tensions that can arise as traditional and evolving social norms intersect.

In Aceh, coffee shops serve as more than just social gathering spots; they are key spaces for intergenerational dialogue. Traditionally, these venues have allowed older generations to reinforce and oversee Islamic values, while younger visitors see them as spaces for socializing and self-expression. This creates a unique dynamic where both groups navigate and negotiate their shared values in a communal setting (Fahrimal, 2018). Feener ((2013) highlights the importance of this context, noting that Aceh’s unique legal framework under Sharia law shapes social structures and norms, influencing how different generations interact in daily life and public spaces.

The contrast between traditional Islamic values and modern influences is particularly visible in Acehnese coffee shops. These spaces highlight generational differences in how social norms are interpreted, shaped by global exposure and distinct life experiences. For the older generation, Islamic law functions as both a legal framework and a moral guide, rooted

in conservative educational and social environments that emphasize strict adherence to Sharia as vital for preserving the community's moral fabric (Anggraeni, 2023; Idris et al., 2022). In contrast, younger generations, influenced by globalization, tend to interpret Islamic teachings in ways that prioritize personal faith and identity over traditional communal practices. As FathollahZadeh Aghdam et al. (2024) observe that the generational divide in Islamic interpretation reflects broader societal shifts, with younger individuals favoring individual expressions of faith shaped by global cultural influences.

Generational differences in social behavior are particularly evident in public spaces, where younger individuals often embrace modern styles of dress, language, and conduct. Coffee shops have emerged as informal arenas where these differing norms are both challenged and renegotiated. Millie (2017) describes these venues as "essential spaces for social interaction that bridge generational and ideological divides, fostering conversations on religion, politics, and culture." As such, coffee shops serve as microcosms of Acehnese society, reflecting the ongoing balance between Islamic values and the influences of modernity.

While coffee shops offer opportunities for connection, they also expose underlying intergenerational tensions. Older patrons often perceive the behaviors of younger individuals as inconsistent with Islamic and cultural norms, raising concerns about the erosion of traditional values and the weakening of the social cohesion upheld by Sharia law (Bowen & Blackmon, 2003). These worries are tied to broader anxieties about the influence of globalization on Acehnese society. Klever (2005) captures this sentiment, stating, "Intergenerational tensions reflect a deep-seated worry about preserving traditional values in the face of modern influences, particularly evident in public behavior and social spaces where values are most visibly challenged."

Literature Review

Implementation of Islamic Sharia in Aceh.

Aceh, as the only Indonesian province authorized to enforce Islamic Sharia, exhibits unique social and cultural norms shaped by this legal framework. Sharia deeply influences public interactions and attitudes, particularly among older generations who view it as essential for societal harmony. (Feener, 2012) highlights how Sharia has established "its own set of social rules," creating a societal structure where Islamic norms dominate public behavior. Hooker (Hooker, 2012) notes that older generations often critique younger individuals' actions through the lens of Sharia, underscoring its pervasive role in regulating social life.

Generational Differences in the Application of Islamic Law.

In "A Brief Glance at the Diversity of Applications of Islamic Law in Society," (Bisri, 2024) explores how the implementation of Islamic law varies across societies, shaped by cultural, social, and political contexts. While Sharia serves as a foundational legal and ethical framework for Muslims, its application is adaptable to local circumstances. Bisri highlights generational differences in interpreting Islamic law. Older generations tend to adhere to traditional interpretations, valuing them as crucial for maintaining social cohesion and moral integrity. Younger generations, influenced by globalization and modernity, often favor more flexible interpretations that align with contemporary values and lifestyles. These differences can create tensions within communities as perspectives on Sharia evolve.

Coffee Shops as Public Spaces in Aceh.

Coffee shops in Aceh serve as culturally significant spaces for cross-generational interaction, functioning beyond their role as social venues. They act as arenas for negotiating religious and cultural values, often highlighting generational tensions. (Millie, 2017) describes coffee shops as "crucial spaces for socializing that

transcend generational and ideological divides, facilitating discussions on religion, politics, and culture” (p. 9). While younger patrons use these spaces for self-expression, older generations perceive them as platforms to observe and uphold Islamic values, reflecting the broader societal tension between tradition and modernity.

Inter-Generational Value Tensions.

Value tensions in Aceh often arise from older generations’ concerns about shifting societal norms influenced by globalization. Bowen and Blackmon (2003) emphasize that "intergenerational tension in Acehese society reflects deeper concerns about maintaining traditional values amidst the pull of modernity." These anxieties are particularly pronounced in public spaces like coffee shops, where the behaviors of younger individuals often challenge the traditional norms upheld by elders.

Inter-Generational Respect Dynamics in Islamic Law

Inter-generational respect, deeply rooted in Acehese culture and Islamic teachings, is a fundamental value guiding societal interactions. Woodward (2011) underscores that respecting elders is a moral imperative in Islamic traditions, essential for preserving communal harmony. For older generations in Aceh, maintaining respect is intertwined with upholding Islamic values, viewed as cultural legacies critical for sustaining the moral fabric of society. In addition to the indigenous Acehese themselves, minorities also uphold Islamic values (Mustaqilla et al., 2024).

Despite extensive studies on Islamic Sharia and generational differences in Aceh, limited research exists on how these dynamics play out in everyday interactions, particularly in public spaces like coffee shops. This study aims to address these gaps, offering a deeper understanding of the interplay between generational values and public behavior, and shedding light on the social tensions arising from the

coexistence of tradition and modernity in Aceh.

Methods

This study employed a mixed-methods approach, integrating quantitative and qualitative methods to examine inter-generational respect and interactions within Acehnese coffee shops.

1. Quantitative Methods.

a. Surveys

Data was collected by using questionnaire from 200 young participants and 15 elders to explore attitudes, perceptions, and behaviors related to inter-generational respect. The focus was on understanding youth perspectives on elder advice and elders' concerns about youth behavior.

b. Sampling.

Technique: A random sampling method ensured diversity and representativeness.

Sites: Ten popular coffee shops in Banda Aceh were chosen for their cultural significance and active social environments.

c. Limitations.

Urban Focus: The study's focus on urban coffee shops may not fully represent rural dynamics.

Participant Bias: Frequent patrons may be more influenced by modern values, potentially limiting broader generalization.

Future research should consider including diverse settings like traditional or religious spaces for a comprehensive perspective.

2. Qualitative Methods.

a. In-Depth Interviews.

Semi-structured interviews with 15 elders provided insights into their views on

youth behavior and inter-generational respect in public spaces.

b. Observational Research.

Trained observers documented behaviors and interactions in coffee shops, focusing on expressions of respect and generational tensions.

Data Analysis.

Survey data was analyzed using SPSS to generate descriptive statistics, such as frequencies and means, summarizing participant attitudes and behaviors. Meanwhile, interview and observational data underwent thematic analysis with NVivo to identify key patterns and themes, highlighting respect and tension in generational interactions.

This mixed-methods approach provides a comprehensive understanding of how inter-generational respect is negotiated in Acehese coffee shop settings.

Results and Discussion

The following charts illustrate two important elements of the interactions between younger and older generations in Acehese coffee shops: how young people perceive the relevance of elder advice and how much they feel watched or judged by older individuals.

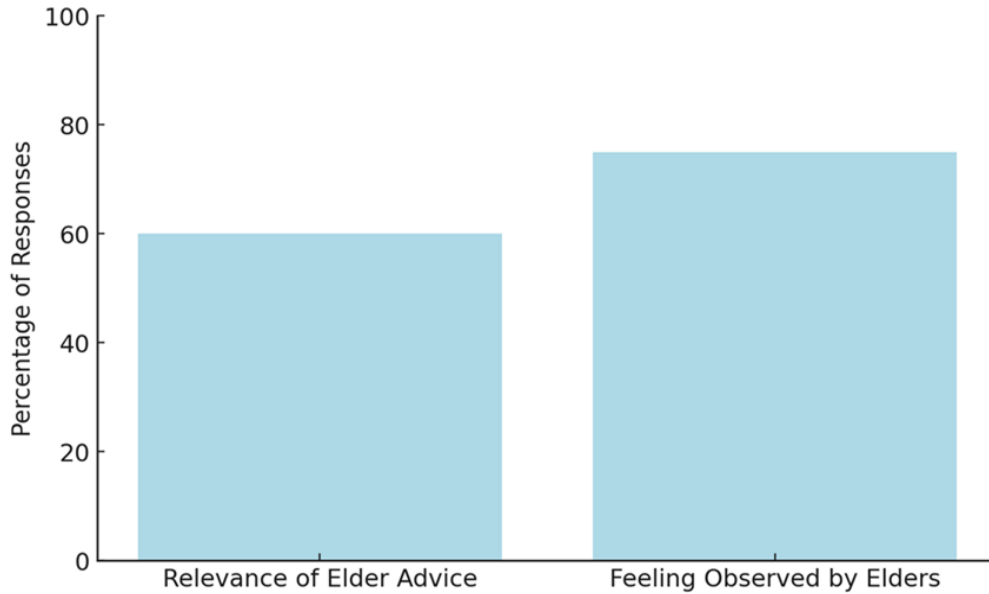


Figure 1. Relevance of Elder Advice and Feeling Observed

a. Relevance of Elder Advice

The first bar shows how younger people view the importance of advice given by elders about behavior in public spaces. While many respondents do value this advice, seeing it as an important part of their cultural and religious heritage, there is a clear divide. Some youth feel that elder advice remains highly relevant and try to follow it, especially when it aligns with Islamic teachings or helps maintain respect in social situations. Others, however, view it as less applicable to their modern experiences, feeling that some of the expectations are outdated and don't fit with today's lifestyle. This selective adherence reflects a generational shift, where young people may pick and choose which values to embrace, depending on the context.

b. Feeling Observed by Elders

The second bar represents the degree to which younger people feel that their behavior is under the watchful eye of elders. Many young individuals are acutely aware of this scrutiny, often feeling that their actions are being judged. This awareness

can influence their behavior—prompting them to act more conservatively or respectfully to avoid criticism. However, for some, this constant observation can feel restrictive, creating a sense of pressure to conform to expectations they might not fully agree with.

Overall, this chart highlights the complex balancing act that younger generations face. They are caught between respecting cultural and religious traditions and wanting to express themselves in a way that feels authentic. The strong sense of being observed by elders serves as a reminder of the societal norms that still hold weight in public spaces, even as youth begin to challenge or reinterpret these expectations. It paints a picture of a society in transition, where both generations are trying to find a middle ground between honoring the past and embracing the present.

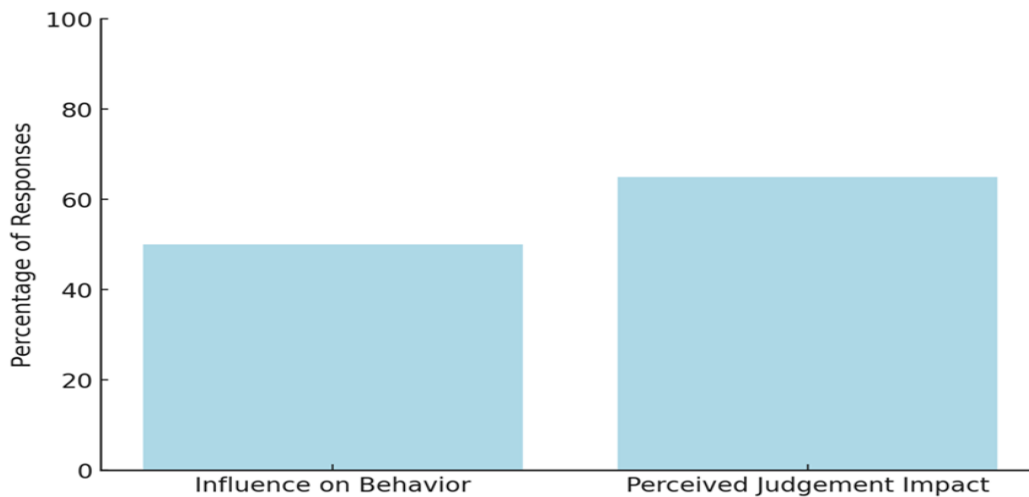


Figure 2. Influence on Behavior and Perceived Judgement

This chart delves into how the older generation’s views affect the behavior of younger people in public spaces like coffee shops and how strongly young individuals feel impacted by being judged. The data provide a deeper look into the generational dynamics and the ongoing negotiation between cultural expectations and personal

freedom.

a. Influence on Behavior: The first bar captures the extent to which the perspectives and expectations of older people influence the behavior of the younger generation. The findings indicate a range of responses, with some youth feeling significantly influenced by the opinions of elders. For these individuals, the presence and expectations of older generations act as a social guide, encouraging behavior that aligns with traditional and religious norms. This might mean dressing modestly, speaking politely, or avoiding behavior deemed inappropriate in public settings. The influence is often linked to a sense of duty to uphold family honor and cultural values, demonstrating how deeply ingrained these societal norms are. However, the data also reveal that a substantial portion of young people feel less or even unaffected by elder influence, reflecting a growing sense of independence and desire to prioritize self-expression over conformity.

b. Perceived Judgment Impact: The second bar highlights how much young people feel affected by being judged by elders. For many, the awareness of being judged creates a significant impact, leading to feelings of self-consciousness and pressure to modify their behavior. This sense of judgment can be a strong motivator for young people to present themselves in a way that aligns with societal standards, even if it conflicts with their personal preferences. It can lead to careful choices about what they wear, how they interact with friends, and how loudly they speak—all to avoid negative perceptions from older onlookers.

However, not all young people internalize this pressure. For some, the perceived judgment has a minimal impact, indicating a shift towards prioritizing personal values and peer approval over traditional expectations. These youth may choose to embrace more casual attire, use informal language, or engage in behaviors that signal modern, global influences, regardless of how elders might perceive them.

This resistance to judgment reflects a broader trend of individualism among the younger generation, who are increasingly influenced by global media, peers, and modern ideals rather than local cultural norms.

The data from Chart 2 emphasize the tension between respect for tradition and the pursuit of personal autonomy. The influence of elders is still strong among some youth, highlighting the continued power of cultural and religious expectations in shaping behavior. For these individuals, elder judgment is a key factor in how they act in public, suggesting that traditional values still hold considerable weight in Acehnese society.

On the other hand, the presence of young people who feel less influenced or impacted by elder judgment signals a generational shift. This group appears more willing to embrace new values, challenge established norms, and prioritize self-expression. The divide between those who feel constrained by traditional expectations and those who seek greater freedom illustrates the evolving cultural landscape, where older and younger generations are constantly negotiating the balance between maintaining tradition and embracing modernity.

This generational dynamic is particularly visible in public spaces like coffee shops, which serve as social laboratories where values are tested, challenged, and, in some cases, redefined. The findings underscore how public behavior is not just a matter of personal choice but is also shaped by an intricate web of cultural and social influences, with each generation interpreting these influences differently. This highlights the importance of understanding how societal norms evolve and how younger people navigate the pressures of cultural conformity in an increasingly globalized world.



Figure 3. Word Cloud for Observation and Interviews

The Word Cloud presented in Figure 3 offers a visual representation of the key themes and concepts derived from observations and interviews conducted in the study. The prominence of each word reflects its frequency and importance in the data, shedding light on the values, behaviors, and generational dynamics observed in Acehnese coffee shops.

Narrative Explanation of Key Themes:

Respect and Values:

Respect stands out as a central theme, emphasizing the emphasis older generations place on receiving and maintaining respect from youth, particularly in public settings. This word reflects the cultural expectation that younger individuals should behave in a manner consistent with traditional values.

Words like *Values* and *Tradition* are significant, illustrating the elders' desire to preserve Islamic and Acehnese cultural norms. These concepts underscore the tension between upholding heritage and the need for adaptation in the face of modern influences.

Observation and Influence:

Terms such as *Observation* and *Influence* indicate the sense of being watched that young people often feel in public spaces. *Observation* highlights the awareness among youth that elders are monitoring their actions, while *Influence* points to how this scrutiny affects or fails to alter their behavior.

Words like *Guidance* and *Supervision* suggest that elders view themselves as custodians of social behavior, playing an active role in overseeing and, at times, correcting younger people's public conduct.

Behavior and Interaction:

Words like *Behavior*, *Interaction*, and *Socialization* reflect how youth engage with others in coffee shops. These venues are dynamic social spaces where generational interactions play out, often under the watchful eyes of elders.

Indifference and Self-expression reveal a generational divide: some younger individuals show indifference to traditional expectations, asserting their autonomy, while others use these spaces to express modern identities, sometimes clashing with elders' views.

Public Space Dynamics:

Words like *Space*, *Public*, and *Generational Differences* highlight the coffee shop as a site of generational negotiation and conflict. These terms emphasize that coffee shops are not only social hubs but also arenas where traditional and modern values collide.

Freedom and Expression capture the perspective of younger generations, who see public spaces as opportunities for autonomy and personal expression. This contrasts with elders' expectations of modesty and adherence to established social norms.

Tension and Erosion of Norms:

Tension emerges as a key theme, symbolizing the friction between older and younger generations over behavioral expectations. The word *Erosion* reflects the elders' perception that traditional values are deteriorating due to younger individuals'

actions and modern influences.

Words like *Cleanliness* and *Responsibility* may point to generational differences in maintaining public decorum. Elders may view youth as neglectful of these responsibilities, reinforcing concerns over the decline of communal standards.

Overall Insights:

The *Word Cloud* effectively visualizes the study's primary themes, highlighting the generational struggle between preserving cultural values and embracing modern expressions. Elders emphasize tradition, supervision, and propriety, while youth gravitate toward freedom, self-expression, and social engagement. This visual summary reinforces your study's focus on the coffee shop as a critical space where these generational differences are both evident and negotiated, shedding light on the evolving landscape of inter-generational respect in Acehese society.

findings of this study highlight the complex interplay of tradition and modernity in Acehese coffee shops, where inter-generational respect and value negotiation unfold. Drawing from surveys, interviews, and observations, the discussion provides a nuanced understanding of how younger and older generations navigate these public spaces influenced by Islamic norms.

The survey results reveal a mixed attitude among younger generations toward Islamic values. While many recognize the relevance of these norms, their application in public spaces like coffee shops is seen as less critical. This aligns with Hasan Bisri's observation that globalization fosters a more flexible interpretation of Islamic teachings among youth. For example, while 40% of respondents found elder advice "quite relevant," a notable minority viewed it as "less relevant," indicating selective adherence to traditional values.

Observational data highlight behaviors such as informal attire, loud conversations, and public displays of affection (PDA) among youth, which elders

often find inappropriate. Elders express disapproval through body language or by physically distancing themselves. These tensions reflect broader societal shifts where youth assert their autonomy while elders strive to maintain traditional decorum.

Coffee shops serve as cultural microcosms where generational values are both contested and negotiated. For elders, these spaces offer opportunities to impart values and bridge generational divides. One elder remarked, "It's not about controlling them, but helping them remember our values," encapsulating the desire for balance. Conversely, younger patrons see coffee shops as sanctuaries for self-expression, where traditional expectations can be temporarily set aside. This dynamic aligns with Bourdieu's field theory, portraying coffee shops as arenas where different habitus and cultural capitals are asserted.

The findings suggest that younger generations respect elders in principle but often diverge in practice, highlighting a discrepancy between attitudes and behaviors. Social Learning Theory (Albert Bandura's Social Learning Theory in Psychology, 1977) helps explain how peer influence and global media normalize behaviors that conflict with local norms, creating tension. Social Exchange Theory (Cook, 2015) further illustrates how youth prioritize the social benefits of self-expression over the potential disapproval of elders. These conflicts extend beyond age differences, reflecting a broader societal negotiation between preserving traditional values and embracing modern identities. Theories such as Social Identity Theory (Guan & So, 2022) and Schwartz's Value Theory (Schwartz, 2012) provide additional insights, illustrating how generational groups construct and affirm distinct values within these shared spaces.

Conclusion

This study offers a window into the nuanced relationship between younger and older generations in Acehese coffee shops, exploring how Islamic values and modern

influences shape their interactions. The findings reveal a delicate balance: while many young people respect traditional values, they often choose to adapt these norms selectively, especially in social settings where their modern identities can shine. This creates a mix of harmony and tension, with elders expressing concern over what they see as the erosion of communal values.

To better understand these dynamics, the study introduces the Theory of Generational Value Negotiation in Public Spaces (GVNPS). This framework explains how coffee shops become arenas for negotiating cultural norms, where youth assert their independence but still feel the influence of elder observation. The GVNPS theory not only deepens our understanding of these generational interactions in Aceh but also provides insights into managing similar dynamics in other culturally rich environments.

It's important to note that the results of this study might differ in other places. Variations in cultural practices, exposure to global influences, and differing interpretations of religious values could lead to different patterns of behavior and interaction. Future research should explore these generational dynamics in other contexts to see how cultural and social factors shape public space interactions, offering a broader understanding of how tradition and modernity coexist and evolve.

While this study sheds light on the generational dynamics within Acehnese society, there is much more to explore. Future research could examine how these inter-generational negotiations of values play out in other regions with similar Islamic cultural influences. For instance, comparing Aceh's experience with other areas that also implement Sharia law or have strong religious traditions could provide a richer understanding of how cultural and religious norms shape generational behavior.

Additionally, investigating long-term trends in generational value shifts could reveal how these dynamics evolve over time. As younger generations grow older and

new youth groups emerge, the ways in which values are upheld or adapted might change. Longitudinal studies could offer insights into whether the current tensions and negotiations around cultural and religious norms are temporary or part of a more enduring cultural transformation.

Moreover, future research could look at the role of digital and social media in shaping these inter-generational interactions, especially as technology continues to influence how younger generations connect with global cultures. By exploring these areas, we can gain a deeper understanding of how tradition and modernity coexist and evolve in Islamic societies.

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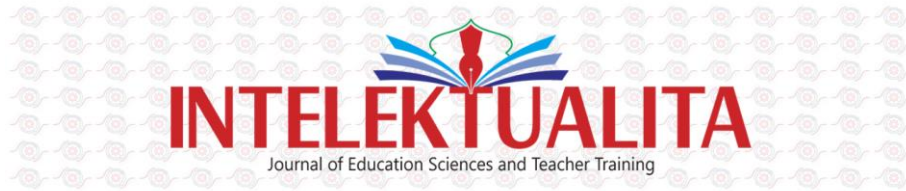
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Vol. 13. No. 02 (2024), 287-305

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