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Integrating Project Citizen and Qanun Jinayat in Civic Education to Prevent Sexual Violence in Acehese Higher Education

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Abstract: This study aims at investigating the university students' perceptions of the Project Citizen learning model on civic education with the integration of the local wisdom, Qanun Jinayat, to prevent sexual violence. This study employed a mixed-method which gathered data using questionnaires and interviews. The participants involved in this study were 68 students for questionnaires and 7 students for the interviews from Universitas Bina Bangsa Getsempena Banda Aceh, Aceh, Indonesia. Quantitative data were analyzed descriptively, while qualitative data were analyzed thematically. The findings of study reveal that students generally held positive views on integrating Qanun Jinayat through Project Citizen to protecting against sexual violence. Students also recognized Qanun Jinayat as a culturally and legally legitimate framework and valued its integration into participatory, problem-based learning. They also identified challenges such as stigma, fear, and institutional gaps, while putting emphasis on the importance of community collaboration and their own active roles in the prevention of sexual violence. Thus, universities are encouraged to integrate local wisdom and legal literacy into their curricula and to strengthen collaboration with community and legal institutions to prevent sexual violence.

Keywords: Local Wisdom, Project Citizen, Qanun Jinayat, Student Perceptions, Sexual Violence

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Abstrak: Penelitian ini bertujuan untuk menyelidiki persepsi mahasiswa terhadap model pembelajaran Project Citizen dalam pendidikan kewarganegaraan dengan integrasi kearifan lokal, Qanun Jinayat, untuk pencegahan kekerasan seksual. Penelitian ini menggunakan metode mixed-method dengan pengumpulan data melalui dokumen, kuesioner, dan wawancara. Partisipan penelitian ini terdiri dari 68 mahasiswa untuk kuesioner dan 7 mahasiswa untuk wawancara yang berasal dari Universitas Bina Bangsa Getsempena Banda Aceh, Aceh, Indonesia. Data kuantitatif dianalisis secara deskriptif, sedangkan data kualitatif dianalisis secara tematik. Hasil penelitian menunjukkan bahwa mahasiswa umumnya memiliki pandangan positif terhadap integrasi Qanun Jinayat melalui Project Citizen dalam upaya perlindungan dari kekerasan seksual. Mahasiswa juga mengakui Qanun Jinayat sebagai kerangka yang sah secara budaya dan hukum serta menghargai integrasinya dalam pembelajaran partisipatif berbasis masalah. Mereka juga mengidentifikasi tantangan seperti stigma, ketakutan, dan keterbatasan institusional, sambil menekankan pentingnya kolaborasi dengan masyarakat dan peran aktif mereka sendiri dalam pencegahan kekerasan seksual. Oleh karena itu, universitas didorong untuk mengintegrasikan kearifan lokal dan literasi hukum ke dalam kurikulum serta memperkuat kerja sama dengan masyarakat dan lembaga hukum guna mencegah kekerasan seksual.

Kata Kunci: Kearifan Lokal; Project Citizen; Qanun Jinayat; Persepsi Mahasiswa; Kekerasan Seksual

Introduction

The incidence of sexual violence has been a major concern in various higher education institutions.¹ This situation has raised concerns since universities are regarded as places for acquiring academic knowledge, personal development, and social experience. Based on data reported by Komnas Perempuan, there has been an increasing trend in cases of violence against women. An analysis of case reports from 2015 to 2020 revealed that as many as 27% of the total cases occurred in the university environment, indicating that higher education institutions are also a significant arena for sexual violence. Recognizing the urgency of this issue, the Ministry of Education, Culture, Research, and Technology has issued a regulation (Permendikbud) on the Prevention and Handling of Sexual Violence (PPKS) in the university settings.²

¹Ilyya Muhsin, Sukron Ma'Mun, and Wardah Nuroniyah, "Sexual Violence in an Islamic Higher Education Institution of Indonesia: A Maqasid al-Shariah and Foucauldian Perspective," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, no. 1 (2021), p. 127–131; Istiadah et al., "Strategies for Combating Sexual Harassment in Islamic Higher Education," *AHKAM: Jurnal Ilmu Syariah* 20, no. 2 (2020), p. 258–264.

²Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi [Ministry of Education, Culture, Research, and Technology], *Pencegahan dan Penanganan Kekerasan Seksual*, October

Universities are therefore expected to function not only as academic institutions, but also as environments that foster positive behavior and ensure freedom from violence.³ The Ministry of Education, Culture, Research, and Technology has thus established PPKS task forces at the institutional level, primarily aimed at assisting individuals who experience sexual violence.

Addressing sexual violence in higher education is crucial because of its far-reaching impacts on individuals, institutional credibility, and the broader academic community.⁴ The presence of sexual violence undermines the safety, integrity, and moral authority of universities. Consequently, preventive strategies that operate before acts of violence occur are essential. With regard to this, this study focuses on analyzing policy-related and educational approaches that emphasize prevention rather than relying solely on post-incident responses, in order to support the implementation of PPKS within university settings.

In the context of Aceh, with its special autonomy status, sexual conduct is regulated through Qanun Jinayat, a form of local legal wisdom. Acehnese society upholds distinctive local values that may differ from those in other regions, as reflected in Qanun Jinayat.⁵ The socio-cultural condition of Acehnese society has also been deeply rooted in religious doctrines that function as a way of life.⁶ Consequently, the enforcement of Islamic law in Aceh, particularly following the enactment of Qanun No. 6 of 2014 on Jinayat, has significantly influenced the

27, 2023, <https://lldikti4.kemdikbud.go.id/wp-content/uploads/2023/10/Materi-Pencegahan-Kekerasan-Seksual-27-10-23.pdf>

³Ruslan Sangaji et al., “Tafsir Al-Ahkām’s Analysis of Demoralization in Cases of Sexual Harassment in Educational Institutions in Indonesia,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 2 (2023), p. 715–720

⁴Nurini Aprilianda, Mufatikhatul Farikhah, and Liza Agnesta Krisna, “Critical Review Selecting a Proper Law to Resolve Sexual Violence against Children,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 2 (2022), p. 956–960

⁵Mohd Din and Al Yasa’ Abubakar, “The Position of the Qanun Jinayat as a Forum for the Implementation of Sharia in Aceh in the Indonesian Constitution,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, no. 2 (2021), p. 692–697; Mutiara Fahmi et al., “Punishment for Zina Muhsān Offenders in Aceh Qanun No. 6 of 2014 in the Perspective of Fiqh al-Siyāsah,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 1 (2022), p. 346–368; Ridwan Nurdin and Muhammad Ridwansyah, “Aceh, Qanun and National Law: Study on Legal Development Orientation,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, no. 1 (2020), p. 107–131; Muzakkir, “The Analysis of the Decisions of the Sharia Court Judges on Child Rape Cases in the City of Langsa,” *Al-Istinbath: Jurnal Hukum Islam* 7, no. 2 (2022), p. 399–420; Moch. Nur. Ichwan, “Forbidden Visibility: Queer Activism, Shari’a Sphere and Politics of Sexuality in Aceh,” *Studia Islamika* 28, no. 2 (2021), p. 283–317.

⁶Fajri M. Kasim and Abidin Nurdin, “Study of Sociological Law on Conflict Resolution through Adat in Aceh Community According to Islamic Law,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, no. 2 (2020), p. 375–397.

development and practice of Islamic legal thought in the region.⁷ However, although these community values are capable of shaping norms that regulate interactions between individuals, they have not yet been systematically utilized as guiding principles or academic references for violence prevention within higher education institutions.

This study conceptualizes sexual violence in universities as a civic and educational problem that requires preventive, value-based interventions rather than solely punitive responses.⁸ From this viewpoint, civic education turns into a strategic domain to nurture legal awareness, ethical thinking, and responsible citizenship among students.

Portfolio-based citizen learning, or commonly known as Project Citizen, has become a major consideration among civic education educators, as this learning approach challenges students to work collaboratively in groups to identify and address real-world issues. Project-centered, portfolio-based citizen learning is grounded in authentic societal problems. These projects require students to conduct research, propose and select solutions, and develop learning patterns. After a product or model is created, students test and present their outcomes, and, if time permits, redesign the project and make improvements.⁹

In Indonesia, Project Citizen is highly recognized as a versatile learning model that incorporates a portfolio of students' learning outcomes. It functions as a problem-based instructional approach that develops students' citizenship knowledge, skills, and character. It is also one of several character-based learning models considered capable of instilling values in students.¹⁰ As such, Project Citizen helps develop students' abilities to collaborate, innovate, create, and think critically through authentic, practice-based learning activities.¹¹

In parallel, the utilization of local wisdom in education offers several important benefits. Incorporating local wisdom-based learning helps students understand and appreciate the culture, potential, and values of their region, leading to the development of competent and dignified generations who are able

⁷Muzakkir, "The Effectiveness of Aceh's Jinayat Qanun on Crime Rates in the Community in a Review of Legal Socialization," *Al-Manahij: Jurnal Kajian Hukum Islam* 16, no. 2 (2022), p. 257-259.

⁸Muhammad Yusuf, "Efektivitas Pelaksanaan Hukum Jinayat di Aceh," *Samarah* 3, no. 1 (2019), p. 120-124; Junaidi et al., "Revitalisasi Penerapan Qanun Nomor 6 Tahun 2014," *Al-Manahij* 14, no. 1 (2020), p. 149-153

⁹Fawziah Zahrawati, "Penerapan Model Problem Based Learning untuk Meningkatkan Hasil Belajar Sosiologi Siswa," *Indonesian Journal of Teacher Education* 1 no. 4 (2020), p. 71-79

¹⁰Budimansyah, *Perancangan Pembelajaran Berbasis Karakter* (Widya Aksara Press, 2018)

¹¹Iwan Fajri, Rusli Yusuf, and Mohd Zailani Mohd Yusoff, "Model Pembelajaran Project Citizen sebagai Inovasi Pembelajaran dalam Meningkatkan Pemberdayaan Manusia," *Jurnal Hurriah: Jurnal Evaluasi Pendidikan dan Penelitian* 2, no. 3 (2021), p. 105-118.

to maintain and preserve regional cultures. Moreover, learning grounded in local wisdom contributes to shaping national character by introducing the diversity of cultural values and local potentials that exist within society. This process supports the internalization of positive character traits of the Indonesian people, such as harmony and mutual respect.¹² In a similar vein, education based on local wisdom serves as a process of cultural inheritance and development, enabling students to actively develop their potential, internalize values, and contribute to a more prosperous and dignified society.¹³ The integration of local wisdom values in education contributes to national character building by adopting religious values (in this case, Qanun Jinayat), mutual cooperation, arts and literature, and local skills. This approach helps maintain national identity and promote unity in diversity.¹⁴

Supporting this view, Pamenang¹⁵ asserts that local wisdom-based education encourages creative thinking and problem-solving skills. By exploring local wisdom, students are motivated to think critically and innovatively, i.e., skills that are essential in the 21st century. In this notion, the use of project citizens on civic education classrooms based on a local wisdom would support the development of critical thinking and problem-solving skills. These benefits highlight the importance of incorporating local wisdom into educational curricula to foster a deeper understanding of cultural heritage, promote national character, and ensure the preservation of local traditions. Thus, local wisdom may enhance community understanding, particularly among university members, of policies and laws rooted in local values, such as Qanun Jinayat, within the educational context.

A number of previous studies have examined Qanun Jinayat. Conceptually, *qanun* constitutes a core component of Aceh's special autonomy arrangement with the Indonesian government and is designed to reflect the conservative Islamic values embraced by the majority of the population.¹⁶ Qanun Jinayat regulates various domains, such as criminal law, family law, and public morality.¹⁷ In 2014, all *qanun* pertaining to the implementation of *jinayat*

¹²Sitti Zakiah, Ludia Tasikrara, and Nurfatimah, "Contribution of Local Wisdom Values to Education," *Journal Social Sciences and Education (JJoSSE)* 3, no. 2 (2022), p. 37-48.

¹³Nur Hafni, "Factors for Implementation of Qanun in Aceh Education," *Jurnal Pendidikan Islam Indonesia* 6, no.1, (2021), p. 48-62.

¹⁴E. Sartika, Salam, and Trubus Semiaji, "Local Culture-Based Education: Creating A Learning Environment That Promotes Local Integrity," *International Journal of Teaching and Learning (INJOTEL)* 2, no. 6, (2024), p. 1513-1523

¹⁵Fransisca Ditawati Nur Pamenang, "Local Wisdom in Learning As An Effort to Increase Cultural Knowledge: Students' Perception As Prospective Teachers," *International Journal of Indonesian Education and Teaching* 5, no. 1 (2021), p. 93-101.

¹⁶Din and Al Yasa' Abubakar, "Position of the Qanun Jinayat," p. 702-705

¹⁷Nurhayati, "Pelaksanaan Tindak Pidana Pemerkosaan," 27-29; Yusuf, "Efektivitas Pelaksanaan," p. 117-119

(criminal) laws in Aceh, e.g., physical punishment, confinement, and punishments, were consolidated into Qanun No. 6 of 2014 concerning *jinayat* laws, also known as the Qanun Jinayat.¹⁸

Historically, the term *Peraturan Daerah* (Perda), previously used for regional regulations, was replaced by the term *qanun*. Since 2002, *qanun* has been used to refer to all regional laws in Aceh, whether enacted by city, district, or provincial governments. After several years of deliberation and debate among stakeholders, the final stage of formulation occurred on October 23, 2014, when the *qanun* was officially enacted by both the legislative and executive branches.¹⁹ Hence, Qanun Jinayat represents a form of Islamic law implemented in Aceh, as Islam provides not only ethical principles for regulating human behavior but also legal teachings derived from the Qur'an and the Sunnah.²⁰ For example, Qanun No. 6 of 2014 on Jinayat Law promotes principles of justice. Article 51, paragraph (1) states that, upon a victim's request, any individual subjected to *uqubat* (punishment) as stipulated in Articles 48 and 49 (relating to sexual assault or rape) may be required to provide compensation equivalent to 750 grams of pure gold.²¹ The institutionalization of religious law with authoritative legal status within Indonesian state administration represents a significant feature of Indonesia's constitutional and legal pluralism.²²

Several studies have also indicated how the implementation of Qanun Jinayat can be supported through progressive education models. Progressive Islamic education, for instance, aims to raise public awareness of the enforcement and application of Qanun Jinayat by fostering self-awareness and interpretative understanding of Islamic teachings in daily life, thereby strengthening identity and adherence to Sharia law.²³ Other research further describes that the implementation of Qanun Jinayat is guided by specific Aceh policies that are integrated into educational objectives and curricula. This integration ensures that Islamic values-based education is embedded within the educational system,

¹⁸Fauzah Nur Aksa, T. Saifullah, and Al Farabi, "The Implementation of Qānūn of Jināyāt in Aceh: A Legal Point of View," *Al-Ahkam: Jurnal Ilmu Syari'ah dan Hukum* 8, no 1 (2023), p. 16-33.

¹⁹Zainul Fuad, Surya Darma, and Muhibbuthabry Muhibbuthabry, "Wither Qanun Jinayat? The legal and social developments of Islamic criminal law in Indonesia," *Cogent Social Sciences*, 8 no.1 (2022), p. 2053269.

²⁰Cik Hasan Bisri, *Pilar-Pilar Penelitian Hukum Islam dan Pranata Sosial* (Jakarta: Raja Grafindo Persada, 2004), p. 4.

²¹Dinas Syariat Islam [Sharia Islam Office], *Hukum Jinayat dan Hukum Acara Jinayat* (Banda Aceh: Dinas Syariat Islam, 2015), p. 32-33

²²Din and Al Yasa' Abubakar, "Position of the Qanun Jinayat," p. 704–707

²³Musthafa Musthafa, Asmuni Asmuni and Zainul Fuad, "Islamic Education Model Oriented on the Views of Aceh Ulama on Custom Sanctions for Communities for Violation of Qanun Jinayat in the District Aceh Tamiang," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 3 (2022), p. 1-11.

promoting a deeper understanding of Islamic law among the community.²⁴ These studies highlight the importance of a progressive education model in facilitating the implementation of Qanun Jinayat by engaging the community, leveraging customary mechanisms, and integrating Islamic values into the educational system.

Nevertheless, although previous research has examined the implementation of Qanun Jinayat through progressive Islamic education models and its integration into Aceh's educational system, none of the studies have specifically addressed the prevention of sexual violence in higher education through civic education approaches. Existing research has discussed the role of local wisdom in character development and the use of Project Citizen to enhance civic competencies; however, no study has explicitly combined Project Citizen-based civic education with Aceh's local cultural and religious values—namely, Qanun Jinayat as an integrated strategy for violence prevention on university campuses.

Furthermore, while several studies have examined policy implementation, public awareness, and Islamic legal frameworks in Aceh, there remains limited understanding among higher education stakeholders regarding the pedagogical integration of civic learning and local cultural norms as preventive mechanisms against sexual misconduct. Research on civic education provides minimal discussion of how culturally oriented citizenship education models may influence students' legal awareness and behavioral attitudes toward sexual violence prevention. Consequently, there remains a gap in understanding how civic learning grounded in local legal wisdom can function as a preventive mechanism in university settings.

Accordingly, this study focuses on university students' views of Qanun Jinayat in relation to Project Citizen-based civic education. This study does not seek to offer a comprehensive social or legal interpretation of Qanun Jinayat; rather, it reflects students' learning experiences and civic awareness. Therefore, this study addresses a critical gap by examining the perceptions of students regarding the integration of Project Citizen with Qanun Jinayat as a culturally responsive civic education approach for preventing sexual violence in universities.

This study offers a novelty in that it introduces a new educational approach, which is the application of the Project Citizen learning model²⁵ based on local wisdom, i.e., Qanun Jinayat, within Civic Education as a strategy to prevent sexual violence in Aceh's universities—an approach that has not been addressed in previous related studies and is presented in the form of an academic

²⁴Hafni, "Factors for Implementation of Qanun in Aceh Education," p. 48-62

²⁵Deny Setiawan and Helminsyah Helminsyah, "The Influence of Citizen Project Learning Model toward the Students Grade VII Learning Style and Outcome of Gajah Mada Private Junior High School Medan," *Jurnal Ilmiah Teunuleh* 4, no. 4 (2023), p. 245–252.

manuscript.²⁶ Qanun Jinayat has functioned as an authoritative legal and moral guide for sexual conduct in Aceh, yet its application has predominantly addressed violations after they occur.²⁷

This study argues that Project Citizen-based Civic Education offers a pathway to transform Qanun Jinayat into a preventive instrument by involving students in critical legal engagement, value internalization, and collaborative campus-based prevention efforts. By positioning Project Citizen as a pedagogical bridge between local legal wisdom and student civic participation, this study introduces an integrative model that has not yet been examined in higher education research.

Hence, the present study is expected to generate beneficial impacts by demonstrating a significant and relevant relationship between civic education using the Project Citizen model in higher education and the local wisdom of Qanun Jinayat. This relationship is anticipated to contribute to the improvement of legal awareness among students through the implementation of a progressive Islamic education model, engagement with community institutions, and the identification of challenges in the formulation and implementation of the law. To this end, this study seeks to answer the following research question: What are the perceptions of university students regarding the integration and utilization of the local wisdom of Qanun Jinayat within civic education through the Project Citizen model in higher education as an effort to prevent sexual violence?

In order to address the research question, this present study employed a mixed-method approach,²⁸ which combined quantitative and qualitative research designs. Data were collected through questionnaires and interviews. The participants involved in this study were students enrolled in Civic Education course during the Odd Semester of the 2024/2025 Academic Year at Universitas Bina Bangsa Getsempena in Banda Aceh, Aceh Province, Indonesia. A total of 68 students completed the questionnaire, while 7 volunteered to participate in interviews.

The disseminated questionnaire was adapted from the Survey of Study Habits and Attitudes (SSHA) developed by Brown and Holtzman.²⁹ The questionnaire was administered in Bahasa Indonesia to better facilitate the participants' comprehension of the items questioned. The instrument comprised

²⁶Helminsyah Helminsyah et al., "Pengembangan Model Pembelajaran Project Citizen Berbasis Portofolio Untuk Kompetensi Pendidik Society 5.0," *Visipena* 12, no. 2 (2021), p. 237–249.

²⁷Nurhayati, "Pelaksanaan Tindak Pidana Pemerkosaan," *Al-Manahij* 12, no. 1 (2018), p. 19–24; Yusuf, "Efektivitas Pelaksanaan," p. 129–131

²⁸Abbas Tashakkori and John W. Creswell, "The New Era of Mixed Methods," *Journal of Mixed Methods Research* 1, no. 1 (2007), p. 4

²⁹William F. Brown and Wayne H. Holtzman, *Brown-Holtzman Survey of Study Habits and Attitudes*. (Psychological Corp., 1953), p. 75.

ten statements measured on a 5-point Likert Scale, ranging from 1 (Strongly Disagree/SD), 2 (Disagree/D), 3 (Neutral/N), 4 (Agree/A), to 5 (Strongly Agree/SA). The questionnaire items were initially subjected to face validation by two subject matter experts in civic education and relevant institutional stakeholders in Aceh, Indonesia.

Further, the interview guide consisted of some probing questions designed to explore participants’ perceptions of the integration of local wisdom in civic education in higher education institutions in Aceh. The semi-structured interviews were conducted in Bahasa Indonesia to ensure clarity and ease of understanding of the issues being inquired. Quantitative data obtained from the questionnaires were analyzed descriptively, while qualitative data from the interviews were analyzed thematically which involves finding, examining, and presenting recurring patterns, or *themes*, within a dataset.³⁰ Participants of the interviews were labeled P1 through P7 to protect their anonymity.

Project Citizen and Qanun Jinayat: Students’ Perspectives on Civic Education for Sexual Violence Prevention

The following questionnaire results showed important findings about students’ perceptions of integrating the Project Citizen model with local wisdom, particularly Qanun Jinayat, to prevent sexual violence in the university environment. As shown in Table 1, most students expressed positive views of this approach, indicating that it helps increase awareness, improve understanding of relevant laws, and encourage preventive attitudes toward sexual violence on campus.

Table 1: Students’ Perceptions of Project Citizen–Based Civic Education Based on Qanun Jinayat for the Prevention of Sexual Violence

No	Indicator	Responses					Mean	Std. Dev.
		SD	D	N	A	SA		
1	I have knowledge about Qanun Jinayat	0.4	0.8	5.4	23.2	26	4.10	0.95
2	Local wisdom is relevant to be integrated in Civic education	0.6	0.8	3.6	24.8	26	4.10	0.99
3	I am aware of the sexual abuse	0.6	1.2	2.4	22.4	30	4.16	1.03

³⁰Virginia Braun and Victoria Clarke, “Using Thematic Analysis in Psychology,” *Qualitative Research in Psychology* 3, no. 2 (2006), p. 79

	incidence in university							
4	Project citizen in Civic Education plays a role in preventing sexual violence	0.4	1.2	4.2	23.2	28	4.15	0.98
5	I participate in the awareness program on sexual abuse	0.6	0.8	3	24	28	4.15	0.99
6	There is the availability of resources for Civic Education	0.6	0.8	5.4	24	24	4.03	1.01
7	I support social sanction through Qanun Jinayat	0.6	0.8	3	19	34	4.24	1.02
8	Cooperation with community leaders is important	0.6	0.8	3	20.8	34	4.27	1.00
9	Social interaction can contribute to the prevention of sexual violence among students.	0.8	0.8	3	24.8	26	4.09	1.06
10	Social environment contribute to the prevention of sexual violence among students	0.6	1.2	3.6	22.4	28	4.10	1.04

As shown in Table 1, the mean scores were consistently high across all indicators, suggesting positive student views which suggested that they generally held positive views about integrating Qanun Jinayat and the Project Citizen approach into Civic Education as a way to prevent sexual violence on campus. Apart from these descriptive results, the data also signified clear connections among the variables. For instance, high scores related to students' knowledge of Qanun Jinayat aligned with similarly high levels of support for the use of social sanctions based on this legal framework. This pattern indicated that students who understood Qanun Jinayat better were more likely to support its application in addressing sexual misconduct, which is consistent with earlier studies that showed

that greater legal awareness encourages acceptance of law-based preventive efforts, particularly in religious and cultural settings such as Aceh.

A similar pattern can be seen in the learning-related indicators. Students rated the importance of integrating local wisdom into Civic Education and the role of Project Citizen in preventing sexual violence positively and at comparable levels. This suggests that students did not see Qanun Jinayat merely as a local regulation, but also as a meaningful learning resource that could be applied in classroom activities. The close relationship between these two indicators showed that Project Citizen's participatory and problem-based approach fit well with Aceh's cultural and religious values, making civic learning more relevant to students' real-life context.

Another important trend emerges from indicators related to community involvement and the social environment. High mean scores for cooperation with community leaders, social interaction, and social influences revealed that students viewed sexual violence prevention as more than an individual responsibility. Students have instead understood it as part of a wider social system in which families, communities, and campus environments played an important role in shaping behavior and preventive attitudes. These findings suggested the need to involve community figures and social structures alongside formal educational efforts.

Participation in awareness programs also appears to play a key role. Students who were involved in awareness activities were likely to achieve better knowledge and develop more positive attitudes toward legal enforcement and community-based prevention strategies. The similarity in mean scores and standard deviations across indicators implies that these factors were closely connected and together formed a consistent pattern in students' perceptions.

Overall, the narrow distribution of high mean scores (4.02–4.27) and comparable standard deviations indicated a strong consistency in students' responses. This pattern suggests that students generally viewed the integration of Project Citizen and Qanun Jinayat as culturally relevant and effective for learning about sexual violence prevention. Together, these findings showed that students' perspectives integrate legal understanding, civic education, and community involvement, pointing to a comprehensive approach to addressing sexual violence prevention in Acehnese higher education.

Further, the following qualitative findings elucidated how students understood and experienced sexual violence, as well as how they perceived the role of Qanun Jinayat in the university context. The interview findings thus reflected students' own voices as they shared their knowledge, experiences, and expectations. The emerging themes below revealed how students connected legal awareness, civic learning, and cultural values, while they pinpointed the challenges and opportunities of applying Project Citizen and Qanun Jinayat in higher education.

1. Understanding Sexual Violence as a Basis for Contextual Civic Learning

Students showed varied understanding of sexual violence, which aligns with the quantitative results, i.e., moderate variation in awareness scores ($M = 4.16$). This indicates that students had generally high awareness but differing levels of conceptual depth. Some students have expressed confusion or limited understanding, as seen in the statement, “I am confused about the term ‘sexual assault’” (P7). Others, however, gave clearer definitions, who described sexual violence as “actions which were verbally and non-verbally conducted” (P1) and “the use of technology to exploit or intimidate individuals sexually” (P3). This finding supported previous research highlighting the role of Project Citizen in helping students develop critical thinking and clearer understanding of real-life social issues.³¹

In this regard, Pamenang³² argues that learning based on local wisdom can strengthen students’ ability to analyze complex cultural issues. The differences in students’ definitions also reflect a challenge noted by Hafni,³³ i.e., Qanun-based legal concepts are not consistently taught in higher education, which lead to uneven understanding among students and university members. This situation therefore points to the need for more structured and context-based teaching in universities.

2. Students’ Views on Qanun Jinayat and Its Cultural and Legal Significance

Students have put emphasis on the importance of Qanun Jinayat as a preventive legal mechanism. Here, P1 mentioned that, “It is important to give the laws for the avoidance,” while P3 pointed out that Qanun Jinayat “has a crucial role to prevent sexual abuse including in campus.” These views corroborate with the quantitative finding that showed high support for Qanun sanctions ($M = 4.24$).

The literature describes Qanun Jinayat as a reflection of Islamic moral values that are deeply embedded in Acehnese identity.³⁴ More importantly, Acehnese ulama (Islamic scholars) consider customary sanctions and Qanun essential for maintaining moral order.³⁵ Students’ comments in this study have also showcased the same belief system. In addition, Kasim and Nurdin³⁶ describe that dispute resolution in Aceh commonly relies on both adat and Islamic law, which are widely viewed as legitimate and culturally binding. This dual legitimacy helps explain why students readily accept Qanun Jinayat as a

³¹Joseph Roche, Laura Bell, Cecília Galvão, et al., “Citizen Science, Education, and Learning: Challenges and Opportunities,” *Frontiers in Sociology* 5 (2020), p. 613814.

³²Pamenang, “Local Wisdom in Learning,” p. 93-101

³³Hafni, “Factors for Implementation of Qanun in Aceh Education,” p. 48-62

³⁴Aksa, Saifullah, and Al Farabi, “Implementation of Qānūn of Jināyāt,” p. 16-33; Fuad, Darma, and Muhibbuthabry, “Wither Qanun Jinayat,” p. 2053269;

³⁵Musthafa, Asmuni, and Fuad, “Islamic Education Model”, p. 1-11

³⁶ Kasim and Nurdin, “Study of Sociological Law”, p. 375–397

preventive tool, as it relates highly with their lived social context and moral expectations.

3. Connecting Students' Experiences of Sexual Violence with Problem-Based Learning

Several students have disclosed some direct or indirect experiences with sexual violence. For instance, P2 shared that, "I have experienced verbal abuse in working area," while P3 mentioned that, "I have experienced it [sexual abuse] but not directly. It was on the group chat." The examples of real-life experiences have strengthened the rationale for adopting Project Citizen as a pedagogical framework, as the experiences demonstrate that the issue of sexual violence is not abstract, but embedded in students' everyday situations.

Roche et al.³⁷ and Aristeidou and Herodotou³⁸ have argued that citizen-project learning is most effective when it engages learners with authentic and socially relevant problems. In this study, students' lived encounters with verbal harassment, online intimidation, and workplace abuse confirm that sexual violence is a tangible and pressing concern. Thus, the situation highlights the urgent need for reinforced civic awareness, legal understanding, and preventive education within the university settings.

4. The Implementation of Project Citizen in Accordance with Local Wisdom and Islamic Law

Students have expressed clear support for using Project Citizen and Qanun Jinayat to raise legal consciousness. As stated by P1, "Civic education programs [including project citizens] can be integrated to raise the awareness of laws." Students also added how Project Citizen encourages them to analyze local customs, religious values, and legal procedures, which are key components of Acehese identity. This perspective corresponds with the literature that identifies Project Citizen as a learning model capable of strengthening collaboration, innovation, critical thinking, and problem-solving skills.³⁹

Hafni⁴⁰ has noted that Aceh's education system has not yet effectively integrated Qanun literacy into academic coursework, and thus, there is a potential role of Project Citizen in addressing this gap. This argument is also consistent with Musthafa, Asmuni, and Fuad,⁴¹ who emphasize that Islamic education in

³⁷Roche et al., "Citizen Science, Education, and Learning", p. 613814

³⁸Maria Aristeidou and Christothea Herodotou, "Online Citizen Science: A Systematic Review of Effects on Learning and Scientific Literacy," *Citizen Science: Theory and Practice* 5, no. 1 (2020), p. 1–12.

³⁹Fajri, Yusuf, and Yusoff, "Model Pembelajaran Project Citizen," p. 105–118; Zahrawati, "Penerapan Model Problem Based Learning", p. 71-79

⁴⁰Hafni, "Factors for Implementation of Qanun in Aceh Education," p. 48-62

⁴¹Musthafa, Asmuni, and Fuad, "Islamic Education Model", p. 1-11

Aceh has long promoted moral norms through community-based sanctions, a practice closely related to the civic engagement encouraged by Project Citizen.

5. Stigma, Fear, and Institutional Barriers in Addressing Sexual Violence

Students mentioned that some main barriers to reporting sexual violence were the fear of stigma and a lack of trust in institutional systems. In this case, P1 said that there is a need for “awareness and courage of the victims to report,” while P4 pinpointed that “the university students still have no courage and feel shy as well as frightened to be isolated.” These kinds of concerns reflect the social dynamics as described by Kasim and Nurdin,⁴² who stated that conflict resolution in Aceh largely depends on community consensus and moral support; and in the absence of such support, individuals often fear social backlash and marginalization.

Moreover, students also mentioned institutional weaknesses as an issue that also discouraged the reporting and prevention efforts. For this, P2 saw that Qanun-related initiatives are “still in partial implementation at campus” and that they “must be implemented in the courses.” On the other hand, P3 added that these kinds of efforts are “still lacking because it may be afraid of rules involving institutions.” All of these statements corroborate the findings of Hafni,⁴³ who found that the implementation of Qanun in educational settings remains inconsistent because of policy gaps, institutional resistance, and a lack of clear operational guidelines. Thus, it explains why students feel hesitant to reporting sexual violence, and this further underlines the necessity for more supportive, transparent, and integrated approaches within university systems.

6. Practical Solutions for Supporting Project Citizen’s Action-Oriented Framework

Students have offered some practical strategies to raise awareness about sexual violence prevention within university settings. P1 recommended that “[sexual violence] education is done through seminars, posters and campus media,” while P3 mentioned the importance of formal academic integration, saying that, “Provide the [sexual violence] modules and learning materials in the campus courses, not only by socialization.” Some of the suggestions show that students have recognized the need to go beyond one-time campaigns towards more systematic educational strategies. To this end, it is understandable that local wisdom and civic learning should embed in structured and sustained curricular activities in order to be effective, rather than delivered through isolated or informal activities.⁴⁴ In short, these suggestions imply that a comprehensive,

⁴²Kasim and Nurdin, “Study of Sociological Law,” p. 375–397

⁴³Hafni, “Factors for Implementation of Qanun in Aceh Education,” p. 48-62

⁴⁴Sartika, Salam, and Semiaji, “Local Culture-Based Education,” p. 1513-1523; Zakiah, Tasikrara, and Nurfatimah, “Contribution of Local Wisdom Values,” p. 37-48

curriculum-based approach is essential for fostering lasting legal awareness and preventive attitudes among university students.

7. Institutional Support and Community Collaboration in Aceh's Legal Context

Students also recognized that addressing sexual violence needs stronger cooperation between universities and legal support institutions. In the interview, P1 said that, "The support from campus is good enough, but should be more responsive and proactive," which shows that current efforts still need more commitment and follow-up in order to succeed. P4 also mentioned that "there is a need for accompaniment and cooperation with the law's assistance institutions," which highlights the importance of external legal support in handling cases more effectively. Their opinions are in line with earlier research showing that Aceh's legal system depends on the joint roles of educational institutions, *ulama*, customary leaders, and legal authorities.⁴⁵ This collaboration is essential to assure not only legal enforcement but also moral legitimacy and community trust in prevention and response mechanisms.

8. Student Agency in Upholding Qanun Jinayat Values

Students have shown their aspirations for the firm and fair implementation of Qanun Jinayat. With regard to this, P1 wished that, "Hopefully the Qanun Jinayat can be implemented firmly and equitably," which reflects students' expectations for consistency and justice in law enforcement. Meanwhile, P4 described that students have a broader social role, noting that, "We are not only the individuals who know laws, but we are also the cultural agents who maintain and develop the local values." In line with this, Pamenang⁴⁶ argues that students are cultural transmitters within local wisdom-based education. Therefore, students' emphasis on equitable implementation resonates with Musthafa, Asmuni, and Fuad,⁴⁷ who highlighted the important role of youth in sustaining and reinforcing community-based Islamic norms. In this context, students are arguably seen as more than just people learning the laws. Instead, they play an active role in maintaining, promoting, and shaping Acehnese legal and cultural traditions. They are, essentially, not passive recipients of knowledge since they are also participants who help preserve local values and contribute to their growth and continuity in society.

9. Students' Roles in Promoting Civic Responsibility and Prevention

Students described the ways in which they see themselves taking on preventive roles within their communities. In this case, P2 stated that, "I will share

⁴⁵Aksa, Saifullah, and Al Farabi, "Implementation of Qānūn of Jināyāt," 16-33; Kasim and Nurdin, "Study of Sociological Law," p. 375-397

⁴⁶Pamenang, "Local Wisdom in Learning," p. 93-101

⁴⁷Musthafa, Asmuni, and Fuad, "Islamic Education Model", p. 1-11

this information [sexual violence] with my friends,” and this displays a commitment to peer education. P3 then explained that, “If sexual violence happens, I will report it to the staff on campus,” which showcases students’ readiness to take responsible action. P4 also noted that, “I will play a role in providing understanding to friends,” which stresses on the importance of raising awareness and fostering knowledge among peers. All of these responses have signified the expected outcomes of Project Citizen, since it aims to develop active, responsible, and community-oriented citizens who are capable of recognizing social issues and taking meaningful action.⁴⁸ By taking part in any type of preventive actions, students are putting their learning into practice while they also strengthen the civic and moral values that guide their local community and society at large.

Qanun Jinayat as a Preventive and Educational Tool in Civic Education

The study findings reveals that *Qanun Jinayat* can function not only as a punitive legal instrument, but also as a preventive and educative framework if integrated into participatory civic education through the Project Citizen model. The study also indicates that increasing legal awareness, community engagement, and contextual learning can help students better accept Islamic legal norms in addressing sexual violence. Conceptually, this study extends the role of Islamic criminal law (*fiqh jinayah*) from being a state-centered enforcement tool to a socio-educational approach that fosters legal awareness, moral responsibility, and collective prevention in university environments. Thus, in this sense, Islamic law is applied as living law, integrated into daily social practices, educational activities, and community collaboration, rather than being limited to courtroom enforcement.

Moreover, the study enriches Islamic legal studies by providing a contextual model for tackling sexual violence and other crimes (*jarimah*) that links traditional Islamic legal principles with contemporary higher education challenges. In addition, Project Citizen-based learning allows students, as cultural and moral agents, to internalize the *maqāṣid al-sharī‘a* (objectives of Islamic law), especially the protection of dignity (*hifz al-‘ird*), life (*hifz al-nafs*), and social order, through deliberative, community-oriented action. This integration illustrates a novel pathway for Islamic law to remain authoritative and relevant: not solely through coercive sanctions, but through education, participation, and institutional synergy. Consequently, the study provides both theoretical and practical contributions to Islamic law reform discourse, showing how local Islamic legal frameworks such as *Qanun Jinayat* can evolve into proactive instruments for preventing sexual violence and strengthening justice in modern academic communities.

⁴⁸Aristeidou and Herodotou, “Online Citizen Science,”p. 1-12

Conclusion

This study explored university students' perceptions of the Project Citizen learning model in civic education, with a focus on the integration of local wisdom through Qanun Jinayat to prevent sexual violence in Acehnese higher education settings. In general, the study found that students perceived this approach positively, given that it could be a way to increase legal awareness, critical thinking, and preventive attitudes. Further, students also recognized Qanun Jinayat as a culturally and legally legitimate framework and they valued its use in participatory, problem-based learning. They also mentioned some challenges, e.g., social stigma, fear of reporting, and gaps in institutional support, while stressing on the importance of community collaboration and their own active roles in preventing sexual violence on campus. The implications of the study are that universities should integrate local wisdom and legal literacy into their curricula and also strengthen cooperation with community and legal institutions in order to support effective sexual violence prevention. Therefore, Islamic law can also be applied as living law, being integrated into daily social practices, educational activities, and community collaboration, extending its influence beyond formal legal settings.

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