

LEGAL PROTECTION FOR CUSTOMERS OF CONVENTIONAL ONLINE BANKING IN ACEH BASED ON ACEH LAW NUMBER 11 OF 2018 ON ISLAMIC FINANCIAL INSTITUTIONS

Fithia Civa Annisa

Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

Email: 210102237@student.ar-raniry.ac.id

Abstract

Qanun Number 11 of 2018 mandates that all financial transactions of the Muslim community in Aceh must be conducted through Sharia-based financial institutions. However, in reality, many people still use digital services from conventional banks such as Jenius, Bank Jago, and SeaBank. This study aims to analyze the form of legal protection for traditional online banking customers in Aceh, specifically regarding the implementation of Article 6 of Qanun Aceh Number 11 of 2018 on Islamic Financial Institutions. This research employs a qualitative method with a juridical-normative approach, utilising a literature study of relevant regulations and legal literature. The results indicate that regulatory gaps and weak supervision over access to conventional digital services persist, resulting in a disparity between legal norms and societal practices. This places users of traditional services in a legal position that the Qanun does not protect. Therefore, it is necessary to consistently strengthen the implementation of Article 6 through legal enforcement, the enhancement of digital Islamic financial literacy, and restrictions on access to conventional financial services, so that the Islamic economic system in Aceh can operate by the provisions of the applicable qanun.

Keywords: Aceh, Digital banking, Islamic Financial Institutions, Legal protection, and Qanun

Abstrak

Qanun Nomor 11 Tahun 2018 mewajibkan semua transaksi keuangan masyarakat Muslim di Aceh harus dilakukan melalui lembaga keuangan berbasis syariah. Namun, dalam praktiknya, banyak orang masih menggunakan layanan digital dari bank konvensional seperti Jenius, Bank Jago, dan SeaBank. Penelitian ini bertujuan untuk menganalisis bentuk perlindungan hukum bagi pelanggan perbankan online tradisional di Aceh terkait implementasi Pasal 6 Qanun Aceh Nomor 11 Tahun 2018 tentang Lembaga Keuangan Syariah. Penelitian ini menggunakan metode kualitatif dengan pendekatan yuridis-normatif, memanfaatkan studi literatur peraturan perundang-undangan dan literatur hukum yang relevan. Hasil penelitian menunjukkan bahwa celah regulasi dan pengawasan yang lemah terhadap akses layanan digital konvensional masih berlangsung, menyebabkan ketidakseimbangan antara norma hukum dan praktik masyarakat. Hal ini menempatkan pengguna layanan tradisional dalam posisi hukum yang tidak dilindungi oleh Qanun. Oleh karena itu, perlu dilakukan penguatan secara konsisten terhadap implementasi Pasal 6 melalui penegakan hukum, peningkatan literasi keuangan Islam digital, dan pembatasan akses terhadap layanan keuangan konvensional, sehingga sistem ekonomi Islam di Aceh dapat beroperasi sesuai dengan ketentuan Qanun yang berlaku.

Katakunci: Aceh, Perbankan digital, Lembaga Keuangan Islam, Perlindungan hukum, dan Qanun

INTRODUCTION

In today's digital era, the development of information technology has transformed various aspects of human life, including financial transactions. People are no longer limited to physical-based financial services but are increasingly shifting to digital banking systems that offer convenience and speed in accessing financial services. This phenomenon indicates a shift in the pattern of interaction between the public and financial institutions, which are increasingly dependent on technology as the primary medium for conducting economic activities. Along with these advancements, new challenges have emerged, particularly regarding the protection of consumer rights, transaction transparency, and data security guarantees.¹

¹ Ikhsan Fajri and Hamzah Zainuri, "Analysis of Customer Perceptions of the Use of E-Banking at PT. Bank Syariah Indonesia (BSI) After the Enactment of Qanun No. 11 of 2018 Concerning LKS in Banda Aceh City," *Al-Mudharabah: Journal of Islamic Economics and Finance* 3, no. 2 (2022): 147-160.

The issue of legal protection for users of digital financial services has become increasingly complex, particularly when considering the specific characteristics of legal systems and regulations in some areas of Indonesia. The province of Aceh has particular characteristics in the implementation of Islamic law, including in the financial sector. Through Qanun Aceh Number 11 of 2018 concerning Sharia Financial Institutions, the local government requires all financial institutions operating in Aceh to use sharia principles in all their transactions.²

Aceh Qanun No. 11 of 2018 on Sharia Financial Institutions (*Lembaga Keuangan Syariah* [LKS]) is a regional regulation governing the implementation of the financial system in Aceh based on the principles of Islamic sharia-based law." This Qanun was enacted to implement Aceh's special status and autonomy in the field of Islamic sharia, as mandated by the Aceh Government Regulation. In general, the Sharia Financial Institutions Regulation requires all financial institutions operating in Aceh, including both banks and non-banks, to conduct their activities by Sharia principles, such as the use of Islamic contracts, supervision by a Sharia Supervisory Board, and compliance with fatwas issued by the DSN-MUI.³ The primary objective of this regulation is to establish a fair, sustainable, and Islam-compliant economic system, while also enhancing the welfare of the Acehnese people through more inclusive and ethical financial access. Additionally, this regulation reaffirms the Aceh Government's responsibility in supporting the infrastructure, education, and supervision of Islamic financial institutions throughout the province.⁴

Article 6 of Aceh Qanun No. 11 of 2018 concerning Sharia Financial Institutions (LKS) regulates the parties subject to the application of the qanun. This provision states that the regulation applies to: (a) every Muslim residing in Aceh or legal entities conducting financial transactions in Aceh; (b) every non-Muslim conducting transactions in Aceh may voluntarily submit to this

² Widi Utomo, Cut Mutia, and Rosmawati, "Analysis of Islamic Online Loans Based on Aceh Regulation No. 11 of 2018 on Islamic Financial Institutions in Aceh," *Suloh: Journal of the Faculty of Law, Malikussaleh University* 9, no. 2 (2023): 103–115, <https://ojs.unimal.ac.id/suloh/article/view/11536>.

³ Chairul Fahmi, "The Impact of Regulation on Islamic Financial Institutions Toward the Monopolistic Practices in the Banking Industrial in Aceh, Indonesia," *Jurnal Ilmiah Peuradeun* 11, no. 2 (2023): 667–86, <https://doi.org/10.26811/PEURADEUN.V11I2.923>.

⁴ Aceh Regulation No. 11 of 2018 on Sharia Financial Institutions, (Banda Aceh: Aceh Government, 2019).

regulation; (c) any non-Muslim individual, business entity, and/or legal entity conducting financial transactions with the Government of Aceh and the Regency/Municipal Governments; (d) Islamic Financial Institutions operating in Aceh; and (e) LKS outside Aceh with their head office in Aceh. Based on the provisions of this article, it can be understood that this regulation requires all Muslim individuals and legal entities in Aceh to comply with the Islamic financial system. Meanwhile, for non-Muslims who are not directly involved with the government, compliance is optional. However, if the transaction involves the local government, the obligation to follow Sharia principles still applies, regardless of religion. This article also emphasises that all financial institutions operating or headquartered in Aceh, whether local or central, must conduct their business activities by Sharia principles, as a form of consistency in the implementation of Islamic economics in Aceh.⁵

Amid the implementation of Aceh Regulation No. 11 of 2018 on Sharia Financial Institutions, which mandates the use of sharia-based financial institutions throughout Aceh, on-the-ground realities show that the majority of Aceh's population still actively uses conventional banking services, particularly in the form of mobile banking applications. This phenomenon is evident from the high usage of traditional banking applications such as Livin' by Mandiri, Jenius (Bank BTPN), SeaBank, Blu (BCA Digital), and Bank Jago, which offer transaction convenience, low administrative fees, and integration with e-commerce and digital wallets. Although the Qanun on Sharia Financial Institutions legally directs the Muslim community in Aceh to use sharia financial institutions, in practice, various factors such as limited digital sharia financial literacy, limited features in sharia banks, and the convenience of using conventional applications have led the community to continue using these services. This reflects a disparity between local legal norms and community practices in utilising financial technology, raising questions about the effectiveness of implementing the regulation and providing legal protection for conventional digital customers, who remain dominant in Aceh.⁶

⁵ Aceh Regulation No. 11 of 2018 on Islamic Financial Institutions, (Banda Aceh: Aceh Government, 2019), Article 6

⁶ Chairul Fahmi, "THE DUTCH COLONIAL ECONOMIC'S POLICY ON NATIVES LAND PROPERTY OF INDONESIA," *PETITA: JURNAL KAJIAN ILMU HUKUM DAN SYARIAH* 5, no. 2 (2020), <https://doi.org/10.22373/petita.v5i2.99>.

Although most conventional digital banking services, such as Livin' by Mandiri, Jenius, SeaBank, Blu by BCA, and Bank Jago, are still accessible to the people of Aceh, there is a notable exception for ShopeePayLater services. Shopee's paylater service is officially unavailable to users residing in Aceh due to provisions in Aceh Qanun No. 11 of 2018 on Sharia Financial Institutions, which require all financial transactions to be conducted through sharia-based financial institutions. ShopeePayLater, an interest-based financing product (riba), is deemed inconsistent with Sharia principles and is therefore restricted under local regulations. This restriction is enforced by blocking the paylater feature based on users' ID card data from Aceh, meaning users in that region will not see the ShopeePayLater option in their accounts. This exception demonstrates the platform's efforts to align with Aceh's local legal system, although not all conventional digital services have implemented similar measures.⁷

Most previous research related to Qanun Aceh No. 11 of 2018 on Sharia Financial Institutions (LKS) has focused more on the implementation of the qanun on sharia financial institutions, public perceptions of sharia banking, and institutional analysis of the readiness of conventional banks to transform into sharia banks. For example, a 2022 study by Fajri and Zainuri analysed customer perceptions of Islamic e-banking following the implementation of the Qanun on Islamic Financial Institutions, while a 2023 study by Utomo et al. discussed the application of Islamic principles in online lending services in Aceh. However, there has been little research specifically addressing the form of legal protection for conventional online banking customers who still use non-Sharia digital banking services in Aceh, particularly within the normative framework of Article 6 of the Sharia Financial Institutions Regulation.⁸

This gap is relevant because, on the ground, some Acehnese people still use conventional online banking due to reasons such as habit, accessibility, or limited-service options. However, legally, the Qanun directs all financial activities toward the Sharia system. Therefore, the absence of a specific study

⁷ Muhammad Hanif Ramadhan, Niwang Jati Sasongko, Saif Al Faruq, and Samil Basayev Ar Romadhoni, "Comparative Study: The Effectiveness of MUI Fatwas and Aceh Qanun on Paylater in Indonesia," *Lisyabab: Journal of Islamic and Social Studies* 5, no. 2 (2024): 93–104.

⁸ Muhammad Siddiq Armia et al., "Legal Transformations in Governance, Security and Technology," *PETITA: Jurnal Kajian Ilmu Hukum Dan Syariah (PJKIHDs)* 10 (2025): i.

examining the legal position and protection of conventional customers within Aceh's sharia-based financial system highlights the urgency of this research. This study aims to address this gap by examining the form of legal protection that can be provided to conventional online banking customers within Aceh's financial system, which is explicitly regulated by sharia principles.

RESEARCH METHOD

This study employs a descriptive-analytical qualitative method with a legal-normative approach, which focuses on the examination of positive legal norms, particularly Qanun Aceh No. 11 of 2018 on Sharia Financial Institutions, as well as national regulations related to customer protection and the digital financial system.⁹ This method is used to describe, understand, and analyse how the provisions of Article 6 of the Qanun on Sharia Financial Institutions are applied in the context of conventional digital banking services still used by the people of Aceh. The data used in this study consists of primary data, namely regulatory documents such as Aceh Qanun No. 11 of 2018, the Consumer Protection Law, and OJK regulations related to consumer protection in the financial services sector, as well as secondary data in the form of legal literature, scientific journals, previous research results, and relevant articles.¹⁰

Data collection techniques were carried out through library research, which involved tracing relevant scientific and legal sources. The data were then analysed using qualitative analysis methods, which were carried out systematically by examining the normative content of legal provisions and comparing them with social reality in Ace, to identify similarities or differences between legal norms and the practice of using conventional online banking services. This legal-normative approach aligns with the views of Amiruddin and Zainal Asikin, who state that normative legal research is research based on secondary data, particularly in the form of legal texts and legislative documents, analysed logically and systematically to address specific legal issues.¹¹

⁹ Sugiyono, *Qualitative, Quantitative, and R&D Research Methods* (Bandung: Alfabeta, 2019), 120.

¹⁰ Muhammad Siddiq Armia, *PENENTUAN METODE & PENDEKATAN PENELITIAN HUKUM*, ed. Chairul Fahmi (Lembaga Kajian Konstitusi Indonesia, 2022).

¹¹ Amiruddin and Zainal Asikin, *Introduction to Legal Research Methods*, revised ed. (Jakarta: RajaGrafindo Persada, 2016), 118.

RESEARCH FINDINGS AND DISCUSSION

A. Qanun Aceh No. 11 of 2018 on Sharia Financial Institutions

Aceh is one of the provinces in Indonesia that has a special status, as stipulated in Law No. 44 of 1999 on the Implementation of the Special Status of the Province of Aceh. This special status is granted as a form of recognition by the state of the cultural identity and religious values of the Acehnese people, which have been preserved for generations. The scope of this special status encompasses religious affairs, education, customs, traditions, and the role of religious scholars in the formulation of regional policies. These provisions serve as the legal basis for Aceh to implement Islamic law more comprehensively, while remaining within the framework of the national legal system.¹²

Qanun is a form of legislation that holds the same legal standing as regional regulations. Etymologically, the term "qanun" derives from the Arabic word "qanna," meaning to establish or make law. In its development, the term refers to laws, regulations, or statutes that are binding and used as the legal basis for local government, particularly in Aceh Province, which has special authority in implementing Islamic law.¹³

Financial institutions are business entities operating in the financial sector, with primary activities that involve collecting and distributing funds to the public.¹⁴ According to Abdul Kadir Muhammad, a financial institution is a business entity that possesses wealth in the form of financial assets and performs financing functions or non-financial services. Meanwhile, Islamic financial institutions are financial institutions whose entire operations are based on the principles of Islamic law. These include Islamic banks, Islamic insurance, Islamic pawnshops, Islamic mutual funds, and other financial institutions based on Islamic principles. In Aceh, the implementation of the Islamic financial system is explicitly regulated through Qanun Aceh No. 11 of 2018 on Islamic Financial Institutions, which was enacted on January 4, 2019,

¹² Raihan, Analysis of the Implementation of Aceh Qanun No. 11 of 2018 on Sharia Financial Institutions in the Development of Business under the Sharia Concept (Study at CV Mitra Mobil Banda Aceh) (Thesis, Ar-Raniry State Islamic University Banda Aceh, 2022).

¹³ R. Ridwan, "The Positivisation of Islamic Criminal Law (Analysis of Qanun No. 14/2003 on Khalwat/Mesum in the Province of Nanggroe Aceh Darussalam)," *Al-Manahij: Journal of Islamic Law Studies* 8, no. 2 (2014): 281–294.

¹⁴ Kasmir, *Banking Management* (Jakarta: Rajawali Grafindo, 2009), 80.

as the legal basis for realising a comprehensive Islamic-based financial system in the region.¹⁵

The Qanun on Islamic Financial Institutions represents a strategic step by the Aceh Government in implementing a comprehensive, Sharia-based economic system. Financial institutions are considered one of the key pillars in implementing muamalah activities, making regulations governing financial institutions crucial for the development of the sharia economy. Before the enactment of this Qanun, economic practices in Aceh still heavily relied on conventional financial institutions that were not fully aligned with sharia principles. With the passage of Aceh Qanun No. 11 of 2018, it is hoped that an economic order will be established that is fair, prosperous, and in line with Islamic values. Additionally, this Qanun aims to promote regional economic growth, income distribution among the community, and increase Regional Own Revenue (PAD) at both the provincial and district/municipal levels in Aceh.¹⁶

Aceh Qanun No. 11 of 2018 on Sharia Financial Institutions is a continuation of Aceh Qanun No. 8 of 2014 on the Fundamentals of Islamic Sharia, which strengthens the foundation for implementing a sharia-based financial system in Aceh. Through this Qanun, Sharia-compliant financial institutions obtain a firm legal basis and legitimacy to conduct their business activities by Islamic principles. The establishment of Aceh Qanun No. 11 of 2018 on Islamic Financial Institutions is based on several fundamental considerations, namely:¹⁷

1. The Qur'an and Sunnah are the primary sources of Islamic teachings that have become the belief and guiding principles of the people of Aceh for generations.
2. This regulation is part of the implementation of the Helsinki Memorandum of Understanding between the Government of the Republic of Indonesia and the Free Aceh Movement, signed on August

¹⁵ Chairul Fahmi, "Analysis Of Legal Aspects On Capital Investment Fraud In Indonesia," *Proceeding of International Conference on Sharia Economic Law (ICoShEL)* 1, no. 1 (2024): 1.

¹⁶ Raihan, Analysis of the Implementation of Aceh Qanun No. 11 of 2018 on Islamic Financial Institutions in the Development of Business under the Sharia Concept (A Study at CV Mitra Mobil Banda Aceh) (Thesis, State Islamic University Ar-Raniry Banda Aceh, 2022)

¹⁷ Ibid

- 15, 2005, as a manifestation of the commitment of both parties to create a dignified and sustainable peace in Aceh.
3. In efforts to build a fair and prosperous economic system within the framework of Islamic law, the existence of Islamic financial institutions has become an urgent necessity.
 4. The public's aspirations for financial services that align with Islamic principles indicate that Islamic financial institutions are an essential instrument in the implementation of Islamic economics.
 5. Aceh's authority to regulate the implementation of Islamic law is guaranteed by Article 2 of Law No. 44 of 1999 and Articles 125 and 126 of the Aceh Government Law.
 6. The legal basis of Article 21 of Aceh Regulation No. 8 of 2014 states that all Islamic financial institutions and transactions are regulated by regulations established in the form of qanun.

As stated in Article 2 of Aceh Qanun No. 11 of 2018, all conventional financial institutions operating in Aceh are required to transform into Islamic financial institutions.¹⁸ This obligation applies not only to banking financial institutions but also to non-bank financial institutions such as Islamic insurance, Islamic capital markets, Islamic pension funds, Islamic venture capital, Islamic pawnshops, Islamic financing cooperatives, Islamic microfinance institutions, and Islamic-based financial technology. Every institution falling under these categories must comply with the provisions of the Qanun and is prohibited from engaging in financial practices contrary to Islamic principles. Violations of these provisions may result in administrative sanctions, ranging from written warnings and fines to suspension of activities, restrictions on management, and revocation of business licenses. This qanun applies to all Muslims residing in Aceh and conducting financial transactions within the province.¹⁹

For non-Muslims conducting transactions in Aceh, this regulation is optional, except when transactions are performed with the Aceh Government

¹⁸ Aceh Regulation No. 11 of 2018 on Sharia Financial Institutions, (Banda Aceh: Aceh Government, 2019), Article 2

¹⁹ Chairul Fahmi, "Transformasi Filsafat Dalam Penerapan Syariat Islam (Analisis Kritis Terhadap Penerapan Syariat Islam Di Aceh)," *Al-Manahij: Jurnal Kajian Hukum Islam* 6, no. 2 (1970), <https://doi.org/10.24090/mnh.v6i2.596>.

or Islamic financial institutions. Additionally, these provisions also apply to Islamic financial institutions operating in Aceh or those headquartered in the region. With the implementation of this regulation, it is hoped that the Islamic financial system in Aceh will develop more optimally, promoting fair and sustainable economic growth and enhancing the well-being of all segments of society.

Article 6 of Aceh Qanun No. 11 of 2018 states that this qanun is not only intended for the local community of Aceh, but also has a broad scope that encompasses all financial activities intersecting with the administrative area and authority of the Aceh Government. This means that anyone, whether individuals or legal entities, engaging in financial transactions in Aceh, especially those involving the local government, must comply with the principles of Sharia law as stipulated in this regulation. This provision reaffirms Aceh's status as a special region with unique provisions in the field of Islamic law, including in the financial sector. The regulation also covers Islamic financial institutions outside Aceh that have their headquarters in Aceh, ensuring that all financial activities originating from or related to Aceh are subject to local Sharia-based law. Thus, Article 6 serves as the normative foundation governing who falls under the legal scope of this regulation, while strengthening local control over the implementation of the Islamic financial system in its entirety, regardless of geographical boundaries. This also reflects Aceh's consistency in integrating Islamic sharia values into the legal framework and public policies, particularly in the economic and financial sectors.²⁰

The author concludes that Qanun Aceh No. 11 of 2018 was drafted as a legal foundation to establish a comprehensive Islamic financial system by the special status of Aceh Province in implementing Islamic law. This regulation requires all conventional financial institutions operating in Aceh, both banks and non-banks, to transform into Islamic financial institutions. These regulations also apply to all Muslim individuals and legal entities engaged in financial transactions in Aceh. Even financial institutions from outside Aceh

²⁰ Raihan, Analysis of the Implementation of Aceh Regulation No. 11 of 2018 on Islamic Financial Institutions on Business Development in the Sharia Concept (Study at CV Mitra Mobil Banda Aceh) (Thesis, State Islamic University Ar-Raniry Banda Aceh, 2022).

that are directly involved in financial activities must comply with Sharia principles.

B. Practices of Opening Conventional Online Bank Accounts by the People of Aceh Following the Enforcement of Aceh Regulation No. 11 of 2018 on Sharia Financial Institutions

The implementation of Aceh Regulation No. 11 of 2018 on Sharia Financial Institutions has a direct impact on the operations of conventional financial institutions, including the provision of online account opening services. Under Articles 2 and 6 of the regulation, all traditional financial institutions operating in Aceh are required to transition into sharia-compliant financial institutions. All financial transactions of Muslim residents in Aceh must be conducted through sharia-compliant financial institutions, by sharia principles. This provision limits access to digital-based conventional bank products and services, including Jenius (BTPN), Livin' by Mandiri (the traditional bank of the parent), Blu by BCA, SeaBank, and Bank Jago. Although these banks nationally offer the convenience of opening accounts online without physical branches, their presence in Aceh lacks a legal basis under the qanun framework, rendering their services inconsistent with local regulations.²¹

Although Aceh Qanun No. 11 of 2018 explicitly requires financial institutions operating in Aceh to be sharia-based and states that Muslims in Aceh must conduct financial transactions in accordance with sharia principles, in practice, Acehnese people can still open conventional bank accounts online. This occurs because several national digital banking applications, such as Jenius (BTPN), Blu by BCA, SeaBank, and Bank Jago, do not automatically restrict access based on users' legal domicile. Some applications only rely on identity verification through ID cards and selfies, without filtering locations based on the authority of special regions, such as Aceh. Additionally, the national digital banking system has not been fully integrated with regional policies, so users with ID cards registered in Aceh can still access conventional digital banking services as long as they meet the administrative requirements set by each application, such as uploading an ID card photo, facial recognition verification, and sometimes a Taxpayer Identification Number (NPWP) or

²¹ Aceh Regulation No. 11 of 2018 on Islamic Financial Institutions (Banda Aceh: Aceh Government, 2019), Article 2 and 6

employment details. This reflects regulatory gaps in the implementation of the regulation, particularly in the oversight of location-based financial technology (fintech).²²

Some conventional banks still allow users in Aceh to access mobile banking services and open digital accounts using their Aceh ID cards, as not all applications have implemented a location-based or legal domicile screening system. However, there are exceptions, such as ShopeePayLater, which has officially disabled the paylater feature for users residing in Aceh as a form of compliance with the LKS Qanun.²³ These highlights inconsistencies in policies among financial institutions in implementing the regulation, while also revealing the absence of a unified digital supervision framework for account opening and the use of conventional services online. Some members of the public continue to open traditional digital bank accounts due to efficiency considerations, superior features, or the limited availability of digital Islamic banking services.²⁴

In terms of legal protection, the position of customers who open conventional accounts online from the Aceh region remains problematic. On the one hand, they are legal entities required to adhere to the Islamic financial system. However, on the other hand, they can still access national conventional bank services that are not technically restricted. This raises legal questions regarding the legitimacy of such practices and the protection that can be provided in the event of legal issues, as conventional institutions are not subject to local Sharia supervision. Therefore, harmonisation is needed between the provisions of the Aceh Sharia Financial Institutions Regulation and the national digital banking system, as well as strengthening regional-based regulatory systems to ensure the effective implementation of the regulation, including online account opening.

²² Agni Andriani et al., "Comparative Analysis of Customer Preferences in Choosing Islamic Banks and Conventional Banks," *Journal of Economics, Accounting, and Taxation* 2, no. 1 (2025): 1–8.

²³ Muhammad Hanif Ramadhan et al., "Comparative Study: The Effectiveness of MUI Fatwas and Aceh Regulations on Paylater in Indonesia," *Lisyabab: Journal of Islamic and Social Studies* 5, no. 2 (2024): 93–104.

²⁴ Chairul Fahmi et al., "THE ROLE OF COURTS IN RESOLVING CASES OF BANKRUPTCY OF ISLAMIC BANK CUSTOMERS," *JURISTA: JURNAL HUKUM DAN KEADILAN* 6, no. 2 (2023): 2.

It can be concluded that although Qanun Aceh No. 11 of 2018 requires all financial transactions to be conducted through Islamic financial institutions, practices in the field show that the people of Aceh can still open conventional bank accounts online. This is due to the absence of a region-based filtering system in the national digital banking application. As a result, a discrepancy exists between regional regulations and the national system.

C. Legal Protection Analysis for the People of Aceh in Opening Conventional Bank Accounts

Following the enactment of Aceh Regulation No. 11 of 2018 on Sharia Financial Institutions, the legal protection afforded to conventional banking customers in Aceh has undergone a significant shift. Traditional banks can no longer operate as conventional financial institutions in the Aceh region; instead, customers are directed to convert their accounts to Islamic banking accounts. However, for customers who choose to continue using conventional services, their legal protection is administratively transferred to the nearest branch outside Aceh, specifically in the North Sumatra region.²⁵

Legal protection for conventional bank customers within the national system is regulated by several legal instruments, including Law No. 8 of 1999 on Consumer Protection and Law No. 10 of 1998 on Banking. In this context, customers' rights such as fund security, transparency of information, and dispute resolution are still guaranteed through supervision by the Financial Services Authority (OJK). However, in Aceh, the legal status of conventional bank customers is weak because traditional institutions no longer have operational licences under local regulations. This weakens the position of customers in the event of disputes or losses, as there is no explicit local legal basis to protect them.²⁶

Under Article 6 of Aceh Qanun No. 11 of 2018 on Islamic Financial Institutions, all Muslim individuals and legal entities conducting financial transactions in Aceh are required to comply with the Islamic economic system. This provision renders the existence and services of conventional financial institutions, including digital banking platforms such as SeaBank, Jenius, and

²⁵ Muklir, Syamsudin, Muhammad Gusti, and Abdul Aziz, "The Phenomenon of Transition from Conventional Banks to Islamic Banks in Aceh," *USK Sociology Journal: Media for Thought & Application* 16, no. 2 (December 2022): 134–145.

²⁶ Ibid

Bank Jago, as well as others, legally inoperable in Aceh. However, in reality, Acehnese residents can still access conventional bank services online, as these applications have not yet fully filtered users based on their residence in Aceh. The case of traditional customers switching to sharia banking in 2021 highlights that the legal protection for conventional customers is not adequately addressed locally when their digital accounts are no longer serviced by branches in Aceh, but must be transferred to other regions, such as North Sumatra.²⁷

This becomes an issue when customers encounter technical difficulties or financial losses with conventional online banking services that are no longer overseen by Sharia financial authorities in Aceh. In the context of Article 6, Muslim customers in Aceh who continue to use conventional online services are in a weak legal position, as the qanun does not protect them and, administratively, the responsibility for protection shifts to the national system. However, digital services such as account opening, fund transfers, or paylater features are often still used due to convenience and efficiency. This situation highlights a gap between local legal norms and digital practices, resulting in a functional legal protection vacuum.²⁸ Therefore, legal protection for conventional online banking customers in Aceh needs to be comprehensively reviewed, taking into account the need for integration between local policies (qanun) and the national financial technology system to avoid unilateral harm to customer rights.²⁹

Based on the above explanation, the author concludes that Acehnese citizens who continue to open conventional bank accounts online after the implementation of Aceh Qanun No. 11 of 2018 are engaging in practices inconsistent with local legal provisions. Although national digital banking applications remain accessible, the use of conventional services does not align with the principles of the Sharia financial system. As a result, such customers

²⁷ Cut Savinatun Naza and Rismawati, "Legal Protection for Customers of Conventional Banks After the Enactment of Qanun No. 11 of 2018 on Islamic Financial Institutions (A Study at the Banda Aceh Regional Office of BRI)," *JIM: Field of Legal Affairs* 5, no. 3 (August 2021): 355–364.

²⁸ Ibid

²⁹ Chairul Fahmi, "The Application of International Cultural Rights in Protecting Indigenous Peoples' Land Property in Indonesia," *https://doi.org/10.1177/11771801241235261* 20, no. 1 (2024): 157–66, <https://doi.org/10.1177/11771801241235261>.

are outside the scope of legal protection under the Qanun in the event of issues. This highlights the need for increased awareness and compliance among the public regarding the regulations applicable in their area.

D. Challenges and Solutions in Implementing the Qanun LKS on Conventional Digital Banking Services

The implementation of Aceh Qanun No. 11 of 2018 on Islamic Financial Institutions (LKS) marks a significant transformation in the financial system of Aceh Province, where all economic activities are required to adhere to Islamic principles. However, amid the rapid development of financial technology and the digitalisation of banking services, new dynamics have emerged that are not fully aligned with the provisions of the Qanun. One such challenge is the widespread use of conventional digital banking services by the Acehnese public, such as the Jenius, Blu, SeaBank, and Livin' apps. This situation poses unique challenges for the Aceh government in enforcing Sharia regulations comprehensively, particularly in the digital financial sector, which is not limited by administrative boundaries. Therefore, further studies are needed to identify real challenges on the ground and formulate strategic solutions that can bridge the gap between the public's need for modern financial services and the consistent implementation of the qanun as part of Aceh's special status in implementing Islamic law.³⁰

Challenges in Implementing the Sharia Financial Institutions Regulation. The challenges in implementing Aceh Qanun No. 11 of 2018 on conventional digital banking services are as follows:³¹

a. Accessibility of Conventional Digital Services

Acehnese people can still open and access conventional digital bank accounts such as Jenius, Blu, SeaBank, and Livin' by Mandiri because these applications have not yet fully filtered users based on their domicile or Aceh ID card.

b. Limited Digital Islamic Financial Literacy

³⁰ EMK Alidar and Muhammad Maulana, Opportunities and Challenges in the Implementation of Qanun No. 11 of 2018 on Sharia Financial Institutions in Aceh (Banda Aceh: Aceh Islamic Sharia Agency, 2021), 23

³¹ Dian Muzerika, Challenges and Solutions in the Implementation of Qanun No. 11 of 2018 on Sharia Financial Institutions in Aceh (Master's Thesis, State Islamic University Ar-Raniry Banda Aceh, 2022).

Some members of the public do not fully understand the differences in principles and benefits of the Islamic financial system, particularly in its digital form, leading them to continue using conventional banks as they are more familiar and practical.

c. Limited Infrastructure and Technology

Digital services from Islamic banks are still unevenly distributed and unable to match the sophistication of conventional bank apps, especially in terms of transaction speed, e-commerce integration, and user interface ease.

d. Lack of Innovation in Islamic Banking Products

Key features such as QRIS, Sharia Paylater, digital wallet integration, or instant account opening are still limited to conventional institutions, while Islamic banks have yet to offer similar services competitively.

e. Resistance from the Public and Business Sector

Some businesses and customers refuse to switch because they feel conventional services are more beneficial, or because their business type does not align with Sharia principles (e.g., non-halal livestock farming or interest-based businesses).

f. Weak Financial Technology Oversight

The absence of an integrated digital oversight system between the Aceh government, the OJK, and national financial app providers allows conventional services to operate without regional filters.

It can be concluded that the implementation of Aceh Qanun No. 11 of 2018 concerning Sharia Financial Institutions still faces various challenges, especially in the realm of conventional digital banking services. These challenges include easy access to traditional digital banking applications for the people of Aceh, low digital Islamic financial literacy, limited infrastructure and technology for Islamic banks, a lack of innovation in digital Islamic products, resistance from the community and business actors, and weak supervision of cross-regional digital financial activities. This situation indicates that efforts to transform Aceh's economic system into a comprehensive Islamic financial system still require strengthening in terms of regulation, education, technology, and collaboration among relevant institutions.

The solutions that can be offered to overcome various challenges in the implementation of Aceh Qanun No. 11 of 2018 on conventional digital banking services are as follows:³²

a. Digital Innovation in Islamic Financial Institutions

Islamic financial institutions in Aceh need to develop modern, fast, and responsive digital services, such as sharia-compliant mobile banking, halal QRIS, and sharia-compliant digital wallets.

b. Continuous Education and Socialisation

The Aceh government, in collaboration with relevant authorities, must intensify education on digital Islamic finance through mass media, formal education, and community training, so that the public is more aware of and understands the provisions of the qanun.

c. Regulatory and National System Harmonisation

Harmonisation is needed between the Sharia Financial Institutions Qanun and the national financial technology system so that conventional digital banks that do not comply with Sharia principles can be restricted from operating in Aceh through ID card verification or regional restrictions.

d. Strengthening Supervision and Law Enforcement

The Aceh government needs to establish a special oversight unit for digital financial institutions that are still operating conventionally in Aceh and actively coordinate with the OJK and Bank Indonesia.

e. Strengthening Human Resources and Sharia Financial Governance

Enhancing human resource capacity in the Islamic finance sector, including the development of information technology competencies among Islamic banks, to adapt to the evolving needs of the digital era.

f. Facilitating Transition and Customer Support

The government needs to provide a customer-friendly transition mechanism that does not disadvantage customers who previously used conventional services, including technical assistance for migrating to Sharia services.

It can be concluded that solutions to the challenges of implementing Qanun Aceh No. 11 of 2018 include the development of digital innovations by

³² Ibid

Islamic financial institutions, such as Islamic mobile banking and halal digital wallets, as well as continuous education and socialisation to ensure that the public has a deeper understanding of the Islamic financial system. Additionally, regulatory harmonisation between the qanun and the national economic system is needed to limit access to conventional services in Aceh, strengthen supervision and enforcement of laws against conventional and sharia-compliant digital financial institutions, improve the quality of human resources in the sharia finance sector, and provide a customer-friendly transition mechanism for customers switching from conventional services to sharia-based services.

CONCLUSION

Based on the above discussion, it can be concluded that Aceh Qanun No. 11 of 2018 on Islamic Financial Institutions serves as the regional legal framework designed to strengthen the implementation of Islamic law in the financial sector in Aceh. Although this qanun normatively requires all monetary transactions to be conducted through sharia-based institutions, in reality, many people still use conventional banking services digitally due to limitations in the supervisory system and low digital sharia financial literacy, as seen with services like Jenius, Bank Jago, and SeaBank, among others. As a result, a gap exists between legal provisions and actual practices on the ground. Therefore, the implementation of this qanun requires regulatory strengthening, innovation in Islamic financial technology, public education, and inter-institutional cooperation to ensure that the vision of building a comprehensive Islamic economic system in Aceh can be realised consistently and sustainably.

The limitations of this study lie in its legal-normative approach, which only examines legal aspects based on documents and regulations without empirical data from users of digital banking services in Aceh. Therefore, further studies are recommended to adopt an empirical approach involving interviews or surveys with customers and banking institutions to obtain a more comprehensive understanding of the implementation of the Sharia Financial Institutions Regulation in the practice of digital financial services.

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