

# *Wilayatul Hisbah's (WH) strategy to enforce the law against Khalwat case in Ujung Karang West Aceh Regency*

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This study seeks to understand *Wilayatul Hisbah's* strategy in minimizing violations of Islamic sharia in relation to the *khalwat* case in the community, especially in Ujung Karang, West Aceh Regency. Ujung Karang is a coastal area visited by many local tourists and is also open to national and international tourism. Yet, there have been some teenagers, youths and young women who have traveled to these tourism regions and violated Islamic law by conducting *khalwat* such as at dimly lit cafes. The purpose of this study is to explore strategies, roles, functions, and obstacles faced by *Wilayatul Hisbah* when carrying out their duties in Ujung Karang. The research method used is a qualitative method with a constructivist paradigm. Data collection technique involves mainly in-depth interviews with key informants from *Wilayatul Hisbah's* personnel, community leaders, and religious leaders. In addition, it also obtains secondary data regarding the violations of the Islamic law, namely *khalwat*. The results of this study illustrate that *Wilayatul Hisbah's* strategy in preventing *khalwat* in Ujung Karang includes socialization of *qanun* (principles) through spreading brochures and banners, conducting routine patrols and curfew, as well as coaching and building cooperation with the local community.

Penelitian ini berusaha memahami strategi *Wilayatul Hisbah* dalam meminimalisir pelanggaran syariat Islam di bidang *khalwat* pada masyarakat khususnya di Ujung Karang, Kabupaten Aceh Barat. Ujung Karang merupakan wilayah pantai yang banyak dikunjungi oleh wisatawan lokal dan terbuka untuk wisata nasional dan internasional. Namun demikian, ada sebagian dari remaja, pemuda dan pemudi yang berwisata menyalahgunakan lokasi untuk melakukan pelanggaran syariat Islam hingga terjerumus dalam perilaku *khalwat* karena kondisi yang mendukung seperti kafe remang-remang. Lantas bagaimana strategi, peran dan fungsi serta kendala yang dihadapi oleh *Wilayatul Hisbah* pada saat melaksanakan tugas di Ujung Karang. Metode penelitian yang digunakan yaitu metode

kualitatif dengan paradigma konstruktivistik. Teknik pengambilan data dilakukan *indepth interview* pada informan kunci dari pihak *Wilayatul Hisbah*, tokoh masyarakat, dan tokoh agama. Selain itu penelitian ini juga mengambil data sekunder yang berkaitan dengan pelanggaran syariat Islam yang berhubungan dengan *kehalwat*. Hasil penelitian ini menggambarkan bahwa strategi *Wilayatul Hisbah* dalam mencegah kasus *kehalwat* di Ujung Karang yaitu dengan cara mengadakan sosialisasi *qanun* dalam bentuk pembagian brosur, pemasangan spanduk, patroli rutin, melakukan jam piket malam, pembinaan, dan membangun kerja sama dengan masyarakat setempat.

**Keywords:** *Khalwat; Islamic Sharia; Wilayatul Hisbah*

## **Introduction**

Nanggroe Aceh Darussalam is known as the “Veranda of Mecca” since it is considered that the Acehnese people uphold Islamic values and apply the teachings of Islam in everyday life, in which Islamic sharia becomes a standard in assessing every behavior in their community. The value of Islam is also visible in Aceh’s customs and culture. Moreover, in 2018, the population of West Aceh Regency consisted of 192,589 Muslims, 386 Protestants, 60 Catholics, 1 Hindus, and 712 Buddhists (BPS, 2019).

Nanggroe Aceh Darussalam is designated as a province that has a privileged status among other provinces in the Unitary State of the Republic of Indonesia (NKRI). That is, Aceh Province is given special authority to regulate and manage its own government affairs and the interests of the Acehnese people through the Aceh Governance Law (UUPA), which is led by a governor. Thus, the people of Aceh and people outside the Aceh region are obliged to obey and practice Islamic Sharia and are also obliged to respect the implementation of Islamic Sharia that has been established in the region. The Aceh government, together with the district and/city governments, have established an Islamic Sharia Institution with the approval of the DPRD/DPRK (Aceh House of Representatives).

Sharia refers to regulations that emerge and are strictly based on the Qur’an and the Hadith regarding human behavior (Ali, 2010). Sharia law in Aceh is implemented through *qanun* (principles) that are enacted by the Aceh government. To prevent Acehnese people from violating the Islamic sharia, an institution called *Wilayatul Hisbah* is established to carry out enforcement and supervisory functions. As such, it is expected that the Acehnese people will obey and comply with the stipulation of Islamic sharia in the Aceh area.

The presence of *Wilayahul Hisbah* occurred when Law Number 44 of 1999 about the Implementation of the Privileges of the Special Region of Aceh was enacted. The consequence of the enactment of the law was the issuance of Regional Regulation Number 5 of 2000 regarding the Implementation of Islamic Sharia, which became the basic provisions for the birth of *Wilayahul Hisbah* in Aceh (Razali, 2014). At the beginning of its formation, the *Wilayahul Hisbah* unit was under the guidance of the Islamic Sharia Agency. In this period, the *Wilayahul Hisbah* unit was more in charge of socializing and campaigning Islamic law to all levels of society. Furthermore, the development of the regional implementation of Islamic sharia encouraged the reorganization of the *Wilayahul Hisbah* unit as well as the addition of its role as a law enforcer of Islamic sharia. The reorganization was later realized through mainly two emerging laws, namely Law No. 32 of 2004 concerning Regional Government and Law No. 11 of 2006 concerning the Government of Aceh.

Based on the reorganization, *Wilayahul Hisbah* became a control and surveillance unit which had the authority to remind the public about the rules that must be followed and any actions that may violate Islamic sharia. In its duties, *Wilayahul Hisbah* carried out the function of direct enforcement and supervision in people's lives. In this period, the *Wilayahul Hisbah* unit joined the Municipal Police unit as a regional apparatus whose function was to enforce regional regulations.

The implementation of Islamic sharia in Aceh does not always run smoothly since a number of Acehnese people often commit violations and oppose its implementation. This is partly due to the lack of understanding of Islamic sharia, including their lack of understanding regarding *kebahwat*. *Kabahwat* is an act between a man and a woman without a marriage bond carried out in certain quiet places, which potentially leads to immoral acts and even adultery.

**Table 1.**  
**Data on violations of Islamic Sharia regarding *Khalwat***

Year	Number of Violations
2017	54 violators
2018	138 violators
2019	82 violators
2020	11 violators (January-September)
Total	285 violators

*Source: The Municipal Police and Wilayatul Hisbah units (2020)*

From the table above, the number of violators of the Islamic sharia regarding *khalwat* in Gampong Pasir Ujung Karang in 2017 was 54 people, and the number increased in 2018 to 138 people. In 2019, the number was also high with 82 people, while in 2020 from a period of January-September the were 11 violators. Thus, the total number of *khalwat* violators in the last four years reached 285 people. The violators were dominated by young people from Aceh who were likely vulnerable to violating the Islamic sharia due to the lack of surveillance and supervision from various parties, such as from the Gampong community and leaders.

Violation of the law of *khalwat* committed by young people and women is a part of the law of *jinayah* (Islamic criminal code). With the increasing cases of *khalwat*, the Aceh Government began to actively push the enforcement of the law of *khalwat*. Based on initial observations, the researcher of this study found that *khalwat* or immoral acts often occurred in tourism areas, karaoke bars or dimly lit cafes, and on the streets around Ujung Karang and its surroundings. The violators of *khalwat* in these places were mostly young people without marriage bonds. Departing from this issue, the author is interested in conducting an investigation on *Wilayatul Hisbah's* strategy in correcting *khalwat* cases in Ujung Karang, West Aceh, with a focus on young people visiting aforementioned places.

This study focuses on the strategy employed by *Wilayatul Hisbah* which functions as an Islamic law enforcement apparatus based on established regulations. It also attempts to review *Wilayatul Hisbah's* role and function as well as its effectiveness in preventing *khalwat* or immoral acts based on Aceh *Qanun* no. 6 of 2014. It also seeks to understand possible obstacles faced by *Wilayatul Hisbah* in reinforcing the law related to *khalwat* in Ujung Karang, West Aceh Regency.

## Method

This study uses a descriptive method using a qualitative approach and a constructivist paradigm. Qualitative research involves data collection based on a natural setting, employs natural methods, and is carried out by a researcher who is interested in a natural phenomenon. Qualitative research does not carry out mathematical calculations. This research is based on empirical facts that take place in real life settings, which includes everything that illustrates the patterns of human's attitudes and actions (Abdussamad, 2021). Retrieval of research data uses in-depth interviews on key informants, observations, and secondary data in accordance with the research theme.

The informants in this study were deliberately chosen by the researcher to obtain more detailed and in-depth information. The informants included the Head of West Aceh *Wilayahul Hisbah* unit, the Head Division of *Wilayahul Hisbah*, two members of *Wilayahul Hisbah*, the Head Village of Pasir Ujung Karang, one people representative of Pasir Ujung Karang, one resident of Pasir Ujung Karang, one religious leader of Pasir Ujung Karang, and the Head of sub-village of Pasir Ujung Karang. In total, nine people were carefully investigated. The obtained data were later analyzed using a descriptive analysis approach. According to Miles and Huberman (1992) in Rijali (2018), this approach consists of data reduction, data presentation, and drawing conclusion. Data reduction refers to trimming and sorting data into certain categories. These emerging categories were then processed and presented in the form of sketches, matrices, synopsis, and other forms from which conclusions can be drawn.

## *Khalwat* and its sanctions

The role of *Wilayahul Hisbah* regarding law enforcement against *khalwat* cases is important to impose the *jinayat* (Islamic criminal code) law in Aceh. There are at least three *qanun* (principles) related to the *jinayat* law, namely *qanun khalwat*, *qanun maisir*, and *qanun khamar*. Until now, *jinayah* law enforcement has been carried out at various levels, starting from the lowest level such as socializing *jinayah qanun* to the public in various forms. These include socialization through radio broadcasts, banners, billboards on the road, public sermons, ceremonies, and competitions of reading the Qur'an with the aim that the public is aware of the application of Islamic law as well as the enforcement of the law of *jinayah*. In this level, law enforcement focuses mainly on socialization and incursion (Mahdi, 2011).

*Khalwat* and its sanctions etymologically refer to '*kebulwah*', which comes from the word *kehalah*', and can be translated into quiet or lonely. The term *kehalwat* has a double connotation both in a positive and negative meaning. In a positive sense, *kehalwat* means withdrawing from the crowds and solitude to get closer to Allah (Bukhari, 2018). Meanwhile, in a negative sense, *kehalwat* is a form of interaction between a man and a woman, who are not relatives or bound by a marriage, without being accompanied by her *mahram* or without the presence of a third person (al-Ansari, 2004).

The objectives of the prohibition on *kehalwat* based on the *Qanun* of Nanggroe Aceh Darussalam Province Number 14 of 2003 Article 3 are: 1) enforcing Islamic sharia and the prevailing customs in society in the Province of Nanggroe Aceh Darussalam; 2) protecting the community from various forms of activities and/or actions that undermine ones' honor; 3) preventing community members as early as possible from committing acts that lead to adultery; 4) increasing community participation in preventing and eradicating the acts of *kehalwat*; and 5) closing opportunities for moral damage.

The provisions of '*uqubat* (punishment) against violators of *kehalwat* based on Aceh *Qanun* Number 6 of 2014 about *Jinayat* Law, Third Part of Article 23 are as follows:

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1. Deliberately committing <i>kehalwat</i>	- Whip punishment <10x, or - fine <100 grams of gold, or - imprisonment <10 months.	Article 23, Paragraph (1)
2. Organizing, providing facilities, or promoting <i>kehalwat</i>	- Whip punishment <15x, and/or - fine <150 grams of gold, and/or - imprisonment <15 months	Article 23, Paragraph (2)
3. <i>Khalwat</i> which is part of the authority of the customary court is resolved according to the provisions of the Aceh <i>Qanun</i> about the protection of customary life and customs and/or other laws and regulations regarding customs		Article 24

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Source: *The Municipal Police and Wilayatul Hisbah units (2021)*

### ***Wilayahul Hisbah* agency in Nanggroe Aceh Darussalam**

At the beginning of the presence of *Wilayahul Hisbah* in Aceh, its authority was first regulated in the decision of the Governor of Nanggroe Aceh Darussalam Number 01 of 2004 about the Organization and Work Procedure of *Wilayahul Hisbah* which was subject to the Islamic Sharia Agency. The status of this institution continues to be improved both in terms of organizational structure and authority with the issuance of Law no. 11 of 2006, which combines the existence of *Wilayahul Hisbah* with the Municipal Police in *Qanun* No. 5 of 2007 about Organizational Structure, Work Procedures of Service, and Technical Institutions. In its duties, *Wilayahul Hisbah* carries out the function of direct enforcement and surveillance in people's lives. Consequently, this agency has the authority and power to enforce *jihad*, justice, and *amar ma'ruf nahi munkar*.

*Wilayahul Hisbah* is an authorized agency that is formed with the intention of reminding the public about the existing rules, rules that must be followed, how to obey the rules, and actions that must be avoided in order to not to violate the rules. *Wilayahul Hisbah* is one of the implementing bodies of judicial power in Islam which is tasked with enforcing goodness and preventing injustice, such as dealing with criminals that need immediate settlement, overseeing the law, regulating public order, resolving criminal problems, and punishing people who violate sharia law (Aripin, 2008).

Several *qanun* (principles) related to the authority domain of *Wilayahul Hisbah* include: 1) Qanun No. 11 of 2002 about the Implementation of Islamic Sharia in terms of *Aqidah*, Worship, and Da'wah; 2) Qanun No. 12 of 2003 concerning Alcoholic Drinks and the Like; 3) Qanun Number 13 of 2003 regarding *Maisir* (gambling); 4) Qanun Number 14 of 2003 concerning *Khalwat*; 5) Qanun Number 7 of 2004 concerning Zakat Management; and 6) Qanun Number 7 of 2013 about the Law of *Jinayat Procedures* (Haryanto, 2014).

Regarding the authority of *Wilayahul Hisbah*, it is stated in the Decree (SK) of the Governor Number 01 of 2004 about the Organization and Work Procedure of *Wilayahul Hisbah*, Article 5, namely: 1) supervising the implementation of regulations and legislation in the field of Islamic sharia; 2) conducting spiritual guidance and advocacy for people who have likely violated the laws and regulations regarding Islamic sharia; 3) reprimanding, advising, preventing, and prohibiting anyone who is reasonably suspected to have been

or will commit a violation of the laws and regulations in relation to Islamic sharia; 4) delegating cases of violations of laws regarding Islamic sharia to investigators.

### Strategies employed by *Wilayatul Hisbah* to prevent *Khalwat* in Ujung Karang

The Ujung Karang beach area has potential places that enable the occurrence of *khalwat* such as dimly lit cafes. Factors such as economic pressure and seeking profit likely encourage café owners to make dimly lit cafes in the public place such as Ujung Karang Beach. As such, it becomes difficult for both the Gampong community and *Wilayatul Hisbah* in monitoring these cafes since these are considered as public facilities.

The first *Wilayatul Hisbah*'s strategy in preventing *khalwat* in Ujung Karang, West Aceh Regency, includes socialization of *qanun* (principles) to increase community awareness through brochures and banners. The socialization is also done by outreaching the community with the aim of reducing the number of *qanun* violations, especially the Aceh *Qanun* Number 6 of 2014 about *Jinayat* Law, part 3, article 23.

**Figure 1.** Banners for Dissemination of Islamic Sharia in Aceh



Source: Yulius (2015) *Indonesia At Merbourne*

The socialization of Aceh *Qanun* Number 6 of 2014 through banners applies to all districts or cities in Aceh, including the Ujung Karang beach tourism area, West Aceh.



This shows that the strategy of enforcing the law of *khalwat* is not only taking legal action for violators when committing a violation, but also first conducting socialization to the community. The role of *Wilayatul Hisbah* is very important in supervising teenagers since they pose the potential to violate the rules of Islamic law in terms of how they dress, date, socialize freely, and hang out with non-*mahram* partners at late nights. *Wilayatul Hisbah's* strategy in general involves conducting socialization, supervision, guidance, and punishment respectively. Given a teenager is caught in custody due to violating *qanun*, they have to sign a letter of agreement which explains that they will not repeat the violation. When released from the custody, they have to be picked up by their parents (Zakir and Syarif, 2019). Through socialization, it is expected that the public can develop their awareness about *khalwat* and its sanctions.

The second strategy performed by *Wilayatul Hisbah* is by carrying out routine patrols up to five times a day if deemed necessary. The patrols are generally done three to four times a day at areas prone to violations or areas that are monitored in advance. The Head of *Wilayatul Hisbah* unit explained:

“First is due to the vision and mission in Aceh Barat District, which emphasizes that the guidance and supervision must be tightened so that young people are controlled or guided. Thus, with the routine patrols being carried out, the number of people who violate the sharia is decreasing day by day” (Personal interview with Azim, 24 March 2021).

Routine patrols performed by *Wilayatul Hisbah* to the Ujung Karang beach is an important step to prevent the occurrence of *khalwat* in Ujung Karang, West Aceh. In addition, it also puts in order places of business that have the potential to violate Islamic law.

*“As an effort against violations of Islamic law, a joint team of 24 personnel consisting of the Wilayatul Hisbah Police and elements of the People Representative of Johan Pablawan District of West Aceh carried out control over several cafes in Ujung Karang and Suak Indra Puri, Meulaboh City, West Aceh Regency”* (Personal interview with Rizalul, 2021).

Based on observations from the researcher, many cafes on the Ujung Karang beach currently do not operate at nights where they are only open from morning to 18.00. This shows supports from café owners regarding law enforcement of *khalwat*, especially in tourist areas.

Routine patrols by *Wilayatul Hisbah* do not take place only during office hours. After office hours, such as 11 p.m., *Wilayatul Hisbah* remains on duty with special night picket hours for personnel at least 3 times per person per month and a maximum of 4 times per person per month (for men personnel). The community can also report violators to *Wilayatul Hisbah* office by telephone if they find violations of Islamic sharia in their areas.

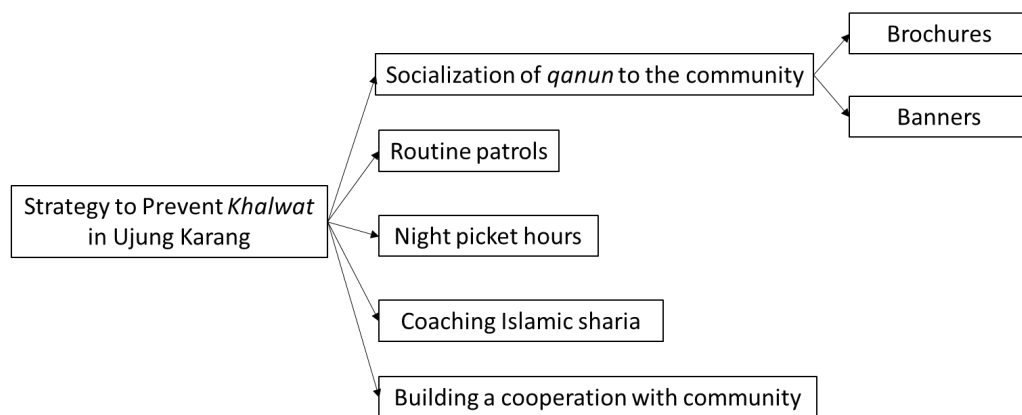
The third strategy is the implementation of a night picket curfew by *Wilayatul Hisbah* personnel with the aim that if there is a report from the community, the personnel will immediately check the location. According to the Head Division of *Wilayatul Hisbah* when conducting patrols:

*“... we make sure that our personnel perform patrols both during the day and at night for the supervision and guidance of café owners. As such, sometimes the cafe owners are not happy with us patrolling. There are 2 or 3 cafes that are popular to be a khalwat place. These cafes can be recognized by its canonical roof and expensive drinks, 30 thousand-50 thousand per glass”* (Personal interview with Munandar, 26 Maret 2021).

The implementation of night picket hours is an effort to prevent violations that take place not only during the day but also at night. It is to make sure that *Wilayatul Hisbah's* performance continues be optimum in upholding Islamic law.

The fourth strategy is conducted through providing Islamic religious material to develop violators awareness and help them clearly understand Islamic rules. Deliveries of the material can be done directly on the violation spot. However, if it is deemed necessary, the violators can be brought to *Wilayatul Hisbah* office for a one-month coaching and supervision regarding *khalwat qanun*. The fifth strategy is by building cooperation with the Ujung Karang community, especially with the village apparatus so that it will be easier to address immediately when there are problems arising.

**Figure 2.** *Wilayah Hisbah's* Strategy in Preventing *Khalwat* in Ujung Karang



*Data processed by the researcher (2020)*

Another strategy and effort to prevent the occurrence of deviant behavior is to strengthen religious values of children through their families, schools, and other educational institutions. The family is the place where the most important socialization process takes place for children and the role of parents has the most impact on the development of children's knowledge, moral values, religious values, and social values. All these values are taught by parents so that their children become civilized human beings, understand religious teachings, and are obedient to the existing rules (Husna, 2019). Some of the strategies above, which have been carried out by *Wilayah Hisbah*, have been quite effective indicated by the decreasing of deviant behavior that leads to *khalwat* done by young people.

### **Obstacles faced by *Wilayah Hisbah* in preventing *Khalwat* in Ujung Karang**

The effectiveness of *Wilayah Hisbah's* performance in preventing *khalwat* in Meulaboh has indicated some progress and improvement in relation to its function as a law enforcement unit regarding Islamic sharia, especially dealing with *khalwat* (based on Qanun No. 6 of 2014). Such progress and improvement are also in line with the implementation of Aceh Governor Decree Qanun No. 11 of 2004 about the duties and functions of the *Wilayah Hisbah*, as well as handling cases of violations of Islamic sharia in Meulaboh (based on Qanun No. 6 of 2014).

Challenges faced by *Wilayatul Hisbah* in preventing *khalwat* in Pasir Ujung Karang, West Aceh Regency, include: 1) some cafe owners are less happy and less cooperative when *Wilayatul Hisbah* personnel visits and checks around the cafe because they think that it can affect their economic income; 2) the provisions of the superior's orders can affect the way *Wilayatul Hisbah* personnel performs since they will only take action when ordered by their superior or contacted by the community; 3) there are people who accept and there are those who reject *Wilayatul Hisbah*; 4) cafe customers are protected by cafe owners; and 5) personnel of the *Wilayatul Hisbah* is limited to cover a wide area, which affects the duration of patrol.

The implementation of Islamic law is not without challenges. To improve the implementation of Islamic law properly, the performance of *Wilayatul Hisbah* must be fostered. There are some main factors that hinder the implementation of Islamic law such as the lack of public awareness of existing laws or regulations, lack of personnel or human resources, and the existence of *qanun* (principles) that are not yet clear in providing legal action or sanctions to violators of this *qanun* (Winowoda and Quddus, 2021). The lack of public awareness in internalizing the Islamic sharia potentially causes violations of *qanun*, such as the case of *khalwat* in Ujung Karang. Alternatively, these challenges can be overcome through several existing strategies carried out by *Wilayatul Hisbah*. These strategies, as illustrated above, include socialization and coaching on understanding violations of *khalwat* and its sanctions, collective awareness by the community of the importance of law enforcement against violators of *khalwat*, and building a cooperation with the local community, especially the village apparatus in resolving the problem of *khalwat*.

### **The function and role of *Wilayatul Hisbah* in preventing *Khalwat* in Ujung Karang**

*Wilayatul Hisbah* is an institution that is deliberately formed by the governor to carry out his duties in overseeing the society. As an institution, it has a clear position and organizational structure to achieve the set goals. While it consists of many different positions and functions, *Wilayatul Hisbah* personnel pursues the same goal, namely upholding and supervising Islamic sharia so that it is implemented according to the provisions.

In conducting supervision, *Wilayatul Hisbah* organizes three task groups. The first group focuses on the main duties of *Wilayatul Hisbah*, which include: a) supervising the

implementation and violations of laws and regulations of Islamic sharia; b) conducting spiritual guidance and advocacy for everyone suspected of having violated the laws and regulations of Islamic sharia; and c) informing village apparatus and related law officers about its coaching activities in the area. The second group's duties are related to supervision: a) informing the public about the existence of legislation of Islamic sharia; and b) mitigating any violations against the provisions of Islamic sharia. The third group's duties are related to coaching, which cover: a) admonishing, warning, and advising someone who is reasonably suspected of having violated the provisions of Islamic sharia; b) trying to stop activities/actions that are reasonably suspected of having violated the laws and regulations of Islamic sharia; c) resolving the violation cases through the village customary meeting; and d) informing the relevant parties about the alleged misuse of the permit to use a place or facility.

Violations that occur in Ujung Karang are caused by various other factors such as environment, family, mass media, dimly lit places, and supporting facilities. Control is carried out by the village apparatus, the Municipal Police unit, and *Wilayatul Hisbah* personnel through both preventive and curative measures. Preventive efforts are carried out by admonishing and socializing, while curative control is done by writing letters to related parties or cafe owners to comply with the rules of carrying out good and fair business.

The functions of *Wilayatul Hisbah* in preventing *khalwat* in Ujung Karang, West Aceh Regency, include three aspects. First is implementing the vision and mission of enforcing Islamic sharia in West Aceh. Second is carrying out *amar ma'ruf nahi munkar* as mandated to all Muslims in the world. Third, as regulated in the Governor's Decree No. 01 of 2004, is conducting a supervisory and coaching to the community.

*Wilayatul Hisbah* is obliged to maintain the role that has been given effectively and efficiently in order to enforce and supervise Islamic sharia in the Pasir Ujung Karang, West Aceh Regency, without any acts of discrimination. The implementation of Islamic sharia in Aceh Province must be carried out vigorously by involving all levels of society, ulama, local government and competent parties to reach optimum goals.

The role and function of *Wilayatul Hisbah* in enforcing Islamic law, especially in tourist

areas, is to prevent promiscuity in adolescents or *kebalwat* through direct and indirect prevention efforts. Direct prevention efforts are implemented by locating *Wilayahul Hisbah* personnel at tourist attractions, while indirect ones are done by waiting for reports from the community. As occurred in the tourist attractions on Seumandu Island, direct supervision is carried out by placing the Municipal Police and *Wilayahul Hisbah* personnel at tourist sites on Seumandu Island and conducting routine patrols when welcoming religious holidays, while indirect supervision was done by obtaining community reports (Sufi, Fauziah, and Iryani, 2021). This example indicates that the role and function of the *Wilayahul Hisbah* is as an enforcer of Islamic law in Aceh Province and also at tourist attractions to control potential violations of sharia.

There are several factors that support the performance of *Wilayahul Hisbah* in relation to the enforcement of Islamic law in Banda Aceh City. First, there is good socialization conducted by the Banda Aceh City Islamic Sharia Service with various mechanisms and approaches. Second, there exists strict regulations/*qanun* sanctions to violators. Third, there is support and participation provided by the people of Banda Aceh City who share a similar concern about the enforcement of Islamic law. Fourth, there is support given by religious leaders and traditional leaders. Fifth, there is support from stakeholders, related institutions, and the Aceh Regional Government (Anggraini, and Safira, 2019). In addition to these supporting factors, there are also inhibiting factors for the enforcement of Islamic law such as law (*qanun*) factor, law enforcement factor, supporting law enforcement facilities factor, low public legal awareness factor, and supervision and guidance factor related to *Qanun* No. 14 of 2003 (Berutu, 2017).

## **Conclusion**

The research results indicate that *Wilayahul Hisbah* has carried out its role in enforcing Islamic law regarding *kebalwat* in Ujung Karang effectively by implementing multiple strategies that are applicable in the community. These strategies in general include: 1) routine patrols up to five times a day if deemed necessary; 2) disseminating information to the community with the aim of reducing the level of violations of Islamic *qanun* (principles), especially the rules of Aceh Qanun Number 6 of 2014 concerning *Jinayat* Law section 3rd article 23; 3)

distributing leaflets and brochures explaining *qanun* and sanctions for those violating the provisions of the *qanun*; 4) putting up banners in the public space to remind the community of the provisions of the *qanun*; 5) the implementation of a night picket curfew by *Wilayahul Hisbah* personnel; 6) conducting legal coaching both directly and indirectly to violators of Islamic sharia; and 7) building a cooperation with the local community in overcoming the issue of *khalwat* violations in Ujung Karang, Meulaboh, West Aceh Regency.

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