

Langsa community Legal

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LANGSA COMMUNITY LEGAL AWARENESS AND COMPLIANCE AGAINST QANUN PRAYER IN CONGREGATION

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ABSTRACT

This paper aims to find out how awareness and legal compliance of the people in Langsa city regarding congregational prayer. This research is a field research, using qualitative methods with a normative approach and legal sociology. Data collection was carried out by observation, interviews and documentation. The results showed that some people have a high awareness of the obligation to pray in congregation, namely internalization, but others still have low levels of awareness and compliance with the law. The conscious and obedient behavior of the people in Langsa city regarding the implementation of congregational prayer is conscious behavior and obedience to religious orders, not obedience to qanun number 11 of 2002

Keywords: *legal awareness, legal compliance, qanun, prayers in shalat congregation.*

ABSTRAK

Tulisan ini bertujuan untuk mengetahui bagaimana kesadaran dan kepatuhan hukum masyarakat di kota Langsa terkait shalat berjamaah. Penelitian ini merupakan penelitian lapangan (*field research*), menggunakan metode kualitatif dengan pendekatan normatif dan sosiologi hukum. Pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa sebagian masyarakat memiliki kesadaran yang tinggi terhadap kewajiban shalat berjamaah yaitu kesadaran bersifat *internalization*, namun sebagian lain masih rendah tingkat kesadaran dan kepatuhan terhadap hukum. Perilaku sadar dan patuh masyarakat di kota Langsa terkait pelaksanaan shalat berjamaah merupakan perilaku sadar dan patuh terhadap perintah agama, bukan kepatuhan terhadap Qanun nomor 11 tahun 2002.

Kata Kunci: Kesadaran hukum, kepatuhan hukum, qanun, shalat berjamaah.

INTRODUCTION

The Qanun Syariat in Aceh has become a national and even international phenomenon, attracting attention and becoming a center for religious research studies in Southeast Asia. The echoes of the Qanun Syariat, particularly the Qanun Jinayat, fueled researchers' desire to make Aceh and its people research material at the time. Concerning awareness and legal compliance with this qanun for congregational prayer, it is interesting to know, particularly about its existence, whether it was born, grew, and was desired by the Acehnese people from their religious awareness, which was then carried out with sincerity without interfering with Wilayatul Hisbah in its enforcement, or only as a complementary attribute.

Aceh is known as the earth of Mecca's Veranda. The adoption of UUPA number 11 concerning the Aceh government in 2006 became the foundation for the legitimacy of the continuity of Islamic law implementation, which later gave birth to the legislation of qanuns for the implementation of Islamic law in Aceh. There is an adage that goes, "Adat like Poe Teumeureuhom, hukum like Syiah Kuala, qanun like Putroe Phang, reusam like Laksamana," which means adat in Poe Teumerhom's hands, law in Syiah Kuala's

hands, qanun in Putra Phang's hands, and reusam in Admiral' The law referred to in this adage, according to Hosein Djajadiningrat, is Islamic law.¹

Langsa City is a tourist city in Aceh's eastern region, near Aceh Tamiang Regency, which borders Aceh province with North Sumatra. Langsa City became a stopover point for residents of other areas in Aceh who were traveling by road, either from West Aceh to Medan or from Medan to Banda Aceh and other western parts of Aceh. This stopover activity not only increases the economic potential of the Langsa City business community, but it also allows for the exchange of information and habits. The border between Langsa City and North Sumatra Province also allows for ethnic and cultural mixing, resulting in a shift in customs and habits. The large number of newcomers and immigrants from other ethnicities from North Sumatra, Java, and other areas who later settled and made a living in Langsa City caused a cultural and religious mix-up. Non-Muslims made up 60% of the population of Peukan Langsa village in 2010. The presence of this non-Muslim population will have an impact on regional policies and the culture of the local community, to varying degrees.

¹Taufik Adnan Amal, (2004), *Politik Syariat Islam: Dari Indonesia Hingga Nigeria*, Jakarta: Pustaka Alvabet, hlm. 14.

Disputes over the election of the geuchik (village head) are among the policies that affect the local village until the dayah ulama (traditional Islamic boarding schools) intervene to resolve it. In 2018, the percentage of non-Muslims in Peukan Langsa Village dropped to 55%.

Qanun 11 of 2002 governs symbols, aqidah, and worship, particularly the issue of worship. Article 8 governs the obligation of Muslims who are not elderly to perform congregational prayers in the mosque on Fridays. The regulation is also backed up by an order to halt all activities that support or obstruct Muslims' obligation to perform Friday prayers. This Friday prayer is said aloud or in congregation. Article 9 also contains rules for congregational fardhu prayers, in which all government agencies, educational institutions, and business entities are required to encourage and even facilitate congregational prayers' implementation. However, the existence of qanun number 11 of 2002 does not constitute a climax; rather, it confirms the obligation to pray fardhu in congregation and the penalties for failing to do so.

Furthermore, qanun number 11 of 2002 contains the obligation to pray on Friday. Article 8 governs Friday prayers, requiring Muslims who are under the age of 18 to perform Friday prayers and refrain from engaging in activities that interfere

with Friday prayers. The gampong (village) leaders are expected to grow the mosque and/or meunasah (surau) by praying in congregation and reviving religious studies. This article implies that the five daily congregational prayers are an obligation that must be performed in every mosque in the villages, as well as the control and supervision efforts carried out by the WH (Wilayah Hisbah) or sharia police in their implementation. Meanwhile, when it is time for prayer, all activities are paused, and the congregation prays.

The discussion here focuses on the awareness and obedience of Langsa city residents who have experienced the mixing of culture, customs, and habits, and whether the mixing of habits affects their awareness and compliance in this case related to the implementation of congregational prayers. It is critical that we define being aware as knowing, understanding, understanding, namely someone who has made up his mind to obey what the law orders and desires.² This means that every Muslim in Aceh understands and has decided to accept that the implementation of congregational prayers as outlined in qanun number 11 of

²Puji Wulandari Kuncorowati, (2009), *Menurunnya Tingkat Kesadaran Hukum Masyarakat di Indonesia*, Jurnal Civics Media Kajian Kewarganegaraan Vol. 6 No. 1, ISSN 2541-1918, Yogyakarta, hlm. 62.

2002 is part of the obligation to implement Islamic law. However, the facts on the ground show that at every prayer time, both Friday prayers and the other five daily prayers, from the call to prayer until the end of the prayer, some Langsa city residents have not demonstrated an attitude implying that every Muslim mukallaf has no excuse to go to the mosque and leave everything behind. To perform the obligatory congregational prayers, one must suspend all worldly activities. We haven't seen an empty road without activity like we see in the customs in Mecca, particularly around the Grand Mosque. Perhaps it would be better to re-examine the contents of this qanun.

Seeing this, Suparman Marzuki's definition of awareness differs from the narrow definition of knowing because of the process of preaching, notification, and teaching, the normative content contained in the rules of law, with which he will immediately adjust all his behavior according to the demands of the rule of law, thus giving birth to the generation of a sense of obedience and loyalty.³ So the legal awareness of the obligation to pray in congregation that needs to be rebuilt is due to the fact that congregational prayers and Friday prayers still involve WH (Wilayah Hisbah) in bringing it into order.

³ *Ibid.*

To implement legal awareness of qanun number 11 of 2002, strict rules in the form of clear and unbiased language editorials are required, leading to multiple interpretations, unambiguous and appropriate sanctions.

RESEARCH METHOD

² This study employs a qualitative method, a normative approach, and legal sociology.

The goal of sociology of law research is to investigate how a law is followed by the community, to question why a regulation exists, and to investigate the impact of the existence of a regulation on other social phenomena. This study focuses on obedience behavior and public awareness in the city of Langsa regarding the implementation of congregational prayers contained in Qanun number 11 of 2002 regarding syiar, aqidah, and worship. This study also investigates the impact of the residents of Langsa city's mixing of customs and habits, both in terms of the community's struggles and from awareness and compliance with religious/shari'a rules. Data was gathered through observation, specifically by observing the attitudes and behavior of interviewed and non-interviewed informants from the Langsa community. Data was also collected based on the outcomes of interviews and documentation.

DISCUSSION

Congregational Prayer

Every Muslim who is reasonable and over the age of puberty is required to pray. Every action that Allah requires must contain varying degrees of goodness and wisdom. Similarly, Allah has prescribed the obligation of prayer for Muslims in order for them to obtain the various benefits contained in it. In carrying out his prayer obligations, a true Muslim can be assured of having a good personality, politeness, honesty, discipline, responsibility, patience, and other commendable qualities. A true Muslim will also be able to restrain and guard himself from engaging in various bad and immoral acts while performing his prayer obligations.

Allah requires that the obligatory prayers be performed in congregation, in addition to being required to pray five times a day and night. Congregational prayers are led by at least two people, one of whom serves as an imam and the other as a congregation. The larger the congregation, the more effective the congregational prayer. One of the benefits of praying in congregation is that it helps to establish an order of friendship and brotherhood among the people. As a result, congregational prayers in mosques are recommended in order to foster

cooperation and a sense of unity by gathering during prayer times.

The fuqaha' disagree on the legality of performing the fardhu prayer in congregation. Imam Ahmad bin Hanbal, 'Atha', Al-Auza'i, Ishaq bin Rahawaih, Abu Tsaur, Ibn Munzir, Ibn Khuzaimah, Ibn Hibban, and other jurists are among them. man.⁴ This opinion is postulated by the hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ أَعْمَى فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهُ لَيْسَ لِي قَائِدٌ يُقَوِّدُنِي إِلَى الْمَسْجِدِ، فَسَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَخِّصَ لَهُ فَيُصَلِّيَ فِي بَيْتِهِ، فَرَخَّصَ لَهُ، فَلَمَّا وُلَّى دَعَاهُ فَقَالَ: هَلْ تَسْمَعُ النَّبَأَ بِالصَّلَاةِ؟ فَقَالَ: نَعَمْ، قَالَ: فَأَجِبْ!

5

"A blind man came to the Messenger of Allah, and he said: "O Messenger of Allah, indeed I do not have a guide who can lead me to the mosque," and he also asked the Messenger of Allah to give him rukhshah (lightning) so that he could pray at home." The Prophet bestowed rukhshah upon him. Then, as he was leading, Allah's Messenger called to him and asked, "Do you hear the call to prayer?" "Yes," he replied, and the Messenger of Allah said,

⁴Asy-Syaukani, (1998), *Nail al-Auḥar Syarh Muntaqa al-Akhbar*, Kairo: Dar al-Hadits, jld. III, hlm. 148.

⁵Muslim, (1998), *Shahih Muslim*, Kairo: Dar al-Hadits, jld. III, hlm. 167.

"*Fulfill (the call)!*" (Muslim hadits no. 255/653).

This hadith demonstrates that it is obligatory to pray in congregation, because if the law is sunnah, those who do not do so will not face the threat of having their homes burned down. If the law is fardhu kifayah, it has been fulfilled by the Prophet Muhammad's congregational prayer with his companions.⁶

Other jurists, such as Imam Abu Hanifah, Malik bin Anas, and jumhur fuqaha' Syafi'iyah, believe that performing the fard prayer in congregation apart from Friday prayers is a sunnah muakkadah. The law in congregation with him for Friday prayer is fardhu 'ain.⁷

Meanwhile, Imam An-Nawawi believes that praying fardhu in congregation is fard kifayah for men. This viewpoint is emphasized by the threat that if the citizens of a country do not carry it out, the leader must fight them in order for them to do so. This is intended to keep the use of Islamic symbols going. In terms of congregational prayer location, if it is a small village or village, they can only do it in one place. Meanwhile, urban areas or

large areas must perform fardhu prayers in multiple locations.⁸

The obligation to perform fardhu prayers in congregation may fail in certain situations and conditions,⁹ including: common aging caused by natural conditions (weather), such as rain or snow that wets clothes, muddy roads at night and during the day, and extremely hot or extremely cold air. Similarly, if there is a strong wind late at night.

Aside from the foregoing, it is also permissible for a person to refrain from praying in congregation in the presence of a special 'ager,' such as an illness that makes it difficult for him to walk to the mosque, or difficulty walking when it is raining or the road is muddy. This is based on the fact that when the Prophet of Allah (saw) was sick, he did not pray in congregation for several days. Sickness is an excuse for a person not to pray in congregation in the mosque, even if his illness does not excuse him from performing the fard prayer standing up.

Legal Awareness and Compliance

Upholding the law is inextricably linked to being aware of and obeying the law. Laws or rules become effective when the

⁶Asy-Syaukani, (1998), *Nail al-Authar Syarh Muntaqa al-Akhbar*, Kairo: Dar al-Hadits, jld. III, hlm. 147-148.

⁷Al-Khathib asy-Syarbaini, (1994), *Mughni al-Muhtaj*, Beirut: Dar al-Kutub al-'Ilmiyah, jld. I, hlm. 465.

⁸An-Nawawi, (1992), *Raudhah ath-Thalibin*, Beirut: Dar al-Kutub al-'Ilmiyah, jld. I, hlm. 443-444.

⁹Al-Khathib asy-Syarbaini, (1994), *Mughni al-Muhtaj*, Beirut: Dar al-Kutub al-'Ilmiyah, jld. I, hlm. 473-475.

community actively participates in consciously adhering to the legal concept that has been ratified and regulated by state rules. Legal awareness focuses on the importance of legal functions rather than the legal significance of specific societal events. Soerjono Soekanto popularized the legal theory of legal awareness and compliance. He defines four indicators of legal awareness as follows: legal knowledge, legal understanding, legal attitudes, and legal behavior patterns. The legal factor (law), law enforcement factors, facilities/facilities factors, community legal awareness factors, and cultural factors all have an impact on law enforcement.¹⁰

According to Saifullah, quoting Paul Scholten in Soekanto, legal awareness emphasizes the value of the legal function rather than the legal value of concrete events in society.¹¹ Human attitudes and behavior are the only indicators of legal compliance and awareness. Behavior will become a habit, beginning with personal habits and progressing to group habits, which will form community customs with legal force as a means of social control.

Legal awareness is more than just a legal assessment of specific events. Legal awareness is an evaluation of what is

considered a good law and/or a bad law, whether it adds value or improves people's behavior. This means that legal compliance and awareness are not only aimed at making the law fair or unfair, but also at shaping people to behave better.

Understanding legal awareness and compliance is inextricably linked to the effectiveness of a law in society. Professor Achmad Ali interprets the law's effectiveness when the rule of law is followed. However, once he emphasizes the level or degree of obedience or obedience itself, a person can choose whether or not to obey a rule of law based on his or her interests.¹² The concept of legal interest is divided into three categories:

1. Compliant obedience, i.e. someone obeys a rule simply because he is afraid of being punished. The disadvantage of this type of obedience is that it necessitates constant supervision.
2. Identification-based obedience, in which someone obeys a rule because he is afraid that his good relationship with someone else will be jeopardized.
3. Internalized obedience, i.e. when someone obeys a rule because he

¹⁰Saifullah, (2007), *Refleksi Sosiologi Hukum*, Malang: PT. Rafika Aditama, hlm. 106-107.

¹¹*Ibid.*, hlm. 105.

¹²Achmad Ali, (2009), *Menguak Teori Hukum & Teori Peradilan (Judicialprudence)*, Jakarta: Kencana Prenada, hlm. 375.

believes the rule is consistent with the values to which he adheres.¹³

In fact, a person can obey (obey) the law based on three interests at the same time or only two interests, or only be able to obey the law because of its compliance nature, for fear of being sanctioned, then according to his understanding, awareness, and legal compliance, or whether the law is effective or not in accordance with the law. with a person's status as a legal subject in society in his or her interest to the law/rule As a result of the three formulations of interest discussed above, the effectiveness of the law is no longer only judged as being effective or law-abiding, but compliance must be assessed based on the quality of compliance or the effectiveness of the law. The more citizens who obey the law based on the nature of compliance or identification, the lower the law's effectiveness. On the other hand, the higher the quality of compliance with laws and regulations, the more internalization there is.

Meanwhile, the rule of law that has sanctions and is in the form of prohibitions is considered the most effective of the three groups mentioned above. According to C.G Howard and R.S Munnerns, as quoted by Achmad Ali, one of the factors that contain moral norms in the form of

prohibitions is relatively much more effective than legal rules that are contrary to the moral values held by people who are the targets of law enactment. This means that highly effective legal rules are those that prohibit and threaten sanctions for actions that are also prohibited and threatened by other norms, such as moral norms, religious norms, customary norms, or habits. As a result, the rule of law is ineffective if it is not accompanied by its rules in other norms.¹⁴

Simply put, legal behavior or legal action demonstrates a person's awareness and compliance with the law. It is possible to judge legal behavior and legal action based on legal events or just ordinary actions. A legal action is one that is governed by the law.

A legal action establishes responsibility for legal behavior, both compliance and violations committed, as well as the reasons for the legal action. The legal action referred to here is a person's decision to do or not do something. As a result, he is considered capable of acting and accountable for his actions.

While legal behavior is to regard human behavior as law, it necessitates a willingness to alter our understanding of law, which is not only as a rule (rule), but

¹³*Ibid.*, hlm. 348.

¹⁴*Ibid.*, hlm. 378.

also as behavior (behavior). As long as we insist that the law is the only rule, it is difficult to understand how the law manifests itself in the form of behavior. Legal behavior that appears to be obeying the law does not always begin with an awareness of the need to obey the law. The behavior may be an independent behavior unrelated to legal compliance. The legal behavior in question is how to build legal theory by proving it on the quality of human behavior rather than legal material, legal systems, or legal thinking; the fundamentals of law are found in one's way of life and human behavior.¹⁵

Sociology of Law

Law sociology is required for understanding society in a specific area, where a group applies a set of legal rules that become a reference for everyone in that area in their social life. According to Juhaya S. Praja, values and norms (customs, habits, and rules) are inextricably linked in society. If value can influence human behavior, then norms play a role in regulating human behavior in relation to the values contained in a social group.¹⁶ While societal habits emphasize norms, which sometimes become written

¹⁵Satjipto Rahardjo, (2009), *Hukum Dan Perilaku: Hidup Baik Adalah Dasar Hidup Yang Baik*, Jakarta: Penerbit Buku Kompas, hlm. 20.

¹⁶Juhaya S. Praja, (2011), *Teori Hukum dan Aplikasinya*, Bandung: Pustaka Setia, hlm. 47-48.

law and thus have binding power in society, if they are violated, they will be sanctioned.

The goals of sociology are law and society, so the ideal starting point is to use law to determine whether and to what extent legal rules apply in the social life of society, particularly modern society.¹⁷ They are given rules in the form of life rules to follow in their own territory. Communities that are progressing and modernizing experience more changes, and these changes frequently result in shifts. These changes and shifts can take the form of societal values or norms.

The Langsa City Community's Awareness and Legal Compliance Against Congregational Prayers

People in Langsa City have allegedly experienced a mixture of acculturation, which has resulted in changes or shifts in the law. The process of social acculturation that occurred in the city of Langsa as a result of transmigrants from other areas such as North Sumatra and the island of Java. The majority of the people in Langsa are Acehnese, with the remainder being Malay, Javanese, Batakese, Padangnese, and ethnic Chinese. Other tribes exist in Langsa, which distinguishes it from Acehnese

¹⁷Hilman Hadikusuma, (2010), *Bahasa Hukum Indonesia*, Bandung: Alumni, hlm. 24-25.

people in other areas such as Sigli, Bireuen, Banda Aceh, and other Aceh regions. According to Ansor, this diversity represents another variant of the Islamic vision in Aceh province. Langsa is caught between two identities: on the one hand, as part of an administrative area in the religious province of Aceh, and on the other, the geographical proximity of the Langsa region to the province of North Sumatra results in cultural resonance.¹⁸

There is no society that does not undergo change. At the very least, they sense a shift, whether it is a shift in values, thoughts, or norms, and whether it is a positive or negative shift.¹⁹ Some people in the Langsa city community still adhere to religious values and norms (such as the implementation of congregational prayers), including the command to pray five times a day in the mosque in congregation. According to Syarifuddin Z, Geuchik Gampong (Village Head) Peukan Langsa, the Darul Falah mosque in the center of Langsa city is always crowded and continues to grow. Other religious attitudes, such as the attitude of prospering the mosque, are similar. He also mentioned that the TPA Gampong Peukan

Langsa is the most advanced TPA (Al-Qur'an Educational Park) in the Langsa area.

Similarly, the five daily prayers are always attended by worshipers from various circles in other mosques in the Langsa city area. Worshipers can be described as crowded, particularly in large mosques such as the Rahmah mosque, the Baiturrahim mosque, the Al-Muwahhidin mosque, the Nurul Ikhlas mosque, and others. Congregational prayer activities in mosques are always filled with fairly crowded congregations, especially if the congregation is followed by recitations/scientific studies. However, the number of people who are unaware of this is not small. Even during Maghrib prayer times, when prayer times are relatively short, adult men can be seen sitting and talking around the mosque while congregational prayers are taking place.

The city market, particularly the vegetable market in the old terminal, has been open since 04.00 WIB. According to Mr. Adnan, when the Fajr call to prayer rang, some of the traders paused their activities to pray in congregation in the mushalla, which is located in the market complex, specifically behind the coffee shop in the parking lot of the vegetable market in Langsa city. The mosque also has an imam who is responsible for leading the Fajr prayer. According to

¹⁸Muhammad Ansor dkk, (2010), *Habungan Antara Religiusitas Dan Sikap Terhadap Penerapan Syariat Islam Di Kota Langsa Aceh*, Langsa: STAIN Zawiyah Cot Kala, hlm. 2.

¹⁹Rianto Adi, (2012), *Sosiologi Hukum: Kajian Hukum Secara Sosiologis*, Jakarta: Yayasan Pustaka Obor Indonesia, hlm. 55.

observations, the prayer room was filled with worshipers who prayed at Fajr time, and praying in congregation was not only done in one stage, but up to several stages due to the narrow space. They pray together in turns. The prayer room is small but well-kept and appears to be clean. There is a bathroom and an ablution area in the prayer room, as well as cleaners. As stated in Qanun number 11 of 2012 article 9, this is a village policy to facilitate congregational prayers.

There are many shops and small kiosks around the Darul Falah mosque, as well as Langsa Town Square. The presence of the Darul Falah mosque in the city center has its own benefits for nearby businesses, as the obligation to provide prayer facilities for them has been fulfilled by the mosque's presence. They are only required to provide their employees with the opportunity to pray in congregation, particularly when it is time for men to pray. Anxiety and concerns about leaving a shop or kiosk open, while closing a shop or kiosk is considered too early and outside the contract, are obstacles that arise in carrying out congregational prayers. Of course, the local government must anticipate this security situation in order to overcome it and provide solutions. The workers' solution is to take turns praying with their coworkers, even though they are no longer praying in congregation.

When the call to prayer rang, some of the businesspeople around the mosque consciously stopped their activities, closed their shops, and rushed to the mosque. There are also traders who rush to the mosque to perform congregational prayers and then abandon their stalls and wares. Usually, only wood is placed at the entrance as a sign that buying and selling transactions are temporarily halted during prayer. They give Allah their wares. According to their confession, they have never felt the loss of their property when leaving it to perform congregational prayers.

People go to the mosque because they understand that prayer is a Muslim obligation, and that praying in congregation is an obligation for Muslim men. Even though there were no officers on patrol, they continued to go to the mosque whenever the call to prayer was heard. This awareness causes them to obey the law or obey the law, so that this qanun about congregational prayer becomes effective in running in the midst of society. The general public is unaware of Qanun number 11 of 2002 article 9 concerning congregational prayers. Because of a religious awareness attitude, awareness and obedience emerge, and so does socio-religious behavior.

Wilayatul Hisbah, or WH, is a field work unit under the Islamic Shari'a Service

tasked with encouraging and supervising the implementation of Islamic law in Aceh. As Friday prayers approached, WH officers patrolled, particularly in markets and shops, requesting that all activities be halted and Muslim men prepare to go to the mosque to perform Friday prayers. Female WH officers are patrolling ahead of Friday prayer time. This is, of course, a form of fairness and propriety. When male WH personnel order traders to stop their activities and rush to the mosque while they are still carrying out other tasks and activities, it will undoubtedly cause rebuke, controversy, and be regarded as inappropriate, because the obligation for Friday prayers also applies to them.

The Wilayatul Hisbah officers' appeals and appeals were not optimal; they only passed through markets and shops in special cars. They demanded that traders immediately close their shops and go to the mosque for Friday prayers, using loudspeakers (TOA). According to the author, this appeal has no effect because WH personnel only carry out their duties with no spirit attached to the work. The people who were present went to the mosque not because they were afraid of the officers, but because they were aware of and obeyed Allah's commands. People who are unaware of this obligation, even if they comply with the prohibition on buying and selling, are not moved to

perform Friday prayers. The existence of the WH as a field apparatus under the Islamic Shari'a Service, with one of its duties being to conduct patrols before Friday prayers; the existence of the WH in terms of the nature of the law is coercive, but the coercion does not result in the imposition of sanctions.

Social interaction occurs through social contact as well as communication between individuals, individuals with groups, and so on. Social contact is one of the processes of interaction that can occur between one person and another, or between one person and another, or between human groups and other human groups. Social interactions between people in Langsa, whether direct or indirect, result in both positive and negative interactions. It is said to be positive if it leads to good relationships in which people help each other, give each other advice, and influence each other for the better. Recitations or da'wah activities are frequently held at the Langsa Grand Mosque, specifically the Darul Falah mosque, allowing interaction between community groups, exchanging ideas, perspectives, and even cultural mindsets. The interaction process results in the mixing of different cultures, thoughts, actions, and customs, but the mixing does not result in the formation of a new

culture; this acculturation process is most common in the city of Langsa.

CONCLUSION

The community in Langsa City is divided into two groups in terms of awareness and compliance with qanun number 11 of 2002. The first group has a low level of compliance, where awareness and compliance with this qanun is compliance, which means being aware of and obeying the law for fear of being sanctioned. They also do not comply in the absence of sanctions. The disadvantage of this type of obedience is that it necessitates constant supervision. While the second group includes some people who have a high level of awareness and legal compliance with congregational prayers, where someone obeys the law because he believes the rule of law is consistent with the values he holds dear. The people of Langsa City's conscious and obedient behavior regarding the implementation of congregational prayers is obedient behavior to religious orders, obeying the Koran and the Sunnah of the Prophet Muhammad, and not carrying out qanuns. Although there was a mixture of tribes in Langsa city, assimilation did not occur, as the influence of ethnic mixing caused the natives to abandon their customs and habits in favor of the customs and habits of ethnic immigrants.

Positive and negative compliance are types of compliance in which there are governing or coercive provisions. Positive compliance occurs when a community consciously obeys the law without being coerced by the legal provisions that regulate or coerce. Negative compliance with the law occurs when the law is obeyed because it contains coercive provisions. The presence of the word "mandatory" in the contents of the qanun indicates coercive provisions, which are accompanied by sanctions if these provisions are violated.

Allah has commanded prayer in order for every Muslim to have a good personality, to be polite, honest, disciplined, responsible, patient, and to be able to restrain and guard himself from various bad deeds and immorality. Congregational prayers are prescribed in order to foster a sense of brotherhood among the people, as well as a sense of love and concern for others. Of course, a society will become a good society if everyone has a good personality as a manifestation of the obligation to pray. So there is nothing wrong with the obligation to pray five times a day, and its implementation in congregation is specified in a qanun, with severe penalties for those who do not comply. This is done so that every Muslim can realize the purpose of the prescribed prayer as well as

other forms of worship. The presence of strict sanctions will cause a law to be obeyed, even if some people's compliance is only compliancy, that is, they are aware of the law and obey it out of fear of being sanctioned. However, it is hoped that with the sincerity of various parties to socialize it, this level of compliance will progress to an internalization process, where the community is truly obedient and obedient because they believe the rule of law is in accordance with the characteristic values they adhere to.

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