

## **Wilayatul Hisbah Communication in Enforcing Islamic Sharia Qanun regarding Jinayat Law through Islamic Education During the Covid 19 Pandemic in Lhokseumawe City**

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### **Abstract**

As a special police force, Wilayatul Hisbah acts as a supervisory agency. This goal will be met if the community is well informed about the limitations of Shari'a Qanun violations. Public awareness will rise if they have a good and suitable understanding and information about Shari'a Qanun and other components of it, such as the penalty for transgressions, to induce fear and contemplation. Messages or information offered to the people of West Aceh in an attempt to avoid violations of Qanun Jinayat are focused on regional policies for Qanun Number 6 of 2014, with instructions including including community participation in efforts to implement Qanun Syariat, particularly Jinayat. This study will concentrate on Wilayatul Hisbah's da'wah communication strategy, particularly the pattern of Communication in Enforcing Islamic Sharia Qanun about Jinayat Law via Islamic Education During the COVID-19 Pandemic in Lhokseumawe City. In this study, the descriptive qualitative technique was used to collect data in the form of oral speech, writing, attitudes and behavior, as well as facts observed from the research subjects. To facilitate this data gathering, the authors employ the following data collection devices: 1. Interview Techniques 2. Observation Manual 3. Audio and video equipment. Wilayatul Hisbah West Aceh used the following da'wah communication strategies to prevent violators during the Pandemic Covid-19: Communicator Strategy (Wilayatul Hisbah communicators must be appealing and credible while speaking), Message Strategy (raising public legal knowledge), Media Strategy (using various types of activity and diverse communication media), and Effect Strategy (creating embarrassment in the perpetrators that makes you reluctant to do it again).

**Keywords :** *Islamic education. Jinayat, wilayatul hisbah, covid-19, communication, pattern, qanun*

### **1. INTRODUCTION**

Aceh's designation as an area with the use of Islamic Sharia distinguishes it from other regions, beginning with the establishment of a court that only exists in Nanggroe Aceh Darussalam, namely the Islamic Sharia Court, which is carried out by the Syari'ah Court, and the presence of a unit of the Aceh government that specifically deals with the use of Islamic law, namely the Office of Islamic Sharia. The Islamic Shari'a Office serves as a regional apparatus and a component of implementing Islamic Shari'a within the local government, with a role in realizing the actualization of Islamic treatises as a whole and

universally, namely building and realizing an Islamic Shari'a-adherent society in Aceh, as well as a supervisory body for the socialization and guidance of Islamic Shari'a.

Aceh Province exercises particular autonomy in the context of enforcing Islamic law as outlined in the Law on the Special Region of Aceh Province, known as qanun. The application of Islamic law kaffah means that the local government will appropriately and strongly execute the laws against all Acehnese people who breach Islamic law. Wilayatul Hisbah (Sharia Police), an institution founded to police Islamic law in Aceh, has a significant role in the execution of Islamic law. Given the city of Banda Aceh's poor application of Islamic law, the performance of Wilayatul Hisbah must be enhanced to improve the city's implementation of Islamic law. As a result, the goal of this research is to determine how Wilayatul Hisbah performs in terms of Islamic Shari'a implementation.

Jinayat Law governs Jarimah and 'Uqubat. Jarimah is an Islamic crime punishable by 'Uqubat Hududdan and/or Ta'zir in Aceh Qanun Number 6 of 2014 on Jinayat Law. Judges can sentence jarimah with 'uqubat. Ta'zir is a sort of 'uqubat determined in a qanun with an optional form and a restriction on the amount. The Law of Jinayat indicates that the Qanun follows fiqh to determine if an act is a finger (criminal conduct). An action is jarimah in fiqhada in two ways. First, the books (Al-Qur'an or Hadith) itself state it as an act that must be punished ('Uqubat), such as adultery being lashed 100 times or murder being subject to qishash or diyat. Jarimahhudud is this action. The Prophet ordered his Companions to thrash a person who had drunk khamr, according to the hadith. Some scholars call jarimah and uqubat drinking khamar hudud, while others call it Ta'zir.

The second model in the Qanun Explanation is determined in one of three ways. First, the Qur'an and hadith say these activities hurt society. Second, common sense dictates that the behavior should be regulated and the infringement punished, like traffic laws. Thirdly, the act is a prelude to the first group finger (hudud). The Muslim community decides what kind of 'uqubat to drop and how much it weighs.

Circular Letter Number 3 of 2018 on the Enforcement of the Formulation of the Results of the 2018 Supreme Court Chamber Plenary Meeting as a Guideline for the Implementation of Duties for the Court is used to punish adultery. The Public Prosecutor must charge the defendant and take the defendant's oath to impose "uqubathududatas jarimahzina". The judge can acquit if the prosecutor asks. In Article 38 of Qanun Aceh a quo, the judge orders 'uqubat hudūd to be lashed 100 times if the suspect maintains his confession and confesses that he committed adultery.

The World Health Organization (WHO) declared Covid-19 a global pandemic, and Indonesia became one of the countries affected. Given the pandemic situation and conditions in Indonesia, the Indonesian government declared the Covid-19 pandemic a National Disaster via Presidential Decree (Keppres) No. 12 of 2020. The Indonesian government announced the first case of COVID-19 in Indonesia on March 2, 2020.

This outcome also has an impact on the pattern of communication in enforcing Islamic Sharia Qanun regarding Jinayat Law via Islamic Education.

Muhammad Siddiq (2016) emphasizes Wilayatul Hisbah's role in Aceh's government. Rizky Amalia (2016) studies how Wilayatul Hisbah affects adolescent Islamic law awareness. Agustiansyah (2015)'s postgraduate thesis explains how Wilayatul Hisbah enforces Islamic law in society. In his journal "Al-Hisbah Regional Institutions in the Context of Application Islamic Shari'a in Aceh Province," Muhibbuthabry (2014) compares the institutional Wilayatul Hisbah's Islamic government with Aceh's Islamic Sharia institutions.

Based on this background and several previous studies, as an update, this research will focus on Wilayatul Hisbah's da'wah communication strategy, especially the pattern of Communication in Enforcing Islamic Sharia Qanun regarding Jinayat Law through Islamic Education During the COVID-19 Pandemic in Lhokseumawe City.

## **2. RESEARCH METHODS**

The descriptive qualitative approach was employed in this study to gather data in the form of oral speech, writing, attitudes and behavior, as well as facts observed from the research subjects. The authors use the following data collecting devices to support this data collection: 1. Interview Procedures 2. Observation Guide 3. Audio/Video Equipment

## **3. RESULTS AND DISCUSSIONS**

Since the outbreak of the corona virus illness (covid-19) in Indonesia around March 2020, it has had a significant impact on various people's lifestyles. The community, which previously had no limited activities because to the Covid-19 epidemic, has now become limited. Working from home (WFH) is used by government and private office employees who are unable to work in an office (WFO). The Covid-19 pandemic also had a significant influence on the legal system. The Supreme Court and its judicial institutions have likewise altered their business practices to the Government's health protocol. Judicial activities, which have been going on as usual, must be curtailed for the sake of the safety of court staff and justice seekers.

Communication is a critical component in carrying out a strategy to achieve a goal. In order to avoid violations of Islamic law, effective and accurate communication is required so that sharia violators can be limited, if not abolished, in the middle of the lives of the people of Aceh, which is the only province with the capacity to apply Islamic law. Because the authority of the Wilayatul Hisbah apparatus in preventive measures is as follows regulated in Law no. 11 of 2006, one of which is that they always prioritize communication even though they do not have the authority to punish, communication has become very important in an act of preventing immoral violations.

If communication is effective, the consequence is a shared understanding of the meaning of the message (common). Thus, the effectiveness of communication, even if it is carried out online with the help of internet network media (online), has the same nature of meaning in that it can understand the meaning of the message, generate knowledge, change attitudes, be used as entertainment, and even change the behavior of the message recipient.

Qanun Jinayat is a unit of criminal law that pertains to Acehnese society and is founded on Islamic Shari'ah norms. Qanun Jinayat governs Jarimah (deeds prohibited by Islamic law), Jarimah perpetrators, and uqubat (penalty given by the judge against the perpetrator finger). Table 1 shows the number of Islamic Shari'a violations committed by the residents of Lhokseumawe City.

Table 1. Number of Violations of Islamic Sharia by the Community Lhokseumawe City 2017-2021

No	Jenis Pelanggaran (Qanun Aceh No.6 Tahun 2014)	Tahun				
		2017	2018	2019	2020	2021
1.	Pasal 15 tentang Khamar	-	-	-	13	-
2.	Pasal 16 tentang menyimpan, menimbun dan menjual Khamar	-	2	-	-	2
3.	Pasal 18 tentang Maisir	6	4	-	22	-
4.	Pasal 20 tentang Menyediakan Fasilitas Jarimah Maisir	-	7	9	1	4
5.	Pasal 22 tentang Jarimah percobaan Maisir	-	12	3	-	-
6.	Pasal 23 tentang Khalwat	104	61	47	49	31
7.	Pasal 25 tentang Ikhtilath	24	48	48	90	45
8.	Pasal 27 tentang Melakukan Jarimah Ikhtilath dengan berhubungan Mahran dengannya	46	26	-	-	-
9.	Pasal 33 tentang Zina	10	3	3	1	10
10.	Pasal 46 tentang Pelecahan Seksual	-	-	-	2	-
11.	Pasal 47 Pelecahan seksual terhadap anak	-	2	-	-	-
12.	Pasal 50 tentang melakukan Pemerkosaan terhadap Anak	-	-	-	1	-
13.	Pasal 64 tentang Musahagah	-	-	4	-	-
	<b>Jumlah Kasus</b>	<b>190</b>	<b>165</b>	<b>114</b>	<b>179</b>	<b>92</b>

Source: Civil Service Police Unit and Wilayatul Hisbah, 2022.

Table 1 shows that even during the Covid-19 outbreak, the Wilayat Hisbah maintained to carry out its obligations, namely implementing Qanuns through policing for the sake of peace.

In order to implement Lhokseumawe Mayor Regulation Number 24 of 2020 Concerning the Use of Masks in Lhokseumawe City, all components of society in Lhokseumawe City must work together with several government agencies, particularly the Civil Service Police Unit and the Wilayatul Hisbah of Lhokseumawe City. According to Article 255 of Regional Government Law Number 23 of 2014, the Civil Service Police Unit was established to enforce regional regulations and regional regulations, administer public order and peace, and carry out community protection.

Referring to the essence of understanding the communication strategy, which is everything the way taken in order to communicate the message to be conveyed to the communicant, starting from the formulation or termination of the strategy communication up to the level of its implementation, using methods appropriate to the conditions or object of communication, then the strategy da'wah communication carried out by Wilayatul Hisbah West Aceh in an effort prevention of violators are: Communicator Strategy (Wilayatul Hisbah communicators must be appealing and credible while speaking), Message Strategy (raising public legal knowledge), Media Strategy (using various types of activity and using diverse communication media), and Effect Strategy (creating embarrassment in the perpetrators that makes you reluctant to do it again).

All parties who are members of the Wilayatul Hisbah are sources (communicators) who will carry the message of nurturing Islamic law to the people of Lhokseumawe in order to avoid violations of Qanun Jinayat. As a result, Wilayatul members Hisbah are recruited from alumni of Islamic boarding schools and graduates of Islamic institutions who are thought to have comprehensive competence and insight in the

field of religion, well-known and devout, not bad-tempered, know Islamic rules, integrated and professional.

Wilayatul Hisbah serves as a supervisory agency as a special police force. This purpose will be accomplished if the community is sufficiently informed of the limitations of Shari'a Qanun infractions. Public awareness will increase if they have a good and appropriate understanding and information about Shari'a Qanun and other components of it, such as penalty for infractions, in order to instill dread and reflection. Messages or information provided to the people of West Aceh in attempts to avoid violations of Qanun Jinayat are concentrated on regional policies for Qanun Number 6 of 2014, with directives including engaging community involvement in efforts to implement Qanun Syariat, particularly Jinayat.

For Qanun Jinayat socialization, Lhokseumawe Wilayatul Hisbah employs printed booklets. The socialization in the form of booklet distribution intends to enlighten the public about the criminal dangers outlined in the Jinayat Law Qanun. The objective of distributing pamphlets with criminal threats at a variety of tourist attractions is to make visitors aware of, comprehend, and avoid violating the law.

With the raids and coaching, correct knowledge of Islamic law was born, so that actors and society as a whole became wiser and more obedient to law, as well as the emergence of a desire to make changes in a more positive direction, either by getting closer to God with repentance *nasuha* or by becoming more obedient to law.

#### **4. CONCLUSIONS**

Aceh Province exercises particular autonomy in the context of enforcing Islamic law as outlined in the Law on the Special Region of Aceh Province, known as *qanun*. Wilayatul Hisbah supervises special police forces. If the community is aware about Shari'a Qanun violations' limits, this goal will be achieved. To induce fear and introspection, the public has to grasp Shari'a Qanun and its components, such as penalties for transgressions.

Lhokseumawe Wilayatul Hisbah distributes Qanun Jinayat booklets. The Jinayat Law Qanun's illegal hazards will be publicized through booklet distribution. Tourist attractions distribute brochures with criminal threats to educate and deter lawbreakers.

Through the raids and coaching, right understanding of Islamic law was formed, making actors and society smarter and more obedient to law, as well as a desire to make positive changes, either by drawing closer to God with repentance *nasuha* or by obeying law.

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