



The Performance of *Wilayatul Hisbah* in the Context of Islamic Shariah Implementation in Simeulue Regency

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ABSTRACT

The enforcement of law in Aceh Province reflects the special autonomy the central government grants to implement Islamic Sharia. Qanun is a form of legislation equivalent to regional regulations, established by several specialized agencies to oversee the implementation of Islamic Sharia, one of which is Wilayatul Hisbah or Sharia police. Wilayatul Hisbah is a key factor in the success of the implementation of Qanun on Islamic Sharia. As time progresses, it is evident that the responsibilities of Wilayatul Hisbah have increased due to a rise in violations. Various phenomena of violations against Islamic Sharia rules within the community create the perception that Wilayatul Hisbah has not performed optimally in fulfilling its duties. Therefore, this study aims to analyze the extent of Wilayatul Hisbah's performance in implementing Islamic Sharia. This research employs a quantitative approach, with data collection conducted through a questionnaire via Google Forms and statistical data analysis. The results indicate that Wilayatul Hisbah's performance in implementing Islamic Sharia has not yet been fully realized in Simeulue Regency. To maximize the performance of Wilayatul Hisbah, considerations must be made regarding effectiveness, efficiency, adequacy, equity, responsiveness, and accuracy.

Keywords: Evaluation, Islamic Sharia, Performance, Wilayatul Hisbah.

I. INTRODUCTION

Implementing the law in Aceh Province reflects the special privilege granted by the central government through special autonomy in implementing Islamic Sharia law. With this legitimacy, the people of Aceh are given the authority to implement Islamic law (Sharia) daily. This decision changed the legal system and gave rise to new systems, rules, and implementation mechanisms. This created complex social dynamics, in which the community adapted to new norms that reflected deep cultural and religious values, Jurnal Syarah (2022: 55-69). The special autonomy granted to the province of Aceh is asymmetric decentralized autonomy, whereby authority is explicitly granted to specific regions that are considered alternatives for resolving various issues that arise. The uniqueness of the Acehnese people can be seen through three main aspects: customs, religion, and education, which interact with each other to form the unique character of the community. One of the issues that has arisen is the desire of the Acehnese people to implement and enforce Islamic law (Sri Tajul, 2022, p. 2). Islamic law regulates proper social conduct. It sets boundaries for proper interaction between individuals and groups of the same or different genders. Islamic law in Aceh was first legally ratified in Law Number 44 of 1999 concerning implementing Special Privileges in the Special Province of Aceh. Islamic Sharia for the people of Aceh is an integral part of their customs and culture (Agus Rahman, 2017, p. 1). Then, after special autonomy was implemented in the province of Aceh, Islamic Sharia was incorporated into a special regional law called Qanun.

The Aceh government has produced various Qanuns as regional legal instruments for the implementation of Islamic Sharia in the province of Aceh, such as Qanun No. 10 of 2002 concerning Islamic Sharia Courts, Qanun No. 11 of 2002 concerning the implementation of Islamic Sharia in the fields of Aqidah, Ibadah and

Syiar Islam, Qanun No. 12 of 2003 concerning alcoholic beverages (alcoholic beverages) and the like, Qanun No. 13 of 2003 concerning Maisir (gambling), Qanun No. 14 of 2003 concerning Khalwat (illicit sexual relations), and Qanun No. 7 of 2004 concerning Zakat Management, as well as some supporting Governor's instructions on the implementation of Islamic Sharia, (Rizki, 2018, p. 4). Qanun is a law with the same status as a local regulation (Perda), which regulates government administration and community life in the province of Aceh. In the context of the comprehensive application of Islamic law, the local government will strictly enforce the law against all members of the Acehnese community who violate Islamic law. Therefore, several special institutions were established to oversee the implementation of Islamic law, such as the Islamic Law Agency, which has the primary responsibility for implementing Sharia law, and the Ulama Consultative Assembly (MPU), which acts as an independent institution that provides input, considerations, and criticism regarding the implementation of Sharia law. In addition, there is also Wilayatul Hisbah or Sharia police whose duty is to socialize Qanun (regional regulations based on Islamic law) and take action against violations of Qanun in Acehnese society (Misra A. Muchsin, 2008:2). If we trace the history of *wilayatul hisbah* in Islamic studies, since the time of the Prophet Muhammad, the duties of *wilayatul hisbah* have included all activities related to the enforcement of Islamic Sharia law (Hidayati & Sri Hanana, 2017, p. 160). Wilayatul Hisbah is an institution or body with the authority to warn the community about existing rules, how to use and comply with regulations, and actions that must be avoided because they are not in accordance with established regulations.

According to Hasbalah Muhammad, *Wilayatul Hisbah* coordinates with the Islamic Sharia Agency based on orders issued through the head of the department, which are then forwarded to the head of the *Wilayatul Hisbah* unit. This makes the handling of violations of Islamic law more effective. However, its role and authority are still not strong enough to carry out its duties and functions, so the implementation of Qanun for enforcing Islamic law in society has not been optimal (Vira Rezkika, 2023, pp. 35-36). In the NAD Governor's Decree No. 1 of 2014 concerning the authority to establish WH institutions, it is explained that Wilayatul Hisbah has three crucial main tasks in enforcing Islamic law. *First*, they are responsible for supervising the implementation and detecting violations of laws and regulations in Islamic law. *Second*, they provide guidance and spiritual advocacy for individuals suspected of committing violations. *Third*, Wilayatul Hisbah refers cases of violations to investigators for further processing. These duties demonstrate the important role of Wilayatul Hisbah in maintaining and enforcing Sharia law in society. Wilayatul Hisbah (WH) functions as an agency that has the rights and authority of the Aceh Provincial Government to control and supervise the implementation of Islamic law in Acehnese society. Thus, Wilayatul Hisbah has the authority to reprimand or advise violators of Islamic law. If the violator does not comply with the advice or reprimand, Wilayatul Hisbah has the authority to refer the case to the authorities (Dinas Syariat Islam Aceh, 2009: 497-498).

Wilayatul Hisbah acts as an institution that oversees the implementation of and violations of Islamic Sharia regulations in daily life. As the enforcer of Sharia law, Wilayatul Hisbah is one of the determining factors in the success or failure of the implementation of Islamic Sharia law. However, with time, it can be seen that the duties of Wilayatul Hisbah have increased due to the growing number of violations. Problems in implementing Wilayatul Hisbah's duties are also reflected at the regional level, one of which is in Simeulue Regency. Simeulue Regency, as one of the island regencies in Aceh Province, was formed in 1999 due to the division of West Aceh Regency to develop its potential and create a competent society optimally. However, since its establishment, Simeulue Regency has faced various phenomena of violations of Islamic law among the community. This has created the perception that Wilayatul Hisbah, as the institution responsible for monitoring Islamic law, has not performed optimally in enforcing rules in accordance with Islamic law. Phenomena that have emerged include promiscuity in public places, gambling, violations of Islamic dress codes, and the consumption of *khamar* (alcoholic beverages) by the people of Simeulue. Based on initial observations, it can be seen that *Wilayatul Hisbah* is still unable to perform its duties and functions correctly and that there is still a lack of supervision in implementing Islamic law, especially in Simeulue Regency. Based on data from the 2022 Simeulue Regency RPJM, the number of cases of Islamic Sharia violations in Simeulue Regency is as follows:

Table 1 Cases of Violations of Islamic Sharia

No.	Cases	Number	Solution
1.	Violations of cases related to creed, worship, and the propagation of Islam.	192	163
2.	Violations of the Jinayat law	33	31
3.	Alcohol (hard liquor)	2	0
4.	Khalwat (illicit sexual relations)	14	4
5.	Gambling	15	10

Source: Islamic Sharia Agency, 2022.

Based on a report on *TVRI News*, the Head of the Simeulue District Attorney's Office stated that in 2023, there was an increase of 15 cases of Islamic Sharia violations compared to 2022. Based on the proposed research, this study aims to describe and analyze the performance of *Wilayatul Hisbah* in implementing Islamic law in Simeulue Regency. Practical Benefits this research is expected to significantly contribute to stakeholders' finding the best solutions to the issues studied. The results of this research serve as a reference for better decision-making in implementing Islamic law, thereby improving the effectiveness of the relevant institutions. T Theoretical benefits, this research is expected to enrich knowledge and serve as a reference for future scientific writers. Academic Benefits, In terms of academic benefits, it is hoped that the results of this study will contribute to the refinement of the study "The Performance of *Wilayatul Hisbah* in the Implementation of Islamic Law in Simeulue Regency (Policy Evaluation Study Based on Simeulue Regent Regulation Number 7 of 2017 concerning the Position, Organizational Structure, and Main Duties and Functions of the Public Order Agency and WH of Simeulue Regency)".

II. LITERATURE REVIEW

Public policy is a decision that authorized government officials implement for *the public interest*. The public interest is the whole combination and crystallization of the people's opinions, desires, and demands. To respond to the interests of the community, which in certain conditions and situations appear as *problems* that then become *public issues*, public policy as a decision must be made at the right time, not hastily but also not too late (Kridawati, 2011, p. 50). Public policy is a series of activities carried out by the government to solve problems that exist in society. Public policy includes identifying issues, developing proposals, advocating, implementing, and evaluating policies. According to Dunn, public policy is a complex pattern based on collective choices with interdependence, carried out by government agencies and institutions (Asep, 2023, p. 1). Dye defines public policy as "*whatever governments choose to do or not to do.*" Public policy is whatever the government chooses to do or not to do. Like Dye's opinion, Edward III and Sharkansky argue that public policy is what the government says and does or does not do. Policy is a series of objectives and targets of government programs, Joko (Widodo, 2021, p. 12). According to Samodra (Mansur, 2021, p. 328), public policy is as follows:

Public policy is more of a conscious action toward achieving goals than behavior/actions carried out randomly and by chance. Public policy consists of interrelated actions that have a pattern leading to achieving a specific goal carried out by the government, rather than independent decisions. Public policy can be positive or negative. Positive means guidelines for government action that must be taken in dealing with a problem, while negative means a government decision not to follow up on a problem.

III. RESEARCH METHOD

3.1 Research Approach

This research adopts a quantitative approach, which meets scientific principles through its concrete, objective, measurable, rational, and systematic nature. The quantitative method is designed systematically and deliberately, from the initial stage to creating a clear research design. This method collects data in numbers arranged based on categories and ranking order and measures it in specific units of measurement. Thus, this study aims to produce valid and reliable findings (Yani Balaka, 2022, p. 11).

3.2 Research Location

The research location is where social conditions will be studied (Sugiyono, 2017, p. 399). Examples include schools, companies, government institutions, streets, homes, markets, etc. In this case, the researcher researched Simeulue Regency, Aceh Province. The reason for choosing this location is that Islamic law is still not being appropriately implemented, and the performance of the institutions that regulate it in this location is still not optimal in carrying out their duties.

3.3 Population and Sample

The population is the area of generalization that includes objects or subjects with specific qualities and characteristics determined by the researcher for analysis. Meanwhile, the sample is a part of the population that reflects the existing numbers and characteristics. A sample is several individuals selected from the population that represents the entire population (Sugiyono, 2014) in (Nidia Suryani, 1 (2) 2023:24-36). In this study, the population observed was the community of Simeulue Regency, and the sample used was the community of Simeulue Regency that met the research criteria.

3.4 Data Analysis Techniques

The data analysis is the final step in the research, where data obtained from respondents or other sources is processed. This process converts numerical data into more precise, detailed, and systematic descriptions, facilitating a deeper understanding of the research findings. The data analysis method used is statistical analysis using IBM SPSS *software* in the data analysis process.

IV. RESEARCH RESULTS AND DISCUSSION

Simeulue Regency, located in Aceh with its capital in Sinabang, is an area with a strategic position in the Indonesian Ocean, about 150 km off the west coast of Aceh. This regency was formed due to the division of West Aceh Regency in 1996. It was officially established in 1999 to encourage more significant development of the "Three Islands" in the region. A little about the history of Simeulue: the capital of Simeulue Regency is Sinabang. The name Sinabang is pronounced as Si Navang in the local dialect, originating from the legend of a salt maker named Navang. Residents visited Navang in the Babang area to obtain salt. The change in pronunciation from "V" to "B" in the name reflects the dynamics of the community's language and traditions, emphasizing their relationship with natural resources and cultural heritage that has existed for a long time. From the table above, although WH performance dominates in the Good category, the Less Than Good category assessment shows a significant proportion, even above the Very Good category. According to the researcher, WH's performance in the good category is not absolute based on this data. It has the potential only to deserve a sufficient performance category (between less than good and good). As reinforced by the data above, this is supported by the trends of 6 indicators explored through open-ended questions answered by respondents in the questionnaire, as described below: Based on the data presented in the open-ended questionnaire on effectiveness, the first respondent's answer was from respondent number 22, Kaifani, S.Pd, who stated:

"The implementation of Wilayatul Hisbah in Simeulue district is still ineffective because many school children hang out at night, sitting around the pavilion, especially in dimly lit places. Online gambling is rampant, and many more Islamic Sharia rules are being violated." In line with this respondent's opinion, respondent number 8, Yulia R, also stated:

"In my opinion, the performance of Wilayatul Hisbah in Simeulue Regency is ineffective and does not carry out a comprehensive monitoring process." In agreement with the respondent's opinion, respondent number 5, Luki, also stated: *"It has not been implemented properly, as many people are still unaware of the existence and function of the WH."* Respondent number 18, Ferry, also stated, *"It seems ineffective because the local police are more active in carrying out their duties, so their performance is more visible."* Furthermore, the response from respondent number 54, Novitasari, elaborated on the previous opinion, stating: *"Wilayatul Hisbah has indeed been established in Simeulue Regency, but its main duties and functions and its consistency in enforcing Islamic law are still ineffective because Simeulue Regency has several sub-districts, while WH members still lack personnel to carry out their duties covering the entire Simeulue Regency. So, in my opinion, the number of Wilayatul Hisbah members and the budget for activities greatly influence the enforcement and implementation of Islamic law. If these two things are lacking, the performance of Wilayatul Hisbah will be affected, and Wilayatul Hisbah may only carry out its duties in urban areas. Then what about the remote areas of Simeulue? That goes back to the budget and the number of Wilayatul Hisbah personnel themselves."*

Based on several respondents' responses regarding the questionnaire's effectiveness with open-ended items, the effectiveness of Wilayatul Hisbah's performance in implementing Islamic law in Simeulue Regency still shows unsatisfactory results. This is due to various shortcomings identified by the respondents. However, this does not mean that the performance of Wilayatul Hisbah is entirely unsatisfactory, only that it has not yet met several criteria for achieving its objectives. The reasons for the ineffectiveness of Wilayatul Hisbah's performance are as follows: some members of the community are unaware of the existence of Wilayatul Hisbah, meaning that many people are still unfamiliar with Wilayatul Hisbah; violations frequently occur in schools; education and supervision have not reached remote villages; routine supervision is lacking; and there is a limited number of Wilayatul Hisbah employees to carry out their duties. The policy that achieves the highest effectiveness at the lowest cost, Dunn (2003:429), in (Sirajul Huda et al., 2021, p. 3). Based on the results of an open questionnaire on efficiency, the first respondent's answer was from respondent number 31, Ali Afwan, S.P., as follows:

"In general, the main tasks of WH Simeulue Regency are already being carried out but not optimally. This is clearly evident when WH conducts supervision in the community, but WH's outreach activities and supporting equipment are not yet optimal in the field. This is likely due to the limited budget available from the low Simeulue Regional Budget (APBD)."

This was followed by the response from respondent number 22, Kaifani, S.Pd, who stated that:

"The supervision of the Simeulue Regency community has not been carried out because the funds provided by the government are still insufficient, thus limiting the scope of action of the officers." Furthermore, respondent number 34, Yonas Efendi, agreed with the others, stating the following: *"Wilayatul Hisbah must be given an adequate budget so that supervision can be carried out properly."* There is also an opinion from respondent number 68, Musfarudin, S.IP, who stated, *"The enforcement of Islamic law by the Wh is good, but it is not supported by adequate infrastructure, and incentives for the Wh police are insufficient."* The above opinion is in line with the following excerpt from the response of respondent number 72, Fauza Atanta, who said: *"However, structural challenges such as a lack of human resources, infrastructure, limited coverage, and the need for innovation in guidance and supervision methods remain major problems."* From the results of the respondents' answers to the open questionnaire regarding the efficiency of the performance of the Wilayatul Hisbah in the implementation of Islamic law in Simeulue Regency, it is considered to be quite adequate but still inadequate in several aspects, including budget, human resources (officers), and facilities and infrastructure.

Adequate resources are needed for the WH institution to carry out its duties. With sufficient funds, implementing Islamic law will be easier for the WH institution. Without adequate resources, this policy cannot be implemented optimally. Adequacy can be seen from the relationship between the policy and the expected results, Dunn (2003:429) in (Sirajul Huda et al., 2021:3). Based on the results of an open questionnaire about adequacy, the first respondent's answer was respondent number 66, Sahrin, who stated that:

"The enforcement of Islamic law does not seem to be running properly, considering that there are still many Islamic laws that are being violated, such as Muslim clothing, rules on closing shops during prayer times, cockfighting, alcohol, and perhaps others."

Furthermore, respondent number 20, Guswi Sufia, stated: *"It is not yet optimal because there are still many cases of violations, especially among young people."*

From the opinion of respondent number 38, Elfita Desi stated: *"In my opinion, the performance of the Wilayatul Hisbah Institution in Simeulue Regency is effective in enforcing Islamic law, raising public awareness, and maintaining public morality. However, there is still a lack of transparency and collaboration with the community, which could further improve the effectiveness and acceptance of this institution."* Similarly, respondent number 45, Nunung Indriyani, said: *"The law of flogging is effective in deterring criminals, but it is not yet effective as a model for the community."* In this study, the issue is related to implementing Islamic law in Simeulue Regency. Therefore, the performance of the institutions handling this issue is crucial to the successful implementation of Islamic law. Based on the opinions of several respondents regarding this criterion, it can be concluded that the performance of the wilayatul hisbah in implementing Islamic law in Simeulue Regency is still unable to resolve issues of sharia violations.

Even with the existence of flogging laws, there are still people who have little awareness of the need to comply with applicable Islamic Sharia rules. Therefore, the government should also provide facilities and infrastructure to the Wilayatul Hisbah so that this institution can resolve Sharia violations, and people who live far from urban areas can also benefit from the Wilayatul Hisbah. Equality, also known as equalization, is the same as the concept of justice given and obtained by the targets of public policy. Based on the results of an open questionnaire about equality, the first relevant respondent's answer was that of respondent number 57, named Hendra, who stated that: *"It has not been effective even though so far it has been running smoothly because they are working in accordance with their main duties and functions, but perhaps they have not yet reached areas that are prone to violations in the community, especially in rural areas that are far from urban areas."* *"There needs to be comprehensive socialization and collaboration with every stakeholder in each region in Simeulue Regency so that the community will be sensitive and understand the need to comply with the applicable rules/qanun."* Next is the response from respondent number 19, Vino Aurefanda, who gave his opinion: *"This empowerment should be further enhanced through cooperation with village officials in rural areas so that it is not only focused on urban areas, thereby enabling the empowerment of Islamic law to be felt by the community in rural areas."*

Additionally, there was also a response from respondent number 5, Luki Lestriani, who said: *"Basically, Wilayatul Hisbah in Simeulue Regency is organized to guide and supervise the community to obey Sharia law, but this role has not been fully implemented throughout the region, so that people who live far from the city are still unfamiliar with this matter."* Then, the opinion of respondent number 24, Febrianda, stated: *"Because education and socialization have not been widely disseminated among the community, violations can still be seen, so its implementation is still very inadequate."* Then the answer from respondent number 48, Resti Wirda, revealed that: *"In my opinion, the Wilayatul Hisbah does not provide education or socialization to residents, because I have never seen the Wilayatul Hisbah's performance in enforcing Islamic law in my village. I have seen only the performance of the Public Order Agency."* Based on the respondents' answers to the open-ended questionnaire regarding the criteria for similarity in Wilayatul Hisbah institutions in the implementation of Islamic law in Simeulue Regency, it can be concluded that in carrying out the task of implementing Islamic law, Wilayatul Hisbah institutions are evenly distributed in urban areas. However, it has not reached villages far from these urban areas, because many believe that the dissemination, enforcement, and guidance of Islamic law violations are only applied around the capital. As a result, communities far from the capital often commit violations, such as opening shops during prayer times, dressing inappropriately, engaging in online gambling, drinking alcohol, cockfighting, and so on.

The criteria of effectiveness, efficiency, adequacy, and equality are still considered to have failed if they do not meet the actual needs of the groups affected by a policy, Dunn (2003:429) in (Rifka S Akibu, 2014:10). Based on the results of an open questionnaire on responsiveness, the first relevant response was from

respondent number 19, Vito Aurefanda, who said: *"It is still relatively good and active, but it can be further improved in terms of supervision and in maintaining the peace and comfort of the community regarding violations of Islamic law."* Similarly, respondent number 23, Kaifani S.Pd, said: *"It is beneficial in the implementation of Islamic law in Simeulue Regency, but improvements are needed to make it better and more effective in supervising the implementation of the Islamic Sharia Law."* Then, the opinion of respondent number 39, Zulkarman, who stated: *"Prohibitions on activities such as gambling, alcohol consumption, and immoral acts are considered to have helped maintain security and peace in the community."* The performance of the wilayatul hisbah in implementing Islamic law in Simeulue Regency has been well received by the community, although its implementation is still not optimal. The response given by the policy targets has been good. However, there is still a need to evaluate the government's performance in implementing Islamic law in villages far from urban areas. Accuracy relates to assessing whether the implementation of a policy is on target, the process is appropriate, and the objectives are appropriate. William Dunn (2003:429), in Muhammad Zakirin, JAPB 2022:256-271, states that accuracy is a criterion used to select several alternatives to be used as recommendations by assessing whether the results of these alternatives are feasible.

Based on the results of an open questionnaire on responsiveness, the relevant response was from respondent number 1, Syahrul Ramadhan, who said: *"So far, the enforcement of the qanun regulation on flogging in Simeulue Regency has been good and on target, and hopefully it will be even better in the future."* Next is the response from respondent number 5, Luki Lestriyani, who stated, *"Flogging has been carried out in accordance with applicable laws and regulations against members of the community, particularly individuals who have violated Sharia law."*

Then, the response from respondent number 24, Febrianda, stated: *"Because education and socialization have not been widely disseminated among the community, violations can still be seen, so the implementation is still very inadequate."* Then there is also the response from respondent number 19, Vito Aurefanda, who stated that: *"This empowerment should be further improved in cooperation with village officials in rural areas so that it is not only focused on the city, so that the community in rural areas can feel the empowerment of Islamic sharia."* The following response covers this criterion, from respondent number 32, Ali Afwan, who stated that: *"The implementation of flogging has gone through the stages in accordance with the applicable laws and regulations, so that it can be ensured that the implementation of flogging in WH Simeulue is on target and has legal provisions in accordance with Islamic law. Moreover, to my knowledge, counseling and socialization have not been carried out properly in the community."* The implementation of Islamic law by the Wilayatul Hisbah institution in Simeulue Regency is accurate because the respondents' responses said it was on target in various aspects. Both in terms of the socialization or counseling and the punishment or sanctions imposed. However, the obstacle is that socialization has not reached areas outside the city.

V. CONCLUSION

Based on the results of the research and data analysis in the discussion of the Performance of Wilayatul Hisbah in the Implementation of Islamic Sharia in Simeulue Regency (Policy Evaluation Study Based on Simeulue Regent Regulation Number 7 of 2017 concerning the Position, Organizational Structure, and Main Duties and Functions of Satpol PP and WH in Simeulue Regency), based on the evaluation criteria according to (William Dunn, 1999), there are six important indicators regarding the performance of WH in this study, so the researcher can draw the following conclusions: The performance of WH in the implementation of Islamic law in Simeulue Regency shows a dominance of the "good" category, but the assessment in the "less than good" category shows a reasonably large proportion, even above the proportion of the "outstanding" category. Based on this data, according to the researcher, the performance of WH in the "good" category is not absolute. It has the potential only to deserve a sufficient performance category (between poor and good). The above conclusion is supported by the respondents' answers to the open-ended questions on the indicators: Effectiveness shows that, although the majority gave a "good" rating, the respondents' views still indicate that the effectiveness of Wilayatul Hisbah's performance has not been effectively implemented because it is still lacking in various aspects, such as the lack of awareness of

Wilayatul Hisbah, outreach and supervision that has not reached remote villages, the lack of routine supervision, and the limited number of WH employees.

The efficiency of Wilayatul Hisbah's performance in Simeulue Regency is considered quite adequate but still inadequate in several aspects, including budget, human resources (officers), and facilities and infrastructure. Therefore, synergy is needed between budget increases, human resource improvements, the provision of facilities and infrastructure, and the application of technology and innovation in supervision. The policy of enforcing Islamic law in Simeulue through the Wilayatul Hisbah institution has not been able to resolve the issue of sharia violations, both in terms of the implementation of regulations (Islamic sharia law, flogging, and others), regional coverage, and approaches to the community. This is the basis for the need to strengthen government support, both in the form of facilities, infrastructure, human resources, and social approach methods, so that the implementation of Islamic law can be more comprehensive and practical. The implementation of Islamic law by Wilayatul Hisbah in Simeulue Regency has not fully met the principles of equality or equity. Wilayatul Hisbah's performance is still focused on urban areas, while rural communities have not fully felt the presence and benefits of the Wilayatul Hisbah institution in Simeulue Regency.

This shows that equitable policy implementation remains a significant challenge. Therefore, serious efforts are needed to expand the scope of Wilayatul Hisbah's work, build collaboration with village officials, and ensure that all levels of society receive fair guidance and supervision. Responsiveness The existence of Wilayatul Hisbah has received a positive response from the community, which shows that this institution has social legitimacy in enforcing Islamic law. However, its level of responsiveness is not yet fully optimal, especially in responding to the needs of rural communities. Continuous evaluation and improvements in the supervision, communication, and coverage systems are needed so that WH can solve problems in the community broadly and comprehensively. The results of enforcing Islamic law by Wilayatul Hisbah in Simeulue Regency have satisfied some of the needs and values of certain groups, particularly communities in urban areas that are more accessible to supervision. However, there is still a gap in satisfaction among rural or remote communities, who have not directly felt the benefits of this policy. The accuracy of the implementation of Islamic law by Wilayatul Hisbah in Simeulue Regency is quite good in law enforcement, as it has followed the rules and directly targeted violators. The results (objectives) of enforcing Islamic law in Simeulue Regency through Wilayatul Hisbah have been beneficial, especially in law enforcement and control of violations. However, its usefulness has not been fully distributed and has not touched on the root of the problem, such as low public awareness and the limited scope of the policy. In a study, researchers are responsible for presenting findings that contribute positively to the development of science and provide benefits to agencies, institutions, communities, and various related parties. These recommendations are not only intended to improve the aspects found in the study. However, they are also expected to serve as guidelines for better policy development and practices in the future.

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