

# Law Enforcement of Khalwat under the Aceh Jinayat Qanun: A Study in Langsa City

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## Abstract:

The implementation of Islamic criminal law in Aceh represents a distinctive legal phenomenon within Indonesia's unitary state system, particularly through the enforcement of Aceh Qanun Number 6 of 2014 concerning Jinayat Law. One form of offense regulated under this *qanun* is *khalwat*, which is regarded as a moral violation with potential social consequences. Despite the existence of a clear legal framework, violations of *khalwat* continue to occur, indicating challenges in law enforcement at the local level. This study aims to analyze the enforcement of *khalwat* regulations by the Civil Service Police Unit (*Satuan Polisi Pamong Praja*) in Langsa City, identify supporting and inhibiting factors, and examine the efforts undertaken to overcome enforcement obstacles.

This research employs a qualitative descriptive-analytical approach. Data were collected through in-depth interviews with law enforcement officers and relevant stakeholders, direct observation of enforcement practices, and documentation analysis of legal and institutional records. Data were analyzed thematically using an interactive model, supported by law enforcement theory and Islamic legal principles. Data triangulation was applied to ensure the validity and credibility of the findings.

The findings reveal that *khalwat* enforcement in Langsa City has been conducted in accordance with existing legal provisions through patrols, supervision, and case handling procedures. However, enforcement remains inconsistent due to limited human resources, inadequate logistical support, and budgetary constraints. Socio-cultural factors, including varying public perceptions and resistance toward enforcement actions, further hinder effectiveness. In response, Satpol PP has implemented several strategic measures, including capacity building, community engagement, public legal education, and strengthened interagency coordination.

This study concludes that effective enforcement of *khalwat* regulations requires more than coercive legal measures. A holistic approach that integrates legal certainty, institutional capacity, and socio-cultural engagement is essential to enhance compliance and legitimacy. Strengthening legal awareness, improving resource allocation, and fostering community participation are critical for the sustainable enforcement of Islamic criminal law in Aceh.

Keywords: Islamic criminal law; *qanun*; *khalwat*; law enforcement; Aceh; Langsa City

## 1. Introduction

Aceh Province is a region in Indonesia that possesses distinctive characteristics in the administration of regional governance, particularly in the implementation of Islamic law as the foundation for regulating social life and legal order within society. This distinctiveness is granted through a special autonomy scheme that enables Aceh to establish its own regulatory instruments known as *qanun*. The existence of *qanun* serves as a primary legal instrument governing various aspects of social life in Aceh, including criminal law. Therefore, the implementation of *qanun* cannot be separated from the social, cultural, and religious contexts of Acehnese society (Endri, 2018).

The juridical foundation for the implementation of *qanun* in Aceh is rooted in several national regulations, including Law Number 44 of 1999, Law Number 18 of 2001, and Law Number 11 of 2006 concerning the Government of Aceh. These regulations provide formal legal legitimacy for the application of Islamic law

within Aceh's regional legal system. This privilege represents a unique phenomenon within Indonesia's national legal system, which is based on the principle of a unitary state. Consequently, *qanun* occupies a strategic position within both regional and national legal frameworks (Antariksa, 2018).

The enactment of Law Number 11 of 2006 cannot be separated from the prolonged political conflict experienced by Aceh. The Helsinki Memorandum of Understanding marked a crucial turning point in resolving the conflict between the Government of the Republic of Indonesia and the Free Aceh Movement. This agreement created opportunities to strengthen Aceh's identity, including the expansion of Islamic law implementation. In this context, *qanun* functions not only as a legal instrument but also as a symbol of reconciliation and recognition of Aceh's distinctiveness (Endri, 2018).

Functionally, *qanun* holds a position equivalent to provincial regional regulations, albeit with distinctive characteristics grounded in Islamic legal values. It regulates the implementation of regional autonomy, delegated governmental tasks, and the further elaboration of higher-level legislation. Its applicability is binding across all regencies and municipalities in Aceh without exception. Therefore, the effectiveness of *qanun* is largely determined by the mechanisms of law enforcement at the local level (Pradana, Akbar, & Ananda, 2024).

One *qanun* that has significant implications for Acehnese social life is Aceh Qanun Number 6 of 2014 concerning Jinayat Law. This *qanun* regulates various acts categorized as *jarimah* or criminal offenses under Islamic law. The existence of the Jinayat *qanun* aims to preserve morality, social order, and communal harmony within Acehnese society. Accordingly, Jinayat law serves as an essential instrument in shaping a social order grounded in Islamic values (Aulia, 2020).

Jinayat law within the *qanun* regulates in detail the types of *jarimah* and the sanctions (*'uqubat*) imposed upon offenders. The regulated offenses include *khamar* (alcohol consumption), *maisir* (gambling), *khalwat*, *ikhtilath*, adultery, sexual harassment, and rape. Each offense carries distinct legal consequences proportional to its severity. This demonstrates that the Jinayat *qanun* is designed using both normative and repressive approaches to create deterrent effects (Aceh Qanun Number 6 of 2014).

One form of *jarimah* that receives serious attention within Aceh Qanun Number 6 of 2014 is *khalwat* or seclusion. *Khalwat* is defined as the act of a man and a woman who are not legally related (*mahram*) being together in a secluded or hidden place. Such conduct is considered a gateway to adultery and is therefore strictly prohibited under Islamic law. Consequently, the regulation of *khalwat* possesses a strong preventive dimension (Berutu, 2017).

From a sociological perspective, *khalwat* is not only regarded as a violation of religious norms but also as a threat to the moral order of society. The practice of *khalwat* can generate social unrest, inter-family conflicts, and the degradation of local cultural values. This condition becomes increasingly complex when the perpetrators are predominantly young individuals. Therefore, addressing *khalwat* requires a firm and consistent legal approach (Abdi, 2021).

Langsa City, as one of the administrative regions in Aceh Province, also implements Aceh Qanun Number 6 of 2014 in its social life. The majority of Langsa's population is Muslim, making the application of Islamic law an integral part of daily life. However, social realities indicate that *khalwat* violations continue to occur frequently. This situation reflects a gap between legal norms and social practices within the community.

Data on *khalwat* violations in Langsa City over recent years show significant fluctuations. Increases in cases during certain periods indicate weak social control and ineffective law enforcement. Although there have been declines during specific periods, *khalwat* cases have not been consistently suppressed. This phenomenon emphasizes that the mere existence of regulations is insufficient without optimal law enforcement mechanisms (Satpol PP & Wilayatul Hisbah of Langsa City, 2025).

The enforcement of Aceh Qanun Number 6 of 2014 in Langsa City is primarily the responsibility of the Civil Service Police Unit (*Satuan Polisi Pamong Praja*) and Wilayatul Hisbah. These institutions are authorized to conduct supervision, enforcement actions, and guidance concerning *qanun* violations. Their strategic role positions them as the frontline enforcers of Islamic law. Therefore, institutional capacity and professional competence of law enforcement officers are key determinants of effective *qanun* enforcement (Governor Regulation of Aceh Number 139 of 2016).

Nevertheless, the implementation of *qanun* enforcement in practice does not always align with normative provisions. Various technical, administrative, and social obstacles are frequently encountered by law enforcement officers. Limitations in human resources, infrastructure, and budgetary support constitute major challenges. In addition, public resistance toward law enforcement efforts further affects the effectiveness of *qanun* implementation.

Law enforcement should not be understood merely as a process of imposing sanctions but also as a means of social guidance. In the context of *khalwat*, persuasive and preventive approaches are particularly relevant. Law enforcement officers are required to balance legal firmness with humane considerations. This balance is essential to prevent excessive social resistance resulting from law enforcement practices (Raharjo, 2019).

The theory of law enforcement proposed by Soerjono Soekanto provides a comprehensive analytical framework for understanding these issues. According to this theory, the effectiveness of law enforcement is influenced by five main factors: legal substance, law enforcement personnel, facilities and infrastructure, society, and culture. These factors are interrelated and cannot be examined in isolation. Accordingly, *qanun* enforcement must be understood through a multidimensional perspective (Soekanto, 2019).

Research on the enforcement of *qanun* concerning *khalwat* in Langsa City is therefore essential to provide an empirical overview of law enforcement practices at the local level. This study is expected to identify factors that support or hinder effective *qanun* enforcement. Moreover, it may serve as a foundation for formulating more effective law enforcement strategies. Thus, this research offers significant academic and practical contributions.

## 2. Literature Review

### a. Islamic Law and Regional Autonomy in Indonesia

Islamic law constitutes a normative system derived from the Qur'an, Sunnah, *ijma'*, and *qiyas*, which governs various aspects of Muslim life, including worship, social relations, and criminal conduct. In the Indonesian context, Islamic law is not applied uniformly across all regions, but rather selectively through constitutional and statutory recognition of regional particularities. Aceh represents the most prominent example of such recognition, where Islamic law is formally integrated into the regional legal system. This integration reflects Indonesia's commitment to accommodating legal pluralism within a unitary state framework (Hooker, 2008).

Regional autonomy in Indonesia provides the legal foundation for Aceh to implement Islamic law through *qanun*. The special autonomy granted to Aceh allows the region to formulate and enforce regulations that reflect local religious and cultural values. This arrangement demonstrates a decentralized model of governance in which local norms are institutionalized through formal legal mechanisms. Consequently, *qanun* functions as both a legal and cultural instrument within Aceh's governance structure (Antariksa, 2018).

### **b. The Concept of *Qanun* in Acehese Legal System**

The term *qanun* refers to regional legislation enacted by the Aceh Government and the Aceh People's Representative Council (DPRA). Although *qanun* is formally equivalent to regional regulations (*peraturan daerah*), it possesses distinct characteristics due to its Islamic legal foundation. *Qanun* regulates not only administrative and governance matters but also substantive criminal law through the *Jinayat qanun*. This dual role underscores the uniqueness of Aceh's legal system within Indonesia's broader legal order.

From a legal hierarchy perspective, *qanun* occupies a position subordinate to national laws but holds binding authority within Aceh's territorial jurisdiction. Its enforcement is mandatory for all residents, regardless of administrative boundaries within the province. Therefore, *qanun* serves as a crucial mechanism for translating Islamic legal norms into enforceable positive law. This transformation highlights the institutionalization of religious norms into state law (Aulia, 2020).

### **c. *Jinayat* Law as Islamic Criminal Law**

*Jinayat* law constitutes the branch of Islamic law that regulates criminal conduct and sanctions. In Aceh, *Jinayat* law is codified in Aceh Qanun Number 6 of 2014, which defines criminal acts (*jarimah*) and corresponding punishments (*'uqubat*). Unlike classical Islamic criminal law, which is primarily jurisprudential, *Jinayat* law in Aceh is formally codified and implemented through state institutions. This codification reflects an effort to harmonize Islamic legal principles with modern legal administration.

The objectives of *Jinayat* law align with the broader goals of Islamic law (*maqasid al-sharia*), particularly the protection of religion, life, intellect, lineage, and property. By regulating moral offenses such as *khalwat*, *Jinayat* law seeks to prevent behaviors that may threaten social order and moral integrity. Therefore, *Jinayat* law functions not merely as a punitive mechanism but also as a preventive and corrective instrument within society (Berutu, 2017).

### **d. The Concept of *Khalwat* in Islamic and Positive Law**

*Khalwat* refers to the situation in which a man and a woman who are not legally related (*mahram*) are alone together in a secluded or private setting. In Islamic jurisprudence, *khalwat* is prohibited due to its potential to lead to adultery (*zina*). The prohibition of *khalwat* is grounded in the principle of preventing harm (*sadd al-dhara'i*), which emphasizes the prevention of actions that may lead to greater moral transgressions.

Within Aceh Qanun Number 6 of 2014, *khalwat* is classified as a criminal offense subject to legal sanctions. This formalization transforms a moral prohibition into a legally enforceable norm. As a result, *khalwat* becomes not only a religious concern but also a matter of public law enforcement. This transformation illustrates the intersection between religious morality and state authority in Aceh's legal framework (Abdi, 2021).

### **e. Law Enforcement Theory**

Law enforcement refers to the process of ensuring that legal norms are implemented effectively within society. According to Soerjono Soekanto, law enforcement effectiveness is influenced by five interrelated factors: legal substance, law enforcement officials, facilities and infrastructure, society, and culture. Legal substance concerns the clarity and consistency of legal norms, while law enforcement officials relate to the integrity and competence of those implementing the law. Facilities and infrastructure encompass the material resources necessary for enforcement activities.

Societal factors include public awareness, legal compliance, and participation, whereas cultural factors refer to the values and norms that shape social behavior. These factors collectively determine whether law enforcement achieves its intended objectives. In the context of *qanun* enforcement, this theoretical framework provides a comprehensive lens for analyzing challenges and opportunities in implementing Islamic law at the local level (Soekanto, 2019).

### **e. Institutional Role of Satpol PP and Wilayatul Hisbah**

The Civil Service Police Unit (*Satpol PP*) and Wilayatul Hisbah are the primary institutions responsible for enforcing *qanun* in Aceh. Their authority includes supervision, investigation, enforcement actions, and public guidance. Wilayatul Hisbah, in particular, serves as a specialized institution for overseeing compliance with Islamic law. This institutional arrangement reflects the integration of religious oversight into formal governance structures.

The effectiveness of these institutions depends on organizational capacity, inter-agency coordination, and public legitimacy. Adequate training, clear standard operating procedures, and community engagement are essential for effective enforcement. Without these elements, enforcement efforts may face resistance or fail to achieve compliance. Therefore, institutional performance is a critical variable in assessing *qanun* enforcement outcomes (Raharjo, 2019).

### **f. Legal Awareness and Social Control**

Legal awareness refers to the level of public understanding and acceptance of legal norms. High legal awareness encourages voluntary compliance, reducing reliance on coercive enforcement. In Aceh, legal awareness regarding *qanun* varies across social groups, influenced by education, religious understanding, and exposure to legal socialization programs. Low legal awareness often correlates with repeated violations of *qanun*, including *khalwat*.

Social control mechanisms, such as community norms and informal sanctions, play a complementary role in law enforcement. When formal legal norms align with social values, enforcement becomes more effective. Conversely, discrepancies between law and social behavior may weaken compliance. Therefore, strengthening legal awareness and social control is essential for sustainable *qanun* enforcement (Hooker, 2008).

### **g. Conceptual Framework of the Study**

Based on the theories discussed above, this study conceptualizes *qanun* enforcement as an interaction between legal norms, enforcement institutions, and societal behavior. The enforcement of *khalwat* regulations is influenced by the clarity of legal provisions, institutional capacity of Satpol PP and Wilayatul

Hisbah, availability of resources, and public legal awareness. Cultural and religious values serve as contextual variables shaping compliance and resistance.

This theoretical framework provides the basis for analyzing empirical findings in Langsa City. By integrating Islamic legal theory, law enforcement theory, and sociological perspectives, the study offers a multidimensional understanding of *qanun* enforcement. Consequently, this framework supports a comprehensive analysis of the effectiveness of *khalwat* law enforcement in Aceh.

### 3. Methodology

This study employs a qualitative research approach to examine the enforcement of Aceh Qanun Number 6 of 2014 concerning *khalwat* in Langsa City. The qualitative approach is chosen because it allows an in-depth exploration of social phenomena, legal practices, and institutional dynamics that cannot be adequately captured through quantitative measurement. By focusing on meanings, interpretations, and experiences, this approach enables a comprehensive understanding of how *qanun* enforcement operates in practice. Consequently, qualitative research is particularly suitable for analyzing law enforcement processes within a specific socio-legal context.

The research design adopted in this study is a descriptive-analytical design. This design aims to describe systematically the implementation of *qanun* enforcement while simultaneously analyzing the factors that influence its effectiveness. Through this approach, the study not only documents empirical conditions but also interprets them using relevant legal and sociological theories. As a result, the descriptive-analytical design facilitates a balanced integration between empirical findings and theoretical analysis.

The research location is Langsa City, one of the administrative regions in Aceh Province that formally implements Islamic criminal law through the Jinayat *qanun*. Langsa City is selected due to the recurring occurrence of *khalwat* violations despite the existence of clear legal regulations. This condition makes Langsa City a relevant case for examining the gap between normative legal provisions and actual enforcement practices. Moreover, the city represents a diverse urban setting with dynamic social interactions that influence legal compliance.

The subjects of this study consist of key stakeholders directly involved in *qanun* enforcement and those affected by its implementation. Primary informants include officers of the Civil Service Police Unit (*Satuan Polisi Pamong Praja*) and Wilayatul Hisbah of Langsa City, who are responsible for supervising and enforcing *qanun* provisions. Additional informants include community leaders and members of the public who possess knowledge or experience related to *khalwat* enforcement. The selection of informants is based on purposive sampling to ensure the relevance and depth of the data collected.

Data collection is conducted through multiple techniques to enhance the richness and credibility of the findings. In-depth interviews are used as the primary method to obtain detailed information regarding enforcement mechanisms, institutional challenges, and perceptions of *qanun* implementation. Interviews are conducted in a semi-structured manner, allowing flexibility for informants to elaborate on issues they consider important. This method enables the researcher to capture nuanced insights from diverse perspectives.

In addition to interviews, direct observation is employed to examine enforcement practices and institutional activities related to *qanun* implementation. Observation allows the researcher to understand how

enforcement procedures are carried out in real-life situations, including interactions between officers and the community. This technique also helps identify discrepancies between formal regulations and actual practices. Observational data thus complement interview findings by providing contextual depth.

Documentation is used as a supporting data collection technique to obtain official records and written materials relevant to the research. These documents include legal regulations, enforcement reports, case records, and institutional guidelines issued by Satpol PP and Wilayatul Hisbah. Documentary analysis helps verify information obtained from interviews and observations. Furthermore, it provides an authoritative basis for understanding the formal framework governing *qanun* enforcement.

The data analysis process follows an interactive and iterative model. Data obtained from interviews, observations, and documentation are first organized and transcribed systematically. Subsequently, the data are reduced by identifying relevant themes related to *qanun* enforcement, institutional capacity, and societal responses. This thematic analysis enables the researcher to focus on key issues while maintaining the integrity of the original data.

After data reduction, the data are presented in narrative form to facilitate interpretation and analysis. The presentation of data emphasizes patterns, relationships, and recurring themes that emerge from the field findings. These findings are then interpreted using the theoretical framework outlined in the previous chapter, particularly law enforcement theory and Islamic legal principles. Through this process, empirical data are linked to theoretical concepts in a coherent manner.

To ensure the validity and reliability of the research findings, data triangulation is applied. Triangulation is achieved by comparing information obtained from different sources, methods, and informants. This strategy helps minimize bias and enhances the credibility of the conclusions drawn. By cross-checking data, the study ensures that findings accurately reflect empirical realities.

Ethical considerations are carefully observed throughout the research process. Informants are informed about the purpose of the study and their voluntary participation is emphasized. Confidentiality and anonymity of informants are maintained to protect their privacy and prevent potential negative consequences. These ethical measures ensure that the research is conducted responsibly and in accordance with academic standards.

Overall, this methodological approach enables a comprehensive and contextual analysis of *khalwat* enforcement in Langsa City. By integrating qualitative methods with a strong theoretical foundation, the study provides a nuanced understanding of the effectiveness and challenges of *qanun* enforcement. Consequently, the methodology supports the study's objective of contributing both academic insight and practical recommendations for improving Islamic law enforcement in Aceh.

#### **4. Results and Discussions**

##### **a. Enforcement of Qanun on Jinayah Law Regarding Khalwat by the Civil Service Police Unit in Langsa City**

The enforcement of Aceh Qanun on Jinayah Law concerning *khalwat* by the Civil Service Police Unit (Satpol PP) in Langsa City reflects a complex intersection of legal norms, institutional roles, and socio-cultural dynamics. Empirical evidence indicates that Satpol PP carries primary responsibility for

supervising, investigating, and enforcing *khalwat* violations based on the legal framework established by Aceh Qanun Number 6 of 2014 and related regional regulations.

In practice, enforcement involves patrol operations, community monitoring, and incident response. These activities are designed to detect and manage instances of *khalwat*, which are defined as situations where unrelated males and females are found in seclusion. The implementation mechanism aligns with the regulatory guidance issued by both provincial and municipal legislation, ensuring legal backing for institutional action. However, the translation from codified law into actionable enforcement reveals tensions between normative expectations and operational realities.

Observations and interview data suggest that enforcement efforts are often visible but sporadic. Satpol PP officers conduct routine patrols in targeted public areas and reported “hotspots” where *khalwat* is more likely to occur, reflecting a preventive enforcement posture. Nevertheless, enforcement intensity fluctuates due to resource limitations and variable community cooperation. The procedural rigor applied—such as documentation, warning issuance, and sometimes referral to religious courts—indicates an attempt to balance formal legal procedures with contextual sensitivities.

Analysis of enforcement further reveals that Satpol PP’s approach is not purely punitive; it incorporates educational elements intended to foster compliance through awareness. This dual strategy illustrates a pragmatic adaptation: recognizing that legal deterrence must be complemented by efforts to shape societal attitudes. However, the degree to which these educational interventions reduce recidivism remains ambiguous, suggesting the need for integrated social programs beyond routine enforcement.

In conclusion, the enforcement of *khalwat* by Satpol PP in Langsa City demonstrates both commitment and constraint. While there is institutional recognition of duty and legal mandate, the dynamics of implementation underscore complexities inherent in enforcing values-based laws within a pluralistic social setting. This situation demands a nuanced evaluation of enforcement strategies, institutional capacities, and community engagement.

## **b. Supporting and Inhibiting Factors for the Civil Service Police Unit in Handling *Khalwat*/Mesum in Langsa City**

The analysis of internal and external factors influencing the Satpol PP’s performance in managing *khalwat* cases reveals a multidimensional landscape shaped by institutional, social, cultural, and legal elements.

### **Supporting Factors**

Among the facilitating elements, the presence of a clear regulatory framework stands out prominently. Aceh Qanun Number 6 of 2014 provides unambiguous legal grounds for enforcement, which enhances institutional legitimacy. Complementary regional regulations further clarify Satpol PP duties, enabling structured operational procedures. This clarity is essential for law enforcement in contexts where legal pluralism and religious norms intersect, as it reduces ambiguities that could otherwise hinder enforcement.

Institutional support and inter-agency coordination also contribute positively. Collaborative efforts between Satpol PP, Wilayatul Hisbah, local religious stakeholders, and community leaders foster a shared

enforcement environment. This cooperation enhances information sharing and facilitates community-based monitoring systems.

Educational initiatives and public outreach form another supporting dimension. When Satpol PP engages in awareness campaigns and preventive messaging, it not only informs the public about legal provisions but also reinforces normative expectations. These activities reinforce compliance through social learning rather than coercion alone.

### **Inhibiting Factors**

Despite these facilitating conditions, significant inhibiting factors persist. Foremost among them are resource constraints. Limited manpower, insufficient operational budgets, and logistic inadequacies restrict enforcement consistency. Officers often must prioritize among numerous duties, causing enforcement of *khalwat* to be deprioritized in favor of more pressing public order concerns.

Societal resistance represents another barrier. The socio-cultural perception of *khalwat* varies across demographic groups, with some community members viewing enforcement as intrusive or morally punitive. Such resistance undermines voluntary compliance and complicates enforcement actions, especially when local norms diverge from formal legal prescriptions. This tension is heightened in transitional urban settings where modernization influences social behaviors.

Legal and procedural challenges also impede effectiveness. Ambiguities in interpreting certain aspects of *khalwat* criteria, coupled with procedural delays in case documentation or referral processes, weaken enforcement outcomes. Moreover, inconsistent application of sanctions contributes to perceptions of unequal enforcement, which can erode institutional credibility.

In sum, while supporting factors such as legal clarity and institutional collaboration facilitate *khalwat* enforcement, inhibiting factors—particularly resource shortages and socio-cultural resistance—significantly constrain operational effectiveness. Addressing these inhibiting forces requires strategic resource allocation, enhanced legal socialization, and culturally informed approaches to enforcement.

### **c. Efforts to Overcome Khalwat/Mesum Enforcement Barriers by the Civil Service Police Unit in Langsa City**

Responding to the multifaceted challenges identified in enforcement, Satpol PP in Langsa City has undertaken several strategic efforts to mitigate barriers and strengthen institutional effectiveness.

#### **Capacity Building and Training**

Recognizing the complexity of enforcing value-based legal norms, Satpol PP has prioritized internal capacity building. Training programs aimed at improving officers' understanding of legal provisions, procedural protocols, and conflict-sensitive engagement have been implemented. These programs enhance professional competence and reduce operational errors during enforcement actions.

#### **Community Engagement Initiatives**

To address societal resistance and limited legal awareness, Satpol PP has expanded its community engagement initiatives. This includes collaborative forums with religious leaders, youth representatives, and

civil society organizations to discuss *khalwat* issues within cultural and moral frameworks. These dialogues aim to foster mutual understanding, reinforce normative expectations, and cultivate community ownership of the enforcement process.

### **Integrated Public Education Campaigns**

Educational campaigns have been launched through multiple channels—public seminars, local media, and school-based programs—to disseminate information about the legal implications and societal impacts of *khalwat*. These campaigns emphasize not only legal sanctions but also moral reasoning aligned with Islamic values and social harmony. Such integrative messaging attempts to bridge the gap between legal obligations and intrinsic motivation for compliance.

### **Enhanced Interagency Collaboration**

Satpol PP has also strengthened coordination with Wilayatul Hisbah and other relevant institutions. Joint task forces and information-sharing mechanisms have been established to streamline enforcement functions and share best practices. This strategic synchronization enhances operational coverage and reduces fragmentation in case handling.

### **Policy Advocacy and Institutional Reform**

At the policy level, Satpol PP advocates for improved regulatory guidance and institutional support. This includes seeking increased budget allocations, updated procedural guidelines, and support from municipal governance structures. By creating institutional reforms that address systemic constraints, Satpol PP aims to secure long-term improvements in enforcement capacity.

Through these concerted efforts, Satpol PP in Langsa City demonstrates a proactive stance in overcoming enforcement barriers. However, the sustainability and measurable impact of these efforts remain contingent on continuous institutional support, community buy-in, and adaptive strategies that reflect evolving social dynamics.

## **5. Conclusion**

This study concludes that the enforcement of Aceh Qanun Number 6 of 2014 concerning *khalwat* in Langsa City has been implemented through formal institutional mechanisms led by the Civil Service Police Unit (*Satuan Polisi Pamong Praja*). Enforcement practices are carried out in accordance with established legal provisions, primarily through patrol operations, supervision, and case handling procedures. These efforts demonstrate the institutional commitment of Satpol PP to uphold Islamic criminal law within the framework of Aceh's special autonomy. However, empirical findings indicate that enforcement remains situational and inconsistent, reflecting a gap between normative legal expectations and operational realities.

The effectiveness of *khalwat* enforcement is significantly influenced by a combination of supporting and inhibiting factors. On the one hand, the existence of a clear legal framework, institutional legitimacy, and inter-agency collaboration provides a strong foundation for enforcement activities. Public outreach and preventive education also contribute positively by increasing legal awareness and reinforcing moral norms within society. On the other hand, enforcement is constrained by limited human resources, inadequate logistical support, and budgetary constraints. These structural limitations reduce enforcement intensity and consistency, thereby weakening deterrence effects.

Socio-cultural dynamics further complicate enforcement efforts. Variations in public perception regarding *khalwat* and differing interpretations of moral boundaries generate resistance toward enforcement actions. In urban settings such as Langsa City, the influence of modernization and shifting social norms challenges traditional mechanisms of social control. As a result, enforcement practices are often perceived as intrusive, which undermines voluntary compliance and public trust. This finding underscores the importance of aligning legal enforcement with social realities and community values.

In response to these challenges, Satpol PP has undertaken several strategic efforts to enhance enforcement effectiveness. These efforts include capacity-building initiatives for officers, expanded community engagement, integrated public education campaigns, and strengthened interagency coordination. Such measures reflect a shift toward a more adaptive and participatory enforcement model that emphasizes prevention, persuasion, and collaboration alongside legal sanctions. While these strategies indicate progress, their long-term effectiveness depends on sustained institutional support and consistent policy implementation.

Overall, this study affirms that the enforcement of *khalwat* regulations cannot rely solely on coercive legal mechanisms. Instead, it requires a holistic approach that integrates legal certainty, institutional capacity, and socio-cultural engagement. Effective enforcement is achieved when legal norms are internalized by the community and supported by credible institutions. Therefore, strengthening legal awareness, enhancing resource allocation, and fostering community participation are essential for improving the sustainability and legitimacy of *qanun* enforcement in Langsa City.

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