



The Role of Wilayatul Hisbah in Enforcing Order on Juvenile Deviant Behavior: A Qualitative Study in Banda Aceh

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ABSTRACT

This study aims to describe the role of the Wilayatul Hisbah in regulating deviant activities among adolescents in the Blang Padang Field area of Banda Aceh and to identify the inhibiting factors in the implementation of such enforcement. Deviant activities in this context include behaviors that contradict Islamic sharia norms, such as promiscuity, violations of dress codes, and activities potentially leading to juvenile delinquency. This research employs a qualitative approach, with data collected through observations, in-depth interviews with Wilayatul Hisbah officers, community leaders, and adolescents in the area, as well as document analysis. The findings reveal that the Wilayatul Hisbah plays a strategic role as a sharia law enforcement body through routine patrols, guidance programs, and preventive measures. However, the effectiveness of these efforts is hindered by a shortage of personnel, limited operational budgets, and resistance from certain groups of adolescents. These findings underscore the importance of synergy among the Wilayatul Hisbah, families, educational institutions, and the wider community to foster a social environment that supports adolescent character development in accordance with Islamic values.

ABSTRAK

Kata Kunci:

Wilayatul Hisbah,
Penegakan Syariat,
Perilaku Menyimpang
Remaja,
Ruang Publik,
Banda Aceh

Penelitian ini bertujuan untuk mendeskripsikan peran Wilayatul Hisbah dalam menertibkan aktivitas menyimpang yang dilakukan remaja di kawasan Lapangan Blang Padang, Banda Aceh, serta mengidentifikasi faktor-faktor penghambat dalam pelaksanaan penertiban tersebut. Aktivitas menyimpang yang dimaksud mencakup perilaku yang bertentangan dengan norma syariat Islam, seperti pergaulan bebas, pelanggaran aturan berpakaian, dan kegiatan yang berpotensi mengarah pada kenakalan remaja. Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data melalui observasi, wawancara mendalam dengan petugas Wilayatul Hisbah, tokoh masyarakat, dan remaja di lokasi tersebut, serta studi dokumentasi. Hasil penelitian menunjukkan bahwa Wilayatul Hisbah berperan strategis sebagai aparat penegak syariat melalui patroli rutin, pembinaan, dan tindakan preventif. Namun, efektivitas penertiban masih terkendala oleh keterbatasan jumlah personel, minimnya anggaran operasional, dan resistensi dari sebagian kalangan remaja. Temuan ini menegaskan pentingnya sinergi antara Wilayatul Hisbah, keluarga, institusi pendidikan, dan masyarakat luas dalam membentuk lingkungan sosial yang mendukung pembinaan karakter remaja sesuai nilai-nilai syariat Islam.

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INTRODUCTION

The enforcement of Islamic Sharia values in Aceh is a constitutional mandate with a strong legal foundation through Law No. 11 of 2006 concerning the Governance of Aceh. One of the key institutions spearheading the implementation of Sharia is the Wilayatul Hisbah (WH), which plays a crucial role in monitoring and regulating public behavior in accordance with the provisions of Qanun (Islamic bylaws). The Wilayatul Hisbah functions not only as a law enforcement body but also as a moral guidance agency for the community, applying preventive, persuasive, and repressive approaches (Abdullah & Safriadi, 2022; Yunus, 2024). Deviant activities in public spaces, particularly those involving adolescents, have become a serious concern due to their potential to undermine the social, cultural, and religious values upheld by Acehnese society (N. Nurjanah, 2019; Sari, 2021).

Blang Padang Field in Banda Aceh City is one of the most frequented public spaces for adolescents, both during the day and at night. While serving as a hub for social interaction and recreation, the area has also raised concerns regarding the rise of deviant behaviors, such as casual dating (pergaulan bebas), violations of Islamic dress codes, and conduct that may lead to juvenile delinquency. Previous studies have indicated that public spaces may become hotspots for behavioral deviation if social control is not effectively maintained (Ismail et al., 2021; Putri & Rahman, 2020). In the context of Aceh, the presence of WH in such public spaces is strategically important in implementing Sharia-based moral supervision.

Within the framework of Islamic guidance and counseling, a transformative approach that integrates educational functions with the social control mandate of hisbah, namely *amr bi'l-ma'rūf wa nahi 'an al-munkar* (enjoining what is right and forbidding what is wrong) is essential for shaping adolescents' normative awareness, as emphasized in both classical-modern literature and the practice of Wilayatul Hisbah in Aceh (Abdullah & Safriadi, 2022; Khaleel, 2024; N. Nurjanah, 2019; Yunus, 2024). This strategy emphasizes not only law enforcement but also moral development through value-based and humanitarian interventions. Consequently, WH assumes a dual role as both the protector of Sharia values and the facilitator of positive behavioral change among youth.

The main challenges faced by WH in fulfilling these roles include limited personnel, inadequate operational budgets, and resistance from certain adolescents towards interventions (S. Nurjanah, 2019; Yunus, 2024). These constraints necessitate cross-sector collaboration, particularly with families, educational institutions, religious leaders, and local communities. Previous research has underscored that strengthening synergy among stakeholders can enhance the effectiveness of moral supervision and prevent deviant behavior among adolescents (Ismail et al., 2021; Rosyidi, 2020).

Empirical evidence from various studies has shown that community-based approaches to enforcing social norms tend to be more effective than interventions carried out solely by law enforcement agencies (N. Nurjanah, 2019; Putri & Rahman, 2020). In Aceh's context, such an approach aligns with the principles of syura (consultation) and *ukhuwwah islamiyyah* (Islamic brotherhood), which form an integral part of local socio-cultural values. Thus, WH is expected to serve not only as a supervisor but also as a community mobilizer capable of empowering society to create a conducive social environment for adolescent development.

Nevertheless, implementing Sharia enforcement policies in public spaces remains a complex issue requiring strategic innovations. Several studies have noted that WH's effectiveness can be

improved through specialized training, the use of information technology for online patrols, and strengthening officers' persuasive communication skills (Ismail et al., 2021; Sari, 2021). These strategies are anticipated to address the growing complexity of adolescent social dynamics influenced by globalization and social media.

From an Islamic guidance and counseling perspective, youth development through preventive and educational approaches aligns with the objectives of *maqāṣid al-sharī‘ah*, particularly in safeguarding religion (*hifz al-dīn*) and protecting lineage (*hifz al-nasl*) (Khaleel, 2024). Accordingly, this study positions WH as a vital instrument for preventing deviant behavior among adolescents, with implications that extend beyond the individual to the broader social fabric of Acehnese society.

This study aims to provide a comprehensive portrayal of WH's role in regulating deviant adolescent activities in public spaces, as well as to identify the challenges faced and potential opportunities for improvement. By integrating a qualitative ethnographic approach with an Islamic guidance and counseling perspective, this research seeks to enrich theoretical understanding while offering practical recommendations to strengthen WH's role in the future.

A review of the literature indicates that few studies have specifically examined WH's role in Banda Aceh with a focus on public space interactions such as those occurring in Blang Padang Field. This gap presents an opportunity for the present research to offer both empirical and conceptual contributions. Moreover, the study is expected to provide insights for policymakers, WH officers, and other relevant stakeholders in formulating more effective and sustainable strategies for guiding adolescents in accordance with Sharia values.

The objective of this study is to analyze WH's role in regulating deviant adolescent activities in Blang Padang Field and to identify the obstacles encountered in its implementation. The novelty of this research lies in its integration of Islamic guidance and counseling with ethnographic research methods to deeply explore the social and cultural contexts in which these phenomena occur. The scope of the study includes an analysis of WH's strategies, challenges, and opportunities for enhancing its role in fostering youth in Sharia-based public spaces.

METHODS

This study employed a field research design, conducted directly in the community and involving local residents. The qualitative method, often referred to as the naturalistic research method, was chosen because it is carried out in natural settings. It is also known as the ethnographic method, as it was originally widely used in cultural anthropology research, and as a qualitative method because the data collected and analyzed are predominantly qualitative in nature (Sugiyono, 2016). In this research, the data focused on the operational challenges faced by *Wilayatul Hisbah* and the factors contributing to the frequent occurrence of deviant behaviors among adolescents in the Blang Padang area.

Data collection techniques included interviews, observation, and documentation. The interviews employed were unstructured, allowing flexibility without a systematically arranged and complete set of guidelines. In such interviews, the researcher did not know in advance the exact information to be obtained, thus placing greater emphasis on listening to the participants' responses. For this study, unstructured interviews were conducted directly (*face-to-face*) with the informants.

The observation was conducted to assess the effectiveness of supervision measures, the approaches used, and the challenges encountered by *Wilayatul Hisbah* in performing their duties. Furthermore, it aimed to identify the forms of deviant behaviors frequently occurring in the area and to examine public responses to the enforcement efforts undertaken.

Documentation was collected to strengthen the findings from interviews and observations, serving as tangible evidence that illustrates field activities and provides a more concrete depiction of the efforts to enforce *sharia* and maintain public order by the authorities.

RESULT

This study revealed three interrelated main themes, namely the Profile of the Wilayatul Hisbah of Banda Aceh City, Strategies and Efforts to Improve the Effectiveness of Controlling Deviant Activities among Youth, and Challenges Faced by the Wilayatul Hisbah in Controlling Juvenile Delinquency. Each theme contains a number of subthemes that enrich the understanding of the dynamics of enforcing Islamic law at Blang Padang Field. Table 1 summarizes these themes and subthemes, which are then elaborated narratively in the following sections. This thematic approach not only facilitates readers in following the flow of the findings but also emphasizes the connection between empirical data and the research focus.

Table 1. Summary of Research Themes and Subthemes

Main Theme	Subtheme	Brief Description
Profile of the Wilayatul Hisbah of Banda Aceh City	History and Legal Basis	The historical background of the establishment of the Wilayatul Hisbah, the regulations underpinning its authority, and the institutional development up to the present.
	Organizational Structure and Operational Areas	The organizational hierarchy from the provincial level to the gampong (village) level, including the operational coverage and priority monitoring points.
	Main Duties and Functions	Preventive, repressive, and curative functions in enforcing Islamic law in Banda Aceh, particularly in public spaces.
Strategies and Efforts to Improve the Effectiveness of Controlling Deviant Youth Activities	Routine Patrols and Special Operations	Schedules, locations, and patterns of routine patrols as well as joint or special operations in high-risk areas.
	Socialization and Guidance	Educational and guidance efforts targeting the community and offenders, including involving family members.
	Enforcement of Qanun	Preventive and repressive measures in accordance with the mandate of the Qanun and governor's decrees.
Challenges Faced by the Wilayatul Hisbah in Controlling Juvenile Delinquency	Internal Factors	Human resources, facilities, and institutional support conditions.
	External Factors	Low public awareness, influence of popular culture, and social pressures encouraging deviant behavior.

Blang Padang Field, located in the center of Banda Aceh City, is a public space that has become an icon of the city and is frequently used for various social, sports, and official events. Surrounded by dense residential areas, educational facilities, shopping centers, and government offices, the location is easily accessible to the public from various backgrounds, including youth from all districts in Banda Aceh. However, such open access also makes it a hotspot for behaviors that contradict Islamic values.

The existence of the Wilayatul Hisbah as an Islamic law enforcement apparatus holds strategic relevance in this location. Their duties go beyond merely taking action against violations; they also include moral guidance, socialization, and prevention. The social interaction dynamics of youth at Blang Padang Field are a primary concern, as deviant activities such as ikhtilat (unlawful mixing of unrelated men and women), non-sharia-compliant clothing, and free association are frequently observed in the area. This becomes an important context for understanding the role of the Wilayatul Hisbah in maintaining public order and morality.

The research findings are presented in three main themes. First, the profile of the Wilayatul Hisbah of Banda Aceh City, which elaborates on its history, structure, duties, and functions. Second, the strategies and efforts implemented to enhance the effectiveness of controlling deviant youth activities at Blang Padang Field. Third, the challenges encountered by the Wilayatul Hisbah in carrying out their duties. Each theme is accompanied by the most representative field data illustrations, providing a comprehensive depiction of the reality on the ground.

Profile of the Wilayatul Hisbah of Banda Aceh City

The Wilayatul Hisbah is a regional government agency mandated to enforce Islamic law in Aceh under the Qanun and regional regulations. In Banda Aceh, the agency operates under the coordination of the Civil Service Police Unit, with an organizational structure extending from the provincial to the gampong level. Its duties include supervision, moral guidance, public outreach, investigation, and enforcement against violations of Islamic law.

One informant explained:

"Our operations are often carried out without uniforms and by blending in with the public. This way, offenders can be more easily detected because they are unaware they are being monitored."

This statement highlights an effective undercover monitoring strategy to identify violations without raising the offenders' awareness. The role is reinforced by preventive, repressive, and curative functions working synergistically to safeguard Islamic values in public spaces. This strong institutional profile serves as an essential foundation for the Wilayatul Hisbah's interventions at Blang Padang Field.

Strategies and Efforts to Improve the Effectiveness of Controlling Deviant Youth Activities

The Wilayatul Hisbah's control strategies include routine patrols, socialization, guidance, and outreach targeting communities in high-risk areas. Routine patrols are conducted every Tuesday and Thursday at Blang Padang Field, Ajendam Neusu Field, and Harapan Bangsa Stadium, with schedules adjusted according to public crowd density.

A Wilayatul Hisbah officer stated:

"We conduct night patrols in Blang Padang because visitors are more crowded from late afternoon to evening. If there are offenders, they are guided at the office and their parents are called."

This statement reflects an adaptive patrol pattern and a guidance mechanism involving family members, showing that enforcement is not solely punitive. Such an approach aligns with

the mandate of the Qanun and the Governor of NAD's Decree No. 01 of 2004, which emphasizes preventive and educational efforts alongside enforcement. This layered strategy is expected to reduce the frequency of violations in public areas.

Challenges Faced by the Wilayatul Hisbah in Controlling Juvenile Delinquency

Internally, the Wilayatul Hisbah of Banda Aceh City does not face significant constraints in terms of personnel or facilities. However, the main challenge stems from external factors, particularly the low public awareness of the importance of avoiding violations of Islamic law. One informant noted:

"Not all community members understand or care about protecting themselves and their families from vice. Some commit violations out of prestige or social pressure, even becoming involved in prostitution."

This statement underscores that enforcement is not only a matter of monitoring but also about changing societal mindsets and behaviors. These challenges indicate that the success of Islamic law enforcement cannot be achieved solely through patrols or punitive measures; it also requires a cultural approach that fosters collective awareness.

The study's findings indicate that the Wilayatul Hisbah possesses a strong institutional foundation, structured control strategies, and a commitment to maintaining Islamic law compliance at Blang Padang Field. Their efforts are holistic, encompassing supervision, guidance, and enforcement, and involving collaboration with the community and offenders' families.

Nevertheless, external challenges, particularly low public awareness, limit the effectiveness of enforcement. Overall, these findings demonstrate that enforcing Islamic law in public spaces requires synergy between law enforcement and continuous social guidance. This understanding provides an important foundation for further discussion of strategic implications and policy recommendations in the subsequent section.

DISCUSSION

This study affirms that Wilayatul Hisbah (WH) holds a strategic role in enforcing the Qanun of Islamic Sharia in Banda Aceh, particularly in regulating deviant activities among adolescents in the Blang Padang field area. This role is not solely repressive through law enforcement but also preventive and educative through outreach and guidance programs. The findings indicate that the presence of WH serves as an essential instrument in maintaining social order based on Sharia values, in line with the hisbah concept described in both classical and modern literature (Dewi et al., 2024).

The results of this research are consistent with Agustiansyah (2018), who asserts that the success of Sharia law enforcement agencies largely depends on social legitimacy and public support. In Banda Aceh, public support for WH is relatively high, although resistance exists among some adolescents. This support facilitates WH's ability to conduct patrols and enforcement operations, which are critical components in maintaining public compliance with the Qanun. These findings expand previous understandings by adding the dimension of WH's role in building social bonding with the local community.

From a strategic perspective, WH combines routine patrols, special operations, and public outreach. This strategy aligns with the concept of community-oriented policing proposed by Chysara et al. (2024), which emphasizes the importance of community engagement in the law enforcement process. The study demonstrates that WH's strategy becomes more effective when coordinated with community leaders, gampong authorities, and educational institutions. This reinforces the notion that Sharia law enforcement is not solely the responsibility of authorities but requires multi-stakeholder synergy (Amrin et al., 2024).

Nevertheless, the study also identifies significant internal challenges, such as limited personnel and inadequate operational budgets. These constraints are consistent with the findings of Anggraini & Safira (2019), who note that resource limitations often diminish the effectiveness of local law enforcement agencies. In the Banda Aceh context, such conditions necessitate managerial innovations, such as optimizing patrol schedules and utilizing information technology for field monitoring.

External challenges are equally pressing, particularly resistance from some segments of the youth and the influence of global popular culture. Aziz et al. (2023) note that globalization and social media have shaped new lifestyles among adolescents, often conflicting with local norms. This study confirms such observations and adds that resistance is not always overt but can take the form of avoidance or disguising deviant activities when officers are patrolling.

The relationship between these findings and theories of juvenile delinquency is strong. Muzakkir et al. (2024) and Nurjanah (2019) explain that deviant behavior often arises from weak formal and informal social controls. In this research, WH functions as a formal control mechanism that attempts to close gaps in deviant behavior through Qanun enforcement and guidance, while families and communities serve as informal controls. The synergy between these two forms of control is key to successful youth development.

The findings also reinforce the perspectives of Mariadi (2018) and Farkhani et al. (2023), which highlight the significant preventive role of guidance and socialization. WH employs this approach to foster legal awareness among adolescents so that enforcement is not solely repressive. Outreach programs conducted in schools, mosques, and public spaces help internalize Sharia values in the daily lives of youth.

The practical implications of this research are highly relevant for local governments, particularly in formulating Qanun enforcement policies. Walidain & Astuti (2021) and Junaidi & Rodiah (2023) emphasize the importance of integrating Sharia law enforcement policies with youth character-building programs. In this regard, the government can strengthen WH's capacity through training, personnel expansion, and sufficient budget allocation, while expanding cross-sector collaboration with educational institutions and youth organizations.

The limitations of this study lie in its geographical scope, which is restricted to the Blang Padang field, meaning the findings may not be generalizable to other areas of Aceh. Additionally, the research does not deeply explore adolescents' perceptions of WH's presence. Future studies are encouraged to expand the geographic scope, adopt participatory approaches involving adolescents as co-researchers, and examine the use of technology in Qanun enforcement, as suggested by Nasution et al. (2020) and Winowoda & Quddus (2021).

Overall, this study makes both empirical and theoretical contributions to the discourse on Sharia law enforcement in Indonesia. Its empirical contribution lies in providing a detailed depiction of WH's practices in regulating deviant adolescent activities, while its theoretical

contribution strengthens the concept of hisbah and social control in a modern context. Thus, the findings are expected to serve as a reference for policymakers, law enforcement practitioners, and academics in developing more effective and sustainable regulation strategies.

CONCLUSION

The findings of this study indicate that the Wilayatul Hisbah (WH) of Banda Aceh holds a strategic role in regulating deviant activities among adolescents at Lapangan Blang Padang through routine patrols, guidance, and targeted preventive measures. This role not only aims to enforce Islamic law in public spaces but also seeks to shape adolescent behavior in alignment with social and religious norms. Nevertheless, the effectiveness of these efforts remains constrained by the limited number of personnel, insufficient operational budgets, and resistance from certain adolescents toward enforcement measures. These findings underscore that the success of enforcement requires close collaboration between WH, families, educational institutions, community leaders, and other relevant stakeholders to create a social environment conducive to fostering adolescent character in accordance with Islamic values.

This study contributes to the literature on the role of Islamic law enforcement agencies in Aceh within the context of adolescent guidance in public spaces, while offering a new perspective on the importance of an integrated approach combining law enforcement, education, and social development. Practically, the results of this research can serve as a reference for local governments, educational institutions, and community organizations in formulating more effective policies and programs for adolescent development. The limitations of this study lie primarily in the restricted geographical scope and relatively small number of participants, which necessitate caution in generalizing the findings. Therefore, future research is recommended to expand the study area, involve a larger pool of participants, and integrate mixed-method approaches to achieve a more comprehensive and in-depth understanding.

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