



MAQASIDI
JURNAL SYARIAH DAN HUKUM

Address: Alue Peunyareng Ring Road, Gampong
Gunong Kleng, Meureubo - West Aceh 23615
Email: maqasidi@staindirundeng.ac.id
Phone: +62 852-7573-5306

Letter of Acceptance (LoA)

Number: 020/Maqasidi/LoA/04/2026

The editorial team of MAQASIDI: Jurnal Syariah dan Hukum of STAIN Teungku Dirundeng Meulaboh explained that:

Title : **The Enforcement of Jarimah Ikhtilat Regulations Among Adolescents by the Civil Service Police Unit (Satpol PP) and Wilayahatul Hisbah in Banda Aceh**

Author : Afdhal Alfais, EMK Alidar, Saifullah M. Yunus

Affiliation : Universitas Islam Negeri Ar-Raniry Banda Aceh, Aceh, Indonesia

Article ID : 6407

Email : 210104029@student.ar-raniry.ac.id

Based on the results of the team's review, the MAQASIDI: Jurnal Syariah dan Hukum of STAIN Teungku Dirundeng Meulaboh, the manuscript *was accepted* and will be published in **Volume 6, Number 2, December 2026**, accessible via the website:

<https://ejournal.staindirundeng.ac.id/index.php/maqasidi>

To avoid duplicate publication and ethical violations in scientific journals, we request that manuscripts/articles not be submitted or published elsewhere.

Thus, we convey this letter, thank you for your participation and cooperation.

Meulaboh, April 28, 2026

Journal Manager



M. Ikhwan

Editor in chief

The Enforcement of Jarimah Ikhtilat Regulations Among Adolescents by the Civil Service Police Unit (Satpol PP) and Wilayatul Hisbah in Banda Aceh

Afdhal Alfais ¹, EMK Alidar ², Saifullah M. Yunus ³

¹²³ Ar-Raniry State Islamic University Banda Aceh, Indonesia

Confirmation Email: 210104029@student.ar-raniry.ac.id

No WhatsApp (WA): 082276465563

ABSTRACT

Implementation Islamic law in Aceh through Aceh Qanun Number 6 of 2014 concerning Law Criminal Law arrange various prohibition , one of them crime ikhtilat . However , still found violations among child under age in Banda Aceh City which shows existence gap between norm law and reality social . Problems in study This is How role Satpol PP and WH in prevention crime ikhtilat in children under age , how effectiveness handling crime review by Satpol PP and WH in Banda Aceh City, and what just obstacle Satpol PP and WH in prevention crime ikhtilat in children under age . Research This use approach juridical empirical with method qualitative . Data obtained through interviews , observations , and documentation , then analyzed in a way qualitative . Research results show that Satpol PP and Wilayatul Hisbah play a role active through patrols , socialization , coaching , and supervision . However , the effectiveness handling not optimal because limitations source power , low awareness law , weakness control social , as well as the influence of social media . With thus , it can concluded that prevention crime ikhtilat in children in Banda Aceh City has not fully effective and necessary a more approach comprehensive and collaborative with involving family , institution education , and society .

Keywords: Wilayatul Hisbah , Unit Police Supervisor Praja , Ikhtilat , Children , Islamic Sharia

Introduction

Aceh is a region in Indonesia that is given special rights and special privileges in regional autonomy that implements Islamic law as a form of regional specialization based on Law Number 11 of 2006 concerning the Government of Aceh. The implementation of this sharia is manifested in various regional legal products known as *Qanun* , one of which is Aceh Qanun Number 6 of 2014 concerning Jinayat Law . This Qanun regulates various jarimah (criminal acts), one of which is *Ikhtilat* , namely acts of affection such as making out, touching, hugging and kissing between men and women who are not husband and wife with the consent of both parties, both in closed or open places.

Normatively, the Qanun Jinayat is implemented to maintain morality, prevent immoral acts, and uphold social order in accordance with Islamic sharia values. The Aceh government established the Civil Service Police Unit (Satpol PP) as an enforcement agency for the qanun in maintaining public order and public safety . Based on Article 244 paragraph 1 of the Law Invite about Aceh Government " Governor , regent / mayor in enforcing qanun in the implementation order public and security public can form Unit Police Supervisor Praja . Then , there is the Wilayatul Hisbah (WH) institution which has a special task, namely enforcing sharia law in the implementation of Islamic law . Hisbah formed based on Governor's Decree No. 1 of 2004 concerning Formation , Organization and Work Procedures Regional Authority Hisbah . It is stated in Chapter 11 Article 5 paragraph (1), that Regional Authority Hisbah have authority :

- (a) Do supervision to implementation regulations and legislation in the field Islamic law ;
- (b) Reprimand , advise , prevent and prohibit everyone who deserves allegedly has been , is or will do violation to regulation legislation in the field of Islamic law .

Qanun The first one set by the Aceh government is Qanun Number 11 of 2002 concerning Implementation Islamic Sharia Field Aqidah , Worship and Sharia of Islam. In Article 14 Qanun Number 11 of 2002 has mandate must formation Regional Authority Authorized Hisbah do supervision to implementation qanun .

Unit Police Supervisor Praja and Police Regional Authority Hisbah is institution enforcer implementing law task head area and responsible answer to head area through secretary area . However , Satpol PP and Wilayatul Hisbah own differences in authority . Satpol PP has authority in enforcement Regional Regulations and Decisions of the Regional Head in general general , whereas Regional Authority Hisbah own authority to enforce Qanuns Islamic Sharia . In article 244 paragraph (2) Law no. 11 of 2006 concerning Aceh Government " Governor , regent / mayor in enforcing law Sharia in implementation Islamic law can form a police unit Regional Authority Hisbah as part from Unit Police Supervisor Praja " . Based on Article in the law , in 2007 Regional Authority Hisbah which was previously under the Islamic Sharia Service was officially merged with the Civil Service Police Unit (Satpol PP) . Article 202 paragraph (1) of Qanun No. 5 of 2007 explains that the Civil Service Police Unit and *Wilayatul Hisbah* are the Aceh Government's apparatus in the field of enforcing the implementation of Qanun and Islamic Sharia, security , public order and relations between institutions. (Khairani & EMK Alidar, 2025) . These two institutions frequently conduct patrols in the morning, afternoon, evening, and night in the Banda Aceh City area. The purpose of the patrols is none other than to prevent young men and women, especially children under age for committing sins or other violations of

Islamic law. Patrols conducted by these parties often encounter obstacles and challenges.

The city of Banda Aceh implements, upholds and carries out Islamic law in its entirety . *(full), (without exception)* (Amalia et al., 2016) . Violators will be subject to sanctions in accordance with applicable law. As a city with the vision of "Banda Aceh, a Collaborative City," the Banda Aceh City government invites all elements of society to strengthen collaborative work for the city's progress. To realize this vision, Banda Aceh City has a mission, one of which is to enhance religious values and empower the younger generation. (Public Relations Admin, 2025) .

The Wilayatul Hisbah plays a crucial role in maintaining public order and enforcing Sharia law through repressive and preventive measures. They conduct routine patrols, take action against violations, and provide guidance to perpetrators. (Safira Maulina, 2020) . However, law enforcement, especially against children under Age requires a wiser and more educational approach, considering their age characteristics which still have great potential for development. Efforts to prevent crimes of *ikhtilat* are also in line with the principles of child protection as stipulated in Law Number 35 of 2014 concerning Child Protection, which emphasizes the importance of development and the best interests of children . Another challenge is how to balance the enforcement of sharia law with respect for human rights and a non-repressive approach, so that law enforcement does not give rise to resistance and distrust from the community.

The researcher's findings in conducting field observations show that areas such as Ulee lheue , Blang Padang Field, Alue Naga Beach, and modern cafes are often used by children under age as a place to gather together to hold hands, hug, in solitude or in crowds without any mahram ties. Children under This age group is an age group that is experiencing transition and searching for identity, so it is vulnerable to a hedonistic lifestyle and negative influences, both from the social environment and digital media. (Anggraini & Safira, nd) . Other phenomena such as promiscuity, prostitution, gambling, drugs, *khalwat*, violations of dress codes, are also forms of sharia violations that are often found among children under 18. This is certainly a serious concern, as it concerns the morality and future of Aceh's young generation .

Currently in the city of Banda Aceh there is a phenomenon regarding violators of Islamic law, especially violations of *Ikhtilat* and *Khalwat* among children under Age still occurs. Based on data from the Satpol PP and WH of Banda Aceh City, the data obtained by researchers shows that violations of Qanun Number 6 of 2014 concerning Jinayat Law involving children / adolescents still show a high number. relatively low .

Table 1. Case Data *Ikhtilat* Children below Age in Banda Aceh City (2022-2025)

Year	LK	PR	Total Ikhtilat	Information
2022	-	-	-	not any
2023	-	-	-	not any
2024	1	3	4	Build
2025	1	2	3	Build

Source : Banda Aceh City Public Order Agency and WH

Table 2. Case Data Child Seclusion Age in Banda Aceh City (2022-2025)

Year	LK	PR	Total Ikhtilat	Information
2022	6	6	12	Build
2023	3	3	6	Build
2024	1	1	2	Build
2025	6	9	15	Build

Source : Banda Aceh City Public Order Agency and WH

Data obtained by researchers sourced from the Unit Office Police Supervisor Praja and Wilayatul Hisbah of Banda Aceh City, in the period of 2024 and 2025, the number of khalwat more Lots compared to understanding done by children under age / adolescents in the Banda Aceh City area. These data indicate that the violation of khalwat crime tends to be more dominant than the crime of ikhtilat , even though in substance both crimes are related to violations of social norms between men and women who are not mahram. This indicates that the problem of socializing children under Age is still a serious challenge in the implementation of Islamic law in Banda Aceh City, and demands an active role from institutions such as the Civil Service Police Unit and Wilayatul Hisbah in enforcing Islamic law in Banda Aceh City. It is hoped that the Qanun Jinayat will be able to reduce the number of violations, even though in reality, violations continue to occur among children . There are still many children under People of all ages are seen together in cafes or beachside stalls, or riding together in school uniforms. This indicates ongoing problems with the effectiveness of Sharia law enforcement, as well as a lack of public participation and understanding of Islamic Sharia law itself .

From a legal and criminological perspective, crime prevention is a systematic effort to reduce the likelihood of legal violations before they occur. According to Santoso, crime prevention is generally divided into three forms: primary, secondary,

and tertiary prevention. Primary prevention is aimed at creating conducive social conditions through education, instilling moral values, and internalizing legal norms in community life to reduce risk factors such as poverty and unemployment. Secondary prevention is aimed at groups with the potential to commit violations, while tertiary prevention is carried out on perpetrators of violations to prevent them from repeating their actions. (Nur et al., 2025) .

In the context of Ikhtilat crimes among adolescents, a primary prevention approach is highly relevant because adolescents are in a psychological transition phase that is vulnerable to environmental influences. Instilling Islamic sharia values, social etiquette, and legal awareness from an early age is essential to monitor and prevent community members from adopting beliefs and practices that lead to heretical sects. Meanwhile, secondary prevention is carried out through patrols, supervision, and direct guidance by the Civil Service Police Unit and the Wilayatul Hisbah (Islamic State Police) for adolescents in public spaces prone to violations. (Oklin Riinan Winowoda, 2021) .

Social control theory explains that a person's compliance with the law is greatly influenced by the strength of social ties, such as family, school, and community. Weak social control will increase the likelihood of legal violations, including crimes of ikhtilat . Therefore, prevention cannot be solely the responsibility of law enforcement officials but must involve all social elements as a system of monitoring and moral development for adolescents. (Fikri Anarta, Rizki Muhammad Fauzi, Suci Rahmadhani, 2021) .

The effectiveness of a legal regulation can be analyzed through the theory of legal effectiveness put forward by Soerjono Soekanto , which includes five main factors, namely legal substance, legal structure, facilities and infrastructure, society, and legal culture. In the context of Aceh Qanun Number 6 of 2014 concerning Jinayat Law , normatively the legal substance has provided a clear basis regarding the prohibition and sanctions for ikhtilat crimes . Based on the theory of legal effectiveness put forward by Soerjono Soekanto , the author, argues that the effective enforcement of Aceh Qanun Number 6 of 2014 concerning Jinayat Law in Banda Aceh City is not yet optimal. This is evident in the continuing gap between clearly regulated legal norms and the social reality on the ground, particularly regarding violations of jarimah ikhtilat (criminal offenses). children under age . The author also uses the legal system theory put forward by Lawrence M. Friedman , which divides the legal system into three main elements, namely legal substance, legal structure, and legal culture.

Then , if viewed from the social control theory put forward by Travis Hirschi , deviant behavior in adolescents can occur due to weak social ties with the surrounding environment, such as family, school, and society (Nur et al., 2025) . Weak supervision from environment around and the lack of involvement of children in positive social

activities can increase the potential for violations, including in the form of crimes of ikhtilat and khalwat.

According to the author, the factors most influencing this suboptimal effectiveness lie in the legal structure and legal culture. From a structural perspective, limited human resources and facilities and infrastructure at the Civil Service Police Unit and the Wilayatul Hisbah (Civil Service Police Unit) mean that supervision cannot reach all areas optimally. Meanwhile, from a legal culture perspective, public awareness and compliance, particularly with children under age , towards Islamic sharia norms is still relatively low, so that violations still occur even though the rules have been implemented.

Thus, the author assesses that the effectiveness of qanun enforcement depends not only on the existence of the legal rule itself, but also greatly influences the synergy between law enforcement officials, the community, and the internalization of sharia values in daily life. Therefore, a more comprehensive approach is needed, not only through repressive law enforcement but also through ongoing preventive and educational efforts.

Based on the background above, this research needs to be conducted to determine the role of the Civil Service Police Unit and Wilayatul Hisbah in preventing violations. crime ik ht ilat on children under age , to find out effectiveness handling crime ikhtilat by Unit Police Supervisor Praja and Wilayatul Hisbah in Banda Aceh City, as well as to find out the obstacles of the Civil Service Police Unit and Wilayatul Hisbah in preventing the crime of Ikhtilat in children under age .

Research methods

In every scientific work, complete and objective data are always required, and certain research methods and methods are used to suit the problem to be discussed in order to complete the scientific work . In this research, an empirical juridical approach with a qualitative research method is used. (Lexy J. Moleong, 2007) . The empirical juridical approach was chosen because this research not only examines legal norms textually, but also analyzes their implementation and effectiveness in law enforcement practices by the Civil Service Police Unit and the Wilayatul Hisbah. (Mukti Fajar ND & Yulianto Achmad, 2010) . This approach allows researchers to understand the gap between legal norms and social reality in preventing crimes of ikhtilat in children under age . Through this approach, the research was able to uncover the gap between the legal norms stipulated in Aceh Qanun Number 6 of 2014 concerning Jinayat Law and the social reality of children in everyday life. The research was conducted through field research . research) with the research location in the work area of the Civil Service Police Unit and Wilayatul Hisbah of Banda Aceh City.

The data sources in this study consist of primary and secondary data. Primary data were obtained through interviews with officers from the Civil Service Police Unit (Satpol PP), the Wilayatul Hisbah (Islamic Supervisory Agency), and relevant parties

familiar with the implementation of Islamic law enforcement. Secondary data were obtained from laws and regulations, qanun (Islamic law), books, scientific journals, and official documents relevant to the research. Data collection techniques included observation, interviews, and documentation. The data were then analyzed using qualitative analysis techniques through the stages of data reduction, data presentation, and conclusion drawing.

The results of this study are expected to serve as a reference for the Banda Aceh City Civil Service Police Unit and the Wilayatul Hisbah (Islamic Supervisory Agency) in formulating more effective and sustainable strategies for preventing ikhtilat crimes. The research findings indicate that a law enforcement approach that is too dominant in guidance is not sufficient to foster long-term compliance among children/adolescents. Therefore, it is necessary to strengthen educational and persuasive approaches that are oriented towards firm action and punishment.

This research is also expected to provide implications or impact for regional policymakers to encourage the integration of Ikhtilat crime prevention programs with the education sector, youth development, and family strengthening. Synergy between the Civil Service Police Unit (Satpol PP) and the Wilayatul Hisbah (Wilayatul Hisbah), schools, religious leaders, and the community is key to building legal awareness and Islamic morals in children. Furthermore, utilizing digital media as a child-friendly means of Islamic sharia education can be a strategic alternative in addressing the influence of popular culture and social media.

Discussion / results

Based on research findings, optimizing the prevention of ikhtilat crimes against children in Banda Aceh City requires integrated strategic steps. Yusmansyah SH, Head of Development and Supervision The first Islamic Sharia of Satpol PP and WH of Banda Aceh City is needed to increase the institutional capacity of the Civil Service Police Unit and Wilayatul Hisbah. that is Increased human resources, budget, and operational support facilities. Second, strengthening the role of educational institutions and families is crucial in instilling Islamic sharia values and social ethics from an early age. Third, the legal socialization approach needs to be packaged more adaptively by utilizing digital media to effectively reach children. Fourth, active community participation must continue to be encouraged as a form of collective social control in maintaining public morality. With a comprehensive and sustainable approach, preventing criminal acts of ikhtilat is expected to not only reduce the number of violations but also shape a younger generation with strong legal awareness and Islamic morals.

Enforcement of Aceh Qanun Number 6 of 2014 concerning Jinayat Law against children under Age is not intended solely as a form of punishment, but rather as a means of guidance and protection. Therefore, the effectiveness of law enforcement is

measured not only by the reduction in the number of violations, but also by the increase in legal awareness and the ongoing changes in children's behavior.

The Role of the Civil Service Police Unit and the Wilayatul Hisbah in Preventing Crimes Against Children Age

Based on the results of field research conducted in Banda Aceh City, it is known that the Civil Service Police Unit and Wilayatul Hisbah (Satpol PP and WH) have a strategic role in preventing crimes of ikhtilat against children under age . This role is not only realized through legal action, but also through preventive and persuasive prevention efforts. This is in line with the mandate given by Aceh Qanun Number 6 of 2014 concerning Jinayat Law and Aceh Qanun Number 7 of 2013 concerning Jinayat Procedural Law . Efforts to prevent ikhtilat crimes are also in line with the principles of child protection as stipulated in Law Number 35 of 2014 concerning Child Protection, which emphasizes the importance of guidance and the best interests of children.

Qanun Number 6 of 2014 concerning Jinayat Law defines ikhtilath as an act of affection such as making out, touching, hugging and kissing between a man and a woman who are not husband and wife with the consent of both parties, either in a closed or open place . The punishment for perpetrators of ikhtilat has been regulated in Qanun Number 6 of 2014 concerning Jinayat Law where the criminal provisions are stated in Article 25 paragraph (1) which reads: "Anyone who intentionally commits jarimah ikhtilat, is threatened with 'uqubat whipping a maximum of 30 (thirty) times or a maximum fine of 300 (three hundred) grams of pure gold or a maximum imprisonment of 30 (thirty) months . "

Wilayatul Hisbah is an institution established based on the Decree of the Governor of Nanggroe Aceh Darussalam No. 01 of 2004 and Law No. 11 of 2006 concerning the Government of Aceh. In Qanun No. 11 of 2002 P origin 14 paragraph (1) it is stated "To implement Islamic Sharia in the fields of Aqidah, worship and Islamic propagation , the provincial , district/city governments establish Wilayatul Hisbah which has the authority to supervise the implementation of Qanun." (Al Yasa Abubakar, 2009) . Qanun Number 7 of 2013 Concerning Jinayah Procedural Law , in Article 1 Number 14 is stated that Regional Authority Hisbah functioning do socialization , supervision , enforcement and guidance implementation Islamic law . Its main duty is to carry out amar ma'ruf nahi mungkar. Suprayetno in his journal write , that Regional Authority Hisbah own task Which more specific in uphold sharia, And play a role as supervisor in implementation sharia, especially among teenagers who are vulnerable to negative influences (Suprayetno, 2014) .

In addition to carrying out the enforcement function as regulated in Aceh Qanun Number 6 of 2014 concerning Jinayat Law , Wilayatul Hisbah (WH) has a very important role in the aspect of preventing criminal acts of ikhtilat , especially among children under age . This prevention is crucial considering that children under

Adolescents are a psychologically unstable age group, in the process of searching for their identity, and highly vulnerable to the influence of the social environment, popular culture, and rapidly evolving digital media. Therefore, the preventive approach taken by the Civil Service Police Unit and the Wilayatul Hisbah cannot rely solely on repressive law enforcement, but must be accompanied by educational, persuasive, and ongoing development efforts.

In implementing Aceh Qanun no. 6 of 2014 Article 25 paragraph (1) concerning Ikhtilat in the City of Banda Aceh, Yusmansyah , SH as Head of Development and Supervision Islamic Sharia in Satpol PP and WH Banda Aceh City said that to carry out repressive actions by the authorities must to reprimand and provide guidance to a person or group of people who commit crimes of ikhtilat in the Banda Aceh City area as an initial step in preventing crimes from occurring and to take preventive action by providing counseling or socialization and education to schools or campuses in Banda Aceh City. as well as done distribution information through pamphlet or banners , and also always carry out patrols around places where there are many violations of ikhtilat, especially among children under age , such as in the Ulee area Lheue , Alue Naga Beach, Blang Padang Field. These areas are some of the places for children under 12. aged / teenagers gather, or sit alone with non-mahram people, and there are even many teenagers who still wear school clothes.

There is concern that uncontrolled ikhtilath can give rise to various social problems such as promiscuity, sexual harassment, and even moral collapse. (Nabila, 2024) This is clearly something to be concerned about, because Ikhtilat can be a gateway to adultery. In practice, the preventive role carried out by the Public Order Agency (Satpol PP) and the Wilayatul Hisbah (Islamic State Police) is realized through routine patrols in public spaces that have the potential to become locations for crimes of ikhtilat (infringement). These patrols not only aim to detect and prosecute violations, but also serve as a form of state presence in maintaining public morality in accordance with Islamic sharia values. The presence of officers in strategic locations such as city parks, coastal tourist areas, public squares, and modern cafes provides a psychological effect in the form of early prevention for children to avoid committing acts that violate sharia norms. In this context, patrols are understood not merely as a means of social control, but also as a mechanism to protect the younger generation from deviant behavior that can have long-term impacts on their social and moral lives.

In addition to patrols, the Civil Service Police Unit and the Wilayatul Hisbah also play a preventative role through outreach and education activities on Islamic Sharia law. This outreach is generally conducted in educational settings such as secondary schools, Islamic boarding schools (pesantren), and universities, primarily targeting school and university students. (Anggraini & Safira, nd) . The material presented is not only related to the prohibition of ikhtilat and the legal sanctions that follow, but also emphasizes moral values, Islamic social ethics, as well as the aim of

implementing Islamic law as an effort to maintain human honor and benefit. Through this approach, children are expected to not only be afraid of legal sanctions, but also have an internal understanding and awareness of the importance of maintaining social boundaries in accordance with Islamic teachings.

The analysis of educational value is stated in Qanun Number 6 of 2014 concerning Jinayat Law in Chapter V Jarimah and 'Uqubat for children. In Article 67 Paragraph (1) it is stated "If a child who has reached the age of 12 (twelve) years but has not reached the age of 18 (eighteen) years or is not married commits Jarimah, then the child can be subject to 'Uqubat' of a maximum of 1/3 (one third) of the 'Uqubat that has been determined for adults and/or returned to his/her parents/guardians or placed in a place provided. This article contains curative and rehabilitative efforts, namely returning a person who committed a crime to a parent /guardian to receive direct supervision from the family. (Radhita et al., 2021) .

The role of the Civil Service Police Unit and the Wilayatul Hisbah in preventing crimes of ikhtilat is also reflected in the form of direct guidance for children. those caught in raids or patrols. In many cases, particularly those involving minor offenses committed by children , authorities prioritize a developmental approach over formal legal proceedings. When someone is found to have committed an offense, the Wilayatul Hisbah 's strategy is to reprimand, advise , prevent, and prohibit anyone suspected of violating or about to violate Islamic law . All those caught in raids are given guidance, and if they commit a serious violation, they are detained at the Banda Aceh City Civil Service Police Unit and Wilayatul Hisbah Office for further questioning and the presentation of evidence. As for children under age , will not be released before their family picks them up at the office and makes or signs a letter of agreement not to repeat the violation. (Dewi & Bariah, 2024) .

In addition, the Public Order Agency (Satpol PP) and the Regional Civil Service Agency (Wilayatul Hisbah) also play a strategic role in building synergy with various parties to prevent crimes of ikhtilat (infringement). This synergy involves local governments, educational institutions, religious leaders, community leaders, and families. This collaboration is crucial because preventing deviant behavior among children cannot be done by sharia law enforcement officers alone but requires the involvement of all elements of society. In this context, the Satpol PP and the Regional Civil Service Agency (Wilayatul Hisbah) act as coordinators and facilitators, encouraging active community participation in maintaining a social environment that aligns with Islamic values.

Form role Satpol PP and WH in Preventing ikhtilat crimes is also carried out through monitoring business premises that have the potential to become locations for sharia violations, such as cafes, lodgings, and entertainment venues. The Civil Service Police Unit and the Wilayatul Hisbah provide guidance to business owners to comply with Islamic sharia provisions, for example by regulating spatial planning, operating

hours, and prohibiting the provision of facilities that encourage ikhtilat . This supervision is part of a structural effort to close spaces that allow violations to occur, so that prevention is carried out not only on individuals, but also on a community scale. (Arisva et al., 2023) .

From a criminological perspective, crime prevention efforts can be divided into primary prevention and secondary prevention. Primary prevention is aimed at creating social conditions that minimize the opportunity for violations to occur before they occur, for example through education, the socialization of legal values, and the development of broader community morals. Secondary prevention, on the other hand, targets groups or individuals at high risk of committing violations through surveillance strategies, patrols, and early intervention by security forces. (Nur et al., 2025) . In the context of enforcing Islamic law in Aceh, the role of the Civil Service Police Unit and the Wilayatul Hisbah (Islamic State Police) in preventing crimes of ikhtilat (intimate crimes) reflects the implementation of both forms of prevention, both through moral education for children and through preventive surveillance activities in public spaces. This approach aligns with the crime prevention approach that emphasizes risk reduction and community development, so that the law is not only oriented towards the aspect of punishment but also plays a role in encouraging behavioral improvements and the common good.

Thus, it can be understood that the role of the Civil Service Police Unit and Wilayatul Hisbah in preventing crimes of ikhtilat against children under The prevention of child abuse in Banda Aceh City is multidimensional. This role encompasses aspects of law enforcement, moral education, social development, and strengthening community participation. The success of prevention is measured not only by the decline in the number of violations, but also by the increased awareness and voluntary adherence of children to Islamic sharia values. Therefore, optimizing this preventive role needs to be continuously strengthened through capacity building of officials, development of educational methods that adapt to current developments, and strengthening synergy between the government and the community.

Effectiveness Handling Crime Ikhtilat by Unit Police Supervisor Praja and Wilayatul Hisbah in Banda Aceh City

Law enforcement against violations of ikhtilat and khalwat is an important part of the implementation of Islamic Sharia in Banda Aceh City. The legal basis used in handling this is Aceh Qanun Number 6 of 2014 concerning Jinayat Law , which regulates various forms of crimes and their enforcement mechanisms. In this regard, the Civil Service Police Unit and Wilayatul Hisbah (Satpol PP and WH) have a strategic role in monitoring, preventing, fostering, and taking action against Sharia violations, especially those involving children under 18. age . However , based on observations made writer show that practices that refer to Jarimah Conclusion Still often happened , especially among children who are psychological is in phase search teak self and easy

affected by the environment modernization . Based on perspective theory enforcement law , condition like That show that existence rule the law is not yet optimal in creating compliance law in society , if No own maximum support from structure apparatus enforcer law and culture law in a conducive society .

Based on data obtained by researchers from the Satpol PP and WH of Banda Aceh City, it was found that the number of violations of ikhtilat crimes committed by children under The age of consent is relatively lower compared to the violation of khalwat. Nevertheless, both types of violations remain a serious concern because they relate to morality and social order in societies that implement Islamic law.

The results of the interview with Yusmansyah , SH, as Head of the Islamic Sharia Guidance and Supervision Section at the Satpol PP and WH of Banda Aceh City, showed that the handling of perpetrators of ikhtilat crimes who still have the status of minors Age-related punishment is generally implemented through a developmental approach. This developmental approach includes identifying the perpetrator, issuing a warning, issuing a written statement promising not to repeat the offense, and summoning parents to provide further supervision of the child. This approach reflects the preventive and educational efforts prioritized by sharia law enforcement officers.

A similar thing was also conveyed by Zamzami, SHI, as informant from Satpol PP and WH of Banda Aceh City stated that the handling of children under Age faces its own challenges, particularly due to the lack of specific provisions governing corporal punishment, such as caning , for juvenile offenders. Therefore, the focus of treatment is more on counseling rather than imposing severe sanctions. In practice, the Banda Aceh City Satpol PP and WH routinely patrol various locations that are often used as gathering places for children under 18. age . If a couple is found suspected of committing ikhtilat , officers will collect data and give a warning as an initial step in prevention. However, if an act is found that leads to excessive action , the perpetrator will be arrested and processed in accordance with applicable legal provisions , as well as delegated case Sharia Court .

Even though the coaching approach is prioritized, there are also cases where the perpetrators of Ikhtilat fingering are subject to the punishment of uqubat caning. Based on the data obtained, in 2022 there will be couples who Still under age was sentenced to 25 lashes after being found guilty by the Banda Aceh Sharia Court . This case demonstrates that under certain circumstances, law enforcement can still be carried out firmly if the elements of a violation have been legally fulfilled.

Next, based on an interview with Erie Fikrie as member Satpol PP and WH of Banda Aceh City , it is known that one of the main obstacles in handling crimes of ikhtilat in children under Age is a factor in their low understanding of Islamic law and Sharia values. Furthermore, a lack of parental involvement in monitoring children's behavior also hinders the development process. In some cases, parents even show no concern for children who commit violations. Based on results from interviews showed

that in 2024, Satpol PP and WH Banda Aceh City secured 4 children under age who commit khalwat and ikhtilat in the Taman Sari and Ulee areas Lheue , with an age range between 16 and 19 years. Meanwhile, in 2025 there were 3 children under age that is secured because of doing In both cases, the treatment provided consisted of counseling without physical sanctions. However , implementation encountered obstacles in the form of perpetrators' absence from the counseling process due to fear or shame.

If analyzed using the theory of legal effectiveness put forward by Soerjono Soekanto , the effectiveness of law enforcement is influenced by five factors: legal factors (substance), law enforcement factors, means and facilities, community factors, and legal culture factors. In the context of handling ikhtilat crimes in Banda Aceh City, these five factors play a significant role. First, from a legal substance perspective, Aceh Qanun Number 6 of 2014 provides a clear legal basis, but does not fully accommodate specific provisions for underage perpetrators. Second, from a law enforcement perspective, the Public Order Agency (Satpol PP) and the Criminal Investigation Agency (WH) have actively carried out their duties through patrols and guidance. Third, from a facility perspective, there are still limitations in supporting the effectiveness of ongoing guidance. Fourth, from a societal perspective, low legal awareness and a lack of understanding of sharia are major obstacles. Fifth, from a legal culture perspective, some parents still have a permissive attitude towards their children's behavior .

So, according to the author, the handling of the crime of ikhtilat by the Police Unit Supervisor P raja and Wilayatul Hisbah in Banda Aceh City looks not yet effective . This can be seen from the fact that there are still violations committed by children under age each year Still often occurred , the coaching process carried out was not optimal , and the low level of understanding of children under Age- related violations of Islamic law and Sharia values. The dominant forms of treatment, such as guidance and warnings, are considered to have insufficient deterrent effect. Other obstacles include the lack of parental involvement in supervising children and the absence of some children from the guidance process. Therefore, more comprehensive efforts are needed, both through increasing the socialization of the qanun to children under age , strengthening the role of the family in developing children's morals , as well as improvement regulations that govern handling perpetrators below age .

for the Civil Service Police Unit and the Wilayatul Hisbah in Preventing Crimes Against Children Age

The Civil Service Police Unit and the Wilayatul Hisbah have a very clear role, but the implementation of its policies is often faced with obstacles, there are two factors that become obstacles for the Wilayatul Hisbah in carrying out its duties, namely internal and external factors. According to Yusmansyah , SH as Head of Islamic Sharia Guidance and Supervision at the Civil Service Police Unit and the Wilayatul Hisbah of

Banda Aceh City, the internal factors that become obstacles in preventing ikhtilat crimes are limited facilities, budget, and human resources within the institution, which currently personnel from the Civil Service Police Unit and the Wilayatul Hisbah of Banda Aceh City only number around 60 people whose assignments are hampered due to a lack of members. Then there are external factors that also become obstacles such as the lack of awareness and understanding of the community, especially children under age towards Islamic Sharia in Aceh and the Qanuns in Aceh, the influence of social media, and the desire to follow a modern or viral lifestyle, as well as the lack of direct community participation in enforcing Islamic Sharia in Banda Aceh City.

Besides institutional factors, the effectiveness of law enforcement also depends heavily on public support. Zamzami, SHI said that in order to achieve success in implementing Islamic law enforcement in Banda Aceh City, the community is urged to be aware, because this is a form of responsibility. The responsibility of all parties is not just the responsibility of the authorities. If anyone is found or sees a couple who are still under Adults or adults who are alone without a mahram bond can be immediately reprimanded or given guidance, because we do not always have to hope that this enforcement can only be carried out by the Civil Service Police Unit and Wilayatul Hisbah, but there must also be awareness from our parents or our own community.

As previously explained, prevention of criminal acts of ikhtilat in children under Age groups also face structural- systemic barriers related to the design of Islamic law enforcement policies. In practice, prevention policies tend to be sectoral and not fully integrated into the framework of youth development and character education policies at the regional level. As a result, efforts undertaken by the Civil Service Police Unit and the Wilayatul Hisbah often operate independently without systemic support from the education, social, and family sectors. (Oklin Riinan Winowoda, 2021).

Anggraini and Safira's research shows that the weak integration of cross-sector policies is one of the causes of the low effectiveness of enforcing Islamic law at the local level, because law enforcement officers do not have the support of sustainable preventive policies from other institutions, especially educational institutions and child development institutions. age. This condition causes the prevention of ikhtilat crimes to be carried out more at the downstream stage, namely when the violation has already occurred, rather than at the upstream stage through the formation of legal and moral awareness from an early age. (Anggraini & Safira, nd). In a region or environment where the community cares about the implementation of sharia, Wilayatul Hisbah can more easily carry out its duties because of participation in the form of reports, supervision, and support. Conversely, in environments that tend to

be permissive or allow everything, law enforcement becomes more difficult because officers are often seen as mere intimidators, not as partners in development.

In addition, according to Amalia *et al.* One of the reasons for this obstacle is a lack of knowledge and understanding of the qanuns among the public, especially young people. Therefore, the public is expected to develop awareness of Sharia law to assist the government in upholding Islamic values in Aceh. (Amalia et al., 2016) . On the other hand, according to writer The influence of social media and modernization has added to the challenges faced by both institutions in monitoring the behavior and violations committed by children under age , because supervision in the digital realm is more difficult than supervision in public spaces.

Aceh Qanun Number 6 of 2014 normatively regulates the prohibition of ikhtilat strictly, but in social reality, children/ adolescents live in an environment saturated with the influence of global culture, digital media, and modern social patterns. Arisva , Jannah, and Asyifah emphasized that the current generation of Aceh's youth is in a vortex of tug-of-war between Islamic sharia values and global popular culture values, which often normalize forms of interaction between the opposite sex that conflict with local norms. This tension between legal norms and social norms becomes a serious cultural obstacle for the Wilayatul Hisbah in carrying out its prevention function. (Arisva et al., 2023) . So far, the strategies implemented by Wilayatul Hisbah have tended to be more repressive than preventive approaches such as socialization, preaching, and rehabilitation or guidance. As a result, children's compliance is low. age is driven more by fear of punishment than by consciously cultivated faith and knowledge.

The limited technical regulations related to handling violations by children also pose a barrier. Although the Qanun Jinayat (Islamic Law) regulates special treatment for children, in practice there are no detailed operational guidelines regarding the model for guidance, rehabilitation, and psychosocial support for children who violate ikhtilat (indecipherable law). As a result, treatment often stops at the stage of warnings, summoning parents, and issuing statements, without any systematic follow-up mechanism. This has the potential to lead to repeated violations due to the lack of long-term interventions regarding the behavior and social environment of children/ adolescents. (Dewi & Bariah, 2024) .

From the perspective of social control theory, weak informal supervision from families and the surrounding community also increases the likelihood of crimes of ikhtilat (infidelity). Several studies have shown that parents and the community have not fully implemented their social control function over children's behavior , making Sharia law enforcement the most prominent party in carrying out supervision. However, without the support of informal social control, formal law enforcement tends to be temporary and does not address the root of the problem. This is in line with the findings of Amalia et al., who stated that low family and community participation

in child development is one of the main factors inhibiting the enforcement of Islamic law in Banda Aceh. Another equally significant obstacle is the issue of social trust in the Wilayatul Hisbah . In some cases, Wilayatul Hisbah officers are still perceived as institutions synonymous with raids and enforcement, rather than as partners in community development. This perception has resulted in low levels of public trust, particularly among children. Age / adolescents , towards Sharia law enforcement officers. Berutu emphasized that social/community trust is a crucial factor in the effectiveness of Sharia law enforcement, as without legitimacy, laws tend to be obeyed out of fear of sanctions, rather than out of a sense of value. This situation makes the prevention of ikhtilat crimes formalistic and less sustainable . (Amalia et al., 2016) .

Thus, the obstacles to preventing criminal acts of ikhtilat in children under age is Lots aspects , including structural, cultural, psychological, and normative aspects. Therefore, strengthening the role of the Civil Service Police Unit and the Wilayatul Hisbah must be accompanied by a more holistic preventive approach, based on education, family development, strengthening legal culture, and increasing the social legitimacy of sharia enforcement officers in the eyes of the community and the younger generation.

Conclusion

Based on results research , can concluded that role unit police guardian praja and wilayatul hisbah in prevention crime ikhtilat in children under age in Banda Aceh City has implemented in a way active through patrol routine , socialization law sharia , guidance to child under age , and supervision room public and places business . Role This reflect effort preventive and persuasive in guard morality children . However , the effectiveness handling crime the investigation carried out by Satpol PP and WH has not yet been carried out completely optimal. This is seen from Still existence violations , as well as dominant approach development that has not been give effect maximum deterrent . Based on theory effectiveness law , condition This influenced by limitations source power , low awareness law , as well as weakness culture law society . Obstacles encountered Satpol PP and WH in prevention crime ikhtilat in children under age covering internal factors in the form of limitations source Power human resources , facilities and budget , as well as factor external like low awareness law on children , its weakness supervision family , and the influence of social media . With Thus , prevention crime understanding need a more approach comprehensive and collaborative with involving family , institution education , and society .

Bibliography

Public Relations Admin. (2025). *The 820th Anniversary of the City Commemoration Carries the Theme "Banda Aceh, a City of Collaboration."*
<https://Prokopim.Bandaacehkota.Go.Id/>.

<https://prokopim.bandaacehkota.go.id/berita/41346/peringatan-hut-kota-ke-820-usung-tema-banda-aceh-kota-kolaborasi.html>

- Al Yasa Abubakar. (2009). *Wilayatul Hisbah: Civil Service Police with Special Authority in Aceh* (Ali Abubakar (ed.)). Aceh Province Islamic Sharia Service.
- Amalia, R., Usman, S., & Amirullah. (2016). Efforts of the Wilayatul Hisbah (Wh) of Banda Aceh City to Increase Awareness of Islamic Law for Youth in Banda Aceh City. *Scientific Journal of Citizenship Education Students, Unsyiah* , 1 (1), 61–71.
- Anggraini, W., & Safira, N. (nd). *Enforcement of Islamic law in the city of Banda Aceh – the performance of wilayatul hisbah* .
- Arisva, V., Jannah, M., & Asyifah, N. (2023). The Millennial Phenomenon and Islamic Sharia in Aceh. *Community: Monitoring the Dynamics of...* .
<http://jurnal.utu.ac.id/jcommunity/article/view/6021>
- Berutu, AG (2019). The Sharia Court and the Wilayatul Hisbah as the Vanguard in Enforcing the Qanun Jinayat. *Al-Maslahah Journal*, 15 (1), 98-112
- Dewi, R., & Bariah, C. (2024). ADOLESCENTS ON THE PHENOMENON OF IKHTILATH AS A STRENGTHENING OF SYARI' AT ISLAM . 11 , 141–152.
- Fikri Anarta, Rizki Muhammad Fauzi, Suci Rahmadhani, MBS (2021). JUVENILE DELINQUENCY. *Journal of Research and Community Service (JPPM)* , 2 (3).
- Juwita, DR (2016). Implementation of Sharia Law for Non-Muslim Citizens in the Nanggroe Aceh Darussalam Region. *El-Wasathiya: Journal of Religious Studies* , 4 (1), 23-38.
- Khairani, & EMK Alidar. (2025). *Enforcement of Islamic Sharia in Aceh Between Theory and Practice* (Yuni Roslaili (ed.)). Aceh Province Islamic Sharia Office.
- Lexy J. Moleong. (2007). *Qualitative Research Methods* . PT Remaja Rosda Karya.
- Mukti Fajar ND & Yulianto Achmad. (2010). *Dualism of Empirical & Normative Legal Research* . Student Library.
- Nabila, PN (2024). *Analysis of the Law of Ikhtilath in the Qur'an Introduction Islam is known as a religion that regulates all aspects of life* . 2 , 61–80.
- Nur, D., Tanjung, F., & Yusuf, H. (2025). STRATEGIC COMBAT OF CRIME IN INDONESIA CRIME PREVENTION AND CRIMINAL POLICY STRATEGIC EFFORTS . 2010 , 9213–9226.

- Oklin Riinan Winowoda, AQ (2021). THE PERFORMANCE OF WILAYATUL HISBAH IN THE IMPLEMENTATION OF ISLAMIC SHARIA IN THE CITY OF BANDA ACEH, ACEH PROVINCE. *Democratic Media* , 3 (2), 44-63.
- Radhita, S., Basri, H., & Jailani, J. (2021). Educational Values in Qanun Jinayat in the Implementation of Islamic Sharia in Aceh. *International Conference on Islamic Civilization (Iconic)* , 2 (2), 79-82.
- Safira Maulina. (2020). *Safira Maulina, Effectiveness of Satpol PP and WH Performance in Controlling Civil Servants According to Aceh Governor Regulation Number 139 of 2016, Student of UIN Ar-Raniry Faculty of Sharia and Law, (Banda Aceh : 2020). Ar-Raniry State Islamic University.*
- Suprayetno, R. (2014). *AUTHORITY BETWEEN SATPOL PP AND POLRI* . 1-15.

