

## Perception of Students 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 number 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 regulates the implementation of worship, Aqidah, and Islamic shari'a, including the obligation to dress in Islamic clothing. To supervise the implementation of the Sharia, there is Qanun Number 5 of 2002 in Article 20, which states that such 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 regulations (Mariadi 2018).

Advances in time and technology have brought significant changes in the social life of the people of Aceh, especially among students who have experienced many changes, including 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 violations of Islamic law in Banda Aceh. In an operation that lasted from midnight to early morning, officers arrested seven non-muhrim couples, two drunk women and dozens of bottles of liquor in several cafes and hotels. This operation was led by Plt. 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 important aspects related to the implementation of Islamic Sharia in Aceh. Research by Iskandar (2018) shows that the implementation of Islamic Sharia has been going on since before independence and covers various aspects of people's lives, including law and culture. Another research by Rini Juliana (2020), found that despite law enforcement efforts, violations such as ikhtilath show 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 balance between upholding Sharia and respecting individual rights in Human Rights (HAM).

In Iskandar's research (2018), it is explained that Islamic Sharia has been implemented since 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 so that they were free 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 shows that Islamic Sharia has been an important part of the legal system and values in Acehese society for a long time.

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 important to find ways so that law enforcement can function fairly and effectively, thereby creating a harmonious and just society, where all levels of society can benefit from the application of Islamic Sharia. This research aims to dig deeper into students' perceptions of the implementation of Islamic Sharia, which can provide new insights in understanding social dynamics in Aceh. Various studies have identified important aspects related to the implementation of Islamic Sharia in Aceh. Research by Iskandar (2018) shows that the implementation of Islamic Sharia has been going on since before independence and covers 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 research by Rini Juliana (2020), found that despite law enforcement efforts, violations such as ikhtilath show 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 balance between enforcing Sharia and 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 has been regulated in Law Number 18 of 2001 concerning 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 violations of ikhtilath which show an increase every year. Data noted that 2019 was the year with the highest number of violations, namely 66 cases reported to the Sharia Court, which reflects that implementation in the field needs to be improved (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 clear 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 seems to be able to adapt well to its environment and culture. Bimo Walgito explained that there are several important perception indicators. First, understanding or understanding, where individuals organize and interpret the information received. Second, the response to stimuli or external objects received through the five senses, which can form images or impressions in the brain. Third, assessment or evaluation, where individuals compare new understanding with their criteria or norms.

Perception is the process by which individuals organize and interpret sensory impressions in order 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 that is happening 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 an understanding of Islamic Sharia.

These studies have focused on legal violations, perceptions of specific communities, and technical aspects of implementation. However, the author has not found research that explores student perceptions comprehensively which includes dimensions of understanding, attitudes and assessments of Islamic Sharia. Students, as the younger generation and agents of social change, play an important role in determining the sustainability of the implementation of Islamic Sharia in Aceh. This research is important 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 are key elements 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 main indicators; understanding, attitudes and assessments, this research provides a new contribution in 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 important to find ways for law enforcement to function fairly and effectively, thereby creating a harmonious and just society, where all levels of society can benefit from the implementation of Islamic Sharia. This research aims to dig deeper into students' perceptions of the implementation of Islamic Sharia, which can provide new insights in understanding social dynamics in Aceh.

Thus, even though the stimulus received about the 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 frame of reference. Therefore, this research is very important to explore 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, it is hoped that more effective solutions can be found to strengthen the implementation of Islamic Sharia in Aceh, as well as increase public awareness about the importance of complying with the rules that have been set. By involving the perspective of students, this research has the potential to make a positive contribution to efforts to better enforce Islamic Sharia in Banda Aceh City.

## Research Method

This research is a survey using descriptive methods and a quantitative approach. A descriptive quantitative approach was chosen to achieve research objectives which focus on describing, illustrating and explaining data according to actual conditions. This allows researchers to draw conclusions based on USK FISIP students' perceptions of Islamic Sharia in the city of Banda Aceh through numerical data that can be measured and analyzed to construct meaning. The survey method was used because the data collection process in this research was carried out by obtaining information directly from respondents through questionnaires as the main tool. This questionnaire was designed with a number of 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 certain predetermined criteria. The sample criteria include active FISIP USK students, students from various study programs at FISIP USK, as well as 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, which was first 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 main 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 filled out the questionnaire in this research were students who were active at FISIP USK as well as students who had experience and views regarding the implementation of Islamic Sharia in the city of Banda Aceh. With a total of 95 respondents. The following are questions presented in the Indicators of Understanding of Islamic Sharia in the city 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: Questioner

Perception of Islamic Sharia can be measured through an individual's ability to absorb stimuli received through the five senses. By utilizing sight, hearing, touch, smell, and taste, individuals are able to form images and responses that influence their views. Therefore, understanding and acceptance of Islamic Sharia is an important factor in building perceptions, both positive and negative. Based on Table 3, it was found that in the first question, 78.9% of students agreed, which indicated 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, the percentage of students who agreed reached 63.2%, which shows their understanding that knowledge of Islamic Sharia can prevent deviant behavior. The fifth question obtained an agreement percentage of 62.1%, which indicates students' awareness of the purpose of punishment for adultery violators in maintaining community morals. Meanwhile, for the sixth question, 58.9% of students agreed, which shows that they understand Islamic Sharia not only focuses on regulating behavior but also 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 is in the agree category. This is reflected in the average percentage of Understanding of Islamic Sharia indicator in Banda Aceh City of 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, as well as 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

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 images (perception) is important. 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, it is known that the majority of students show a tendency to agree with a number of statements related to the implementation of Islamic Shari'a. In the first question, 62.1% of students agreed that the younger generation must comply with the dress code in accordance with Islamic Shari'a. The second question obtained a percentage of 64.2%, which showed that students agreed that the prohibition of being alone in public places can prevent negative behavior among adolescents.

Furthermore, in the third question, as many as 58.9% of students agreed that the prohibition of food and alcoholic beverages is important to maintain Islamic Shari'a 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 Shari'a. In the fifth question, 68.4% of students agreed that curfew restrictions for coffee shops and other hangout places are important to maintain safety. The sixth question obtained a percentage of 70.5%, with students agreeing that the punishment of caning can be a lesson for violators of Islamic Shari'a. 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 Shari'a 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 Shari'a rules, including compliance with dress codes, prohibitions on being alone in public places, prohibition of alcohol consumption, the imposition of whipping punishments, and curfews. This positive attitude indicates student support for policies that aim to uphold Islamic Shari'a values in community life.

### Assessment of the Implementation of Islamic Shari'a

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 Shari'a

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.
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.

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: Questioner

Perception of Islamic sharia is formed through individual judgment after they have an understanding or 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, it can be seen that most students tend to agree with the first question, which obtained a percentage of 67.4%. This shows that they agree with the view that the younger generation needs to better understand the limits set by Islamic Shari'a. Furthermore, for the second question, 65.3% of students also showed agreement, indicating that they agreed that the whipping punishment implemented in Banda Aceh City was the right form of justice.

In the third question, as many as 64.2% of students chose the agree category, which indicates that they agree that how to dress in accordance with Islamic Shari'a can create 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 in order to maintain order. For the fifth question, as many as 65.3% of students agreed that Islamic Shari'a education needs to be improved among teenagers. Furthermore, in the sixth question, 63.2% of students agreed that the implementation of Islamic Shari'a can help create a safer environment for women. In the seventh question, as many as 66.3% of students also chose the agree category, which showed that they felt that the implementation of Islamic Shari'a in Banda Aceh City had gone well.

Overall, based on the analysis of the seven questions, it can be concluded that the assessment indicator of the Implementation of Islamic Shari'a in Banda Aceh City is in the category of agreeing. This is reflected in the average percentage of Attitude indicators Towards the Implementation of Islamic Shari'a which reached 65.12%. This figure illustrates that the majority of students support the implementation of Islamic Shari'a in the city of Banda Aceh, which is reflected in their positive attitude towards various aspects of its implementation, ranging from the limits set, the punishments applied, to the implementation that is considered to have gone well.

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. In addition, 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  $df = N - 2$ , so that  $df = 95 - 2 = 93$ , with the  $r$  of the table of 0.202. So it can be concluded that all questionnaire statements are declared valid because they have  $r$  calculations 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 reliable 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, it can be seen that 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 on the statement is stated to be 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 Shari'a in Banda Aceh City is influenced by the dominant social structure in society, especially through three main mechanisms, namely the marking structure, domination, and legitimacy. According to the structuring theory of Anthony Giddens, 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 experience and internalization of values from an early age. Students who grew up in Banda Aceh City with a majority Muslim community experienced a strong 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 an important part of social identity, so that most students tend to agree with the implementation of Islamic Shari'a 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 Shari'a. The existence of these institutions provides formal legitimacy that reinforces the perception that obedience to Islamic Shari'a is a must. Thus, the dominance of these institutions plays a crucial role in building student commitment to Islamic Shari'a 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 Shari'a as an integral part of their identity. The implementation of Islamic Shari'a that has been going on for a long time further strengthens the view that Islamic Shari'a deserves to be maintained and has a positive value in the social order of society. This resulted in internal legitimacy where Shari'a 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 of the students' perceptions are supportive (positive) for the implementation of Islamic Shari'a, while a small number of others are less supportive due to 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, thus, is a relevant analytical framework for understanding how the structure of signification, dominance, and legitimacy contributes to shaping students' social perception of the application of Shari'a in the City of Banda Aceh.

## Conclusion

Based on the results and previous discussions, conclusions can be drawn regarding the perception of FISIP USK students, towards the implementation of Islamic Shari'a in the city of Banda Aceh. In general, the perception and attitude of respondents tended to be positive towards the implementation of Islamic Shari'a in Banda Aceh City, as shown by the results of the descriptive test which showed that the average respondent was in the category of agreeing with the statements that described the positive perception. Respondents generally understood that Islamic Shari'a is a religious law that is sourced from the Qur'an and Hadith and covers various aspects of Muslim life. However, there are several aspects of Shari'a qanun that are not fully understood, which can affect their views.

Overall, the assessment of the implementation of Islamic Shari'a in Banda Aceh City is quite good, although there are several aspects that according to respondents need to be improved, such as education, law enforcement methods, and flexibility of rules to be more in line with the times. Most of the respondents stated that Islamic Shari'a can adapt to the development of 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 Shari'a in Banda Aceh City tends to be positive, based on three main indicators analyzed, namely understanding, attitude, and assessment. In the aspect of understanding, most students have a fairly good knowledge of the rules of Islamic Shari'a, 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 Shari'a. On the attitude aspect, students generally support the implementation of Islamic Shari'a in Banda Aceh City, especially related to Islamic dress code, prohibition of alcohol consumption, and the implementation of flogging as a form of law enforcement.

This support reflects students' positive view of the values contained in Islamic Shari'a and its relevance in maintaining social order. On the assessment aspect, the majority of students considered that the implementation of Islamic Shari'a in Banda Aceh has been going quite well, although there is a need to increase education and improve law enforcement methods to be more in line with the times. 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 Shari'a 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 Shari'a, especially among the younger generation. This research is expected to be an input for

policy makers in designing a more effective, educative and inclusive Islamic Shari'a implementation strategy.

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