

## Perception of Students of Syiah Kuala University On the Islamic Shari'a Implementation in Banda Aceh

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**Abstract**

Aceh is a region in Indonesia that implements Sharia Law as its legal foundation. However, violations of this policy, particularly among youth, remain prevalent. Understanding students' perceptions of this implementation is crucial, as they play a pivotal role as agents of social change. This study employs a descriptive quantitative survey approach, using a purposive sampling method to collect data from 95 students at the Faculty of Social and Political Sciences, Syiah Kuala University (FISIP USK). Data were gathered through a structured questionnaire with Likert-scale responses, focusing on three indicators: understanding, attitudes, and evaluation of Sharia Law implementation. The findings reveal that students generally have a positive perception of Sharia Law, with 66.3% expressing agreement regarding its understanding, 66.3% showing support in their attitudes, and 65.1% positively evaluating its implementation. The study underscores the influence of personal experiences, social environments, and media exposure on shaping perceptions. It also emphasizes the need for improved education on Sharia Law and collaborative efforts between the government and educational institutions to enhance awareness and adherence among youth. This research contributes to understanding the dynamics of Sharia Law implementation in Aceh, offering insights for policymakers to strengthen legal education for youth.

### Introduction

Aceh is the only province in Indonesia that implements Islamic Sharia. This Islamic Sharia has been implemented since 2001 in accordance with Law No. 18 of 2001 concerning special autonomy for the special regional province of Aceh (Ismawardi 2018). The Aceh government has established regulations regarding the implementation of Islamic Sharia through several qanuns, including Qanun Number 11 of 2002, which governs worship, Aqidah, and the obligation to dress in Islamic clothing. To supervise the implementation of the Sharia, Qanun Number 5 of 2002 in Article 20 states that this supervision is the authority of the *Wilayatul Hisbah* or Sharia Police. *Wilayatul Hisbah* is an institution tasked with supervising, developing, and advocating for the implementation of regulations related to Islamic Sharia, ensuring that these regulations are implemented in accordance with applicable laws (Mariadi 2018).

Advances in time and technology have brought significant changes to the social life of the people of Aceh, particularly among students who have experienced many changes, including shifts in their views on the implementation of Islamic Sharia. The implementation of Islamic Sharia in the City of Banda Aceh seems to fluctuate, like the ebb and flow of sea water, with increasing numbers of violations occurring. One of the cases that went viral occurred in November 2024. A joint raid by the Aceh Province *Satpol PP* and *WH* revealed various breaches of Islamic law in Banda Aceh. In an operation that lasted from midnight to early morning, officers arrested seven non-mahram couples, two drunk women, and dozens of bottles of liquor in several cafes and hotels. Head of the Islamic Sharia Enforcement Division, Marzuki Ali, said the raid was carried out based on public reports. The findings include a cafe hiding liquor and a hotel hosting suspicious activity (satpolppwh 2024). This phenomenon shows that the implementation of Islamic

Sharia regulations in Aceh tends to be lax. To strengthen the implementation of these regulations, cooperation is needed between the government, the community, and students.

Various studies have identified essential aspects related to the implementation of Islamic Sharia in Aceh. Research by Iskandar (2018) shows that the implementation of Islamic Sharia has been ongoing since before independence and encompasses various aspects of people's lives, including law and culture. Another study by Rini Juliana (2020) found that despite law enforcement efforts, violations such as *ikhtilath* indicate that public awareness of Sharia norms still needs to be increased. Factors that support the enforcement of Islamic Sharia include effective socialization, inter – agency coordination, and adequate budget support. Formal law enforcement began after the issuance of Law No. 44/1999 and No. 18/2001, which gives people the opportunity to organize their lives according to noble values (Rini Juliana 2020). However, challenges of course still exist, as revealed in research by Khairil Walidi (2022), which shows that the punk community feels that law enforcement is often unfair and selective. They consider that Sharia law enforcement more often targets vulnerable groups like themselves, while violations committed by elite groups, such as officials, do not receive the same attention. This situation creates feelings of injustice among the punk community, who feel that they are unfairly targeted in enforcing sharia law. In addition, research by Hamdani (2019) highlights the importance of balancing the upholding of Sharia with respecting individual rights in Human Rights (HAM).

In Iskandar's research (2018), it is explained that Islamic Sharia has been implemented since the establishment of the royal government. The implementation of Islamic Sharia during the royal period shows that the community highly appreciates the ulama. Many great scholars came to Aceh, which signified the importance of their role in spiritual and social life. The Islamic judicial system at that time was regulated by scholars without interference from the rulers, allowing them the freedom to practice sharia law. The courts are also well organized, where problems that cannot be resolved at the regional level (*qadhi ulee balang*) can be brought to a higher court (*qadhi malikul adil*). One clear example of the application of sharia law is when King Iskandar Muda punished his son for adultery, which shows that the law of stoning was already in place at that time. This indicates that Islamic Sharia has long been an essential part of the legal system and values in Acehnese society.

Overall, although the implementation of Islamic Sharia in Aceh has a strong legal basis and has been accepted by the community, challenges in its implementation require attention. It is essential to find ways for law enforcement to function fairly and effectively, thereby creating a harmonious and just society where all levels can benefit from the application of Islamic Sharia. This research aims to explore students' perceptions of the implementation of Islamic Sharia, which can provide new insights into understanding social dynamics in Aceh. Various studies have identified essential aspects related to the implementation of Islamic Sharia in Aceh. Research by Iskandar (2018) shows that the implementation of Islamic Sharia has been ongoing since before independence and encompasses various aspects of community life, including law and culture. Meanwhile, Ikramatoun's research (2017) shows that the implementation of Islamic Sharia rules in Aceh tends to experience setbacks. Another study by Rini Juliana (2020) found that despite law enforcement efforts, violations such as *ikhtilath* indicate that public awareness of Sharia norms still needs to be increased.

Factors that support the enforcement of Islamic Sharia include effective socialization, coordination between agencies, and adequate budget support. Formal law enforcement began after the issuance of Law No. 44/1999 and No. 18/2001, which gives people the

opportunity to organize their lives according to noble values (Rini Juliana 2020). However, challenges of course still exist, as revealed in research by Khairil Walidi (2022), which shows that the punk community feels that law enforcement is often unfair and selective. They consider that Sharia law enforcement more often targets vulnerable groups like them, while violations committed by elite groups, such as officials, do not receive the same attention. This situation creates feelings of injustice among the punk community, who feel that they are unfairly targeted in enforcing sharia law. In addition, research by Hamdani (2019) highlights the importance of balancing the enforcement of Sharia with respecting individual rights in Human Rights (HAM).

The implementation of Islamic Sharia is regulated in the Regional Regulation of the Province of the Special Region of Aceh number 5 of 2000 concerning the Implementation of Islamic Sharia (Marzuki Abubakar, 2011). The aspects of the implementation of Islamic Sharia are as contained in the Aceh Special Region Regulation number 5 of 2000 concerning the Implementation of Islamic Sharia. Chapter IV Article 5 paragraph 2, namely: Aqidah, Worship, Muamalah, Morals, Islamic Education and Da'wah/amar makruf nahi munkar, Baitul mal, community, Islamic Syiar, Islamic Defense, Qadha, Jinayat, Munakahat, and Mawaris. The legal basis and recognition of the Government for the implementation of Islamic Sharia in Aceh is based on Law No. 44 of 1999 concerning the Implementation of Special Privileges of the Province of the Special Region of Aceh and Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh as the Province of Nanggroe Aceh Darussalam. The implementation of Islamic Sharia in Aceh is regulated by Law Number 18 of 2001, which concerns Special Autonomy for the Province of the Special Region of Aceh as Nanggroe Aceh Darussalam.

The enforcement of Islamic Sharia during the 2016 – 2019 period is still considered weak. Although the government has made various efforts to strengthen the implementation of Sharia, violations still occur with significant numbers, especially breaches of *ikhhtilath*, which show an increase every year. Data noted that 2019 was the year with the highest number of violations, with 66 cases reported to the Sharia Court, indicating that implementation in the field needs improvement (Rini Juliana, 2020). The implementation of Islamic Sharia in the city of Banda Aceh is a shared responsibility that must be carried out by every individual, including students living in Aceh. Students, as part of society, have an obligation to contribute to creating a social order that is in accordance with religious values. However, despite explicit rules, violations of Islamic Sharia are still frequent, which creates a variety of perceptions among the public, especially among students.

Rofiq Faudy Akbar (2015) added that perception is a complex and active process because it depends on the sensory system and the brain. In humans, perception is flexible and able to adapt to various changing inputs. In daily life, human perception adapts well to its environment and culture. Bimo Walgito explained that there are several essential perception indicators. First, understanding involves how individuals organize and interpret the information they receive. Second, the response to stimuli or external objects obtained through the five senses can form images or impressions in the brain. Third, assessment or evaluation occurs when individuals compare their new understanding with their criteria or norms.

Perception is the process by which individuals organize and interpret sensory impressions to give meaning to their environment. In this case, students' behavior related to the implementation of Islamic Sharia is influenced by their perception of the reality around them. This perception can be influenced by a variety of factors, including personal experiences, knowledge possessed, and existing social contexts. For example, a student

who has a deep understanding of Sharia values may be more likely to obey the rules compared to those who lack this understanding.

These studies have focused on legal violations, perceptions of specific communities, and technical aspects of implementation. However, the author has not found research that comprehensively explores student perceptions, including dimensions of understanding, attitudes, and assessments of Islamic Sharia. Students, as the younger generation and agents of social change, play an essential role in determining the sustainability of the implementation of Islamic Sharia in Aceh. This research is critical to answer the question: how do students with higher educational backgrounds understand and assess the implementation of Islamic Sharia in Banda Aceh?

In Giddens' structuration theory, student perceptions are formed through interactions between social structures and agents. Social structures, such as the rules and norms of Islamic Sharia, shape perceptions through three main elements: significance (meaning), dominance (supervision), and legitimacy (social support) (Giddens 1984). In the context of Aceh, students' exposure to the social environment, media, and personal experiences is a key element in shaping their perceptions of Islamic Sharia. This research aims to describe the perceptions of USK FISIP students regarding the implementation of Islamic Sharia in Banda Aceh. By focusing on three leading indicators —understanding, attitudes, and assessments —this research provides a new contribution to understanding the dynamics of the younger generation's perceptions of the rules and application of Islamic Sharia in Banda Aceh. Overall, although the implementation of Islamic Sharia in Aceh has a strong legal basis and has been accepted by the community, challenges in its implementation require attention. It is crucial to find ways for law enforcement to function fairly and effectively, thereby creating a harmonious and just society where all levels can benefit from the implementation of Islamic Sharia. This research aims to explore students' perceptions of the implementation of Islamic Sharia, which can provide new insights into understanding social dynamics in Aceh.

Thus, even though the stimulus regarding Islamic Sharia rules is the same, the results of perception can differ from one student to another. This difference is due to different experiences, thinking skills, and frames of reference. Therefore, this research is crucial for exploring students' perceptions regarding the enforcement of Islamic Sharia in Banda Aceh. Students, as the next generation and agents of change, have a critical view of the implementation of Sharia in society. Through this research, more effective solutions can be found to strengthen the implementation of Islamic Sharia in Aceh and increase public awareness about the importance of complying with the set rules. By incorporating the perspective of students, this research has the potential to positively contribute to efforts to enforce Islamic Sharia in Banda Aceh City better.

## Research Method

This research is a survey using descriptive methods and a quantitative approach. A descriptive quantitative approach was chosen to achieve research objectives that focus on describing, illustrating, and explaining data according to actual conditions. This allows researchers to conclude the USK FISIP students' perceptions of Islamic Sharia in Banda Aceh by using numerical data that can be measured and analyzed to construct meaning. The survey method was used because the data collection process in this research involved obtaining information directly from respondents through questionnaires. This questionnaire was designed with many structured statements relating to aspects of the respondent's daily life. Primary data collection was carried out through distributing questionnaires online. Meanwhile, secondary data was obtained from various relevant

sources, including literature, documents, and other references that support the research results.

**Community Verified Icon** The sampling technique used in this research is purposive sampling, namely, a sample selection method based on specific predetermined criteria. The sample criteria include active FISIP USK students, students from various study programs at FISIP USK, and students who have experience and views regarding the implementation of Islamic Sharia in Banda Aceh. The research sample included 95 respondents from several study programs at FISIP USK, with the following distribution: Sociology with 21 respondents, Political Science with 23 respondents, Communication Science with 26 respondents, and Government Studies with 25 respondents.

The instrument used in this research was a questionnaire with a Likert scale approach. The Likert scale, developed by Likert, is used as a measurement tool consisting of four or more statement items. These statements are combined to produce a score that represents an individual's traits, knowledge, and response to something (Maryuliana et al. 2016). The assessment rubric for the Likert scale is explained as follows.

**Table 1.** Scoring Rubric for Likert Scale

| Score | Category          |
|-------|-------------------|
| 1     | Strongly agree    |
| 2     | Agree             |
| 3     | Don't agree       |
| 4     | Strongly Disagree |

The research instrument used in this research includes three leading indicators, namely: a) Understanding of Islamic Sharia, b) Attitudes towards the Implementation of Islamic Sharia, and c) Assessment of the Implementation of Islamic Sharia. The Understanding of Islamic Sharia indicator consists of 7 question items, the Attitude indicator towards the Application of Islamic Sharia consists of 7 question items, and the Assessment indicator of the Application of Islamic Sharia also consists of 7 question items. Thus, the total number of questions in this instrument is 21 items.

### Student's Understanding of Islamic Shari'a

From research data on USK FISIP students' perceptions of Islamic Sharia in the city of Banda Aceh. The students who completed the questionnaire in this research were active at FISIP USK and had experience and views on the implementation of Islamic Sharia in Banda Aceh, with a total of 95 respondents. The following are questions presented in the Indicators of Understanding of Islamic Sharia in the town of Banda Aceh.

**Table 2.** Questions for Indicators of Understanding of Islamic Sharia

| No. | Questions                                                                              |
|-----|----------------------------------------------------------------------------------------|
| 1   | I know the rules of Islamic Sharia well.                                               |
| 2   | I know the history of the implementation of Islamic Sharia in the city of Banda Aceh.  |
| 3   | I understand every point of the qanun related to the implementation of Islamic Sharia. |
| 4   | I understand that good knowledge of Sharia is necessary                                |
| 5   | Islam can prevent deviant behavior.                                                    |
| 6   | I understand that punishment for adultery violators aims to maintain public morals.    |
| 7   | I know that Islamic Sharia not only regulates behavior, but also shapes character.     |

**Table 3.** Understanding of Islamic Sharia

| No. | Strongly Agree | Agree | Don't Agree | Strongly Disagree |
|-----|----------------|-------|-------------|-------------------|
| 1   | 20%            | 78.9% | 1.1%        | 0%                |
| 2   | 14.7%          | 75.8% | 9.5%        | 0%                |
| 3   | 14.7%          | 69.5% | 13.7%       | 2.1%              |
| 4   | 34.7%          | 63.2% | 1.1%        | 1.1%              |

|   |       |       |      |    |
|---|-------|-------|------|----|
| 5 | 36.8% | 62.1% | 1.1% | 0% |
| 6 | 38.9% | 58.9% | 2.1% | 0% |
| 7 | 37.9% | 62.1% | 0%   | 0% |

Source: Quesioner

The perception of Islamic Sharia can be measured by an individual's ability to absorb stimuli through the five senses. By utilizing sight, hearing, touch, smell, and taste, individuals can form images and responses that influence their views. Therefore, understanding and acceptance of Islamic Sharia is an essential factor in building perceptions, both positive and negative. Based on Table 3, it was found that 78.9% of students agreed with the first question, indicating that their understanding of Islamic Sharia rules was quite good. In the second question, 75.8% of students also agreed, which shows that they understand the history of the implementation of Islamic Sharia in Banda Aceh City.

Furthermore, for the third question, 69.5% of students agreed, indicating that they understood every point of the Qanun related to the implementation of Islamic Sharia. In the fourth question, 63.2% of students agreed, indicating their understanding that knowledge of Islamic Sharia can prevent deviant behavior. The fifth question obtained an agreement percentage of 62.1%, indicating students' awareness of the purpose of punishing adulterers to maintain community morals. Meanwhile, for the sixth question, 58.9% of students agreed, suggesting that they understand Islamic Sharia focuses not only on regulating behavior but also on character formation. In the seventh question, 62.1% of students again agreed, which shows that they understand the importance of responsibility for actions as taught by Islamic Sharia.

Overall, based on the analysis of the seven questions asked, it can be concluded that the indicator of Understanding of Islamic Sharia falls into the "agree" category. This is reflected in the average percentage of the Understanding of Islamic Sharia indicator in Banda Aceh City, which is 66.3%. This figure indicates that the majority of students have a good understanding of Islamic Sharia. In particular, these results show that students generally understand the rules contained in Islamic Sharia, the history of its application in the City of Banda Aceh, and the objectives and positive impacts of this application, both in regulating behavior and in forming individual character.

### Application of Islamic Shari'a

The following are questions presented in the Attitude Indicator towards the Implementation of Islamic Sharia in the city of Banda Aceh.

Table 4. Attitude Indicator Questions Towards the Implementation of Islamic Sharia

| No. | Questions                                                                                                         |
|-----|-------------------------------------------------------------------------------------------------------------------|
| 1   | I agree that the younger generation must adhere to dress codes that comply with Islamic Sharia.                   |
| 2   | I agree that a ban on being alone in public places can prevent negative behavior among teenagers.                 |
| 3   | I agree that prohibitions on food and alcoholic beverages are important to maintain the values of Islamic Sharia. |
| 4   | I agree that caning is an effective way to enforce Islamic Sharia.                                                |
| 5   | I agree that limiting curfews for coffee shops and other hangout places is important to maintain security.        |
| 6   | I agree that caning can be a lesson for violators of Islamic Sharia.                                              |
| 7   | I agree that curfew restrictions can help maintain discipline among the younger generation.                       |

Table 5. Data on Attitude Results towards the Implementation of Islamic Sharia

| No. | Strongly Agree | Agree | Don't Agree | Strongly Disagree |
|-----|----------------|-------|-------------|-------------------|
| 1   | 35.8%          | 62.1% | 2.1%        | 0%                |
| 2   | 31.6%          | 64.2% | 4.2%        | 0%                |
| 3   | 37.9%          | 58.9% | 3.2%        | 0%                |
| 4   | 24.2%          | 72.6% | 3.2%        | 0%                |
| 5   | 21.1%          | 68.4% | 10.5%       | 0%                |
| 6   | 26.3%          | 70.5% | 3.2%        | 0%                |
| 7   | 27.4%          | 67.4% | 5.3%        | 0%                |

Source: Questioner

The perception of Islamic Sharia can be formed after impressions or images in the brain are managed and interpreted. Therefore, the understanding resulting from classification and comparison with old photos (perception) is essential. This shows that a unique and fast understanding of Islamic sharia is highly dependent on the previous experience and knowledge possessed by the individual. Based on Table 5, the majority of students tend to agree with several statements related to the implementation of Islamic Sharia. In the first question, 62.1% of students agreed that the younger generation must comply with the dress code in accordance with Islamic Sharia. The second question received a score of 64.2%, indicating that students agreed the prohibition of being alone in public places can prevent negative behavior among adolescents.

Furthermore, in the third question, 58.9% of students agreed that prohibiting food and alcoholic beverages is essential to maintaining Islamic Sharia values. In the fourth question, the approval percentage increased to 72.6%, indicating support for the effectiveness of the caning punishment as a way to enforce Islamic Sharia. In the fifth question, 68.4% of students agreed that curfew restrictions for coffee shops and other hangout places are essential to maintain safety. The sixth question received a score of 70.5%, with students agreeing that caning as a punishment can serve as a lesson for violators of Islamic Sharia. Finally, in the seventh question, 67.4% of students agreed that curfew restrictions can help maintain discipline among the younger generation.

Overall, the analysis of the seven questions showed that the Attitude Towards the Implementation of Islamic Sharia was in the agreeable category, with an average percentage of 66.3%. This result reflects that the majority of students in Banda Aceh City support the implementation of various Islamic Sharia rules, including dress codes, prohibitions on being alone in public places, a ban on alcohol consumption, whipping punishments, and curfews. This positive attitude indicates student support for policies that aim to uphold Islamic Sharia values in community life.

### Assessment of the Implementation of Islamic Sharia

The following are questions presented on the Assessment Indicators for the Implementation of Islamic Sharia in the city of Banda Aceh.

Table 6. Question on Assessment Indicators on the Implementation of Islamic Sharia

| No | Questions                                                                                                |
|----|----------------------------------------------------------------------------------------------------------|
| 1  | In my opinion, the younger generation needs to better understand the limits set by Islamic Shari'a.      |
| 2  | In my opinion, the whipping punishment in Banda Aceh City is the right form of justice.                  |
| 3  | In my opinion, the way of dressing in accordance with Islamic Shari'a creates mutual respect in society. |
| 4  | In my opinion, the curfew limit for warkops needs to be maintained to maintain order.                    |
| 5  | In my opinion, education about Islamic Shari'a needs to be improved among teenagers.                     |

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- 6 In my opinion, the implementation of Islamic Shari'a can help create a safer environment for women.
- 7 In my opinion, the implementation of Islamic Shari'a in the city of Banda Aceh has gone well.
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Table 7. Data on Assessment Results on the Implementation of Islamic Shari'a

| No | Strongly Agree | Agree | Don't Agree | Strongly Disagree |
|----|----------------|-------|-------------|-------------------|
| 1  | 28.4%          | 67.4% | 4.2%        | 0%                |
| 2  | 25.3%          | 65.3% | 8.4%        | 1.1%              |
| 3  | 29.5%          | 64.2% | 5.3%        | 1.1%              |
| 4  | 25.3%          | 64.2% | 8.4%        | 2.1%              |
| 5  | 33.7%          | 65.3% | 1.1%        | 0%                |
| 6  | 33.7%          | 63.2% | 3.2%        | 0%                |
| 7  | 16.8%          | 66.3% | 12.6%       | 4.2%              |

Source: Quesioner

The perception of Islamic sharia is formed through individual judgment after they have an understanding. By comparing that understanding with personal criteria, each individual can produce different judgments even if the objects are the same. Therefore, this perception is subjective and reflects the unique views of each individual. Based on Table 7, most students tend to agree with the first question, which obtained a percentage of 67.4%. This indicates their agreement with the view that the younger generation needs to understand better the limits set by Islamic Sharia. Furthermore, for the second question, 65.3% of students also agreed that the whipping punishment implemented in Banda Aceh City was the correct form of justice.

In the third question, 64.2% of students chose the agree category, indicating their belief that dressing in accordance with Islamic Sharia can foster mutual respect in society. The fourth question also showed similar results, with 64.2% of students agreeing that curfew restrictions for coffee shops need to be maintained to ensure order. For the fifth question, 65.3% of students agreed that Islamic Sharia education should be improved for teenagers. Furthermore, in the sixth question, 63.2% of students agreed that the implementation of Islamic Sharia can help create a safer environment for women. In the seventh question, 66.3% of students also chose the agree category, indicating that they felt the implementation of Islamic Sharia in Banda Aceh City had gone well.

Overall, based on the analysis of the seven questions, it can be concluded that the assessment indicator for the Implementation of Islamic Sharia in Banda Aceh City falls into the category of agreement. This is reflected in the average percentage of Attitude indicators Towards the Implementation of Islamic Sharia, which reached 65.12%. This figure illustrates that the majority of students support the implementation of Islamic Sharia in the city of Banda Aceh. This support is reflected in their positive attitude towards various aspects of its implementation, ranging from the limits set and the punishments applied to the overall success of the implementation.

According to Sugiyono (2013), a valid instrument is an instrument that can be used to measure what should be measured. (Malhotra, 2015, as quoted in Setiawan Ruslim et al. 2022) also states that validity is the ability of the instrument in the questionnaire to measure according to what is intended, without any systematic errors. Thus, the indicators in the instrument can reflect the characteristics of the variables used in the research. The validity test also serves to confirm the existence of a

significant correlation between variables. The validity tests carried out in this study are presented in the following table:

Table 8. Validity Test Results

| Statement | r – Count | r – Table | P (Sig.) | Description |
|-----------|-----------|-----------|----------|-------------|
| P1        | 0,695     | 0,202     | 0,000    | Valid       |
| P2        | 0,442     | 0,202     | 0,000    | Valid       |
| P3        | 0,263     | 0,202     | 0,000    | Valid       |
| P4        | 0,789     | 0,202     | 0,000    | Valid       |
| P5        | 0,793     | 0,202     | 0,000    | Valid       |
| P6        | 0,808     | 0,202     | 0,000    | Valid       |
| P7        | 0,815     | 0,202     | 0,000    | Valid       |
| P8        | 0,810     | 0,202     | 0,000    | Valid       |
| P9        | 0,873     | 0,202     | 0,000    | Valid       |
| P10       | 0,822     | 0,202     | 0,000    | Valid       |
| P11       | 0,813     | 0,202     | 0,000    | Valid       |
| P12       | 0,734     | 0,202     | 0,000    | Valid       |
| P13       | 0,817     | 0,202     | 0,000    | Valid       |
| P14       | 0,854     | 0,202     | 0,000    | Valid       |
| P15       | 0,814     | 0,202     | 0,000    | Valid       |
| P16       | 0,773     | 0,202     | 0,000    | Valid       |
| P17       | 0,736     | 0,202     | 0,000    | Valid       |
| P18       | 0,684     | 0,202     | 0,000    | Valid       |
| P19       | 0,816     | 0,202     | 0,000    | Valid       |
| P20       | 0,853     | 0,202     | 0,000    | Valid       |
| P21       | 0,373     | 0,202     | 0,000    | Valid       |

Source: Results of Data Processing with SPSS 24

Based on the results of the validity test shown in the previous table, the questionnaire in this study consisted of 21 statements filled out by 95 respondents. To determine the validity of each questionnaire statement, the  $r$  value of the table was first calculated using the formula  $df = N - 2$ , resulting in  $df = 95 - 2 = 93$ , with the  $r$  value of the table being 0.202. It can be concluded that all questionnaire statements are declared valid because they have  $r$  values greater than  $r$  tables. Reliability is a testing process that aims to ensure that the answers provided are reliable and consistent. A questionnaire is considered trustworthy if a person's answers to questions remain consistent or stable. Reliability tests can be performed using the SPSS 25.0 program, which provides a facility to measure reliability through Cronbach's Alpha statistical tests. A variable is considered reliable if the value of Cronbach's Alpha exceeds 0.60 ( $> 0.60$ ). The results of the reliability test can be seen in  $t$ .

Table 9. Reliability Test Results

| Number of Statements | Cronbach's Alpha | Condition | Description |
|----------------------|------------------|-----------|-------------|
| 21                   | 0,953            | 0,6       | Reliabel    |

Source: Results of Data Processing with SPSS 24

Based on the table above, the statement on the variable has a Cronbach's Alpha value of more than 0.60 ( $\alpha > 0.60$ ). Thus, it can be concluded that the statement is realistic. Perception is defined as an individual's mechanism for understanding and interpreting the social reality around them. Students' perception of the implementation of Islamic Sharia in Banda Aceh City is influenced by the dominant social structure in society, particularly through three main mechanisms: the marking structure, domination, and legitimacy. According to Anthony Giddens' structuring theory, the interaction between social structures and agents (individuals) plays a significant role in the formation of social reality. This structure consists of three main components that influence each other, namely significance, dominance, and legitimacy. The significance component relates to how

students interpret social reality, which is shaped by their experiences and the internalization of values from an early age. Students who grew up in Banda Aceh City with a majority Muslim community experienced an intense exposure to Sharia law and religious symbols that are embedded in daily life in the school, family, and community environment. This exposure encouraged them to internalize the concept of Sharia as a vital part of their social identity, leading most students to agree with the implementation of Islamic Sharia in the City of Banda Aceh.

The dominance component is manifested in the form of legal institutions such as the Aceh Jurisdiction and the Aceh Qanun, which are in charge of regulating and supervising the implementation of Islamic Sharia. The existence of these institutions provides formal legitimacy, reinforcing the perception that obedience to Islamic Sharia is a must. Thus, the dominance of these institutions plays a crucial role in building student commitment to Islamic Sharia as a social norm that must be followed. The third component, namely legitimacy, is reflected in the acceptance of the people of Banda Aceh City, who consider Islamic Sharia as an integral part of their identity. The long-standing implementation of Islamic Sharia further strengthens the view that it deserves to be maintained and has positive value in society. This resulted in internal legitimacy, where Sharia was considered an essential element in the culture and social life of the people of Banda Aceh City.

The results of the study show that most students' perceptions are supportive (positive) of the implementation of Islamic Sharia. At the same time, a small number are less supportive due to a limited understanding of the basis of Sharia law. This research is consistent with Giddens' theory, which indicates that a strong social structure has a significant role in shaping students' positive perception of the implementation of Sharia in Banda Aceh City. Giddens' structural theory is thus a relevant analytical framework for understanding how the structure of signification, dominance, and legitimacy contributes to shaping students' social perception of the application of Sharia in the City of Banda Aceh.

## Conclusion

Based on the results and previous discussions, conclusions can be drawn about how FISIP USK students perceive the implementation of Islamic Sharia in the city of Banda Aceh. In general, respondents' perceptions and attitudes towards the implementation of Islamic Sharia in Banda Aceh City were positive, as indicated by the descriptive test results, which showed that the average respondent agreed with statements describing this positive perception. Respondents generally understood that Islamic Sharia is a religious law derived from the Qur'an and Hadith, covering various aspects of Muslim life. However, several elements of Sharia qanun are not fully understood, which can affect the views of those involved.

Overall, the assessment of the implementation of Islamic Sharia in Banda Aceh City is quite good. However, according to respondents, several aspects need improvement, such as education, law enforcement methods, and the flexibility of rules to align more closely with the times. Most respondents stated that Islamic Sharia can adapt to the times if applied wisely and proportionately. However, a small percentage of respondents felt that its application in the modern era was not entirely appropriate.

Based on the results and discussion previously presented, this study concludes that the perception of FISIP USK students towards the implementation of Islamic Sharia in Banda Aceh City tends to be positive, as indicated by three leading indicators: understanding, attitude, and assessment. In the aspect of experience, most students have a relatively good knowledge of the rules of Islamic Sharia, the history of its implementation, and its positive impact in maintaining morals and shaping character. This

is shown by the high percentage of respondents who agreed on various statements related to their understanding of Islamic Sharia. On the attitude aspect, students generally support the implementation of Islamic Sharia in Banda Aceh City, primarily associated with the Islamic dress code, the prohibition of alcohol consumption, and the implementation of flogging as a form of law enforcement.

This support reflects students' favorable view of the values contained in Islamic Sharia and its relevance in maintaining social order. Regarding the assessment, the majority of students believe that the implementation of Islamic Sharia in Banda Aceh has been going quite well. However, there is a need to enhance education and improve law enforcement methods to align more closely with contemporary standards. Students also see the need for collaboration between the government and educational institutions to strengthen the younger generation's awareness of the importance of Islamic Sharia in building a more disciplined and harmonious society. This research underscores the importance of a deeper understanding and a more adaptive approach in the application of Islamic Sharia, especially among the younger generation. This research is expected to be an input for policymakers in designing a more effective, educative, and inclusive Islamic Sharia implementation strategy.

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