Khuluqiyya
Jurnal Kajian Hukum dan Studi Islam
Vol 07. No 1. 2025
Sekolah Tinggi Agama Islam Al-Hikmah 2
p-ISSN 2655-8882
e-ISSN 2723-195X

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Published by Sekolah Tinggi Agama Islam Al-Hikmah 2

Analysis of the Effectiveness of Qanun Number 11 of 2018 Concerning Sharia Banking in Aceh

Article

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Data:
Submitted: 21-03-2025;
Revision: 20-06-2025;
Accepted : 23-06-2025;
Published: 30-06-2025

DOI:
https://doi.org/10.56593/khuluqiyya.v6i2.169

Keywords:
analysis, effectiveness, qanun, banking, sharia

Abstract

This study was conducted to examine the extent to which Qanun No. 11 of 2018 on Sharia Financial Institutions in Aceh has been implemented. Under this qanun, all financial institutions operating in Aceh are required to fully implement a sharia-based financial system. This study was conducted using a qualitative method with a literature review approach. This was done by reading and comparing various existing written sources, such as government reports, other people's research results, local media reports, and scientific papers. From the results obtained, this qanun has indeed succeeded in changing the form of financial institutions from the conventional system to the sharia system, and this happened in a relatively short period of time. However, in practice, there are still obstacles to its implementation. Many residents still do not fully understand Islamic banking. There are even small business owners who have never received proper guidance or direction on Islamic financing. On the other hand, not all Islamic financial institutions are ready to adapt their products and services to the needs of the community in their respective areas. This study concludes that while this regulation represents a significant step toward developing an Islamic economy in Aceh, its success ultimately depends on collaboration among all parties. The government, financial institutions, and the community must support one another. To improve the implementation of this regulation in the future, ongoing evaluations, regular public awareness campaigns, and improvements to supporting infrastructure and regulations are necessary. In this way, the benefits of this regulation can truly be felt by all residents of Aceh.

Introduction

Indonesia is the country with the largest Muslim population in the world. This presents a significant opportunity to develop an economy aligned with Islamic teachings. Sharia economics

refers to a way of managing finances and businesses based on Islamic teachings.[1] At the national level, progress is already visible. Many Islamic financial institutions have been established, especially Islamic banks. The central government, through the Financial Services Authority (OJK) and the National Sharia Business Commission (KNEKS), has strived to build a strong Islamic economic environment. This approach aligns with Talcott Parsons's view that all parts of a system must support each other to ensure smooth and balanced operation.[2] However, not all regions in Indonesia have experienced this development. Many areas, especially those far from Java, still lack adequate facilities and knowledge regarding Islamic economics.[3] This difference in the development of the Islamic economy clearly demonstrates the difference between the central and other regions. In major cities like Jakarta, Bandung, and Surabaya, Islamic banks, Islamic insurance, and Sharia-based financial services are growing rapidly. However, in remote areas, people still struggle to access Islamic financial services. This indicates that the distribution of knowledge and services is uneven.[4] In accordance with the views of Everett Rogers, who said that new things are not immediately accepted by everyone because of their different abilities in obtaining the information and resources they need.[5]

This problem is further complicated by the fact that in many regions, people don't fully understand Islamic finance. Many don't know the difference between conventional and Islamic systems, so they're not interested in switching to the Islamic system. However, according to Kotler, people's decisions about choosing a product are heavily influenced by their understanding, perspective, and attitude toward the product. Because many people don't understand, they can't see the advantages of the Islamic financial system, even though its contents align with the teachings of their religion.[6] Local governments appear to be less active in supporting the Islamic economy. Many regions have yet to prioritize the Islamic economy as a key element in their development plans.[7] In fact, according to Todaro, the role of local governments is crucial in supporting economic development in their respective regions. Local governments can assist through regulations, encouragement, and guidance for entrepreneurs who want to operate in accordance with Sharia law. Without their support, the Sharia economic environment in the region will not thrive.[8]

Legal regulations are one of the factors hindering the spread of the Islamic economy. Many regions still lack regional regulations supporting the Islamic financial system. In fact, some places

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1 Firdausy, Carunia Mulya. *Memajukan industri keuangan syariah berdaya saing*. Yayasan Pustaka Obor Indonesia, 2021. Hlm 22

2 Musari, Khairunnisa. *Ekonomi Syariah Menuju Arus Utama Perekonomian Nasional*. Jakad Media Publishing, 2022. Hlm 221

3 Putri, Sefhia Aristia, and Taufiq Wijaya. *Peran Aplikasi Financial Technology dalam Meningkatkan Keuangan Inklusif Perbankan Syariah (Studi Pada Bank Syariah Indonesia Kcp Boyolali)*. Diss. UIN Surakarta, 2023. Hlm 17

4 Maulana, Fajar. *Pengaruh Persepsi, Promosi, Citra Perusahaan Dan Religiusitas Terhadap Minat Menjadi Nasabah Bank Syariah*. Bs Thesis. Fakultas Ekonomi Dan Bisnis Uin Syarif Hidayatullah, 2023, Hlm 52

5 Al Dayna, Balqis. *Difusi Inovasi Penerapan Search Engine Optimization (Seo) Dalam Penyajian Berita Di Media Akurat. Co*. Bs Thesis. Falkutas Dakwah Dan Komunikasi. (2022). Hlm 82

6 Muhdar, H. M., et al. "From conventional to Islamic banks: Factors affecting customer interests and decision making in selecting banks." *Banks and Bank Systems* 18.3 (2023): 61.

7 Riska, Oktaviana. *Analisis Kehidupan Sosial Ekonomi Pedagang Di Pasar Tradisional Pasca Relokasi Dan Pembangunan Pasar Dikaji Dalam Perspektif Ekonomi Islam (Studi Pada Pedagang Di Pasar Tugu Bandar Lampung)*. Diss. Uin Raden Intan Lampung, 2023. Hlm 22

8 Tendengu, Tariro, and Flora Takavarasha. "Critic of The Role Played by the Social Development Approach to the Promotion of Human Rights at the Global Level." *Futures: The Zimbabwe Ezekiel Guti University Journal of Leadership, Governance and Development* (2024): 47-67.

lack a single Islamic bank or Islamic cooperative. This indicates that existing regulations are not yet robust enough to support the spread of the Islamic economy. From an institutional theory perspective, the economy will progress more if there are strong, clear, and supportive official regulations. Without them, the development of the Islamic economy in the regions will remain slow. From the business perspective, small and medium enterprises (SMEs), which support the regional economy, are not yet connected to banks or financial institutions that operate the Islamic system. Most of them still rely on loans from loan sharks or traditional money lenders with high interest rates. However, borrowing through Islamic systems such as murabahah, musyarakah, and mudharabah is more suitable and affordable for small businesses. This aligns with Joseph Schumpeter's view that appropriate financing methods can help small businesses grow more rapidly.

The role of Islamic boarding schools and religious leaders could be significant, but unfortunately, it hasn't been maximized. Yet, Islamic boarding schools have large and trusted congregations, making them a key driver in introducing Islamic economics to the community.[9] From Karl Marx's perspective, major societal changes can occur if individuals or groups push for changes in the values and rules of daily life. Therefore, collaboration between Islamic boarding schools, the government, and Islamic financial institutions in these regions is crucial and needs to be strengthened.[10] From Karl Marx's perspective, major societal changes can occur if individuals or groups push for changes in the values and rules of daily life. Therefore, collaboration between Islamic boarding schools, the government, and Islamic financial institutions in these regions is crucial and needs to be strengthened.[11] Services such as Islamic mobile banking, Sharia-compliant financial applications, and halal digital wallets are starting to penetrate areas that previously lacked financial services. This aligns with Alvin Toffler's argument that rapid change can occur in today's world if society is quick to adopt new technology. Therefore, the use of this technology must be maximized to ensure rapid equitable distribution of the Islamic economy.[12] Then there needs to be support in terms of tools and facilities.

The internet network must be good, and the public must be taught how to use digital tools. Otherwise, only city dwellers will benefit from digital advancements, leaving rural communities behind. Therefore, the central and regional governments must work together to ensure universal access to the internet and provide training to the public. If this is not evenly distributed, the Islamic economy will thrive only in large cities, while those in rural areas will remain behind.[13]

Islamic banks are important because they operate a financial system in accordance with Islamic teachings. This system strictly prohibits interest, uncertainty, and gambling. Instead, they

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9 Riani, Deni Elva, Yosy Arisandy, and Rahmat Putra Ahmad Hasibuan. "Strategi Bank Indonesia dalam Mengakselerasi Ekonomi Syariah Melalui Program Pengembangan Kemandirian Ekonomi Pesantren." *Indonesian Journal of Islamic Economics and Business* 9.2 (2024): 469-480.

10 Purwaningsih, Purwaningsih, Muhammad Istan, and Mega Ilhamiwati. *Peran Permodalan Nasional Madani Mekaar Syariah dalam Meningkatkan Perekonomian Masyarakat Desa Pal VII*. Diss. IAIN Curup, 2022. Hlm 82

11 mohamad irzam, irzam. *pemanfaatan aplikasi pln mobile sebagai sarana promosi terhadap masyarakat melalui pln up3 pekanbaru*. diss. universitas islam negeri sultan syarif kasim riau, 2024. Hlm 71

12 Yudha, Ana Toni Roby Candra. *Fintech syariah dalam sistem industri halal: Teori dan praktik*. Syiah Kuala University Press, 2021. Hlm 22

13 Sari, Diana, et al. "Pengabdian Masyarakat melalui Sosialisasi Mini Bank Dalam Upaya Meningkatkan Minat Menabung Bagi Anak-Anak Di Desa Rancamulya Indramayu." *ENGAGEMENT: Jurnal Pengabdian Masyarakat* 1.1 (2022): 23-30.

emphasize fairness, cooperation, and blessings in every transaction.[14] According to Al-Ghazali, in Islamic teachings, all economic matters, including banking, must safeguard five essential elements: religion, life, intellect, posterity, and wealth. If these principles are implemented, Islamic banking can become a pillar of a just and peaceful economy, unlike conventional systems that solely pursue profit.[15] Furthermore, Islamic banks play a significant role in supporting the economy, particularly for small and medium-sized businesses. Through profit-sharing systems like mudharabah and musyarakah, people can participate in businesses without fear of being trapped by stifling interest rates.[16] According to Chapra, such a system could ensure wealth is distributed more evenly, rather than concentrated among the wealthy. This is crucial, especially in developing countries like Indonesia, where the Muslim population is large, but where economic inequality and limited access to finance remain core issues.[17]

Despite the importance of Islamic banking, it still faces significant challenges. One of the most fundamental issues is that many people don't fully understand the principles and services offered by Islamic banking. Many still assume Islamic banks are simply different in name from conventional banks, when in fact, their working methods are quite different. This demonstrates the widespread lack of understanding of Islamic finance. Al-Farabi once stated that education is the key to building a good society and a system that can function properly. If the public doesn't understand how Islamic banks operate, it's understandable that these banks will struggle to develop.[18] Another equally important issue is the unequal distribution of Islamic banking networks across all regions. Many villages and remote areas still lack direct access to Islamic banks, so residents continue to rely on traditional banks. This situation is further complicated by the lack of technological advancement in Islamic banking, which means it cannot reach people through online services. Yet, as Ibn Khaldun argued, a region's economic progress depends heavily on the facilities and ease with which people can participate in a just economic system. If Islamic banks are not yet present everywhere, the desired economic justice will not be truly felt.[19]

Then there's the problem of the people working within Islamic banks themselves. Many officers and employees still don't fully understand the Islamic jurisprudence (fiqh muamalah), the core foundation of Islamic banking operations. As a result, many regulations aren't properly enforced. However, according to Muhammad Baqir al-Sadr, the Islamic economy should be run by people with strong knowledge and honesty, so as not to deviate from established rules. If those who implement it don't understand it, it's no wonder the public is hesitant to trust them.[20] Supervision is another significant issue. Although every Islamic bank has a Sharia Supervisory Board, their

[14] Ramadhani, Qian, et al. "Analisis Celah Haram dalam Sistem Permodalan Bank Umum Syariah Berdasarkan Peraturan OJK Nomor 16/POJK. 03/2022." *Mandub: Jurnal Politik, Sosial, Hukum dan Humaniora* 3.2 (2025): 01-14.

[15] Fatkhur Rohman Albanjari, M. E., et al. *Pengantar Ekonomi Syariah*. Cendikia Mulia Mandiri, 2025. Hlm 112.114

[16] Lenzya, Salsa Mey, and Wirman Wirman. "Analisis Pengakuan Akuntansi Sistem Bagi Hasil Atas Pembiayaan Akad Mudharabah Berdasarkan PSAK 105." *Jurnal Ilmiah Wahana Pendidikan* 8.24 (2022): 400-417.

[17] Jamilah, Khaidar Rahmaini. *Ekonomi moneter dan keuangan islam*. Diss. Fakultas Ekonomi Dan Bisnis Islam UINSU, 2021. Hlm 67-68

[18] Harmila Uhar, Harmila Uhar. *Analisis Pemahaman Mengenai Bunga Dan Bagi Hasil Perbankan Syariah (Studi Persepsi Pada Mahasiswa Fakultas Ekonomi Universitas Sulawesi Barat Angkatan 2018-2022)*. Diss. Universitas Sulawesi Barat, 2023. Hlm 54

[19] Musari, Khairunnisa. *Seri 2 IAEI Jawa Timur Menulis: Peluang dan Tantangan Ekonomi Syariah pada Era Industri dan Society 5.0*. Jakad Media Publishing, 2024. Hlm 63

[20] Mukhlas, Oyo S. *Legal System Dan Implementasi Hukum Ekonomi Syariah Pada Lembaga Keuangan Syariah*. Penerbit Widina, 2025. Hlm 72

duties are often limited to paperwork and reports, leaving little room for actual implementation. If oversight is half-hearted, practices that are not in accordance with Sharia law can occur, even if they carry the Sharia label. Al-Mawardi stated that the success of any system, whether governmental or organizational, depends heavily on how strictly the rules are maintained and enforced. Therefore, if oversight is lax, irregularities can continue to occur.[21]

Another problem is the weak cooperation between Islamic financial institutions and state institutions. Disagreements often arise between banks and religious authorities regarding the permissibility of certain financial products. This leads to public confusion. In Abu Yusuf's view, the state and religious institutions should work together to ensure the proper implementation of Islamic law and avoid confusion. Without unity, Islamic banking regulations can become fragile and easily disputed.[22] In terms of service offerings, Islamic banks are considered to offer little in the way of real innovation. Many products appear to be mere imitations of conventional banking offerings, making them unattractive. This makes Islamic banks less attractive, especially to young people who are becoming more critical of their values. Fazlur Rahman once stated that Islam should adapt to the times without abandoning its core values. Therefore, if Islamic banks cannot provide authentic and contemporary services, their presence will be little more than a name without substance.[23]

Islamic banking faces other challenges, particularly when it comes to financing that can truly help businesses. Many Islamic financial institutions still play it safe, preferring to provide loans for personal needs rather than business. This is because the risk is considered lower. However, the core of Islamic economics should be supporting trade and real businesses. Ibn Taymiyyah said that if you want a strong economic system, real trade and production must thrive. If Islamic banks are afraid to take risks in real businesses, the Islamic goal of building shared prosperity will be difficult to achieve. This shows that there is still an imbalance between intentions and methods. Furthermore, the number of people using Islamic banks is still far below that of conventional banks. Indonesia is the country with the largest Muslim population in the world. In reality, less than ten percent use Islamic banks. This means that Islamic banks have not yet become the primary choice for society. Al-Maqrizi once said that a system can excel if people believe in its benefits. If the public has not seen the real difference between Islamic banks and regular banks, it is natural that Islamic banks are still the same.[24]

Aceh is the only province in Indonesia that officially implements Islamic Sharia. One major step in this direction was the issuance of Aceh Qanun No. 11 of 2018 concerning Islamic Financial Institutions.[25] Through this regulation, all banks and financial institutions in Aceh are required to fully adopt the Sharia system. This Qanun will come into full effect in 2021. This means all conventional banks must either switch to Sharia banking or leave Aceh. While this is a bold step towards building a Sharia economy, the reality on the ground is not that simple. Many residents still don't fully understand how Sharia banking works. Some small business owners claim they

[21] Juhro, Solikin M. *Pengantar kebanksentralan: Teori dan kebijakan*. PT. RajaGrafindo Persada-Rajawali Pers, 2023. Hlm 82
[22] Mukhtar, Afiah. *Stres Kerja dan Kinerja di Lembaga Perbankan Syariah*. Penerbit NEM, 2021. Hlm 92
[23] Fardillah, Frena, et al. *Perbankan Syariah Indonesia*. Vol. 1. Penerbit Insania, 2021. Hlm 92
[24] Anggraini, Tuti. *Buku Ajar Desain Akad Perbankan Syariah*. Merdeka Kreasi Group, 2022. Hlm 82
[25] Riyadi, Eko Bayu. *Persepsi Persatuan Mahasiswa Pulau Jawa Terkait Pemberlakuan Syariat Islam di Aceh*. Diss. Uin Ar-Raniry Banda Aceh, 2023. Hlm 63-64

have never received an explanation or guidance regarding Sharia financing. Others remain hesitant because they feel Sharia banking services aren't as clear as they expected. This issue has even been widely reported in local media.[26]

According to a 2023 report from Serambi Indonesia, some customers were disappointed because the process of transferring accounts from a conventional bank to an Islamic bank was carried out without sufficient explanation. Many were confused.[27] At the same time, AcehTrend conducted research, revealing that both the regulations and the people implementing them were still not fully prepared. Therefore, even though the regulations were clear, their implementation was not entirely smooth.[28] Several previous studies have discussed Islamic banking in Aceh. For example, Perdana et al. discussed public opinion after the implementation of this qanun.[29] Then, Muzerika discussed the technical difficulties when a regular bank is converted into a sharia bank. [30] Research that examines the effectiveness of this regulation in detail, with comprehensive data and studies from an economic and social perspective, is still rare, let alone one that actually observes its impact on the community.

Researchers sought information; the Aceh Ombudsman reported 437 reports related to public services throughout 2024, indicating that regulations regarding sharia-compliant services and products have not fully met expectations. This research is important because Qanun Number 11 of 2018 is the history of sharia economics in Indonesia. Aceh could serve as an example for other regions seeking to implement an Islamic-based financial system. The results of this study can assist the Aceh government in evaluating policies and provide consideration for lecturers, students, and other researchers interested in discussing sharia-compliant economic regulations. Furthermore, the results of this study can enrich knowledge about how Islamic values can be applied to managing the contemporary economy. This research can help fill the gap in existing literature on how to measure the success of regional regulations based on Islamic law, especially those related to finance.

Based on the explanation above, this study was conducted to answer the question: to what extent has Qanun No. 11 of 2018 been implemented effectively in Aceh, based on a review of existing literature and data? The primary objective is to assess the extent to which this qanun has been implemented in practice using an approach based on available literature and data. It is hoped that the results of this study will be beneficial from two perspectives. From a knowledge perspective, it will help broaden insight into the economics and sharia law. From a practical perspective, it will serve as input for the Aceh government in evaluating this regulation, as well as serve as a guide for sharia banks to improve services and education. And for the community, it is hoped that the results of this study will broaden insights and strengthen enthusiasm in supporting policies that align with Islamic teachings.

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[26] Fitri, Elisa. *Peran Produk Pembiayaan Pada Bank Aceh Syariah Bagi Usaha Mikro Kecil dan Menengah Dalam Mendukung Sektor Wisata Halal Di Kota Sabang*. Diss. UIN Ar-Raniry Banda Aceh, 2024. Hlm 17

[27] Razali, H. Nasib Warga Aceh Ditinggal Bank Nonsyariah: Uang Raib Hingga Ribet Transfer. Acehkini.id, 2023. https://acehkini.id/nasib-warga-aceh-ditinggal-bank-nonsyariah-uang-raib-hingga-ribet-transfer-2/.

[28] Juli, M. BSI Roll Out, dan Layanan Buruk Masa Transisi di Serambi Mekkah. AcehTrend, 2021. https://www.acehtrend.com/news/bsi-roll-out-dan-layanan-buruk-masa-transisi-di-serambi-mekkah/index.html.

[29] Perdana, Putri, Ateng Ruhendi, and Diah Siti Sadi'ah. "Implementasi Qanun Aceh Nomor 11 Tahun 2018 Tentang Lembaga Keuangan Syariah Dan Kaitannya Dengan Praktik Riba Di Masyarakat Desa Alue Dawah." *Al-Muamalat: Jurnal Ekonomi Syariah* 8.2 (2021): 98-106.

[30] Muzerika, Dian. *Tantangan Dan Solusi Implementasi Qanun Nomor 11 Tahun 2018 Tentang Lembaga Keuangan Syariah di Aceh*. Diss. UIN Ar-Raniry Pascasarjana Ekonomi Syariah, 2024. Hlm 17

Method

This paper employs qualitative methods, but not based on interviews or direct fieldwork. Data collection involves literature review, reading and analyzing various articles and sources related to Qanun Number 11 of 2018 concerning Sharia Financial Institutions in Aceh. Pahleviannur et al. explain that this method is suitable because the discussion reviews existing literature, such as books, official reports, journals, news, government regulations, and articles by credible researchers.[31] The initial step in writing this paper is to determine the topic and formulate the questions to be answered. Afterward, the author searches for appropriate reading materials deemed to support the discussion. All collected materials are then read and compared to each other to identify key points, identify similarities and differences, and identify any issues in the implementation of this qanun.

The reading and comparison of the reading materials were carried out sequentially and carefully to truly answer the questions formulated at the outset and achieve the objectives of this paper. The author endeavored to compile this paper diligently to provide detailed information, based on common sense, focused thinking, and available reading data. This approach is considered most appropriate for reviewing the effectiveness of the Qanun regulations. This method allows the discussion to examine various aspects and obtain a comprehensive explanation of the existing policy.[32] Moreover, this concerns the implementation of Islamic economic law in Aceh as a region with special autonomy.

Literature Review

Qanun as a Regional Legal Product in Aceh

Qanun is a regulation that applies specifically to Aceh Province because Aceh has special autonomy rights from the central government. Thanks to the existence of qanun, the regional government can regulate the lives of the Acehnese people based on Islamic Sharia values. This qanun holds the same status as other regional regulations, but its content emphasizes Islamic values. The core goal of this qanun is to create a just, prosperous Acehnese society that lives according to religious teachings. Therefore, the establishment of qanun in the field of Islamic finance is a crucial step towards building an economic system that aligns with Islamic principles.[33]

Islamic Banking in Indonesia

Islamic banking in Indonesia has grown rapidly over the past twenty years. This system is based on Islamic teachings, which prohibit usury, uncertainty, and gambling, and prioritizes cooperation and profit-sharing, such as through mudharabah and musyarakah contracts. The government supports this through various regulations and the establishment of institutions that foster the growth of Islamic banks. While there were once only one or two Islamic banks, now almost all conventional banks have Islamic units. However, overall, the number of Islamic bank

[31] Pahleviannur, Muhammad Rizal, et al. *Metodologi penelitian kualitatif*. Pradina Pustaka, 2022. Hlm 112

[32] Ardyan, Elia, et al. *Metode Penelitian Kualitatif dan Kuantitatif: Pendekatan Metode Kualitatif dan Kuantitatif di Berbagai Bidang*. PT. Sonpedia Publishing Indonesia, 2023. hlm 63

[33] Zuliani, Rafiza, Rahma Amelia Purnama, and Agustinar Agustinar. "Respon Masyarakat Non Muslim Kota Kualasimpang Terhadap Pemberlakuan Qanun Nomor 11 Tahun 2018 Tentang Lembaga Keuangan Syariah." *AT-TASYRI': JURNAL ILMIAH PRODI MUAMALAH* 16.2 (2024): 209-219.

customers across Indonesia remains lower than that of conventional banks. This is due to several factors, such as a lack of public awareness, their perceptions of available services, and the limited product selection available at Islamic banks.[34]

The Purpose and Scope of the Qanun on Islamic Finance (LKS)

The purpose of the Qanun on Islamic Finance (LKS) is to establish a financial system in Aceh that aligns with Islamic values. This regulation not only regulates banks but also encompasses cooperatives, insurance companies, and other financial institutions. Furthermore, the qanun aims to protect the public from non-Sharia-compliant financial practices and build trust in the Islamic financial system. The regulation outlines sanctions for non-compliant institutions and explains how supervision will be carried out by authorized parties in Aceh.[35]

Public Policy Effectiveness

A policy is considered successful if it effectively achieves its objectives and utilizes available resources effectively. This success can be measured by the extent to which the public understands the regulations, accepts them, implements them in practice, and achieves visible results. In regulations related to sharia, success depends on religious, social, economic, and cultural factors. Therefore, to determine the effectiveness of the Qanun LKS, it is necessary to examine it from various perspectives, including legal, economic, social, and cultural perspectives.[36]

The Role of the Government and Financial Institutions

The Aceh government has a significant responsibility to ensure the proper implementation of the Qanun on Islamic Financial Institutions (LKS). The government needs to actively supervise, guide, and provide assistance to Islamic financial institutions so they can provide the best possible service. The government needs to continue educating the public to enhance their understanding and confidence in the Islamic financial system. Furthermore, Islamic financial institutions must continue to improve, both in terms of service, clarity of information, and product innovation. Collaboration between the government, the public, and financial institutions is key to the successful implementation of this regulation.[37]

Results and Discussion

Overview of Qanun Number 11 of 2018

Qanun Number 11 of 2018 concerning Sharia Financial Institutions is a regional regulation created to regulate and supervise all financial activities in Aceh to ensure they are carried out in

[34] Judijanto, Loso, et al. *Ekonomi Syariah: Teori dan Penerapannya di Indonesia*. PT. Sonpedia Publishing Indonesia, 2025. Hlm 92

[35] Asyiqin, Istianah Zainal, and Yanis Rinaldi. "Local Government's role in Aceh's sharia banking transition: legal and institutional perspectives." *Legality: Jurnal Ilmiah Hukum* 33.1 (2025): 244-250.

[36] Hastuti, Luthfiyah Trini, and Burhanudin Harahap. "Qanun Sharia Financial Institutions and Social Change Engineering Effort in Aceh Community." *2nd Riau Annual Meeting on Law and Social Sciences (RAMLAS 2021)*. Atlantis Press, 2022. Hlm 92-93

[37] Putri, Syarifah Liza. *Analisis Upaya BNI Mempersiapkan Sumber Daya Manusia Dalam Rangka Implementasi Qanun Lembaga Keuangan Syariah No. 11 Tahun 2018 Periode Tahun 2019-2021*. Diss. UIN Ar-Raniry, 2021. Hlm 18

accordance with Islamic teachings.[38] This regulation serves as the legal basis requiring all financial institutions, including banks, to operate without interest and without using conventional financial methods. The primary objective of this qanun is to establish a comprehensive Islamic financial system in Aceh, support the full implementation of Islamic law, and strengthen the Acehnese identity in the economic and financial sectors.[39]

Transition from Conventional to Sharia Systems

One of the key aspects of implementing this qanun is the process of transitioning from the old (conventional) system to the Sharia system. This change is not simply a matter of changing regulations within financial institutions; it also requires communication and explanation to customers and the public. Some conventional banks have closed their branches, while others have chosen to switch and merge with Sharia banks. This process requires readiness in terms of work equipment, knowledgeable personnel, and outreach to ensure the public fully understands the benefits of this new system. While many have succeeded, others still face challenges, particularly in adapting to products and services.[40]

Public Knowledge of the LKS Qanun

Public knowledge of the LKS Qanun varies, depending on their level of education, ease of access to information, and the frequency of outreach activities. In cities like Banda Aceh and Lhokseumawe, people adapt more quickly due to easier access to information. However, in rural areas, many people still don't fully understand the difference between the old system and the Sharia system, so when their accounts are transferred to the Sharia system, they are confused. This demonstrates that implementing the Qanun is not sufficient through regulations alone; it must be accompanied by a more hands-on approach to the community..[41]

Services and Products of Islamic Financial Institutions

Since the implementation of the qanun, Islamic financial institutions in Aceh have been required to provide services and products that meet the needs of the community. However, in reality, these institutions still face challenges, ranging from product development, slow service delivery, and how they can compete with conventional banks still operating outside Aceh. Customers have complained about the limited financing options and the lengthy disbursement process. Furthermore, not all financial institution employees fully understand Islamic jurisprudence (fiqh

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38 Fahmi, Chairul. "The Impact of Regulation on Islamic Financial Institutions Towards The Monopolistic Practices in Banking Industrial in Aceh Indonesia." *Social Science* 11.2 (2023): 1-27.

39 Yusmalinda, Yusmalinda. *Aspek Hukum Dalam Kontrak Pembiayaan Mudharabah Pada Perbankan Syariah Pasca Penerapan Qanun Aceh Nomor 11 Tahun 2018 (Studi Kasus Di Kota Langsa)*. Diss. Universitas Islam Negeri Sumatera Utara Medan, 2022. Hlm 26

40 Ulfira, Ridha. *Proses Penyelesaian Pengalihan Perjanjian Kredit Dari Sistem Konvensional Ke Sistem Syariah Menurut Hukum Islam (Studi Kasus Pada Bank Aceh Syariah Cabang Banda Aceh)*. Diss. Universitas Islam Negeri Ar-Raniry, 2023. Hlm 63

41 Kamaly, N., Bahri, M. I., & Sekolah Tinggi Agama Islam Aceh Tamiang. Implementasi Qanun Nomor 11 Tahun 2018 tentang Lembaga Keuangan Syariah pada Bank BUMN di Kota Lhokseumawe. Jurnal Ekonomi Syariah Aceh, Vol. 2, No. 1, 2023, Hal. 12–28.

muamalah), so when explaining to customers, they sometimes lack clarity. This undoubtedly impacts public trust in the system being developed..[42]

Social and Economic Impacts of Qanun Implementation

The implementation of the Qanun LKS has had a significant impact, both socially and economically. Socially, this qanun further strengthens the Islamic identity of the Acehnese people and serves as concrete evidence that Islamic law can be implemented in modern life. Many religious leaders and Islamic outreach institutions support this regulation as a positive step towards strengthening the people's economic morality. However, from an economic perspective, it takes time to adjust, especially for small business owners unfamiliar with the Islamic banking system. Some find it difficult to obtain loans because the requirements are stricter, and not all financing products are suitable for small businesses. Therefore, adjustments are needed to ensure that Islamic banking services are accessible to all groups, including small businesses.[43]

Evaluation of the Effectiveness of Qanun Implementation

The implementation of Qanun Number 11 of 2018 in Aceh has indeed demonstrated success in terms of regulations and administration. Several studies, such as those by Maria Sanola and Zahira Salsabila, have shown that the transition from conventional to Islamic banking has been quite effective, and that prudential principles and financial stability have been well maintained. However, in terms of direct benefits to the community, there are still many shortcomings that need to be addressed, such as public education and workforce readiness, as highlighted by Masyhar Sa'adi and Kamaly & Bahri, who discussed limited human resources and inadequate operational systems.

Kemudian sejumlah studi seperti Fahmi menunjukkan adanya tantangan dalam penerapan aturan, seperti dominasi pasar oleh bank tertentu, lemahnya layanan teknis, dan pengaruh politik lokal yang menghambat efektivitas *qanun* ini[44]. Bahkan Maulana *et al* menyebutkan bahwa pengawasan pemerintah daerah dan inklusivitas terhadap non-Muslim masih kurang optimal, menimbulkan rasa terpaksa bagi sebagian orang.[45]

Recommendations for Improving Implementation

The Aceh government should be more active in providing outreach and training on Islamic economics, especially for communities in remote areas. Schools and universities can be involved in teaching the basics of Islamic finance from an early age. Islamic financial institutions need to be more serious about improving their services, adding product types, and expanding their reach to underserved areas. Collaboration between the government, religious scholars, business actors,

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42 Pradana, Ryan Yusuf. *Dampak Penerapan Qanun Nomor 11 Tahun 2018 Tentang Lembaga Keuangan Syariah Terhadap Pengembangan Lembaga Perbankan di Aceh Perspektif Daerah Otonomi Khusus (Studi Pada BSI KCP. Setui Banda Aceh)*. Diss. Universitas Islam Indonesia, 2024. Hlm 25

43 Muzerika, Dian. *Tantangan Dan Solusi Implementasi Qanun Nomor 11 Tahun 2018 Tentang Lembaga Keuangan Syariah di Aceh*. Diss. UIN Ar-Raniry Pascasarjana Ekonomi Syariah, 2024. Hlm 21

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and those in the education sector is crucial to ensure that this qanun is not merely a regulation on paper but actually brings fair and tangible benefits to all Acehnese people.[46]

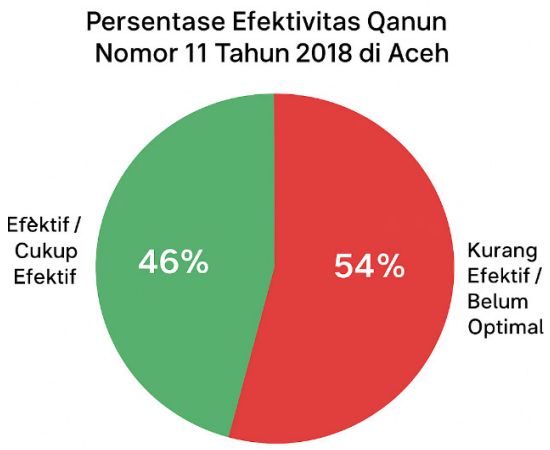


Figure 1 Literature Study Findings

Based on the findings of various studies, it appears that approximately 46 percent, or six studies, stated that the implementation of Qanun Number 11 of 2018 has been quite effective. This means that this qanun has brought progress and positive results for many people. However, approximately 54 percent, or seven studies, assessed that the implementation of this qanun is still ineffective or has not run as well as expected. This means that much remains to be improved so that this qanun can truly provide maximum benefits. Matters that require more serious attention are the readiness of the workforce or human resources, oversight by local governments, broad community involvement, and strengthening facilities and infrastructure. If these things can be improved, we hope that the implementation of this qanun throughout Aceh will improve and produce positive results.

Conclusion

From all the explanations discussed previously, it can be concluded that the implementation of Qanun Number 11 of 2018 concerning Sharia Financial Institutions in Aceh is a major step towards building a financial system in accordance with Islamic teachings. This Qanun has successfully transformed financial institutions from conventional systems to fully adopting the Sharia system in Aceh. Although the regulations and policies are in place, numerous obstacles remain. Many people still don't fully understand this system, the available products and services are incomplete, and public knowledge of Sharia finance remains low, especially in rural areas. Furthermore, the impact of this Qanun on the community's economy has not been felt evenly. Therefore, it is recommended that the Aceh Government continue to strive to provide greater public education and counseling on the importance of the Islamic financial system. The government should provide special assistance to small businesses to facilitate their access to Islamic financing. Financial institutions need to improve the quality of their services and expand their reach to remote areas so that all communities can benefit. Furthermore, the implementation of this qanun

[46] Muzerika, Dian. *Tantangan Dan Solusi Implementasi Qanun Nomor 11 Tahun 2018 Tentang Lembaga Keuangan Syariah di Aceh*. Diss. UIN Ar-Raniry Pascasarjana Ekonomi Syariah, 2024. Hlm 83

needs to be regularly evaluated so that existing policies can be refined and adapted to the real conditions of Acehnese society now and in the future. It is hoped that the implementation of this qanun will not simply be a regulation, but will actually bring tangible benefits to the economic and social lives of the Acehnese people.

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