



From Law to Order: Wilayatul Hisbah and Satpol PP's Joint Efforts in Sharia Enforcement in Aceh

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Abstract. Aceh, an autonomous province in Indonesia, integrates Sharia law into its legal framework, necessitating specialized enforcement bodies: Wilayatul Hisbah (WH) and Satpol PP (Civil Service Police Unit). Understanding their roles and effectiveness is crucial for assessing Aceh's governance and social dynamics. This research aims to analyze the roles and effectiveness of Wilayatul Hisbah and Satpol PP in Aceh and explore the challenges they face in their operations. Using a qualitative approach, the study organized focus group discussions (FGDs) with WH and Satpol PP members and conducted document analysis of relevant laws and guidelines. Thematic analysis was performed on FGD transcripts to identify key themes. The results show that the integration of WH and Satpol PP has improved enforcement of Sharia and local regulations. WH focuses on enforcing Islamic laws and public morality, while Satpol PP handles broader public order issues. Their collaboration enhances the enforcement of both religious and civil regulations, emphasizing education over punitive measures, which increases compliance. However, there are still some challenges such as resource limitations, and public resistance. WH and Satpol PP play vital roles in upholding Sharia law and maintaining public order in Aceh. Their educational approach and community acceptance are key to their effectiveness, though continuous efforts in public education and resource allocation are needed. Future research should expand to include comparative studies and mixed methods approaches for a comprehensive understanding.

Keywords: Aceh, Wilayatul Hisbah, Satpol PP, Sharia law, public order, law enforcement, qualitative research

1 Introduction

Aceh, located on the northern tip of Sumatra, is a unique province in Indonesia, distinguished by its implementation of Sharia law [1]. Granted special autonomous status, Aceh has integrated Sharia principles into its legal and social framework, impacting various aspects of daily life. This distinctive legal structure necessitates specialized enforcement bodies, primarily the Wilayatul Hisbah (Sharia Police) and Satpol PP (Civil

Service Police Unit) [2]. Understanding the roles and effectiveness of these institutions in maintaining public order and upholding Sharia law is essential for assessing the province's governance and social dynamics.

Recent research on Aceh has predominantly focused on the socio-political implications of Sharia law, the impact of autonomy on local governance, and the societal response to religious regulations [3]. Studies have highlighted issues surrounding the enforcement of dress codes, such as the mandatory hijab for women, and the broader implications for human rights and gender equality [4]. Wilayatul Hisbah has been a focal point in these discussions, often scrutinized for its methods and the public's perception of its authority [5]. Despite extensive research on these topics, there remains a need for a comprehensive examination of how both Wilayatul Hisbah and Satpol PP collaborate and function in enforcing Sharia law and maintaining public order.

The mandatory hijab regulation in Aceh serves as a poignant example of the intersection between religious law and individual rights [6]. Research has documented various perspectives on this policy, ranging from support for its role in preserving Islamic values to criticism regarding its impact on women's autonomy and freedom. Wilayatul Hisbah, as the primary enforcer of this regulation, often finds itself at the center of these debates. Understanding how this institution, alongside Satpol PP, manages such contentious issues provides critical insights into the practicalities of Sharia law enforcement in a modern, diverse society.

Despite the existing body of research, there is a notable gap in studies that jointly analyse the roles of Wilayatul Hisbah and Satpol PP. Most research tends to focus on these institutions independently, lacking a holistic view of their collaborative efforts and the challenges they face in upholding Sharia law and public order [7]. This study aims to fill this gap by providing a detailed examination of their roles, effectiveness, and the public's perception of their actions. Such an integrated approach is crucial for developing a nuanced understanding of law enforcement dynamics in Aceh.

This research aims to comprehensively analyse the roles and responsibilities of Wilayatul Hisbah and Satpol PP in Aceh, evaluate their effectiveness, and explore the challenges they encounter in their operations. By addressing these objectives, this study intends to contribute valuable knowledge to the discourse on religious law enforcement and public order in Aceh, providing recommendations for policy improvements and more effective governance.

2 Methodology

The study organized focus group discussions (FGDs) with 4 members of Wilayatul Hisbah dan Satpol PP to gather diverse perspectives on the roles and effectiveness of Wilayatul Hisbah and Satpol PP. Such methodology was used by many researchers such as [8], [9], and [10] These FGDs aimed to capture a wide range of views and experiences, additionally, the research involved analysing relevant documents, laws, regulations, and operational guidelines pertaining to Wilayatul Hisbah and Satpol PP. This document analysis provided a comprehensive understanding of the legal and reg-

ulatory framework within which these institutions operated. This methodology of document analysis was also used by many other researchers, such as [11], and [12]. Such methodology was widely used in qualitative research.

Purposive sampling was used to select key focus group participants [13]. This approach ensured the inclusion of individuals with direct experience or significant knowledge about the roles of Wilayatul Hisbah and Satpol PP. By targeting these knowledgeable participants, the study aimed to gain in-depth insights into the institutions' operations, challenges, and effectiveness.

Thematic analysis was conducted FGD transcripts to identify common themes and insights [14]. This method involved coding the data, searching for patterns, and synthesizing findings to draw meaningful conclusions about the roles and challenges of Wilayatul Hisbah and Satpol PP. The analysis provided a nuanced understanding of how these institutions functioned and were perceived by the community.

The research adhered to strict ethical guidelines to ensure the rights and well-being of all participants. Informed consent was obtained from all participants before their involvement in FGD [15]. This process included informing participants about the research objectives, procedures, and their rights, ensuring they participated voluntarily. Confidentiality and anonymity were maintained throughout the study, with all data securely stored and accessible only to the research team [16]. Furthermore, the research was conducted with respect for local customs, traditions, and religious practices, ensuring cultural sensitivity at all stages of the project.

3 Results

The Combination of Wilayatul Hisbah (WH) and Satpol PP

The establishment of Wilayatul Hisbah (WH) and its combination with Satpol PP (Civil Service Police Unit) in Aceh is rooted in the region's unique status and its history of autonomy and conflict [17]. Aceh, recognized for its strong Islamic identity, was granted special autonomy to implement Sharia law following a prolonged period of conflict and negotiations between the Indonesian government and the Free Aceh Movement (GAM) [18].

In 1999, the Indonesian government passed the Law on Regional Autonomy, which allowed provinces like Aceh greater control over their local governance. This was followed by specific legislation allowing Aceh to implement Sharia law, responding to the long-standing demands for greater local autonomy and recognition of the region's Islamic heritage [19].

The concept of Wilayatul Hisbah (WH) in Aceh traces its roots back to the historical Islamic governance system [20], where the Hisbah was an institution responsible for market regulation, public morality, and enforcement of Sharia. This institution ensured compliance with Islamic laws in daily activities, including trade and public behavior.

The modern iteration of WH in Aceh was formalized following the autonomy granted to the region, which allowed for the implementation of Sharia law [21]. This

was a significant shift influenced by historical, social, and political factors, particularly the long-standing struggle for greater autonomy and the desire to integrate Islamic principles more deeply into local governance.

This legal framework paved the way for Aceh to formalize the enforcement of Islamic law. The institutionalization of WH was significantly advanced with the enactment of Qanun 11/2002. This qanun outlined the specific responsibilities of WH in enforcing Islamic norms related to *aqidah* (faith), *ibadah* (worship), and *syi'ar* (public practice)[6]. Further, the introduction of Qanun 6/2014 on *Jinayat Law* expanded WH's mandate to include the enforcement of criminal aspects of Sharia, such as gambling, adultery, and alcohol consumption [22].

The WH system was developed and structured across various administrative levels to ensure comprehensive enforcement: in Provincial Level, WH operates under the provincial government's directives, coordinating large-scale operations. In District WH units adapt provincial policies to local contexts, conducting inspections and educational activities. In Sub-district Level, Acts as intermediaries, ensuring effective communication and implementation of policies at the grassroots level. In Village Level, WH units work closely with local leaders, providing education, and addressing issues within the community. *Wilayatul Hisbah* was established as an enforcement body dedicated to upholding Sharia law. Initially, WH operated independently, focusing exclusively on ensuring compliance with Islamic laws related to dress codes, public morality, and religious practices [23].

However, as the need for comprehensive law enforcement grew, it became evident that coordination between WH and other local enforcement agencies was necessary. This led to the formal integration of WH with Satpol PP, the Civil Service Police Unit responsible for maintaining public order and enforcing local regulations [2]. An informant explained the necessity of this integration: "This transfer was actually aimed at strengthening law enforcement. With WH under Satpol PP, there is better coordination, and we can work more effectively in enforcing local regulations".

Legal Framework and Institutional Development

The integration was formalized through regional regulations (Qanun) that outlined the roles and responsibilities of both WH and Satpol PP. Qanun 11/2002 on the implementation of Sharia law and Qanun 6/2014 on *Jinayat law* provided the legal framework for this combined enforcement effort (Figure 1). These regulations specified the duties of WH in enforcing Islamic laws and the broader mandate of Satpol PP to maintain public order[2].

The combination of WH and Satpol PP ensured a more holistic approach to law enforcement in Aceh. WH's focus on Islamic norms and morality was complemented by Satpol PP's broader responsibilities, creating a cohesive system that could address both specific religious requirements and general public order issues. The combined operations of WH and Satpol PP have led to more effective enforcement of laws in Aceh. WH provides expertise in Sharia law, while Satpol PP brings logistical support and broader enforcement capabilities. This synergy allows for comprehensive coverage of both religious and civil regulations. An informant noted, "Satpol PP always collaborates with WH in Sharia law enforcement operations. We provide logistical support

and personnel to ensure that Islamic rules are enforced properly". This collaboration ensures that enforcement efforts are well-coordinated and effective.

The integration of Wilayatul Hisbah and Satpol PP in Aceh is a result of the region's unique historical, political, and cultural context. This combination has allowed for a more effective and comprehensive approach to law enforcement, balancing the specific requirements of Sharia law with the broader mandate of maintaining public order. The collaboration between these two bodies ensures that the enforcement of both religious and civil regulations is carried out efficiently, contributing to the overall stability and harmony of Acehese society.

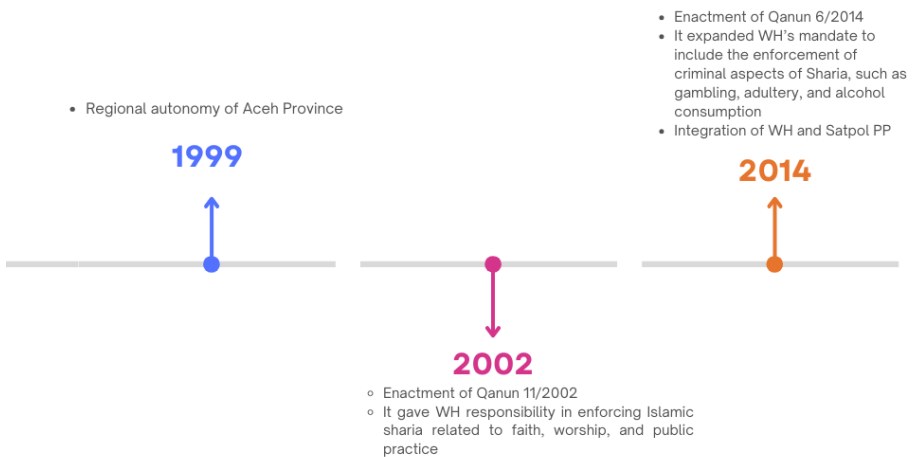


Fig. 1. Timeline of significant developments of Wilayatul Hisbah and Satpol PP in Aceh (Source: Author's elaboration)

Roles and Responsibilities of Wilayatul Hisbah

Wilayatul Hisbah (WH) is primarily tasked with enforcing Islamic laws (Sharia) in Aceh. The institution ensures that all public and private behaviours align with Islamic principles as outlined in regional regulations like Qanun 11/2002 and Qanun 6/2014. Their enforcement activities cover a wide array of societal norms and regulations to maintain the Islamic character of the region.

The Qanun regulations in Aceh strictly prohibit a range of activities to ensure adherence to Islamic norms and values, including the consumption of alcohol, gambling, adultery, close proximity between non-married individuals, violations of public dress codes, disruptions of religious practices, and failure to observe fasting during Ramadan [24]. These regulations, outlined in Qanun 11/2002 and Qanun 6/2014, aim to maintain moral integrity and societal order by mandating Islamic attire, preventing immoral behaviour, and ensuring proper religious observance [22]. The integration of

these laws reflects Aceh's commitment to upholding its Islamic identity through comprehensive legal frameworks and collaborative enforcement by Wilayatul Hisbah (WH) and Satpol PP.

A significant part of WH's role involves maintaining public morality, which includes regulating dress codes and behaviours in public spaces. This enforcement is not merely about penalizing transgressions but also about educating the community on proper Islamic conduct. As noted by an informant, "We emphasize education over direct enforcement. If we find a Muslim woman not wearing a hijab, we usually provide explanations and gameducation about the importance of dressing according to Islamic law". WH also interacts with various community groups to ensure inclusive understanding and compliance. This includes engaging with women, waria (transgender individuals), and the disabled to provide tailored guidance and support.

WH conducts regular inspections and raids to monitor and ensure compliance with Islamic norms. These activities are crucial for identifying violations and taking appropriate corrective actions. The inspections range from checking for proper attire to preventing immoral activities like gambling and adultery. During these raids, WH aims to educate rather than solely punish. For example, an informant mentioned. This approach helps build a compliant society through education and awareness, minimizing the need for harsh penalties.

Wilayatul Hisbah's roles in Aceh are centered on enforcing Islamic laws, focusing on public morality, and conducting regular inspections and raids. Through these activities, WH ensures that the community adheres to Islamic norms, maintaining a moral and respectful public environment. Their efforts in education and inclusive interactions with various community groups further strengthen the enforcement and acceptance of Sharia in Aceh. One of the primary responsibilities of Wilayatul Hisbah (WH) is to educate the public about Islamic laws and the importance of following them. This educational role is crucial as it helps foster voluntary compliance and a deeper understanding of Sharia within the community. WH conducts various outreach programs and public meetings to explain Islamic principles and the significance of adhering to them.

In cases of minor violations, WH provides warnings and guidance to individuals to correct their behavior. This approach aims to educate offenders and prevent future transgressions. For instance, WH officials often give gentle reminders and detailed explanations about why certain behaviours are required or prohibited under Islamic law. This method helps build a compliant society through understanding rather than fear.

For more serious offenses, WH collaborates with Satpol PP (Civil Service Police Unit) and the police to ensure that the laws are enforced effectively. This collaboration is essential for handling violations that require more substantial intervention. The coordinated efforts between WH, Satpol PP, and the police help maintain public order and ensure that Islamic laws are upheld across all levels of society. "For cases like gambling involving non-Muslims, they are handled by the police. For Muslims, we handle it according to Sharia law", an informant said.

Wilayatul Hisbah's responsibilities in Aceh include educating the public about Islamic laws, providing warnings and guidance to correct behavior, and collaborating with Satpol PP and the police for serious offenses. Through these efforts, WH ensures

that the community adheres to Islamic norms, maintaining a moral and respectful public environment. Their educational approach and inclusive interactions with various community groups strengthen the enforcement and acceptance of Sharia in Aceh.

Table 1: Roles and Responsibilities of Wilayatul Hisbah (Source: FGD with Wilayatul Hisbah and Satpol PP Officials)

Roles and Responsibilities	Details
Enforcing Islamic laws (Sharia)	Ensures all public and private behaviors align with Islamic principles as outlined in Qanun 11/2002 and Qanun 6/2014
Maintaining public morality	Focuses on societal norms and regulations to maintain the Islamic character of the region
Regulating dress codes and behaviors in public spaces	Enforces dress codes and educates the community on proper Islamic conduct
Conducting regular inspections and raids	Monitors compliance with Islamic norms through regular inspections and raids
Providing education on proper Islamic conduct	Emphasizes education over punitive measures, providing explanations and guidance
Interacting with community groups (women, transgender, disabled)	Engages with various community groups to ensure inclusive understanding and compliance
Identifying violations and taking corrective actions	Takes appropriate actions to address violations, focusing on education and awareness
Collaborating with Satpol PP and Police for comprehensive enforcement	Works with Satpol PP to ensure effective and coordinated enforcement of both religious and civil regulations

Roles and Responsibilities of Satpol PP in Aceh

Satpol PP (Civil Service Police Unit) in Aceh plays a crucial role in maintaining broader public order and security issues [25]. They are responsible for enforcing local regulations that go beyond Islamic laws, ensuring that public spaces are safe and orderly. Satpol PP's mandate includes preventing disturbances and managing public events to ensure they comply with local regulations and do not disrupt public peace. An informant highlighted the importance of Satpol PP's role: "We at Satpol PP are tasked with enforcing regional regulations and maintaining public order. This includes handling disturbances in public places and ensuring the overall safety of the community".

While WH focuses specifically on the enforcement of Islamic laws, Satpol PP supports WH in these efforts. This collaboration is essential for the effective enforcement of Sharia regulations. Satpol PP provides additional manpower and resources to assist WH during inspections, raids, and educational campaigns. An informant noted, "Satpol PP always collaborates with WH in Sharia law enforcement operations. We provide logistical support and personnel to ensure that Islamic rules are enforced properly". This partnership enhances the reach and impact of WH's activities.

Another critical role of Satpol PP is managing public spaces and preventing disturbances. This involves overseeing markets, parks, and other public areas to ensure they are used appropriately and remain safe for the public. Satpol PP's presence in these spaces helps deter criminal activities and ensures that community members can use these areas without fear of disturbances.

An informant described their role in public space management: " We frequently patrol public places to ensure there are no activities disrupting order. We also handle community reports about disturbances in their neighborhoods". This proactive approach helps maintain a secure and orderly environment in Aceh. Satpol PP in Aceh has a multifaceted role that includes maintaining broader public order and security, supporting WH in enforcing Islamic laws, and managing public spaces to prevent disturbances. Their collaboration with WH ensures that Sharia regulations are enforced effectively, while their independent responsibilities help maintain a safe and orderly environment for all community members. Through these efforts, Satpol PP contributes significantly to the overall public safety and order in Aceh.

Satpol PP is also responsible for handling the logistical and administrative tasks associated with public order enforcement. This includes organizing and managing the resources needed for enforcement activities, maintaining records, and coordinating with other agencies and departments to ensure seamless operations. An informant explained, "We handle the logistical and administrative tasks related to maintaining public order. This includes coordinating with other agencies and ensuring all operations run smoothly". This responsibility ensures that Satpol PP's enforcement efforts are well-organized and effective.

Satpol PP in Aceh plays a vital role in maintaining public order and enforcing local regulations. Their responsibilities include enforcing Perda and other local laws, assisting WH in conducting raids and inspections, and handling the logistical and administrative tasks necessary for public order enforcement. Through these efforts, Satpol PP ensures that both general local regulations and specific Islamic laws are upheld,

contributing to a safe and orderly environment in Aceh. Their collaboration with WH and efficient management of resources further strengthen their role in the community.

Table 2: Roles and Responsibilities of Satpol PP (Source: FGD with Wilayatul Hisbah and Satpol PP Officials)

Roles and Responsibilities	Details
Maintaining public order and security	Ensures public spaces are safe and orderly, handling disturbances and ensuring overall safety
Enforcing local regulations (Perda)	Tasked with enforcing regional regulations to maintain public order
Preventing disturbances	Oversees markets, parks, and other public areas to deter criminal activities and ensure proper use
Managing public events	Ensures public events comply with local regulations and do not disrupt public peace
Supporting WH in enforcing Sharia laws	Collaborates with WH to provide logistical support and personnel for effective Sharia law enforcement
Providing manpower and resources for inspections and raids	Assists WH during inspections, raids, and educational campaigns to enhance enforcement reach
Managing public spaces	Patrols public places and addresses community reports about disturbances
Handling logistical and administrative tasks	Organizes and manages resources needed for enforcement activities, maintains records
Coordinating with other agencies	Coordinates with other agencies and departments to ensure seamless operations

Effective Socialization and Public Awareness

Both Wilayatul Hisbah (WH) and Satpol PP place a significant emphasis on educating the public, which helps in increasing compliance through understanding rather than fear. This educational focus ensures that the community understands the importance and reasoning behind Islamic laws, leading to voluntary adherence. The efforts of WH and Satpol PP in socialization and public awareness have been notably effective, particularly in the aftermath of the 2004 tsunami [26]. The disaster led to a heightened sense of religiosity and community solidarity, which WH and Satpol PP capitalized on to promote Islamic values and laws. The increase in public religious adherence post-tsunami has been substantial, with many community members voluntarily adopting practices such as wearing the hijab.

There is a high level of acceptance of Islamic laws within the Acehnese community. The integration of these laws into daily life is facilitated by strong cultural and religious ties. An informant explained, "The Acehnese community generally accepts and adheres to these rules. The awareness to wear the hijab increased after the 2004 tsunami". Visitors and newcomers to Aceh often comply with local norms out of respect, influenced by the strong cultural and social expectations. This compliance is not only due to the presence of enforcement agencies but also because of the visible adherence to Islamic laws by the local population, which sets a clear standard for acceptable behavior.

These results show that there is a compatibility between the role of Satpol PP-WW in Aceh and the concept of civil protection framework published by the European Union Civil Protection Mechanism. In this concept, it is conveyed that the most important role of the civil security system is to provide readiness to the community. This readiness can be in the form of awareness to maintain stability and security as well as readiness in terms of knowledge and education for the public who do not know about the security regulations and support that are enforced [27]. What is widely done by Satpol PP and WH is commonly referred to as an awareness campaign, which is something that needs to be done in the civil security system [28].

Operational Efficiency

The coordination between WH and Satpol PP allows for comprehensive enforcement of both specific Islamic laws and general public order regulations. This collaboration ensures that all aspects of societal norms and legal requirements are addressed effectively. An informant highlighted this synergy: "Satpol PP always collaborates with WH in Sharia law enforcement operations. We provide logistical support and personnel to ensure that Islamic rules are enforced properly".

Both agencies prioritize education and warnings over immediate punitive actions, contributing to a more harmonious community relationship. This approach helps build trust and cooperation between the enforcement agencies and the community, fostering a supportive environment for the implementation of Islamic laws. An informant noted, "We usually provide explanations and education about the importance of dressing according to Islamic law, rather than immediately punishing them". This strategy ensures that individuals understand the laws and the reasoning behind them, leading to greater compliance and acceptance.

The emphasis on education by WH and Satpol PP in Aceh has had a significant positive impact on compliance with Islamic laws. Their efforts in socialization and public awareness, particularly post-tsunami, have been effective in fostering a deep understanding and voluntary adherence to these laws. Community acceptance of Islamic laws is high, and visitors often comply with local norms out of respect. The operational efficiency of WH and Satpol PP is enhanced by their coordination, which allows for comprehensive enforcement of both Islamic and general public order regulations. Prioritizing education and warnings over punitive actions contributes to a more harmonious and cooperative community relationship.

Table 3. Summary of Socialization and Public Awareness Efforts by Wilayatul Hisbah (WH) and Satpol PP in Aceh (Source: FGD with Wilayatul Hisbah and Satpol PP Officials)

Roles and Responsibilities	Details
Effective Socialization and Public Awareness	WH and Satpol PP emphasize education over direct enforcement, ensuring community understanding and voluntary adherence to Islamic laws.
Increase in Religiosity and Community Solidarity Post-2004 Tsunami	The disaster heightened religiosity and community solidarity, leading to increased public religious adherence and practices such as wearing the hijab.
High Level of Community Acceptance	Acehnese community generally accepts and adheres to Islamic laws, with increased awareness of practices like wearing the hijab.
Compliance by Visitors and Newcomers	Visitors and newcomers comply with local norms out of respect and the visible adherence by the local population.
Operational Efficiency	Coordination between WH and Satpol PP allows for comprehensive enforcement, with a focus on education and warnings over punitive actions.

4. Discussion

Based on academic literature, the roles of Wilayatul Hisbah (WH) and Satpol PP in Aceh are crucial in enforcing Sharia law and maintaining public order [29]. WH operates under the legal framework of Aceh's special autonomy, which allows for the implementation of Sharia law. Studies indicate that WH and Satpol PP derive their authority from regional regulations designed to preserve social and moral order [30].

WH and Satpol PP face various challenges, including limited resources, resistance from segments of the population, and accusations of corruption and abuse of power [31]. Studies by [32] point out that these challenges hinder the effectiveness of WH and Satpol PP, necessitating reforms and better oversight. Continuous training is highlighted as essential for improving the professionalism and effectiveness of WH and Satpol PP officers. Programs focusing on legal knowledge, human rights, and community engagement are recommended to enhance their capabilities. Research by [33] underscores the importance of such training in promoting a more balanced and humane approach to law enforcement. The research also emphasizes the importance of a clear career path for WH members, so that they also have a clearer future, so that they become more professional in carrying out their duties.

The presence of WH and Satpol PP has a significant impact on social behavior in Aceh. Studies reveal that their activities contribute to a sense of order and adherence to religious norms [34]. However, there is also a documented impact on individual freedoms, with some scholars arguing for a more nuanced approach that balances religious enforcement with respect for human rights [35].

During the COVID-19 pandemic, the roles of WH and Satpol PP expanded to include public health enforcement, highlighting their adaptability. Research by [36] shows that WH and Satpol PP were instrumental in promoting and enforcing health protocols, demonstrating their capacity to respond to public health crises.

This research presents several unique findings and contributions to the understanding of law enforcement in Aceh, which operates under a special autonomous status allowing for the implementation of Sharia law. The study stands out by addressing the combined roles of Wilayatul Hisbah (WH) and Satpol PP, which are often studied separately in existing literature [7]. This integrated approach offers a holistic view of how these two bodies collaborate and function to enforce Sharia law and maintain public order, something previous studies have not comprehensively covered. This unique angle helps in understanding the dynamics between religious and civil law enforcement in Aceh.

The research reveals that the integration of WH with Satpol PP has led to more effective law enforcement by combining WH's expertise in Sharia law with Satpol PP's logistical support and broader enforcement capabilities. This synergy ensures comprehensive coverage of both religious and civil regulations. This research also highlights the emphasis on public education over punitive measures. WH and Satpol PP focus on educating the public about Islamic laws, aiming to foster voluntary compliance through understanding rather than fear. This approach has been particularly effective in increasing adherence to Islamic norms post-2004 tsunami, as religious adherence rose significantly during this period.

The research makes several important contributions. By providing a detailed analysis of the operational challenges and public perceptions of WH and Satpol PP, the study offers valuable recommendations for policy improvements. These include the need for continuous training, better resource allocation, and a balanced approach to law enforcement that respects human rights.

The comprehensive examination of WH and Satpol PP's roles enhances the understanding of law enforcement dynamics in Aceh, providing insights that are crucial for scholars, policymakers, and practitioners interested in religious law enforcement and public order. The study emphasizes the importance of gender-sensitive enforcement practices and inclusive interactions with various community groups, including women, transgender individuals, and the disabled. This focus contributes to a more nuanced understanding of how Sharia law enforcement impacts different segments of the population. Overall, this research enriches the discourse on Sharia law enforcement and public order in Aceh by offering new insights, identifying gaps in existing studies, and providing practical recommendations for more effective governance.

This study also provides an overview of how the concept of civil security is implemented in the region that uses the basis of Islamic sharia law. In general, the principle of civil security in the international community, which views the importance of public readiness and awareness of regulations, this of course requires continuous communication between security guards and the community [27].

This research also reveals a new perspective from local security officers who also carry out various activities similar to those carried out by other local security officers in the world, such as conducting patrols [37]. This kind of patrol is carried out in various places in the world, including in Aceh, to ensure security and to ensure that the established Islamic law has been properly implemented. The difference is, if outside Aceh patrols are usually carried out to ensure that security conditions are conducive and there are no things that threaten security [37], then in Aceh Satpol PP and WH are also tasked with ensuring that the Islamic sharia that has been determined has run well and there are no violations of sharia that occur in the community.

This research provided significant insights but is not without its limitations. One major limitation is the localized focus of the study. By concentrating solely on Aceh, the findings are highly specific to the region's unique socio-legal context, limiting their generalizability to other areas with different legal and cultural environments. The case study approach, while useful for in-depth analysis [38], may not capture broader variations and complexities present in other regions implementing Sharia law.

Another limitation lies in the sample size and selection. The study employs purposive sampling to select participants for focus group discussions (FGDs), aiming to gather insights from individuals with direct experience or significant knowledge about the roles of Wilayatul Hisbah (WH) and Satpol PP. However, this method may introduce bias and limit the representativeness of the findings. Additionally, the relatively small number of participants might not adequately capture the full diversity of experiences and opinions within the broader community.

The data collection methods used in the research also pose limitations. The heavy reliance on qualitative data from FGDs and document analysis provides rich, detailed insights but lacks the statistical rigor and generalizability of quantitative data.

Furthermore, the subjective nature of qualitative research can introduce researcher bias and interpretation, potentially affecting the study's objectivity. Efforts to mitigate this through triangulation and peer review are essential but may not fully eliminate these concerns.

Temporal limitations are another factor, as the research offers a snapshot of the roles and effectiveness of WH and Satpol PP at a particular point in time. Changes in political, social, or legal contexts over time might impact the relevance and applicability of the findings [39]. Additionally, the cultural context of Aceh, with its deeply ingrained religious practices, might influence participant responses and limit the generalizability of the findings to other settings. Ethical considerations also play a role in the limitations of this research. The sensitive nature of enforcing Sharia law and public morality can lead to social desirability bias, where participants provide responses, they believe are expected or acceptable rather than their true opinions. This can affect the authenticity and accuracy of the data collected. Operational and practical challenges faced by WH and Satpol PP, such as limited resources and public resistance, are highlighted in the research but may not fully address broader systemic and structural issues impacting their effectiveness. While the study discusses public resistance and compliance, it may not thoroughly explore underlying factors such as economic, educational, and social influences that contribute to these attitudes.

To address these limitations, future research could expand the scope to include comparative studies with other regions implementing Sharia law and utilize mixed methods approaches that incorporate both qualitative and quantitative data. Increasing the sample size and diversity of participants would enhance representativeness, while longitudinal studies could examine changes over time. Additionally, exploring the underlying factors influencing public attitudes and compliance with Sharia law enforcement would provide a more comprehensive understanding of the complexities and dynamics involved. By addressing these limitations, future studies can offer a more nuanced and complete picture of law enforcement in regions with unique socio-legal contexts like Aceh.

5. Conclusion

This research provides a comprehensive analysis of the collaborative efforts between these two bodies in enforcing Sharia law and maintaining public order. The study highlights the unique context of Aceh, where Sharia law is integrated into the legal and social framework due to its special autonomous status. Key findings include the effectiveness of the collaboration between WH and Satpol PP, the emphasis on public education over punitive measures, and the adaptability of these institutions. The research underscores the significant role of WH and Satpol PP in fostering compliance through education and community engagement, contributing to a stable and orderly society in Aceh.

Despite its valuable insights, the research also has several limitations. The localized focus on Aceh limits the generalizability of the findings to other regions with different socio-legal contexts. The case study approach and reliance on qualitative data,

while providing rich insights, may introduce bias and lack the statistical rigor of quantitative methods. Additionally, the study's small sample size may not fully capture the diversity of experiences and opinions within the broader community. Ethical considerations, such as social desirability bias, and practical challenges, including resource limitations and public resistance, further constrain the study's findings.

To address these limitations and build on the current research, future studies should consider expanding the scope to include comparative analyses with other regions implementing Sharia law. Utilizing mixed methods approaches that incorporate both qualitative and quantitative data would enhance the robustness of the findings. Increasing the sample size and diversity of participants would improve representativeness, while longitudinal studies could provide insights into changes over time. Additionally, exploring the underlying factors influencing public attitudes and compliance with Sharia law enforcement would offer a more comprehensive understanding of the dynamics at play. By addressing these recommendations, future research can provide a more nuanced and complete picture of law enforcement in regions with unique socio-legal contexts like Aceh.

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