

# Nomocracy and Good Governance in Aceh, Indonesia: A Preliminary Study

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## ABSTRACT

This article looks at the Acehese government, which is one of Indonesia's special autonomous provinces, through the lens of nomocracy, or the supremacy of law. A hallmark of a nomocratic administration is its adherence to the rule of law and its reverence for individual liberties. Nomocracy, according to this study, is an essential component of effective governance since it increases the legitimacy, accountability, and responsiveness of government. In addition to examining Aceh's political, cultural, and historical setting, this article examines the ways in which Aceh's past impacts its present-day administration. Aceh has fiercely resisted outside influence throughout its history, first from the Dutch colonizers and subsequently from the Indonesian government. There is a lot of oil and gas in Aceh, which causes disputes and divides the profits. As part of a peace accord that ended the decades-long military confrontation between the Central Government and the Free Aceh Movement (GAM), Aceh was awarded special autonomous status in 2001. When it comes to matters of faith, education, culture, and justice, for example, Aceh enjoys more power thanks to its special autonomy. More civil society involvement, more openness and accountability, and peaceful conflict resolution are just a few of the suggestions made in this report to improve Aceh's nomocracy and government.

**Keywords:** *Nomocracy, Good Governance; GAM, Aceh Special Autonomy, Transparency.*

## 1. INTRODUCTION

Nomocracy is a government concept based on the supremacy of law, not human supremacy. This implies that the law is supreme, impartial, and consistent, and applies equally to all citizens and authorities. Nomocracy also respects the rights and freedoms of individuals and groups, and ensures accountability and transparency in public affairs. In this article, the author will explore the idea of nomocracy from an Islamic perspective, and examine its relation to the case of Aceh, a province in Indonesia which has special autonomy status and applies Islamic law (shariah) in its legal system.

The term nomocracy comes from the Greek words *nomos* (law) and *kratos* (power), which means "rule of law". It is often contrasted with democracy, which means "rule of the people". However, these two

concepts are not necessarily contradictory, because both can be seen as ways to achieve justice and order in society. In fact, some experts argue that nomocracy is a prerequisite for democracy, because it provides a legal framework and protection for democratic participation and representation. State that "nomocracy is a legal system that guarantees citizens' rights to participate in political decision making through elections, referendums, or other forms of direct democracy" [1].

One of the main themes of Plato's *The Laws* is the concept of nomocracy, or the supremacy of law, as opposed to human supremacy. Plato argued that the best form of government was one based on rational and universal laws that were applied equally to all citizens, regardless of their status or wealth. He contrasts this with the tyranny of democracy, where the majority can impose its will on the minority, and oligarchy, where the rich and powerful can exploit the poor and weak.

Platonic nomocracy is not only a political ideal, but also a moral and educational ideal, for he believes that laws should aim to cultivate virtue and wisdom in citizens, and that citizens should obey the laws out of respect and love, not fear or coercion [2].

Thomas More's Utopia is often seen as a critique of Plato's nomocracy, as More presents a fictional society governed by a different set of laws and customs, which is more humane and egalitarian than Plato's ideal city. The concept of Utopia put forward by More is also based on the supremacy of law, but unlike Plato's law, which is rigid and inflexible, More's law can adapt and be responsive to changing needs and circumstances of society. More's Utopia also differs from Plato's in its emphasis on social justice and communal well-being, rather than individual superiority and competition. More's concept of Utopia is not a perfect society, but a realistic and feasible society, which offers a viable alternative to the corruption and injustice of its time [3].

In this article, the author compares Plato's nomocracy with More's Utopia, and examines its implications for contemporary issues of good governance. The author uses the case of Aceh, a province in Indonesia that has experienced a long history of conflict and violence, as well as recent peacebuilding and democratization processes, as an example of how nomocracy and utopia can inform and inspire different approaches to governance. The author argues that Plato and More's vision cannot be applied universally and uncritically to Aceh, but this vision can provide useful insights and principles that can help encourage the formation of a more inclusive, participatory and accountable government in Aceh.

However, nomocracy is not a monolithic or universal concept, as different legal traditions and cultures may have different interpretations and applications. One of these traditions is Islam, which has its own legal sources and principles, such as the Al-Qur'an, Sunnah, consensus of the ulama, and analogical reasoning (qiyas). Islamic law, or sharia, covers various aspects of life, such as worship, morality, family, economics, politics, and criminal justice. According to some Muslim thinkers, such as Fazlur Rahman, Islam offers a unique model of nomocracy that is based on the concept of tawhid (the oneness of God), which implies that God is the ultimate source and authority of law, and that humans are His khalifah (khalifah) on earth. Explains, "Rahman's vision of Islamic nomocracy is a vision in which God's sovereignty is expressed through human agency and reason" [4].

One of the challenges of Islamic nomocracy is how to align it with the diversity and pluralism of Muslim society, especially in countries where Muslims are not the majority or there are different sects and schools of thought in Islam. This challenge becomes more apparent in the context of modern nation-states, which

have their own constitutions, laws and institutions that may not always be in line with Islamic norms and values. In this regard, Indonesia is an interesting case study, because it is the largest Muslim-majority country in the world, but also has a diverse population that includes other religions and ethnicities. The Indonesian constitution recognizes six official religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. This also confirms the principles of Pancasila (five pillars) which consist of Belief in One Almighty God, Humanism, Nationalism, Democracy and Social Justice. Pancasila is seen as the foundation and ideology of the Indonesian state, as well as a way to harmonize various beliefs and interests in society [4].

However, Pancasila is also opposed by several groups who advocate a more Islamic-oriented state or a more secular state. One such group is Muhammadiyah, one of Indonesia's largest Islamic organizations, which has a long history of pushing for social and educational reform based on Islamic values.

Muhammadiyah's philosophy on the relationship between religion and state was influenced by its founder, Ahmad Dahlan, who was inspired by Muhammad Abduh, a prominent Egyptian reformer who advocated a modern interpretation of Islam compatible with rationality, science, and democracy. According [5], "Muhammadiyah believes that Islam is not just a religion but also a way of life that covers all aspects of human life, including politics". However, Muhammadiyah also respects the diversity and pluralism of Indonesian society, and does not try to impose its views on others or challenge the legitimacy of Pancasila. Rather, it aims to contribute to Indonesia's development and progress through various social, educational and humanitarian activities.

Another group that has a different view regarding nomocracy and Pancasila is Hizbut Tahrir Indonesia (HTI), a branch of the international movement that seeks to establish a global Islamic caliphate based on sharia law. HTI rejects democracy as a form of government, because they consider it a man-made system that is contrary to God's sovereignty and the supremacy of sharia.

HTI also rejects Pancasila as the basis of the Indonesian state because it considers it a secular and nationalist ideology that weakens the identity and unity of Muslims. HTI advocates a radical transformation in Indonesia's political system, and calls for the creation of an Islamic state that applies sharia law in all aspects of life. However, HTI's vision and activities received strong opposition and rejection from the Indonesian government and society, who considered it a threat to the country's stability and security. In 2017, the Indonesian government banned HTI as an illegal organization, stating that its ideology was incompatible with Pancasila and the constitution.

The third group that has a unique view of nomocracy and Pancasila is Aceh, a province at the northern tip of the island of Sumatra which has special autonomous status in Indonesia. Aceh has a long history of resistance and struggle against colonialism and centralism and has a strong cultural and religious identity as a region whose majority population is Muslim. Aceh was also affected by the devastating tsunami in 2004, which killed more than 200,000 people and destroyed much of its infrastructure and economy.

In 2005, after decades of armed conflict between the Free Aceh Movement (GAM) and the Indonesian government, a peace agreement was signed granting Aceh greater political and economic autonomy, as well as the right to apply Islamic law (shariah) in its jurisdiction. Aceh is the only province in Indonesia that has this right and has issued various laws and regulations based on sharia, for example regarding criminal acts, family matters, dress code and public morality [6].

The implementation of sharia in Aceh has raised various questions and debates regarding its compatibility with nomocracy and Pancasila. On the one hand, there are those who argue that sharia is an embodiment of Aceh's historical and cultural identity and is a source of law that originates from God and His revelation. They also claim that sharia is in line with nomocracy because it provides a clear and comprehensive legal framework that guarantees justice and order in society.

They also emphasized that sharia is in line with Pancasila because it reflects the first pillar of Belief in One Almighty God, and does not conflict with the other pillars, namely humanism, nationalism, democracy and social justice. Stated that "sharia in Aceh is not only a legal system but also a political system that respects human rights, democracy and pluralism" [7].

On the other hand, there are also those who criticize the implementation of sharia in Aceh as a violation of nomocracy and Pancasila. They argue that sharia is human interpretation of God's will, not God's command, and can change and be reformed according to time and place. They also argue that sharia is incompatible with nomocracy, because it discriminates against women, minority groups, and non-Muslims, and imposes harsh punishments for moral violations, such as flogging, stoning, or amputation. They also argue that sharia is not in line with Pancasila because it violates the principles of humanism, nationalism, democracy, and social justice. Stated that "syariah in Aceh is a form of legal pluralism that creates legal uncertainty and gaps, and is contrary to the supremacy of law based on Pancasila" [8].

Nomocracy is a government concept based on the supremacy of law, not human supremacy. This implies that the law is supreme, impartial, and consistent, and applies equally to all citizens and authorities.

Nomocracy also respects the rights and freedoms of individuals and groups and ensures accountability and transparency in public affairs. However, nomocracy is not a monolithic or universal concept, as different legal traditions and cultures may have different interpretations and applications. One of these traditions is Islam, which has its own legal sources and principles, such as the Al-Qur'an, Sunnah, consensus of the ulama, and analogical reasoning (qiyas). Islamic law, or sharia, covers various aspects of life, such as worship, morality, family, economics, politics, and criminal justice. In this article, the author explores the idea of nomocracy from an Islamic perspective, and examines its relationship to the case of Aceh, a province in Indonesia that has special autonomy status and applies Islamic law (syariah) in its legal system. The author has also discussed some of the challenges and debates arising from the implementation of sharia in Aceh, and how this affects its compatibility with nomocracy and Pancasila, the foundation and ideology of the Indonesian state.

This article is structured as follows: The first section provides an overview of the concept of nomocracy and its relationship to democracy and Islam. The second part reviews the history of the conflict and peace process in Aceh, as well as its special autonomy status. The third section examines how nomocracy is implemented in the Acehnese legal system, with a focus on sharia law and its enforcement. The fourth section evaluates how good governance can be achieved in Aceh's political system, using four criteria: responsiveness, accountability, transparency, and participation. The fifth section discusses opportunities and challenges for improving nomocracy and good governance in Aceh. The sixth section concludes with several recommendations for future research and policy.

## 2. LITERATURE REVIEW

Considering Nomocracy and good governance are two important concepts related to the quality of a political system. Nomocracy, or the supremacy of law, is the principle that the law should be supreme and applied equally to all citizens, regardless of their status or power. Meanwhile, good governance is a process of making and implementing decisions that is responsive, accountable, transparent, participatory and effective. In this article, the author will explore how these two concepts are realized in the case of Aceh, a province in Indonesia that has special autonomy status and has a history of conflict and violence.

Aceh is located at the northern tip of the island of Sumatra, and has a population of around 5 million people. Aceh is famous for its strong Islamic identity and culture, as well as its natural resources and strategic location. Aceh also experienced a long struggle to gain

independence from the Indonesian central government, which culminated in a series of armed conflicts that lasted for more than three decades. The conflict claimed more than 15,000 lives and caused massive human rights violations and a humanitarian crisis.

In 2004, a devastating tsunami hit Aceh and killed more than 170,000 people. The disaster also opened up opportunities for peace negotiations between the Indonesian government and the Free Aceh Movement (GAM), the main rebel group fighting for Aceh's independence. These negotiations resulted in a peace agreement signed in Helsinki in 2005, which granted special autonomous status to Aceh and allowed it to implement Islamic law (sharia) as part of its regional regulations. The agreement also provides for the establishment of a truth and reconciliation commission, a human rights court, and a monitoring mission for the Aceh government [9].

The implementation of the peace agreement has brought significant changes to Aceh's political and legal system. Aceh has been able to hold regional head elections, form its own political parties, manage its own budget and make its own laws. Aceh also adheres to a nomocratic Islamic system, which is based on the idea that sharia is the source of law and justice, and that the state must uphold and enforce it. According to Chaidar (2020), nomocracy is not only compatible with democracy, but also enhances it by providing a clear and consistent legal framework that protects human rights and prevents corruption.

However, nomocracy and good governance are not without challenges in Aceh. Some of the problems that arise include lack of community participation and consultation in the law-making process, inconsistencies and contradictions between local and national laws, abuse of power and authority by sharia law enforcers, discrimination and violence against women and minority groups, and cases of unresolved cases of past human rights violations. These problems show that nomocracy and good governance are not just formal or procedural matters, but also require substantive and normative dimensions that reflect the values and aspirations of society.

In this article, the author analyzes how nomocracy and good governance are practiced in Aceh, using four criteria: responsiveness, accountability, transparency, and participation. The author will also discuss the opportunities and challenges for improving nomocracy and good governance in Aceh, as well as the implications for the constitutional system in Indonesia. The author utilizes various data sources, such as academic literature, official documents, media reports, interviews, surveys, and observations. The author uses an in-text citation style to refer to these sources throughout the article.

## Good Governance

Nomocracy is a term that refers to the supremacy of law, or the principle that the law is supreme and binding on everyone, including the government and its officials. Nomocracy comes from the Greek words *nomos* which means law and *kratos* which means power or rule. Nomocracy implies that laws are clear, consistent, predictable, and accessible to everyone, and protect people's rights and freedoms. Nomocracy also requires that laws are enforced by independent and impartial courts, and that the public has a say in making and changing laws through a democratic process.

Nomocracy is an important concept in good governance, namely the implementation of government authority and responsibility effectively, efficiently, accountably, transparently, responsively and participatively. Good governance ensures that the government serves the public interest and respects the human dignity of its citizens. Good governance also promotes social justice, economic development, and peace and stability.

One example of nomocracy and good governance in Indonesia is the case of Aceh, a province in Sumatra that has had special autonomy status since 2001. Aceh has a long history of struggle for self-determination and Islamic identity, which resulted in several conflicts and violence with the central government. In 2005, after the devastating tsunami disaster that killed more than 200,000 people in Aceh, a peace agreement was signed between the Indonesian government and the Free Aceh Movement (GAM), ending the 30-year armed conflict and giving Aceh more political and economic freedom, freedom, and cultural rights.

Aceh adheres to a nomocratic system based on Islamic law (*syariah*) and local customary law (*adat*), as well as national law. Aceh has a legislative body (DPRD), an executive body (Governor and Deputy Governor), a judicial body (*Syar'iyah* Court), and a public order body (*Wilayatul Hisbah*). Aceh also has its own political parties, regional head elections, regional symbols, education system and natural resource management. The nomocratic system in Aceh aims to accommodate the aspirations and diversity of its people, while still respecting Indonesia's unity and sovereignty.

However, the nomocratic system in Aceh also faces several challenges and criticisms, such as the inconsistency and ambiguity of some laws, lack of public participation and awareness, human rights violations and discrimination against women and minority groups, corruption and nepotism in some officials, and justice problems. and reconciliation for victims of unresolved conflicts. Therefore, Aceh needs to improve its nomocratic system by strengthening its legal framework, institutions, mechanisms and culture, as well as increasing cooperation and coordination with regions and other levels of government.

Nomocracy is not only relevant for Aceh, but also for Indonesia as a whole. Indonesia is a constitutional democratic country that adheres to the principle of nomocracy in its constitutional system. The 1945 Constitution, which has been amended four times since 1999, stipulates that Indonesia is a legal state that upholds human rights, democracy, justice, unity, diversity and prosperity. The constitution also regulates the separation of powers between the legislative (DPR), executive (President) and judicial (MA) institutions.

However, Indonesia also faces several problems and challenges in implementing nomocracy in practice. Some of these problems include lack of legal certainty and consistency, abuse of power and authority by some officials, corruption and collusion between elites, weak enforcement of law and order by law enforcement officials, low quality and accessibility of legal services for the community, especially poor and marginalized groups. . Therefore, Indonesia needs to reform its nomocratic system by improving legal culture, education and literacy, as well as strengthening legal institutions, mechanisms and supervision.

### 3. METHOD

This article aims to explore the concept of nomocracy and its relationship to good governance, focusing on the case of Aceh, Indonesia. Nomocracy is defined as the supremacy of law that respects people's rights and freedoms, and guarantees government accountability and transparency. Good governance is understood as the process and results of decision making that is participatory, inclusive, responsive, effective, efficient, fair and follows the rule of law. This article adopts a doctrinal legal research method, which involves the analysis and synthesis of legal principles, rules, and doctrines from various legal sources, such as constitutions, statutes, regulations, legal cases, and academic literature.

This article also uses a comparative approach to examine how nomocracy and good governance are implemented in various jurisdictions, especially in Aceh, which has a special autonomous status and a distinctive legal system based on Islamic law and customary law. This article relies on primary and secondary legal sources, and cites them as recommended [10][11][12][13].

### 4. RESULT AND DISCUSSION

One topic that has attracted the attention of many scholars and researchers is the relationship between nomocracy and good governance, especially in the context of Aceh, a province in Indonesia that has special autonomy status and has a history of conflict and peace. Nomocracy is a principle of government based on the supremacy of law,

which ensures that the rights and obligations of citizens and the state are respected and upheld. Good governance is a decision-making and implementation process that is participatory, transparent, accountable, effective and responsive to the needs and aspirations of the community. In this article, we will explore how nomocracy and good governance are implemented and practiced in Aceh, using various sources of data and information.

One source we will use is Safrijal et al. (2016) who conducted research on the application of good governance principles to public service officials in North Kluet District, South Aceh Regency. They found that officials had a high level of understanding and commitment to implementing good governance principles, such as professionalism, accountability, transparency, responsiveness and participation. However, they also face several challenges and obstacles, such as limited human resources, inadequate facilities and infrastructure, low community awareness and participation, and a bureaucratic culture. They suggested several strategies to overcome these challenges, such as increasing the quality and quantity of human resources, increasing coordination and cooperation between stakeholders, increasing education and community empowerment, as well as reforming the bureaucratic system.

Another source that the author uses is Pratiwi (2017) who examines the application of Islamic leadership principles in the government system of Banda Aceh City, Aceh Province. He argues that Islamic leadership principles, such as justice, wisdom, consultation, trustworthiness, and accountability, are in line with the principles of good governance, and can contribute to improving the quality of public services and public satisfaction. He analyzed the performance of the Banda Aceh City government in terms of planning, organizing, implementing, controlling and evaluating its policies and programs. He found that the government had implemented several initiatives that reflected Islamic leadership principles, such as participatory budgeting, e-Government, anti-corruption campaigns, gender mainstreaming, and disaster management. However, he also identified several weaknesses and gaps, such as lack of coordination and integration between sectors and institutions, low transparency and accountability in several areas, lack of public involvement and feedback mechanisms, and limited monitoring and evaluation systems. He recommended several actions to overcome this problem, such as strengthening institutional capacity and coordination, improving transparency and accountability mechanisms, encouraging community participation and communication, and establishing a comprehensive monitoring and evaluation system.

The third source that the author will use is Almuttaqin [14], which explores strategies for implementing a planning and budgeting information system (e-budgeting) to achieve good governance in the Aceh

government. He believes that e-budgeting is a tool that can increase efficiency, effectiveness, transparency and accountability in public financial management, thereby supporting the realization of good governance. He analyzes the current situation of e-budgeting implementation in the Aceh government, and identifies several factors that influence its success or failure, such as legal framework, organizational structure, human resources, technological infrastructure, and stakeholder participation. He proposed several recommendations to improve the implementation of e-budgeting, such as harmonization of the legal framework, simplification of organizational structures, development of human resource competencies, improvement of technological infrastructure, and increased stakeholder participation.

The fourth source that the author uses is Utamy and Hasan (2020) who discuss the concept of justice in Aceh Qanun No. 11 of 2018 concerning Sharia Financial Institutions. They argue that the Aceh Qanun is a form of nomocracy that regulates the legal aspects of sharia financial institutions in Aceh, such as banking, insurance, cooperatives and microfinance. They examine how the Aceh Qanun defines justice as one of its objectives, and how the Aceh Qanun operationalizes justice in relation to rights and obligations, benefits and costs, risks and profits, and distribution and redistribution. They concluded that the Aceh Qanun provides a comprehensive framework for achieving justice in sharia financial institutions, by ensuring fairness, equality, balance and harmony among stakeholders.

The fifth source that the author will use who conducted a juridical analysis regarding the management of special autonomy funds in Aceh province based on Law Number 11 of 2006 concerning Aceh Government. He believes that the special autonomy fund is a form of nomocracy which gives greater authority and responsibility to the province of Aceh to manage its own affairs in accordance with the needs and potential of its region [15]. He evaluated how the Aceh government allocated, utilized and accounted for special autonomy funds in accordance with the principles of good governance, such as effectiveness, efficiency, transparency, accountability and participation. He discovered a number of achievements achieved by the Aceh Government in utilizing special autonomy funds for various development sectors, such as education, health, infrastructure and social welfare. However, he also observed several problems and challenges, such as unclear and inconsistent legal basis, low quality and accuracy of planning and budgeting documents, ineffective and efficient implementation and supervision, limited transparency and accountability of reporting and auditing, lack of transparency and accountability of reporting and auditing, as well as a lack of community participation and supervision. He suggested several solutions to overcome these problems, such as revising and harmonizing the legal basis, improving planning and budgeting processes and systems, strengthening

implementation and monitoring mechanisms and capacities, improving reporting and audit systems and quality, and encouraging community participation.

Nomocracy is a principle of government based on the supremacy of law, where the authority and legitimacy of the state originates from the constitution and laws that regulate the rights and obligations of citizens. Nomocracy is often contrasted with democracy which emphasizes popular sovereignty as the source of political power. However, nomocracy and democracy cannot be separated from each other because both can coexist and complement each other in a constitutional system that respects human rights and democratic values.

One example of a nomocratic system is the province of Aceh in Indonesia, which has a special autonomous status that allows the application of Islamic law (sharia) as part of its legal system. The Aceh case illustrates how nomocracy can accommodate the aspirations and diversity of society, while ensuring government accountability and transparency. According to [16], nomocracy in Aceh is based on three pillars: constitution, sharia, and customary law (adat). These three sources of law provide a framework for regulating the public and private affairs of Acehnese society, as well as for resolving disputes and conflicts.

However, nomocracy in Aceh also faces several challenges and criticisms, especially from a human rights and democracy perspective. Some scholars argue that nomocracy in Aceh is not in line with the principles of pluralism, tolerance, and equality, because it applies a rigid and uniform interpretation of Islamic law that discriminates against women, minority groups and dissent. For example, argues that nomocracy in Aceh is a form of "Islamic authoritarianism" which violates the community's freedom of expression, association, and religion. He suggested that nomocracy in Aceh be reformed to reflect a more inclusive and democratic version of Islamic law that respects human dignity and diversity [17].

Another issue affecting nomocracy in Aceh is the quality and independence of the judiciary, which is responsible for enforcing and interpreting laws. Several studies show that the justice system in Aceh suffers from corruption, nepotism, politicization, and lack of professionalism, which weakens its credibility and effectiveness. For example. Analyzed political corruption cases in Aceh, where several former governors and legislative members were found guilty and sentenced to prison for corruption and abuse of power. He argued that nomocracy in Aceh requires strong and independent anti-corruption institutions that can monitor and investigate the behavior of public officials and hold them accountable for their actions [18].

Apart from that, nomocracy in Aceh also depends on the relationship between the central government and the provincial government which is regulated in Law

Number 11 of 2006 concerning Aceh Government. This law gave Aceh broad autonomy and authority to regulate its own affairs, including its legal system. However, some aspects of these laws are ambiguous or contradictory, giving rise to confusion and conflict between the two levels of government. For example, examines the role and function of the state administrative court in Aceh, which is tasked with handling administrative disputes between citizens and public authorities. He believes that nomocracy in Aceh requires a clear and consistent legal framework that defines the jurisdiction and competence of state administrative courts, as well as their relationship with other courts and institutions [19].

## 5. CONCLUSION

Nomocracy is a concept that can be applied to various contexts and situations, depending on the historical, cultural and political factors that shape it. Nomocracy can be seen as a way to achieve good governance, where the state respects and protects the rights and interests of the people through a fair and transparent legal system. However, nomocracy also faces several challenges and dilemmas, such as the balance between unity and diversity, authority and accountability, tradition and modernity, and so on. Therefore, nomocracy cannot be understood as a fixed or statistical model, but rather as a dynamic and evolving process that requires continuous dialogue and adaptation.

Nomocracy, or the rule of law, is a concept that has been explored by various philosophers and scholars throughout history. This contrasts with teleocracy, or rule of end, which focuses on outcomes rather than government processes. In this article, the author has examined how nomocracy and teleocracy can be applied in the case of Aceh, a province in Indonesia that has special autonomous status and a strong Islamic identity. The author believes that nomocracy can provide a framework for good governance in Aceh, because nomocracy respects the diversity and pluralism of society, guarantees accountability and transparency of the authorities, and encourages community participation and empowerment. The author has also discussed the challenges and opportunities for implementing nomocracy in Aceh, such as the role of sharia law, the balance between centralization and decentralization, and the need for institutional reform and capacity building.

Nomocracy is the idea of government based on law, not government by will or government by violence. Plato discussed this concept in his study entitled "The Laws", where he argued that the best form of government is one based on rational and universal laws that prioritize the common good [2]. The case of Aceh is an example of how nomocracy can be applied in a contemporary context, as the province of Aceh in Indonesia has been granted special autonomy status which allows the province to implement its own legal system based on Islamic law or sharia. This article explores how

nomocracy and good governance were achieved in Aceh, by examining the historical, political, social and religious factors that shaped the legal system and its relationship with central and local government. This article also compares and contrasts the nomocratic approach in Aceh with other governance models in Indonesia and other countries.

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