

Public's Perception of the Implementation of Shari'a in Aceh (A Phenomenological Study on the Implementation of Islamic Shari'a in the City of Banda Aceh)

Fauzi¹

¹ Department of Islamic History and Culture, Faculty of Adab and Humanities, UIN Ar-Raniry Banda Aceh

Email: Fauzi68@ar-raniry.ac.id

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ABSTRACT

The implementation of Islamic shari'a in Aceh has been ongoing for about 22 years. This study aims at critically analyzing people's perceptions towards the implementation of Islamic shari'a and the life of the people of Banda Aceh city related to the implementation of Islamic shari'a in a kaffah manner. This research used a qualitative method from a phenomenological perspectives through a grounded research approach. Data collection techniques was done through direct observation, in-depth interviews, and documentation. The data analysis is done through open, axial, and selective coding. The results show that the public's perception towards the implementation of Islamic shari'a in Banda Aceh city has not been implemented in people's life by qanun No. 11 of 2002 concerning creed, worship, and syi'ar (lecturing). The application of Islamic shari'a is not by the principles and the objectives of it; the direction of its application tends to be political and symbolic. It is only limited to physical matters and not comprehensive in the life of the community, while the substance of it has not been realized in people's life. The life of the people in Banda Aceh city is not much different and no significant changes in people's attitudes before and after the implementation of it.

ABSTRAK

Penerapan syari'at Islam di Aceh telah berlangsung selama lebih kurang 22 tahun. Penelitian ini bertujuan untuk menganalisis secara kritis persepsi masyarakat terhadap penerapan syari'at Islam dan kehidupan masyarakat kota Banda Aceh terkait penerapan syari'at Islam secara kaffah. Penelitian ini menggunakan metode kualitatif dari sudut pandang fenomenologis melalui pendekatan grounded research. Teknik pengumpulan data melalui observasi langsung, wawancara mendalam dan dokumentasi. Analisis data melalui pengkodean terbuka, aksial dan selektif. Hasil penelitian menunjukkan bahwa persepsi masyarakat terhadap penerapan syari'at Islam di kota Banda Aceh belum terimplementasi dalam kehidupan masyarakat berdasarkan qanun Nomor 11 Tahun 2002 tentang Akidah, Ibadah dan Syi'ar. Penerapan syari'at Islam belum sesuai dengan prinsip dan tujuannya; arah penerapannya cenderung politis dan simbolik. Hanya sebatas pada hal-hal yang bersifat fisik dan belum menyeluruh dalam kehidupan masyarakat, sedangkan substansinya belum juga terwujud dalam kehidupan yang nyata dalam masyarakat. Kehidupan masyarakat di Kota Banda Aceh tidak jauh berbeda dan tidak terjadi perubahan sikap masyarakat yang signifikan sebelum dan sesudah penerapan syari'at Islam.

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1. INTRODUCTION

For Muslims, implementing Islamic *shari'a* in a *kaffah* manner (plenary), (Manan, 2020: 615-627) in daily life, both personal and community life is a command from Allah and a sacred obligation that must always be pursued and fought for. Implementing Islamic

shari'a for Muslims is a fundamental obligation that is part of the teachings of the religion, not depending on who and what circumstances. Every Muslim must strive to implement Islamic *shari'a* in a *kaffah* and perfect manner in various aspects of his life. The legal consciousness of the Muslim community must be based on Islamic *shari'a*. Implementing Islamic *shari'a* is no longer foreign to the people of Aceh because the concept of *shari'a* and its application has been born since the kingdom of Aceh Darussalam was commanded by Sultan Iskandar Muda. This historical and sociological reality is a strong foundation for implementing Islamic *shari'a* in the province of Aceh today, (Mardatillah, 2001).

However, the desire to re-implement Islamic *shari'a* in Aceh went through a very long process of struggle. The desire and strong desire to make Islamic *shari'a* a guide to life for the people of Aceh was then accommodated through the Law. Aceh is the only province in Indonesia where the central government gives full authority to implement Islamic *shari'a* in people's lives. The authority to implement Islamic *shari'a* is finally realized through a series of laws. One of Aceh's privileges granted by the central government is to organize religious life by implementing Islamic sharia. To realize this, several laws and regulations have been passed, especially in implementing Islamic *shari'a*, such as Law No. 44 of 1999 concerning the implementation of Aceh's privileges, Law No. 18 of 2001 concerning Special Autonomy for the Province of Aceh and strengthened by Law No. 11 of 2006 concerning the Government of Aceh or better known as Aceh government law- *Undang-Undang Pemerintah Aceh* (UUPA), which is the foundation for the people of Aceh and has given full authority to the Aceh government in implementing Islamic *shari'a* in a *kaffah* manner in people's lives (Dina Syariat Islam NAD, Manan & Salasiyah, 2022: 149-185).

The implementation of Islamic *shari'a* is expected to be fully realized through these three laws. This is clear evidence of the privilege for the people of Aceh to implement Islamic *shari'a* in a *kaffah* manner so that legal certainty is realized in exercising the rights of privilege, the implementation of Aceh Islamic *shari'a* by establishing the local regulation (*qanun*) as the basis for the realization of community life, (Abubakar, 2023: 81-100). Within a few years, Aceh has succeeded in creating several institutions and *qanuns* that are the means and infrastructure in the effort to implement *shari'a*. These institutions include the Islamic Shari'a Office (Kantor Dinas Shari'a Islam), (Suhaidy, 2002), the Syar'iyah Court (Mahkamah Shar'iyah), the Shari'a Police (Wilayatl Hisbah), the Regional Education Council (Majelih Pendidikan Daerah), the Baitul Mal Agency (Badan Baitul Mal), the Dayah Education and Development Agency (Badan Pendidikan dan Pembinaan Dayah), the Ulema Consultative Assembly (Majelis Permusyawaratan Ulama), the Aceh Education Council (MPD), the Aceh Customary Council (Majelis Adat Aceh) and also has a Special Bureau, has an Assistant Secretary in charge of Aceh's privileges, as well as several *qanuns* as rules that become the basis for the practice of Islamic *shari'a* in Aceh.

The culture of Acehnese society, as explained by Hasjmy, (Hasjmy, 1981: 36) is an incarnation of the emanation of faith and righteous deeds of its people. So what about the conditions and realities that occur today in the lives of the people of Banda Aceh City? There has been a shift in values or patterns of the daily life of the community experiencing changes in the understanding of religious teachings (*shari'a*) both in the fields of creed (*aqidah*), worship (*ibadah*), social/public aspects (*mu'amalah*), and morals (*akhlaq*) such as in dress, appearance, and also daily association. Likewise, the problem of belief in religion appears diverse, where the people of Banda Aceh City today can be classified into several types of community life: nominalistic, symbolic, and ritualistic. The nominalist type means that Islam is just a name or, in everyday terms, known as Islam-KTP. The symbolic type can be

characterized by symbols used to show their identity. While the ritualistic type displays more on its ritual activities, the substance is still inconsistent in daily life.

The implementation of Islamic *shari'a* in Aceh, especially in the city of Banda Aceh, should realize various expectations, namely creating a society that is obedient to religious teachings, especially about Islamic *shari'a*. The goal is to be achieved with religious reasons (theological reasons) that implementing *shari'a* is a religious commandment to become a more perfect Muslim, a better one, who is closer to Allah SWT. Islamic *shari'a* implemented in Aceh is *kaffah*, covering all aspects of life, and the implementation of Islamic *shari'a* in Aceh should be able to realize various expectations and desires of the community. Still, it is far from the desires and demands of *shari'a* itself. The implementation of Islamic *shari'a* in Aceh is still limited to symbolic discourse. At the same time, the goals and objectives of Islamic *shari'a* are not yet apparent to the people of Aceh, (Djuned, 1999).

It is recognized that the Banda Aceh municipal government has made a breakthrough in its efforts to prevent violations of Islamic *shari'a*, having established "commending the good and forbidding the bad" (*amal ma'ruf nahi mungkar*) team, including coordinating with the police on issues related to the prevention of immorality, such as a rogue salon, where law enforcement officials have detained the owner for allegedly being involved in a child trafficking case and will revoke the license and other cases. As mentioned above, Aceh is the only province in Indonesia where the central government has granted full authority to implement Islamic *shari'a* in its society. Several *qanun* have been enacted to actualize this authority as the basis for the practice of Islamic *shari'a* in Aceh.

Since 2002, almost 53 *qanun* have been passed in Aceh. Still, only a few of them are related to the implementation of Islamic *shari'a*, such as Qanun No. 10 of 2002 on Islamic Shari'a Courts, (Sarong, 2002), Qanun No. 11 of 2002 on the Implementation of Islamic *shari'a* in the Fields of Aqidah, Worship and Islamic Syiar, Qanun No. 12 of 2003 on Khamar, Qanun No. 13 of 2003 on gambling (*maisir*), Qanun No. 14 of 2003 on Khalwat and Qanun No. 5 of 2004 on Zakat Management (Baital Mal) The implementation of Islamic *shari'a* in Aceh always refers to these *qanun*s. In reality, the implementation of Islamic sharia is often seen only on the issue of ethical dress, perverted acts (*khalwat*), and maintaining the *aqidah* system of Ahlu Sunnah Wal Jama'ah. The implementation of Islamic *shari'a* in this province has not been seen to be able to be elaborated in a broader scope, such as in the fields of economics, politics, education, human rights, and public services. Various pessimistic responses to the implementation of Islamic sharia in Aceh, especially in the city of Banda Aceh, have not been in accordance with the rules and procedures and the objectives of the sharia itself. This could be due to the lack of clarity of systematic procedures in implementing Islamic *shari'a* in Serambi Mekkah, (Saby, 2002: 566-568).

There are also many statements and expectations from the community regarding whether the application of Islamic *shari'a* is in accordance with what is expected, whether the *shari'a qanun* has been able to be implemented in people's lives, how the authority of the appointed apparatus, both police investigators (WH) is in accordance with the authority given, and how the role of the government is in accordance with its functions. This is a consideration for all parties in realizing the implementation of Islamic *shari'a* in a *kaffah* manner in Banda Aceh City.

The above context can be understood that the implementation of Islamic law is the same as the Islamisation of life because Islamic *shari'a* in *kaffah* manner covers all sides of life as the hope of all Acehnese people with systematic and simultaneous work steps and is required to be able to show and apply it in people's lives, especially aspects of association

and dress, meaning that the implementation of it covers all sides of life. The reality that has occurred in people's lives lately in the city of Banda Aceh is no longer in accordance with Islamic *shari'a* and Acehese customs. This can be seen from the daily behavior of the community so that without realizing it, there has been a change and shift in the value of community life that is no longer in accordance with the provisions of religion or Islamic *shari'a*.

The purpose of implementing Islamic *shari'a* in Aceh is to realize the benefit of the people, both in terms of the world and the hereafter, as well as to reject evil and realize absolute justice, (Qardhawi, 2003). In other words, the purpose of implementing Islamic *shari'a* is to form a noble society based on the laws determined by Allah, to create a society that is faithful and pious, progressive, honorable, just, safe, peaceful, prosperous, happy, and guided by Allah, and can become a perfect Muslim, who is better and closer to Allah SWT and also makes Islamic *shari'a* as a guide that can guide in fulfilling the needs of society, (Daud, 2003) even during the pandemic, (Manan, 2020: 145-150).

However, the reality in people's lives appears in various forms of violations of *shari'a* by residents of the city of Banda Aceh. The number of immoral violations in Banda Aceh is very troubling, even though Banda Aceh is the capital of Aceh Province, which should provide an example for other regions. Therefore, public awareness to comply with Islamic *shari'a* law seems very low. And ironically, not only do they not want to obey, but even more so in resistance and violations. It is common for them to oppose efforts to implement Islamic *shari'a* in Banda Aceh openly. Various forms of violations of *shari'a* by the people of the city of Banda Aceh have recently been published in the mass media. Among the most prominent problems is immoral behavior such as *khalwat* committed in boarding houses or public places such as on the beach or other public places, hidden prostitution occurring in boarding houses or hotels, sexual harassment, rape, and violence against children and women, abuse of drugs and alcohol such as drugs and shabu-shabu which are increasingly circulating in Banda Aceh, and gambling in various models and forms. These are forms of community behavior that are counterproductive to the implementation of Islamic *shari'a* in the city of Banda Aceh.

The implementation of Islamic sharia in Aceh has entered an eleven-year period, which should have been able to change the order of people's lives for the better in accordance with religious demands. However, the reality is that the life of the people of Banda Aceh City today is not much different before and after the implementation of Islamic *shari'a*, meaning that the application of Islamic *shari'a* cannot run in accordance with the objectives of the application of Islamic *shari'a* itself, namely forming a good and noble society based on the laws determined by Allah, realizing a society of faith and piety, obedient and obedient to religious teachings. This has led to a variety of community responses to the implementation of Islamic *shari'a*. Based on the phenomenon mentioned above, the interesting aspect to be researched in depth is the community's responses to the implementation of Islamic *shari'a*, especially the implementation of *shari'a qanun* in the lives of the people of Banda Aceh City.

The type of approach in this research is descriptive-qualitative. This research is qualitative as a research method in answering social phenomena that intend to understand what is experienced by the research subject. The purpose of descriptive research is to make a description, a factual and accurate picture of the facts, characteristics, and relationships between the phenomena studied, (Nazir, 2005). Based on this, this research uses a phenomenological approach to everyday life away from the type of causal linear hypothesis. It emphasizes more cyclical where data collection and analysis are simultaneous. This

approach is more concerned with depth of content than breadth of scope. Hence, observation techniques and in-depth interviews become important in data collection, and the researcher becomes the main instrument. Therefore, with the phenomenological approach, the researcher needs to conduct intensive interaction and communication with the subject under study, where the researcher must understand and develop categories, patterns, and analyses of social processes that occur in the middle of the subject and the community under study, (Moleong, 1997). The aim is for the researcher to understand the subject from the point of view of the subject under study itself without neglecting interpretation by creating a conceptual scheme. Therefore, this research examines the community's assessment and understanding of the application of Islamic Sharia, and phenomenology is applied by exploring the meaning and understanding of the application of Islamic Sharia in people's daily lives. The research model used is a phenomenological model that seeks to understand the core understanding of the individual's or informant's experience of the phenomenon that appears in his awareness, as well as the phenomenon experienced by the informant, and is considered an entity of something that exists.

To complete this research, the author examines several library studies to support this research. Several studies and studies have been conducted on the implementation of Islamic sharia in Aceh. In this case, the research related to the article written by Arifin Zain in 2007 entitled "*Syari'at Islam di Provinsi Aceh (Study Terhadap Penerapan dan Implementasinya)*" the results of this study reveal that the implementation of Islamic *shari'a* in Aceh in substance seems slow and has not touched the interests of people's lives as a whole because what has happened so far is seen as prioritizing Islam from the legal aspect and the punishment that has been carried out has not brought maximum results. Furthermore, a study written by Syafril Syah in 2008 with the title "*Persepsi dan Perilaku Masyarakat Non-Muslim terhadap Penerapan Syari'at Islam di NAD*" also explained that since the beginning of the implementation of Islamic *shari'a*, various views and concerns have emerged regarding the existence of non-Muslim minorities regarding the validity of obtaining employment and freedom of business and the right to carry out religious rituals. The next research, written by Syamsul Rijal in 2008 with the title "*Persepsi dan Perilaku Masyarakat Non-Muslim terhadap Penerapan Syari'at Islam di NAD*," the results of this study explain the implementation of Islamic *shari'a* is faced with various problems that occur when Islamic *shari'a* is implemented and how religious plurality and the dynamics of minorities in the *shari'a* area. Then, in another study conducted by Abd. Wahed in 2007 titled "*Peran Lembaga Adat dalam Mendukung Syari'at Islam di Aceh*," the results of this study describe the close relationship between custom and religion in the lives of the people of Aceh. Customary institutions still play an important role in the context of the implementation of Islamic law in the region. Based on some of the research literature reviews above, some differences are focused on in this research. Therefore, in this research, the researcher is interested in studying in depth "*Public Perception of the Implementation of Islamic Shari'a in Aceh, a Reality of the Implementation of Islamic Sharia in the City of Banda Aceh*".

1. Public Perception of the Implementation of Islamic Shari'a in Banda Aceh City

a. Public Understanding of Shari'a

The community's understanding of Islamic *shari'a* has emerged with various perceptions and understandings in different dimensions and perspectives. Islamic *shari'a* is a set of rules that regulate the order of human life or the rule of law set by God to his servants

to be understood to be guided and practiced in all their life activities to obtain happiness in the world and the hereafter. Islamic *shari'a* is a decree or rule and law of Allah relating to *aqidah*, *ibadah* and *akhlaq*. All these aspects must be practiced and carried out, obeyed in every human action. For the lower community, understand that Islamic *shari'a* is more emphasized on the legal aspect, where the application of Islamic *shari'a* must uphold Islamic law or on sanctions or punishments, such as those who steal must be cut off their hands, for those who commit adultery must be stoned or whipped. Not all people understand and understand Islamic *shari'a* correctly, and there are still many among the people of Aceh who do not understand what *shari'a* is, and even many who misinterpret it. On the other hand, the community assesses that Islamic *shari'a* is more emphasized on worship issues, so the application of *shari'a* emphasizes aspects of worship. This can be seen in congregational prayer so that the community assesses the application of *shari'a* has not been running as expected in people's lives because of the reality that occurs in many places of worship, such as mosques and 'small mosque' (*meunasah*).

b. Implementation of *shari'a*

Islamic *shari'a* has been implemented for eleven years in Aceh. However, it is still a big question for the general public whether Islamic *shari'a* has fulfilled the community's needs and can bring prosperity to the people, (Dinas Syariat Islam NAD, 2002). The implementation of Islamic *shari'a* has not been in accordance with the rules, procedures, and objectives of the *shari'a* itself. This is due to the lack of clarity of systematic procedures in the framework of the application of Islamic sharia, which has not been seen to be able to be described in real life in people's lives. The lack of government commitment in implementing Islamic sharia, so the application of Islamic sharia is not going well. One of the solutions to realizing Islamic *shari'a* can run in Aceh is formulating a strategy to go towards the application of *shari'a* in *kaffah* manner, which is the application of awareness of understanding and coaching apparatus and people. Islamic *shari'a* is a comprehensive solution to the problems of the people. Imperfect implementation will lead to doubts and rejection from the *ummah*. Then, the application of *kaffah* will be disproved by itself. The strategy does require an upheaval of thought, and the political struggle of reverse proof should also be carried out to show the real situation. From the current reality, it invites responses from various elements of society, including explaining that Aceh has not yet become a model *shari'a* area for other regions. The reason is the community itself is still giddy to apply it, and it should be planned and socialized *shari'a* well to raise awareness from the citizens.

c. Socialization of Shari'a Implementation

The implementation of Islamic law is the same as the Islamisation of life because Islamic law in a *kaffah* manner covers all sides of life as the hope of all Acehnese people with systematic and simultaneous work steps and is required to be able to demonstrate and apply it in people's lives, especially aspects of *aqidah*, *ibadah*, and *syi'ar*, meaning that the application of *shari'a* in *kaffah* manner covers all sides of life even though priority steps are still needed.

Implementing Islamic *shari'a* in Aceh seems half-hearted and applies only to the lower class. Islamic *shari'a* is too slow and not grounded because there are fundamental problems in interpreting *shari'a* itself and the slow socialization of *shari'a* to the community. The government must conduct socialization of *shari'a*, and important studies on *shari'a* must be done immediately to know what is needed by the community to optimize *shari'a*'s

application in people's lives. To strengthen the application of *shari'a*, it is necessary to socialize it so that it needs *shari'a* education for people who still do not understand it.

Building awareness of *shari'a* is far more important than drafting qanuns. Because the orientation is not what punishment is given to violators of *shari'a*, but how to prevent people from violating *shari'a*, of course, a very important program is to provide guidance and socialization to the community about the real Islamic *shari'a*.

2. Conditions of Community Life after the Implementation of Islamic Shari'a in Banda Aceh City

a. Community Reality

The implementation of *shari'a* in Aceh, especially in the city of Banda Aceh, has entered eleven years but has not yet shown maximum development in the community and has even developed an understanding and pessimistic assessment of the implementation of Islamic *shari'a*. The success of implementing Islamic law must be seen in the effectiveness of the implementation of the *qanun* that have been established as a realization of the implementation of Islamic law in Aceh. Qanun No. 11 of 2002 regulates the implementation of Islamic *shari'a* in *aqidah*, *ibadah*, and *syi'ar* Islam. The implementation objectives are: Fostering and maintaining the faith and devotion of individuals and communities from the influence of heretical teachings, increasing understanding and practice of worship and providing facilities, and Reviving and enlivening activities to create an Islamic atmosphere and environment.

The implementation of Islamic *shari'a* has not yet shown the maximum development of the reality that there is no significant difference from the previous conditions after the implementation of *shari'a* in various aspects of community life. The practice of religious teachings has not changed much. The number of congregations in mosques and *meunasah* is less than in coffee shops and cafes, and immorality is rampant; crime is everywhere, including gambling, adultery, murder, rape, injustice, and corruption. What is very prominent at this time is that people are not ashamed to commit immorality and dare to fight officers during raids, (Ismail & Manan, 2014).

The hope is that implementing Islamic *shari'a* will heal the community's unrest. Still, the Islamic *shari'a* that is realized today has not accommodated the principles of the good of the people, has not digested the cultural and social relations of the Islamic community, has not touched the world of education in real terms, and has the impression that Aceh's Islamic *shari'a* is the application of punishment (*uqubat*) alone. The lack of public understanding of Islamic Sharia is due to policymakers' weak ideas of reform and the lack of socialization among the public.

The community yearns for a joint commitment to the implementation of Islamic *shari'a* in a *kaffah* manner so that it is not only limited to wishful thinking but also how its implementation can be carried out in reality in accordance with the objectives of Islamic *shari'a* itself. The implementation of Islamic *shari'a* in the city of Banda Aceh has been going on for eleven years, but the reality has not shown maximum results and influence in people's lives.

b. Shari'a Violations

Shari'a violations are increasingly widespread and have been very troubling. Public awareness to comply with Islamic *shari'a* law is still very low. They do not want to comply

and openly oppose efforts to implement Islamic *shari'a* in the city of Banda Aceh. The application of *shari'a* has not changed in the society. Violations continue to occur, and not only ordinary people do it; government officials, students, and students are involved in committing immorality (pervert), (Manan, 2023). To avoid immorality and evil, it is necessary to have a *qanun* (regional regulation) for the village so that the village government gets a legal umbrella in enforcing Islamic *shari'a*. To avoid immorality and evil, it is necessary to have a *qanun* (regional regulation) for the village so that the village government gets a legal umbrella in enforcing Islamic *shari'a*.

The quantity and quality of human resources that do not support the concept and formulation of Islamic Sharia can be applied, causing the application of Sharia to show no change in various aspects of community life. The practice of religious teachings after implementing Islamic sharia has not changed much. The number of congregations in mosques and *meunasah* is less than in coffee shops and cafés. There are still many women who uncover their *aurat* that are not in accordance with *shari'a*, namely tight clothes, many cannot read the Qur'an, promiscuity (dating), gambling, adultery (pervert), injustice, corruption is almost evenly distributed everywhere. Ironically, the community is very brave to commit immorality and fight against officers when conducting raids. The factors causing the non-implementation of *shari'a* include limited facilities and infrastructure, limited human resources, the lack of *qanun*, especially in the enforcement of *shari'a*, limited authority in resolving criminal cases, and the lack of seriousness and commitment of all parties, including the government to accelerate the implementation of Islamic *shari'a* in a *kaffah* manner in Aceh. The obstacles of the application of Islamic *shari'a* in Aceh, (Abubakar, 2009) especially in the city of Banda Aceh, a factor causing the slow application of Islamic sharia in a *kaffah* manner in people's lives and seem less touching in the people's life.

c. Constraints of Shari'a Implementation

The obstacles to implementing Islamic *shari'a* are caused by the people's low understanding of Islamic *shari'a*, and there is no serious commitment from all elements of society to the efforts of implementing Islamic *shari'a* in a *kaffah* manner in the life of society. A shallow understanding of *shari'a* causes obstacles to implementation. The lack of understanding of the Acehnese people's laws or *qanuns* on implementing Islamic *shari'a* in Aceh, including the leaders, can lead to mistakes in understanding the purpose of *shari'a* itself. As a result of the shallowness and misunderstanding of the community, the implementation of Islamic sharia has experienced significant obstacles. This encourages their reluctance to follow sharia, even displaying the wrong response to its implementation, such as the assumption that the implementation of sharia is contrary to human rights and inhibits progress. Also, the shallowness of understanding for leaders as policymakers makes them mistaken in choosing aspects of *shari'a* that will be used as a top priority. Another factor that has hampered the implementation of *shari'a* is the lack of facilities and infrastructure. The limited funds allocated for successfully implementing Islamic law in Aceh is a serious obstacle.

Another major obstacle in implementing the *shari'a* is that there are still pros and cons against the *shari'a qanun*. The back and forth of the discussion and ratification of several *shari'a qanun* has made the implementation of Islamic *shari'a* run in place, such as the back and forth of the ratification of Qanun Jinayah. Whereas the need for a Jinayah Qanun and Acara Jinayah Qanun in Aceh has long been voiced by people who care about Islamic law, the reality is that until now, it has not achieved the desired results to reduce various forms of

violations of sharia, in addition to being a legal umbrella for the WH to be able to act professionally and proportionally. In addition, the qanun that has been ratified also looks not optimal because, in reality, it does not touch things that are so substantive.

Foreign intervention has made the implementation of Islamic sharia in Aceh imperfect because Islamic sharia is seen as violating human rights. This condition is exacerbated by the government's fear of foreign powers, which is often argued in the name of investment considerations. The lack of clear legal procedures means that Islamic law is within the framework of national law. The implementation of Islamic law in Aceh is limited within the scope of the national legal system. This restriction certainly narrows the space for applying Islamic law because, as is well known, many national laws contradict Islamic law.

The slow implementation of Islamic sharia is due to the lack of human resources in the implementation of Islamic sharia, meaning that the placement of human resources in the field of implementing Islamic sharia that is not linear with their expertise is an obstacle in itself. The lack of seriousness of the government in the effort to implement the *shari'a*. This can be proven by the lack of firmness in enforcing legal sanctions against perpetrators of crimes or violations.

2. RESULTS AND DISCUSSION

In this study, field findings that have a relationship with theories and research results through interviews, observations and documentation are explained. This discussion is based on a qualitative approach and analysis, namely, the researcher is trying to find the relationship between one another. The categories proposed in this research are: 1. Perceptions of the people of Banda Aceh City towards implementing Islamic *shari'a* in people's lives. The perception intended here is the view, understanding, or opinion of the Acehnese people, (Abubakar, 2003) especially those living in Banda Aceh, towards implementing Islamic *shari'a*. People's opinions about implementing Islamic *shari'a* in Banda Aceh City are related to the understanding of Islamic *shari'a*, the implementation of Islamic *shari'a*, and the socialization of *shari'a*. 2. The condition of people's lives in Banda Aceh City in relation to the implementation of Islamic *shari'a* in a *kaffah* manner in Banda Aceh City.

3. CONCLUSION

Based on the results of data in the field and discussion of research results, the following conclusions can be stated that the implementation of Islamic *shari'a* in Aceh, especially Banda Aceh city, according to people's perceptions and assessments, seems to have not been implemented in accordance with Qanun No. 11 of 2002 concerning *aqidah*, *ibadah*, and *syi'ar*. The application of Islamic *shari'a*, according to the general impression of the community, is not in accordance with the principles and objectives of the application of *shari'a*, the application of *shari'a* does not touch the needs of the community, the direction of its application tends to be political and symbolic, only limited to women's clothing, whipping law against violators of *shari'a* and writing the names of streets and agencies using Malay Arabic. Meanwhile, the substance of the implementation of Islamic *shari'a* has not been realized in accordance with the principles and objectives of Islamic Sharia. This is due to the lack of attention and seriousness of the government in socializing the application of Islamic *shari'a* in a *kaffah* manner, and also, the implementation system has not been well coordinated.' The living conditions of the people of Banda Aceh city are not significantly different from those before and after the implementation of Islamic *shari'a*. It does not show

maximum results; public awareness and understanding of Islamic *shari'a* are still lacking. Islam is no longer a reference in life but only a belief, resulting in immorality and violations of *shari'a* occurring in people's lives.

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