

# THE IMPLEMENTATION OF STRATEGIC MANAGEMENT IN THE WILAYATUL HISBAH INSTITUTION IN ENFORCING ISLAMIC SHARIA



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## Abstract

Aceh is a region that has the authority to regulate and implement Sharia by – law as a local government. The Islamic Sharia in Aceh is carried out by the Wilayatul Hisbah institution as a special authority that ensures the implementation of Islamic Sharia as it should be. As a government institution, Wilayatul Hisbah itself applies organizational management, particularly in strategy. This study aims to find out and understand how the formulation of the Wilayatul Hisbah strategy in Banda Aceh City in the Enforcement of Islamic Law, to know the implementation of the Wilayatul Hisbah strategy in Banda Aceh City, and to know the evaluation of strategies carried out by the Wilayatul Hisbah Institution of Banda Aceh City which is oriented towards the enforcement of Islamic law in Banda Aceh. The research method used is a descriptive method with a qualitative approach. The findings of this article reveal that the formulation and implementation carried out by the Wilayatul Hisbah institution of Banda Aceh City has been carried out following the basic values of strategic management governance, which takes into account long – term, medium – term, and short – term strategies outlined in the institution's Strategic Plan and the applicable Standard Operating Procedures, and in accordance with the principles of equality and justice.

*Aceh adalah wilayah yang diberi kewenangan untuk mengatur dan menerapkan hukum sesuai dengan hukum Islam dalam kehidupan pemerintahannya sendiri. syariat Islam di Aceh dijalankan oleh Lembaga Wilayatul Hisbah sebagai otoritas khusus yang memastikan syariat Islam berjalan dengan sebagaimana mestinya, sebagai lembaga pemerintahan, Wilayatul Hisbah sendiri menerapkan manajemen organisasi, terkhusus dalam aspek strategi. Penelitian ini bertujuan untuk mengetahui dan memahami bagaimana perumusan strategi Wilayatul Hisbah di Kota Banda Aceh dalam Penegakan Hukum Islam, mengetahui implementasi strategi Wilayatul Hisbah di Kota Banda Aceh, dan mengetahui evaluasi strategi yang dilakukan oleh Lembaga Wilayatul Hisbah Kota Banda Aceh yang berorientasi pada penegakan hukum Islam di Banda Aceh. Metode penelitian yang digunakan adalah metode deskriptif dengan pendekatan kualitatif berdasarkan hasil analisis yang didapatkan, perumusan dan implementasi yang dilakukan oleh Lembaga Wilayatul Hisbah Kota Banda Aceh telah dilaksanakan sesuai dengan nilai-nilai dasar tata kelola manajemen strategis yang memperhitungkan strategi jangka panjang, jangka menengah, dan jangka pendek yang tertuang dalam Rencana Strategis lembaga dan Standar Operasional Prosedur yang berlaku, dan sesuai dengan asas kesetaraan dan keadilan.*

## Background

Indonesia applies three laws, namely Western law, Islamic law, and customary law. The province of Nanggroe Aceh Darussalam, also known as the Land of Mecca's Veranda, is one of the regions granted special privileges since the enactment of Law No. 44 of 1999 on the Implementation of Aceh's Special Autonomy and Law No. 11 of 2006 on the Governance of Aceh. The comprehensive implementation of Islamic Sharia



results from regional policies established in all aspects of Acehese society, one of which is Aceh's Qanun No. 6 of 2014 concerning Jinayat Law.<sup>1</sup>

The comprehensive implementation of Islamic Sharia in Aceh's social life results from the enactment of Law No. 44 of 1999. This condition has led to the creation of legal products, including the enforcement of Aceh's Qanun No. 6 of 2014 regarding *Jinayat* Law. Qanun Jinayat consists of regulations based on Islamic Sharia values and applies to the entire population of Aceh. *Qanun Jinayat* serves as a reference containing laws and rules concerning actions prohibited by Islamic Sharia. At the same time, the court has the authority to impose sanctions for violating Sharia rules.

Wilayatul Hisbah is an institution incorporated into the City Public Order Agency (Satpol PP) of Banda Aceh, in accordance with Qanun No. 2 of 2008 regarding the Organizational Structure and Work Procedure of Aceh's regional apparatus, enacted on October 30, 2008. As an institution empowered and authorized by the Aceh Provincial Government, Wilayatul Hisbah is tasked with controlling and supervising the implementation of Islamic Sharia in Acehese society. Wilayatul Hisbah has the authority to issue warnings or provide advice to those who violate Islamic Sharia's qanun laws. Additionally, Wilayatul Hisbah has the power to refer cases of violations of Islamic Sharia's qanun laws to the investigative authorities if verbal warnings or advice do not yield the expected results. This is in line with systematic efforts to establish implementation standards by setting planning goals, designing feedback information systems, and comparing actual activities with established standards. Beforehand, determining and measuring deviations and taking necessary corrective actions ensure that all company resources are utilized most effectively and efficiently in achieving the company's goals.<sup>2</sup>

Wilayatul Hisbah is also a reflection of the legal form and authority that is directly oriented towards the implementation of punishments in line with Islamic values, which is one of the goals of establishing this institution. Based on its purpose, Wilayatul Hisbah is undoubtedly part of the Islamic legal system. Therefore, Wilayatul Hisbah is not something unfamiliar in the legal system. Still, rather in accordance with what has been explained by the fuqaha, it is "an intermediate degree between the rulings of judges and courts"<sup>3</sup>

The activities carried out by Wilayatul Hisbah in Banda Aceh are not much different from the activities of the Public Order Police (*Polisi Pamong Praja*) in Banda Aceh, which involve the method of maintaining order in public places. Patrol teams are divided based on gender to facilitate enforcement. Patrols are conducted separately between male and female teams. Raids are generally conducted in various tourist spots, entertainment venues, and other public facilities. Patrol and raids have become distinctive features of Satpolpp and Wilayatul Hisbah in Banda Aceh in their efforts to uphold Sharia law. In addition to raiding specific locations, Wilayatul Hisbah in Banda Aceh also conducts raids on dress codes that do not comply with Islamic Sharia at certain points on the roads, raids on the orderliness of traders before Friday prayers, and also on traders who sell during daylight hours in the month of Ramadan.

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<sup>1</sup> Kamarusdiana Kamarusdiana, "Qanun Jinayat Aceh dalam Perspektif Negara Hukum Indonesia," *AHKAM: Jurnal Ilmu Syariah* 16, no. 2 (2016): 151–62.

<sup>2</sup> Raihanah Daulay et al., *Manajemen* (Medan: Lembaga Penelitian dan Penulisan Ilmiah AQLI, 2017).

<sup>3</sup> Abdul Rozak Zaidan, Anita K Rustapa, and Hani'ah, *Kamus Istilah Sastra* (Jakarta: Balai Pustaka, 2004).

The enforcement of Islamic Sharia by the institution of Wilayatul Hisbah in Banda Aceh can be carried out effectively if there are supporting programs or systems accompanied by training for Human Resources in Wilayatul Hisbah in Banda Aceh in order to maximize the enforcement of Islamic Sharia. It should certainly be in accordance with positive values in the implementation process. Training for employees is crucial in supporting service performance and the enforcement of Sharia in the community to ensure a comfortable and peaceful environment. In this regard, Wilayatul Hisbah in Banda Aceh implements management roles and communication psychology, which consist of planning, organizing, mobilizing, and supervising elements to ensure smooth operations. Implementing this management could maximize the enforcement of Islamic Sharia in Banda Aceh.<sup>4</sup> Good organizational management is a fundamental requirement for achieving the goals of an organization or institution. Strategy is one of the important components in organizational management, particularly in religious institutions and organizations. It includes the approach of communication psychology in *da'wah* (Islamic propagation). Strategic management is the skill of formulating, implementing, and evaluating various management roles that enable an organization to achieve predetermined targets.

The proper managerial process will undoubtedly influence the improvement of Wilayatul Hisbah's work quality in upholding Islamic Sharia in Banda Aceh. Therefore, the quality of the successful implementation of Islamic Sharia in Aceh is a manifestation of the managerial system applied in Wilayatul Hisbah.

Based on this background, it can be understood that strategic management's role is important in enforcing Islamic law by Wilayatul Hisbah. As such, several problem formulations can be identified, namely: How are the formulation of strategies, implementation of strategies, and evaluation of work programs carried out by Wilayatul Hisbah in their efforts to uphold Sharia in Banda Aceh? The research is expected to contribute to the governance in Banda Aceh, particularly in the Wilayatul Hisbah institution, in enforcing Islamic law to create a just and peaceful community environment. The method used in this study is descriptive techniques. Descriptive techniques are defined as a systematic method of describing the truth or the nature of a specific population or domain accurately and clearly.<sup>5</sup>

To ensure the accuracy of data collection, the researcher employs triangulation as a method. Triangulation in the process of testing credibility involves cross-checking data through various sources, methods, and timeframes.

## Article Content

### Discussion

The theory that serves as the foundation for this research is strategic management theory. Etymologically, management comes from the Old French word *mānagement*, which means to run and organize. In terms of definition, management is a unique stage that encompasses planning, organizing, directing, and controlling activities to achieve predetermined targets by utilizing human and other resources. Carl Von Clausewitz (Carl Philipp Gottfried) (1780–1831), an expert in strategy and warfare, defined strategy

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<sup>4</sup> Hasan Basri, "Kedudukan Syariat Islam di Aceh dalam Sistem Hukum Indonesia," *Kanun Jurnal Ilmu Hukum* 13, no. 3 (2011): 75–92.

<sup>5</sup> Dewi Sadiyah, *Metode Penelitian Dakwah: Pendekatan Kualitatif dan Kuantitatif* (Bandung: Remaja Rosdakarya, 2015).

as the use of engagements for the object of war. In general, strategic management consists of three stages described by Fred R. David: Formulation, Implementation, and Evaluation.<sup>6</sup>

Firstly, the formulation stage. According to Hani Handoko in his book titled *Manajemen* (12th edition), there are four stages of formulation: the first stage is setting goals or a series of objectives, the second stage is formulating the current situation, the third stage is identifying the facilitators and barriers, and the fourth stage is developing a plan or series of activities for achievement.<sup>7</sup>

Secondly, according to David, there is the implementation stage. The implementation stage involves applying strategies in an organization to achieve targets. It includes work programs and implementation, motivation, and allocation of available resources. In this stage, the common practices include developing implementation plans, allocating organizational resources, and documenting them as Standard Operating Procedures (SOPs). SOPs are created to ensure that the planned activities are carried out in a detailed and organized manner.<sup>8</sup>

Thirdly, there is the evaluation stage. The evaluation stage is monitoring organizational activities and assessing the achieved results against the expected outcomes. This process helps identify shortcomings in the previously implemented strategic plans and allows for improvements in future strategies. This stage is also a fundamental element in strategic management. It focuses on developing strategic management in an industrial environment that requires adapting to changing circumstances and implementing organizational designs. Therefore, it is essential for Wilayatul Hisbah, as a religious organization, to apply strategic management in its core tasks and functions.<sup>9</sup>

Wilayatul Hisbah is a term composed of two words: "*al-wilayah*" and "*al-hisbah*." The term "*wilayah*" refers to governance, management, or administration. It signifies authority or control over a matter. Therefore, according to the language, "*wilayah*" means authority, rights, or jurisdiction. In terms of terminology, "*wilayah*" refers to an institution or organization that is given authority and tasks by the state to carry out state functions in specific aspects.

Imam al-Ghazali, as cited by Wahbah Az-Zuhaili (1991), defines "*hisbah*" as follows: "Hisbah is the process of overseeing and preventing individuals from engaging in acts of disobedience to Allah and preserving the elimination of vices." This quote generally describes the role of individuals who are responsible for commanding what is right and forbidding what is wrong, besides working towards improving individual conditions.<sup>10</sup>

Abu Hasan al-Mawardi defines "*hisbah*" as encouraging virtue when it is neglected and prohibiting vice when it is proven to be committed.<sup>11</sup> Wilayatul Hisbah is established on the principle of the accountability of Muslims in upholding the commanding of good and forbidding of evil. In Islam, this is also considered part of the

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<sup>6</sup> Fred R David, *Strategic Management: Manajemen Strategis: Konsep*, 12th ed. (Jakarta: Salemba Empat, 2011).

<sup>7</sup> H Handoko, *Manajemen* (Yogyakarta: BPFE, 1999).

<sup>8</sup> David, *Strategic Management: Manajemen Strategis: Konsep*.

<sup>9</sup> David.

<sup>10</sup> Wahbah Zuhayli, *Al-Tafsir Al-Munir: Fi Al-'aqidah Wa Al-Syariah Wa Al-Manhaj* (Beirut: Darul Fikir, 1991).

<sup>11</sup> Abu al-Hasan Al-Mawardi, *Al-Hawi Al-Kabir* (Beirut: Dar al-Kutub al-Ilmiyyah, 1994).

objectives of *da'wah* (Islamic propagation). The *da'wah* carried out by Wilayatul Hisbah is more focused on the authority of Islamic law, which means applying and implementing Islamic regulations. The purpose of Wilayatul Hisbah's *da'wah* is to contribute to the creation of a just and peaceful society. The implementation of Wilayatul Hisbah's *da'wah* is carried out through various activities that align with the lives of the Acehnese community.

As an authoritative institution to oversee the enforcement of Islamic Sharia in the city of Banda Aceh, Wilayatul Hisbah utilizes strategic management, as is the case with governmental institutions in general. By Qanun (Islamic Law) No. 11 of 2002, which pertains to the implementation of Islamic Sharia in the fields of Aqidah (faith), Ibadah (worship), and Syi'ar Islam (Islamic symbols and practices), Wilayatul Hisbah of Banda Aceh is mandated as a legal body responsible for monitoring the Qanun. The authority, role, and responsibilities of Wilayatul Hisbah of Banda Aceh are reinforced by the Governor of Aceh's Decree No. 1 of 2004, which provides comprehensive guidance.<sup>12</sup>

According to the Governor of Aceh's Decree No. 1 of 2004, the implementation of Islamic Sharia in Aceh in all aspects of life can be realized through the policies outlined in Qanun No. 11, 12, 13, and 14. These Qanuns serve as the primary basis for the implementation of Islamic Sharia in Aceh, and they are enforced and monitored by Wilayatul Hisbah of Banda Aceh as an institutional body, which facilitates the Governor's obligation to uphold the Qanuns related to Islamic Sharia. This policy management implementation aligns with Woll's definition of public policy as a set of government activities aimed at solving community problems, either directly or through various institutions that influence community life.<sup>13</sup>

Structurally, Robbins & Judge (2014) define organizational structure as a function that shows how formal job tasks are divided, grouped, and coordinated. In the field of enforcing Islamic Sharia or Wilayatul Hisbah of Banda Aceh, there are three strategic positions or roles.<sup>14</sup>

Firstly, the Head of the Department is the person entrusted with the responsibility for enforcing Islamic Sharia. The Head of the Department has the authority to make and approve regulations and policies within their jurisdiction. Additionally, the Head of the Department is responsible for organizing and coordinating all staff involved in the overall division and is accountable to the unit head.

Secondly, the Operational Section is responsible for coordinating, collaborating, and consulting on operational control to ensure compliance with rules and procedures and to facilitate the smooth implementation of assigned programs. The Operational Section is assigned to develop concepts or plans for the implementation of operational control activities. Besides, it is also assigned to coordinate, collaborate, and consult on the implementation of enforcement actions.

Thirdly, the Development Section is generally involved in planning programs and activities in the development field that provide security and protection for the community in accordance with the provisions of the applicable laws, which serve as guidance for operational tasks.<sup>15</sup>

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<sup>12</sup> Makmun Khairani, *Psikologi Belajar* (Yogyakarta: Aswaja Pressindo, 2014).

<sup>13</sup> Tangkilisan, & Hessel, N. S. (2003). *Kebijakan Publik yang Mumpuni*. Yogyakarta: Yayasan Pembaruan Administrasi Publik (YPAPI) & Lukman Offset

<sup>14</sup> P Stephen Robbins and Timothy A Judge, *Perilaku Organisasi Jilid 10* (Jakarta: Salemba Empat, 2014).

<sup>15</sup> Robbins and Judge.



In the Wilayatul Hisbah Institution of Banda Aceh City, the section on development and supervision is formulated according to Pamudji (1985). Pamudji states that "*pembinaan*" (development) comes from the word "bina" which means "building." Therefore, "*pembinaan*" can be understood as the usefulness of transforming something into something new that has high values. Thus, "*pembinaan*" also carries the meaning of renewal, which is the effort to make something more suitable or compatible with needs and to make it better and more beneficial.<sup>16</sup> Ultimately, the orientation is not only to enforce against offenders but also to provide educational services to anyone who wishes to have relatively extensive information about Wilayatul Hisbah.

Generally, the scope and duties of Satpol PP and Wilayatul Hisbah in Banda Aceh City are to enforce all violations of local regulations (Perda/Qanun) issued by the Banda Aceh City Government, which cover 22 Perda/Qanun and Regional Head Regulations (SOP WH Kota Banda Aceh: 2017).

As for the role, according to Soekanto (2002), it is a dynamic aspect of one's position (status). If someone fulfills their rights and obligations according to their authority, they perform a role. The roles of the Wilayatul Hisbah Institution in Banda Aceh City include facilitating and controlling various demonstrations held by the public, securing and escorting dignitaries in the city government, especially the Mayor, Deputy Mayor, Secretary of the Region, or other dignitaries who require protection, securing various activities organized by the Banda Aceh City Government, securing vital assets owned by the Banda Aceh City Government, implementing policies to maintain and establish a sense of peace and public order, and enforcing local regulations/Qanun and Mayor's Decisions.<sup>17</sup>

In addition to the role, Wilayatul Hisbah in Banda Aceh City is also given power or authority to enforce non-judicial and judicial regulations, take action against individuals, law enforcement agencies, or legal institutions that disrupt public order, and take administrative action against individuals, law enforcement agencies, or legal institutions that violate regulations. They are also obligated to respect the values of norms, law, religion, human rights, and other social values, as well as adhere to the ethical code of Islamic law enforcement officers (SOP WH Kota Banda Aceh: 2017). This implementation is in line with Miriam Budiarjo's definition of power, which is a legal entity competence in carrying out legal actions, where these actions are carried out with the intention of causing legal consequences and encompassing things that disappear and emerge as specific legal consequences.<sup>18</sup>

Quoted from the Strategic Plan Archive of the Satpol PP and Wilayatul Hisbah of Banda Aceh City for the 2017–2022 Period, several issues affect the targets and objectives of Wilayatul Hisbah. These include rapid urban development, which contributes to the complexity of urban order issues. Banda Aceh as the provincial capital: Being the capital city attracts migrants, leading to an increase in population and a greater variety of urban order issues. High social dynamics: The city of Banda Aceh has a highly diverse and dynamic population, which presents its own challenges in maintaining order. Enforcement of Islamic law: The continuous implementation of Islamic law is crucial in realizing Banda Aceh as a Model City of Madinah. Sensitivity of

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<sup>16</sup> S Pamudji, *Kerja Sama Antar Daerah dalam Rangka Pembinaan Wilayah Suatu Tinjauan Administrasi Negara* (Jakarta: Institut Ilmu Pemerintahan, 1985).

<sup>17</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Raja Grafindo Persada, 2022).

<sup>18</sup> Miriam Budiarjo, *Dasar-dasar Ilmu Politik (Edisi Revisi)* (Jakarta: Gramedia Pustaka Utama, 2008).

Islamic law enforcement: The enforcement of Islamic law is a highly sensitive issue in Aceh, accompanied by high expectations for Satpol PP and Wilayatul Hisbah regarding city order and the enforcement of Islamic law. Influence of modernization and globalization: The flow of modernization and globalization influences the development of the Acehnese generation.

These issues shape the targets and objectives of Wilayatul Hisbah and require strategic planning and action to address them effectively (Strategic Plan of Satpol PP/WH Banda Aceh 2017 – 2022).

### Strategic Formulating

Dunn's opinion states that policy formulation involves developing and synthesizing breakthroughs in problem – solving.<sup>19</sup> Winarno explains that each breakthrough competes to become a policy aimed at providing problem – solving solutions.<sup>20</sup>

Fundamentally, formulation can be developed through planning activities. Planning begins with four stages, and the following are the four stages presented by the Wilayatul Hisbah Institution in formulating their program:

First, The Wilayatul Hisbah Institution determines its targets and goals by considering prevalent issues or cases that have an increasing trend each year. It obtains focus options from various reports submitted by the public. Wilayatul Hisbah collaborates with the community by placing officers in villages to receive reports, which are then forwarded to the central office. The institution uses these received reports to set future targets and goals aimed at addressing similar issues. To start this process, Wilayatul Hisbah initially enhances its central complaint service, which serves as an entry point to identify the issues it will overcome. This implementation aligns with Handoko's statement that setting goals is necessary as the first step in the formulation.<sup>21</sup>

Program planning usually begins with determining the organizational needs and requirements based on the community's concerns, considering various reports or complaints received by Wilayatul Hisbah Banda Aceh. Setting targets and goals is crucial in the planning process because, without clear objectives, Wilayatul Hisbah Banda Aceh may utilize resources inefficiently.

Second, Formulating the Current Situation involves understanding the current state of the institution.<sup>22</sup> This formulation is oriented towards the target to be achieved, including considerations of the available resources to achieve the intended purpose, which is crucial because goals and planning depend on the future. As mentioned by Mr. Khuzari, the Head of the Operational Section for the Enforcement of Islamic Sharia in Wilayatul Hisbah Banda Aceh, the institution often faces personnel shortages. As an alternative, joint activities with the Public Order Police are conducted to facilitate their tasks.

By understanding the current situation of Wilayatul Hisbah, it becomes easier to determine programs suitable for the institution's capabilities and capacity. Once the organizational conditions have been analyzed, the formulation of work programs and implementation procedures can be developed. This condition is useful in providing a more detailed overview of activity planning. In this stage, considerations are not only

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<sup>19</sup> William N Dunn, *Pengantar Analisa Kebijakan Publik* (Yogyakarta: Gadjah Mada Press, 2000).

<sup>20</sup> Budi Winarno, *Kebijakan Publik, Teori dan Proses* (Jakarta: PT. Buku Kita, 2008).

<sup>21</sup> Handoko, *Manajemen*.

<sup>22</sup> Handoko.

based on the human resources or personnel aspect but also require other information, such as financial budget data and statistical data obtained through communication within the organization.

The suboptimal implementation of core roles and responsibilities in the Wilayatul Hisbah Institution is due to various reasons. Some of the influencing factors are mentioned in the Strategic Plan archives of the Public Order Police.

Wilayatul Hisbah in Banda Aceh is influenced by several factors, such as the quality of human resources that often do not meet the requirements set by Government Regulation No. 6 of 2010. These requirements include educational levels, average age, origin of duty, and individual work ethos. Additionally, the number of human resources does not align with the needs specified in Ministry of Home Affairs Regulation No. 60 of 2012, which provides guidelines for the total dismissal of civil servant police officers. According to the regulation, Satpol PP and WH Type A should have a minimum of 251 to 350 members. Each institution also has general issues, such as the suboptimal number of Civil Servant Investigators (*Penyidik Pegawai Negeri Sipil*, PPNS) based on needs. The coordination function between Regional Apparatus Organizations (Satuan Kerja Perangkat Daerah, SKPD) is not yet optimal in conducting formal supervision of violations of local regulations, which should be carried out before being handed over to Satpol PP and WH (Strategic Plan of Satpol PP/WH Banda Aceh 2017 – 2022).

Thirdly, the identification of obstacles and opportunities is crucial in assessing the organizational capacity to achieve its goals. It involves identifying all aspects of power, potential strengths, weaknesses, and barriers that may affect the organization. According to Handoko, this consideration also includes identifying factors that can assist in organizing to achieve targets but may also bring about challenges. Although it is challenging to implement, anticipating future conditions, issues, opportunities, and potential intentions is an essential aspect of the formulation stage.<sup>23</sup>

Fourthly, developing a plan is the final stage of the formulation process. This stage involves creatively developing various innovative activities to achieve the targets. It includes evaluating available alternatives and selecting the best alternative based on the effectiveness and efficiency of available resources as the main consideration.

According to Sentot Imam Wahjono in *Introduction to Management* (2019), strategic planning consists of six interconnected stages: (1) Determining vision, mission, and objectives. (2) Self-evaluation. (3) Analysis of the external environment. (4) Strategic decision-making. (5) Strategy implementation. (6) Evaluation. These stages are similar to the plans developed by the Wilayatul Hisbah institution. Wilayatul Hisbah conducts internal evaluations to understand its strengths and weaknesses in the external environment.

According to Eisenfuhr, decision-making is the process of making choices from a number of alternatives to achieve desired outcomes.<sup>24</sup> This definition has three key elements. First, decision-making involves making choices from several options. Second, decision-making is a process that involves more than just the final selection of alternatives. Third, the "desired outcome" mentioned in the definition involves goals or targets resulting from the mental activities that decision-makers engage in to reach their final decision. Strategic decisions are made based on considerations of the institution's conditions and circumstances. During the implementation stage, methods

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<sup>23</sup> Handoko.

<sup>24</sup> Fred C Lunenburg, "The Decision Making Process," *National Forum of Educational Administration & Supervision Journal* 27, no. 4 (2010): 1 – 12.



for enforcing and implementing Islamic Sharia law are developed according to the needs that correspond to the applicable timeframe.

In the final stage, Wilayatul Hisbah conducts evaluations related to the formulation and implementation that has been carried out. Evaluations generally focus on performance indicators, as mentioned by Robbins in Bintoro and Daryanto, where performance indicators are tools used to measure the extent of employee performance (Robbins, *Performance Management: Evaluation of Employee Performance*, 2017). Here are some indicators to measure employee performance: (1) Work quality, (2) Quantity, (3) Timeliness, (4) Effectiveness, (5) Independence. In this case, the success of Wilayatul Hisbah in Banda Aceh is assessed based on the level of success in solving a problem or the quantity of successfully implemented work programs.

### Strategic Implementation

In implementing strategies, Wilayatul Hisbah in Banda Aceh is closely related to motivation, work programs and implementation, resource allocation, and direction to ensure that the community and legal entities comply with the Qanun (Islamic law).

Firstly, as defined by Winardi, motivation is something that "drives" or "moves" individuals. It is the result of internal or external processes in each person, which leads to the emergence of enthusiasm and persistence to carry out certain activities or tasks (Winardi, 2007). In the implementation of strategies, motivation is closely related to the opportunities and challenges faced by Wilayatul Hisbah in Banda Aceh. Challenges include insufficient field personnel for enforcement, the total number of local regulations and Qanun that need to be upheld, and the significant impact of incentives on the performance of the Satpol PP (Public Order Agency) and Wilayatul Hisbah in providing public services, particularly regarding the incentive standard for job risks.<sup>25</sup> Six potential factors pose challenges for Wilayatul Hisbah, namely: (1) the influence of globalization and socio-cultural changes, (2) coordination and harmonization in handling violations, (3) mapping problems that trigger public order disturbances, (4) social issues related to marginalized communities, (5) socialization and handling of violations of Sharia law, and (6) optimizing community-based security initiatives.

On the other hand, some opportunities can be utilized, such as: (1) the existence of strict sanctions, (2) support from stakeholders and local governments, (3) mitigation and prevention of public order disturbances, (4) strengthening of community groups to address social issues, (5) participation of the community in creating a sense of security, and (6) the existence of active security posts and a community-based monitoring system. The concept and strategy of running an organization depend on how we approach and determine the positive aspects of success factors.<sup>26</sup>

Secondly, work programs and implementation include both long-term and short-term plans. Supervision of Islamic Sharia law aims to implement a flourishing Banda Aceh with a Sharia framework. It aims to enhance the implementation of Islamic Sharia principles in various aspects, such as strengthening faith, morality, worship, transactions, and the dissemination of Islamic teachings. Ultimately, the goal is to reduce violations against Islamic Sharia. Gunawan states that a work plan is the result of the planning process, which consists of a list of decisions regarding future steps,

<sup>25</sup> S E J Winardi, *Manajemen Perilaku Organisasi* (Jakarta: Prenada Media, 2015).

<sup>26</sup> Ir Hendro, *Dasar-Dasar Kewirausahaan* (Jakarta: Erlangga, 2011).

including what activities to undertake, who will implement them, where and when they will take place, what resources will be used, and various criteria for measurement, all aimed at achieving desired outcomes. Management uses plans as guidance for directing activities and as a starting point for the control process.

Thirdly, resource allocation is a fundamental issue in public sector budgeting.<sup>27</sup> Resource allocation often involves various institutions with their respective interests, as political influence plays a dominant role in the decision-making process for budget allocation.<sup>28</sup> In the Wilayatul Hisbah Institution of Banda Aceh City, strategic management becomes the main activity that enables the implementation of strategic programs, with systematic resource allocation based on the level of urgency set in annual objectives. The institution regulates this in the Standard Operating Procedures (SOP) and the Strategic Plan (Renstra) of Public Order and Wilayatul Hisbah for 2017 – 2022, which establish provisions related to infrastructure, code of ethics, patrol guidelines, equipment, procedures, and regulations that officers must comply with.

The fourth aspect is guidance. Siswanto (2007) states that guidance is a guiding process that involves instructions and guidance to subordinates to work according to the established plan. In Wilayatul Hisbah, guidance focuses on ensuring that the community and legal entities comply with and adhere to the Qanun (Islamic law). In the context of community guidance, Wilayatul Hisbah has several phases, including mentoring and socialization, non-judicial preventive actions, and judicial actions.<sup>29</sup>

Wilayatul Hisbah of Banda Aceh City conducts socialization to various elements of society to optimize the enforcement of Islamic law. They do this to reduce the number of people who are still unaware of the importance of Islamic law. Wilayatul Hisbah approaches individuals and legal entities that violate the regulations, provides individual mentoring by informing and guiding them, and conducts group mentoring to guide on the importance of awareness and compliance. Wilayatul Hisbah is oriented towards achieving results with indicators of success in the enforcement of Islamic law, in accordance with the definition of optimization as a measure that leads to the achievement of goals through the search for the best value in a given context, as defined by Winardi (1996) in his work entitled "*Perilaku Organisasi*." From a business perspective, optimization is the effort to maximize activities in order to achieve the desired or intended profits, stating that optimization comes from the word "optimal," which means the best or highest. Therefore, optimizing means making the best effort or the highest positive value.<sup>30</sup>

The Wilayatul Hisbah, the Sharia enforcement agency, uses a two-step preventive approach before involving formal legal processes. First, they require violators to sign a commitment letter promising to comply with the relevant regulations within 15 days. If they fail to do so, the Wilayatul Hisbah implements a graduated warning system – issuing three consecutive warnings with increasingly shorter intervals – to guide the violators to comply with the rules. If this guidance fails, the case will be reported to the Civil Servant Investigator (PPNS) for further legal proceedings. When the non-judicial

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<sup>27</sup> Gunawan Adisaputro, *Manajemen Pemasaran (Analisis Untuk Perancangan Strategi Pemasaran)* (Yogyakarta: STIM YKPN, 2010).

<sup>28</sup> Indrawati Yuhertiana, "Principal-Agent Theory Dalam Proses Perencanaan Anggaran Sektor Publik," *Kompak: Jurnal Akuntansi, Manajemen Dan Sistem Informasi* 9, no. 1 (2003): 403–22.

<sup>29</sup> Bedjo Siswanto, *Pengantar Manajemen* (Jakarta: Bumi Aksara, 2021).

<sup>30</sup> Jhon Winardi, *Perilaku Organisasi (Organizational Behavior)* (Bandung: Tarsito, 1996).

actions of the Wilayatul Hisbah are unsuccessful, the handling process continues through the judicial mechanism. The PPNS conducts the investigation and submits the case file to the Prosecutor's Office for prosecution. Finally, the case is tried in court. The court can decide on sanctions according to the applicable laws, such as criminal sanctions or fines. This formal legal process will resolve violations that cannot be resolved by non-judicially mechanism. (SOP WH Kota Banda Aceh: 2017).

### Strategic Evaluation

Evaluation is a systematic and ongoing process of collecting, describing, interpreting, and presenting information about a program. It is conducted to serve as a basis for decision-making, policy development, and the formulation of future programs.<sup>31</sup> Evaluation is an assessment of the growth and progress towards predetermined goals or values. Fundamentally, the evaluation stage is a monitoring process of organizational activities and achievement of results, intending to compare them to the expected outcomes.

According to Luthans, organizational culture encompasses the norms and values that guide organizational behavior to be accepted by its environment.<sup>32</sup> Organizational culture can be viewed as a system. In terms of achieving the quantity of work, Mr. Khuzari, as the Head of the Operational and Regional Policy Enforcement Section/Qanun, stated that the Wilayatul Hisbah of Banda Aceh City has conducted several tasks, namely socialization and supervision. Socialization is carried out to introduce the rules of Islamic Sharia to the community. At the same time, supervision is performed through raids, arresting violators of Islamic Sharia, and imposing sanctions to deter future violations. However, considering the statement mentioned, with the implementation of tasks such as socialization and supervision of Islamic Sharia, it would be expected that Islamic Sharia would be well-established, and the level of violations would decrease. However, the current situation does not reflect the success of implementing Islamic Sharia because there are still segments of the population who are not aware of the rules regarding Islamic Sharia.

The quality of work of the Wilayatul Hisbah (WH) can be seen from the aspect of precision, accuracy, and neatness in carrying out the inspection and identification of violations. Meanwhile, the Quantity of Work can be seen from the number of supervisory and enforcement tasks completed within a certain period,<sup>33</sup> such as the number of inspections, identified violations, and enforcement actions. By applying this concept, the WH can improve its effectiveness and efficiency in carrying out its role so that it can make a more optimal contribution to the organization or community under its supervision.

Efficiency indicators in task implementation at Wilayatul Hisbah are the comparison between the work performed and the achieved results. Efficiency can be categorized into two parts: core and structure. Efficiency is the result or level of success that an individual achieves over a certain period in performing tasks compared to various possibilities, such as work performance standards, targets, or predetermined

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<sup>31</sup> Eko Putro Widoyoko, *Teknik Penyusunan Instrumen Penelitian* (Yogyakarta: Deepublish, 2012).

<sup>32</sup> Fred Luthans, *Organization Behavior*, Sobali, N (Jakarta: Erlangga, 2003).

<sup>33</sup> Yuher. (2009). *Evaluasi Kinerja Sumber Daya Manusia Teori Aplikasi dan Penelitian*. Jakarta, Indonesia: Salemba Empat. Hal. 105

criteria that have been mutually agreed upon.<sup>34</sup> The core role of Wilayatul Hisbah (WH) is to carry out a series of supervision and enforcement activities within the community. In executing this role, WH can apply varied structures or methods, depending on the context and type of violation encountered. WH can measure the efficiency of their performance by the level of success in achieving the goals of supervision and enforcement of regulations, such as meeting the established performance standards. To achieve this efficiency, WH needs to implement specific approaches appropriate to the characteristics of the tasks and situations they face, regardless of the ultimate goals they aim to accomplish.

According to the research findings in the field, it was found that the socialization of Islamic Sharia in Banda Aceh City is only conducted when there are reports of violations (conditional), and the socialization is conducted by distributing guidebooks/brochures to community leaders and village officials. The brochures are not disseminated to the general public, so there are still many people who are unaware of the regulations in the *Qanun* (local regulation) regarding Islamic Sharia. The theoretical basis for this is in line with MacIver and Charles (1961, p. 175), who formulated that socialization is the process of learning norms, values, roles, and all other requirements necessary for each element to participate effectively in social life.<sup>35</sup>

Socialization delivered through persuasive communication, which is in line with Aristotle's argument, as mentioned in Saepuloh (2009), a prominent Greek philosopher who lived around 340–335 BC. The essence of this model is communication through persuasive approaches. He contributed to formulating the first verbal communication model. Communication occurs when a speaker delivers a message to an audience to change their attitudes and behaviors. Specifically, he presented three basic elements of the communication process: the speaker, the message, and the listener.<sup>36</sup>

In its implementation, the Wilayatul Hisbah also applies supervision in enforcing Islamic Sharia Usman Effendi (2014) in "*Principles of Management*" stated that supervision is an essential management function, and no matter how well an activity is performed, without proper supervision, it cannot be considered successful.<sup>37</sup> Regarding supervision, the Wilayatul Hisbah of Banda Aceh City also faces many obstacles, including a lack of adequate human resources in terms of both quantity and qualifications, a lack of operational funds to carry out supervision, and the absence of a legal umbrella that protects Wilayatul Hisbah in carrying out its duties. Speaking of external obstacles, they refer to the constraints faced by Wilayatul Hisbah in the field of implementing Islamic Sharia, such as difficulty in monitoring the act of *Ikhtilath* (unlawful mixing of unrelated men and women) as Wilayatul Hisbah themselves have trouble understanding the nature of the violation.

Based on the field findings, the enforcement of Islamic Sharia is in place as it should be, but it is not implemented according to what has been stipulated by the Qanun or local regulations. The authorized officers in the implementation of Islamic Sharia, namely Wilayatul Hisbah, have not been able to carry out their duties to the

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<sup>34</sup> Veithzal Rivai and A. F. M Basri, *Manajemen Sumber Daya Manusia Untuk Perusahaan* (Jakarta: Raja Grafindo Persada, 2005).

<sup>35</sup> Robert M MacIver and Charles Hunt Page, *Society: An Introductory Analysis* (London: Holt, Rinehart & Winston, 1961).

<sup>36</sup> Ujang Saepuloh, "Model Komunikasi Dakwah Jamaah Tabligh," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 4, no. 14 (2009): 657–88.

<sup>37</sup> Effendi Usman, "Asas Manajemen" (Jakarta: Raja Grafinda Persada, 2014).

maximum extent as expected. For example, they allow the community to support or facilitate the occurrence of Ikhtilat violations.

In the real implementation of Islamic Sharia, Wilayatul Hisbah faces many challenges, especially from the community itself. This challenge is due to the community's lack of knowledge about the implementation of Islamic Sharia and the insufficient socialization about Islamic Sharia. The level of awareness among the public to understand the regulations (Qanun) and their understanding of the implementation of Islamic Sharia is still weak, which hampers effective enforcement.

In terms of institutional conditions, Wilayatul Hisbah is currently in a reasonably good state, considering its credibility as a government agency. The institution of Wilayatul Hisbah in Banda Aceh City adheres to the principles of good governance, such as transparency. Transparency is demonstrated through the availability of information and notifications accessible through the official website of the Banda Aceh City Police and Wilayatul Hisbah. Accountability is ensured through precise functions, where Wilayatul Hisbah in Banda Aceh City performs its duties and functions as the implementer of policies, particularly in enforcing Islamic Sharia. They develop planning programs, organize, and provide guidance in Banda Aceh City.

Wilayatul Hisbah's responsibility is demonstrated through the efficient utilization of budgets in allocation, ensuring that they are utilized effectively to improve performance. Independence is fostered by improving mechanisms to achieve work targets, enhancing efficiency and effectiveness in activities to reach goals and objectives, and maximizing the use of resources. Fairness is maintained by treating all human resources within the institution equally and without discrimination.

## Conclusion

This research concludes that the three aspects related to the components of strategic management can be summarized as follows;

First, Wilayatul Hisbah in Banda Aceh has tried to apply strategic management principles to formulate strategies for enforcing Islamic Sharia. Nevertheless, this management application is not optimal yet. The community and Regional Work Unit (SKPD) pose various inhibiting factors. However, Wilayatul Hisbah has identified obstacles and opportunities according to the strategic management formulation stage. The work program considers the institution's internal conditions.

Secondly, Wilayatul Hisbah's strategy implementation faces many difficulties. The institution needs more professional personnel. Institutionally, Wilayatul Hisbah has applied strategy implementation principles. The community is familiar with Islam, which is an advantage, but some people do not understand the importance of implementing Islamic Sharia.

Thirdly, Despite many obstacles, Wilayatul Hisbah's performance evaluation shows efforts to strengthen, transform, or reconstruct the expected Islamic community. Community reconstruction is a crucial evaluation point. Wilayatul Hisbah has implemented the evaluation principles that were previously formulated.

This research concludes that Wilayatul Hisbah in Banda Aceh has applied three aspects related to the components of strategic management: strategy formulation, strategy implementation, and strategy evaluation. In terms of strategy formulation, Wilayatul Hisbah has implemented the principles of strategic management in its efforts to enforce Islamic Sharia. However, the implementation may not have been fully optimized due to various community and local government constraints. However, Wilayatul Hisbah has tried to formulate strategies by identifying challenges and



opportunities. In implementation, Wilayatul Hisbah faces many difficulties but has allocated resources through Standard Operating Procedures and Strategic Plans. Despite many internal and external constraints in the evaluation, Wilayatul Hisbah continues to strive to strengthen, transform, and reconstruct the community in accordance with Islamic Sharia, which becomes the main focus of the strategic evaluation process. Overall, Wilayatul Hisbah should continue to strengthen its efforts in all three aspects to enforce Islamic Sharia in Banda Aceh effectively.

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