



al-Ihkam: Jurnal Hukum dan Pranata Sosial, 17 (2), 2022: 531-553
ISSN: 1907-591X, E-ISSN: 2442-3084
DOI: <http://doi.org/10.19105/al-Ihkam.v17i2.6751>

Vigilantism among the Community in Aceh Against the Accused of Violating the Shariah Criminal Law

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Article history: Received: July 26, 2022, Accepted: December 26, 2022, Published: December 31, 2022

Abstract:

This article aims to study triggering factors to make vigilantism against perpetrators of *jinayat sharia* law violation in Aceh and analyze vigilantism based on the same law. This qualitative research uses literature study and field research as the approach methods. Relevant books, journals, newspapers, and laws and regulations are the primary references while the field study was conducted by interviewing respondents from Islamic criminal law enforcement officers in Aceh. This study found

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that the emotional attitude of the community, the attitude of joining in, the length of the trial process, the experience of freeing the perpetrators from punishment, and fights between the community and the perpetrators are factors that encourage people to take vigilante actions. The research also found that the punishment of being married off, being bathed in dirty water, as well as beating the accused before being tried in the court were acts that violated the procedures for the Aceh criminal law (*Qanun Jinayat*). It thus recommends further research related to the reflection of the implementation of *Qanun Jinayat* in Aceh for the sake of achieving the purpose beyond the *qanun*.

Keywords:

Citizen Participation; Qanun Jinayah Shariah; Vigilantism; Aceh; Violation Perpetrators

Abstrak:

Artikel ini bertujuan mengkaji faktor pemicu tindakan main hakim sendiri terhadap pelaku pelanggaran *Qanun Jinayat* syariah di Aceh serta menganalisisnya menurut *qanun* tersebut. Penelitian ini bersifat kualitatif. Metode penelitiannya adalah kajian kepustakaan dan penelitian lapangan. Buku, jurnal, surat kabar, dan peraturan perundang-undangan yang relevan menjadi referensi utama sedangkan studi lapangan dilakukan dengan mewawancarai responden dari aparat penegak hukum pidana Islam di Aceh. Kajian ini menemukan bahwa sikap emosional masyarakat, sikap ikut-ikutan, lamanya proses pengadilan sehingga keluarnya keputusan terhadap terdakwa, pengalaman bebaskan terdakwa dari hukuman, dan pertelingkahan antara masyarakat dengan tertuduh pelanggar *Qanun Jinayat*, merupakan faktor yang mendorong masyarakat melakukan tindakan main hakim sendiri. Penelitian ini juga menemukan bahwa hukuman menikahkan, memandikan tertuduh pelanggar *Qanun Jinayat* dengan air kotor, serta memukuli terdakwa sebelum diadili di pengadilan adalah tindakan yang melanggar hukum acara pidana (*Qanun Jinayat*). Penelitian ini merekomendasikan penelitian lebih lanjut terkait refleksi penerapan *Qanun Jinayat* di Aceh dari sudut pencapaian maksud pelaksanaannya.

Kata Kunci:

Partisipasi Warga; Qanun Jinayah Shariah; Main Hakim Sendiri; Aceh;
Pelanggar Qanun Jinayat

Introduction

Vigilantism is defined as an act committed by a person who tries in an unofficial way to prevent crime or to catch and punish someone who has committed a crime, especially because they do not think that official organizations, such as the police, are controlling crime effectively.¹ Taking the law into one's own hands is generally considered to be a harmful and unlawful act. In a society governed by the rule of law, it is important that individuals respect the legal process and leave the administration of justice to the proper authorities, such as the police and the courts.² Vigilantism can take many forms, such as taking revenge on someone who has wronged the doer, enforcing one's own sense of justice, or trying to correct a perceived injustice.³ However, these actions often result in further harm and can create chaos and disorder in society.

On the other hand, implementation of *Qanun Jinayat* (Islamic Criminal Law) aims to ensure that society can control behavior contrary to societal and religious norms. However, the rights of the accused violators of the Criminal Law must be well protected, i.e. they are innocent until proven guilty in the sharia court. This practice is in line with the principle of *usul fiqh* "The original state is freedom from liability".⁴ It is to make sure that legal justice is valid for all parties and to avoid members of the community from imposing their own punishment for rule of *shariah* crimes.⁵ Clearly, the enactment of laws

¹ K K e Silva, "Vigilantism and Cooperative Criminal Justice: Is There a Place for Cybersecurity Vigilantes in Cybercrime Fighting?," *International Review of Law, Computers & Technology* 32, no. 1 (2018): 21-36.

² Jocelyn Simonson, "The Place of 'The People' in Criminal Procedure," *Columbia Law Review* 119, no. 1 (2019): 249-308.

³ Jeffrey M Osgood, "Is Revenge about Retributive Justice, Detering Harm, or Both?," *Social and Personality Psychology Compass* 11, no. 1 (2017): e12296.

⁴ Abu Bakar as-Sarakhsi, *Ushul Al-Sarkhisi* (Hyderabad: al-Maarif an-Na'mamiyah, n.d.).

⁵ Ahyar Ari Gayo, "Aspek Hukum Pelaksanaan Qanun Jinayat Di Provinsi Aceh," *Jurnal Penelitian Hukum De Jure* 12, no. 2 (2017): 131-154.; Simon Butt,

creates justice and opposes actions that violate the basic rights of a person, even if he is a criminal. Protection from tyranny and achievement of justice can be achieved with the existence of laws.

Practically, the practices of a few communities have broken law enforcement. Communities gave different punishments to those accused of violating the *Qanun Jinayat* (Islamic Criminal Law) in Aceh, such as beating, marrying unmarried *khalwat* (seclusion) partners, or washing the accused in dirty water. News detik.com⁶ reports that a group of youths in the village in Babahrot Subdistrict, South West Aceh, have beaten the accused of a criminal breach of privacy, resulting in the death of the accused. In another report, the residents of the village of Paya Bujok Seulemak, Langsa Baro subdistrict, Langsa City East Aceh on June 28, 2018, have bathed the accused violator of the crime of seclusion (*khalwat*) using the dirty water.⁷ Acts of vigilantism are feared to cause injustice to the accused for receiving punishments other than those stipulated in the *Qanun Jinayat Aceh* (Aceh Criminal Code) in Aceh.⁸ Some tragedies above show the existence of punishments outside the *Qanun Jinayat Shariah* (Sharia criminal law) enforced in Aceh (Table 1).⁹

Table 1: Cases of Vigilantism and Perpetrators of Shariah Crimes in Aceh

Year	Number of cases	Case	Punishment
2018	27	Seclusion, gambling, transvestites	Married, beaten, bathed in dirty water

"Religious Conservatism, Islamic Criminal Law and the Judiciary in Indonesia: A Tale of Three Courts," *The Journal of Legal Pluralism and Unofficial Law* 50, no. 3 (2018): 402-34.

⁶ <https://news.detik.com/berita/d-4017879/berbuat-mesum-dengan-istri-warga-pemuda-di-aceh-tewas-dihajar>, accessed on 15 January 2022.

⁷ <https://news.detik.com/berita/d-4017879/berbuat-mesum-dengan-istri-warga-pemuda-di-aceh-tewas-dihajar>, accessed on 15 January 2022.

⁸ Pudjo Suharso, "Pro Kontra Implementasi Perda Syariah (Tinjauan Elemen Masyarakat)," *Al-Mawarid Journal of Islamic Law* 16 (2006): 56630.

⁹ Sana Jaffrey, "Right-Wing Populism and Vigilante Violence in Asia," *Studies in Comparative International Development* 56, no. 2 (2021): 223-49.; Daniel Zizumbo-Colunga, "Community, Authorities, and Support for Vigilantism: Experimental Evidence," *Political Behavior* 39, no. 4 (December 2017): 989-1015, <https://doi.org/10.1007/s11109-017-9388-6>.

2019	23	Seclusion, gambling, drunk, adultery	Married, beaten, bathed in dirty water
2021	17	Seclusion, gambling, drunk	Married, beaten, bathed in dirty water, fine
2022	28	Seclusion, gambling, drunk, adultery	Married, beaten, bathed in dirty water, fine

Compiled from reliable sources.

Sometimes, vigilantism occurs because of panic, attempts to get the perpetrators of crimes to be punished, and to uphold justice in society.¹⁰ A transparent court process is important to make sure that public trust in the court continues to grow.¹¹ Acts of vigilantism have a negative effect on efforts to create a good national government.¹² Any vigilantism against the accused perpetrators of shariah crimes stemming from the actions of individuals or the community¹³ will give other punishments outside of the Sharia criminal law¹⁴ and therefore violates the law or a criminal act of sharia and customary law.¹⁵ Although the act of vigilantism is based on a response to an alleged violation of the Shariah Criminal Law or claimed to be carried out to protect the dignity and maintain the good name of the village,

¹⁰ Mark Gross, "Vigilante Violence and 'Forward Panic' in Johannesburg's Townships," *Theory and Society* 45, no. 3 (2016): 239-63.

¹¹ Colin C Ife et al., "Bridging Information Security and Environmental Criminology Research to Better Mitigate Cybercrime," *ArXiv Preprint ArXiv:1910.06380*, 2019.; Adam Konto Kyari, "Managing Urbanisation through Planned Government Expenditure Evidence from Nigeria," in *Urbanization and Its Impact on Socio-Economic Growth in Developing Regions* (IGI Global, 2018), 107-29.

¹² Eleanor Drago-Severson and Jessica Blum-DeStefano, "The Self in Social Justice: A Developmental Lens on Race, Identity, and Transformation," *Harvard Educational Review* 87, no. 4 (2017): 457-81.

¹³ Ishaq M Abu Yusuf, Ishaq and Abdul Razak, "Tindak Pidana Main Hakim Sendiri Terhadap Pelaku Asusila Menurut Hukum Pidana Indonesia Dan Hukum Pidana Islam (Studi Kasus Di Desa Teluk Kulbi Tanjung Jabung Barat)" (UIN Sulthan Thaha Saifuddin Jambi, 2019).; Beridiansyah Beridiansyah, "Kajian Kriminologi Dan Hukum Pidana Terhadap Perilaku Vigilantisme Pada Masyarakat," *Wajah Hukum* 3, no. 1 (2019): 89-96.

¹⁴ Martina Keitsch, "Structuring Ethical Interpretations of the Sustainable Development Goals—Concepts, Implications and Progress," *Sustainability* 10, no. 3 (2018): 829.

¹⁵ Interview with the Director of the Aceh Traditional Council (MAA) on May 13, 2018.

this is against the law in Aceh.¹⁶, the punishment outside the *Qanun Jinayat Aceh* (Criminal Code) is injustice to the accused.¹⁷

Little research has studied the driving factors on why people commit acts of vigilantism.¹⁸ Likewise, vigilantism against accused violations of the *Qanun Aceh* before being found guilty in court led to additional penalties against the accused is of little interest¹⁹ Thus, we conduct this current research on vigilantism actions against perpetrators of sharia criminal offenses. This study therefore wants to identify triggering factors for community to do vigilantism on perpetrators of violations of sharia crime on laws in Aceh. Additionally, it also analyzes vigilantism on sharia offenders according to sharia criminal law.

Method

This study is descriptive qualitative with a phenomenological type of study. We consider it relevant to apply it in understanding and analyzing the phenomenon of vigilantism in the midst of Shariah Criminal Law enforcement. Emphasis on the process and the meaning of an action seen from a holistic point of view is the main point of the qualitative method.

There are several phases in conducting this study. They began with determining the theme then formulating the research questions. After that, the data was obtained by interview using purposive sampling techniques. We interviewed 10 informants (Table 2) as follow:

¹⁶ Interview with the Head of the Department (Kabid) of District Regulation Enforcement (PERDA) at the Pamong Praja Policy Unit and Wilayatul Hisbah of Bireun Regency on May 11, 2018; Interview with a lecturer at Ar-Raniry State Islamic University Banda Aceh, on May 14, 2018.

¹⁷ Fuadi Isnawan, "Pandangan Yuridis Sosiologis Fenomena Street Justice Di Dalam Kehidupan Bermasyarakat," *Jurnal Hukum Novelty* 9, no. 1 (2018): 17-35.; Mahrus As' ad and Abdul Mujib, *Konflik Sosial Di Lampung Tengah: Akar Geneologis, Identitas Sosial, Dan Penanganannya* (Pustaka Pranala, 2020).

¹⁸ Beridiansyah, "Kajian Kriminologi Dan Hukum Pidana Terhadap Perilaku Vigilantisme Pada Masyarakat."

¹⁹ Syarifah Rahmatillah and Amrullah Bustamam, "Tindakan Main Hakim Sendiri (Eigenrichting) Terhadap Pelaku Khalwat Sebagai Dalih Kebiasaan Masyarakat Di Aceh," *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 7, no. 1 (2021): 1-18.

Table 2: List of Informants

No	Informant's Name	Position
1	Misran	Chief Judge of the Banda Aceh Syar'iyah Court
2	Amir Khalis	Chief Judge of the Court of Syar'iyah Kutacane
3	Danil Rahmatsyah	Head of the Division of National Security and Public Order and Other Public Criminal Actions, Banda Aceh High Prosecutor's Office
4	Syukri Bin Muhammad Yusuf	Head of the Islamic Sharia Law Building and Human Rights Division
5	Fikri Sulaiman	Legal Division Officer of the Aceh Islamic Sharia Service
6	Marzuki	Head of Investigation of the <i>Pamong Praja</i> Police Unit (<i>Satpol PP</i>) and <i>Wilayatul Hisbah</i> (WH) of Banda Aceh
7	Lidiawati	Head of District Regulation Enforcement (PERDA; Peraturan Daerah) at the <i>Pamong Praja</i> Police Unit and <i>Wilayatul Hisbah</i> Police Unit in Bireun Regency
8	Badruzzaman Ismail	Director of the Aceh Traditional Council (Majelis Adat Aceh or MAA)
9	Teuku Amrullah Bin Nurdin	Staff member of the PERDA Legislation and Enforcement Division at the <i>Pamong Praja</i> and <i>Wilayatul Hisbah</i> Policy Unit in Bireun Regency
10	Safri Syah	Lecturer at Ar-Raniry Banda Aceh State Islamic University

Next, we analyzed the legal documentation enforced in Aceh, namely *Qanun Jinayat* Aceh No. 6 of 2014 and the *Qanun* of the Aceh Customary Council which discuss the designation of punishment for criminal offenses. We also got the data from with newspaper clippings, books, and websites about vigilantism. In the next stage, we described the data through narration as a characteristic of the

qualitative method with the aim of achieving the objective of the study. From the narrative, we concluded it because of the research findings.

Result and Discussion

We divide the discussion in this section into two in line with the aim of this study, namely the triggering factor of vigilantism against accused violations of Sharia offenses in Aceh and the assessment of vigilantism based on the laws in force in Aceh.

Triggering Factors for Vigilantism against the Accused Perpetrators of Sharia Criminal Offences

Society's action that imposes its own punishment by punishing criminal offenders according to their discretion are worrying. This is becoming more and more troubling to all parties, including the enforcement agencies. It made various suggestions to curb this symptom. Therefore, various pressures arise from academics, community, and the government to discuss and find a solution to vigilantism actions against perpetrators of sharia crimes.²⁰ Therefore, triggering factors beyond this problem needs to be identified first.

In some cases, it was found that emotional sentiments influenced the society. This was clear from the act of vigilantism by beating and marrying a celibate couple (seclusion) in 2009.²¹ In addition, the actions of a few people in South West Aceh in 2018 by beating men on accusations of celibacy have caused the death of the accused.²² The act of vigilantism against the accused with a criminal offense was intended to enforce the Criminal Law. However, the action on that way possibly causes tyranny and conflict with the accused's right to defend himself in court.

As a part of violence outside the law, vigilantism is categorized as uncivilized act. Not only ignoring the existing law, it also triggers an uncontrollable situation because of sentiments and

²⁰ Erik Mortensen, "The Mode of Lynching: One Method of Vigilante Justice," *Canadian Review of American Studies* 48, no. 1 (2018): 20-39.

²¹ <https://www.hrw.org/id/report>, accessed on 5 June 2022.

²² <https://news.detik.com/berita>, accessed on 5 June 2022.

feelings of anger.²³ In fact, the Prophet's hadith warned that the judge should not be angry when sentencing²⁴ while decision on punishment from arbitrary acts is often seen as a result of anger and not through the legal and evidentiary procedures in the Aceh law.²⁵ The punishment itself is outside the law, such as forced marriage, beatings that cause injury, and death. Therefore, giving the punishment of forced marriage or beating the accused on the offender of *khalwat* (seclusion) conflicts with the provisions in the the *Qanun Jinayat Aceh* (Criminal Code). In the the *Qanun Jinayat Aceh* (Aceh Criminal) Code, the provision of punishment for the offense of *khalwat* (seclusion) is '*uqubat ta'zir* (discretionary punishment) with a lashing of not more than 9 lashes and not less than 3 lashes or a fine of not more than Rp.10,000,000,- (ten million rupiahs) and not less from Rp.2,000,000,-(two million rupiahs).²⁶

Relating to the cause, the staff of the PERDA (local regulation) Legislation and Enforcement Division at the *Pamong Praja* and *Wilayatul Hisbah* Policy Unit of Bireun District said that people tend to be easily influenced emotionally to punishing violators of the Sharia once their friend do so. He mentioned that the community tends to easily follow the actions of friends and acts together to punish the accused perpetrators of shariah crimes without a motion to investigate. This sort of uncontrolled atmosphere easily causes a person to get carried away with his emotions and be dominated by the sentiments that are happening.

The government and enforcement institution have indeed the responsibility to control and educate community to comply with the law and the valid legal process. This is important to make sure that justice and the rule of law are respected.²⁷ His Majesty the Prophet Muhammad has emphasized the need to put the rule of law above

²³ Abu Dawud Sulaiman bin Asy'ath al-Sijisfanial-Azdi. *Sunan Abu Dawud*. Dar al-Hadith, Syria, vol. 4, (1973): 16.

²⁴ Ibid.

²⁵ Rahmatillah and Bustamam, "Tindakan Main Hakim Sendiri (Eigenrichting) Terhadap Pelaku Khalwat Sebagai Dalih Kebiasaan Masyarakat Di Aceh."

²⁶ Qanun Aceh No. 14 Tahun 2003.

²⁷ Monika Zalnieriute, Lyria Bennett Moses, and George Williams, "The Rule of Law and Automation of Government Decision-making," *The Modern Law Review* 82, no. 3 (2019): 425-55.

anyone else's position in judicial matters.²⁸ In another hadith, His Majesty the Prophet Muhammad also said that the damage and destruction of a nation occurs when the riches commit guilty and are not punished, while the weak who commit fault will be punished by the law.²⁹ Thus, the enforcement of the law on everyone fairly and according to the rules and provisions of the current law are supposed to harmonize the life of a country.³⁰

The lengthy sentencing process in the court on those accused of violating the sharia crime law has become another triggering factor for vigilantism. According to a study by Zizumbo-colunga (2017), the factor of lack of trust in the law has pushed people to act on their own. The low level of satisfaction with law enforcement also influences the public to take vigilante action against accused perpetrators of Sharia criminal violations. Any possibility of the accused being acquitted of any punishment, the potential of disproportionate imposed punishment and the slowness of trial process give the emotional impact of the community which lead them to do vigilantism.³¹

The effect of weakening public trust in the law's legality and enforcement causes certain parties to put the law in their own hands. In line with it, the study of Zizumbo-colunga found that acts of vigilantism often occur in a society whose members trust each other in the midst of less enforced law among the authorities.³² As a result, the society will typically hand down its own sentence without bringing the criminals before a judge. This is due to the consideration that direct punishment can provide a deterrent effect to perpetrators. Therefore, the ability of officers in upholding justice and

²⁸ I Tirmizi, *Sunan Al-Tirmizi* (Beirut: Darul Kutub Al-Ilmiyah, 1980).

²⁹ Ibid.

³⁰ Saldi Isra, Feri Amsari, and Hilaire Tegnan, "Obstruction of Justice in the Effort to Eradicate Corruption in Indonesia," *International Journal of Law, Crime and Justice* 51 (2017): 72-83.

³¹ F Panjaitan, C., & Wijaya, "Penyebab Terjadinya Tindakan Main Hakim Sendiri Atau Eigenrichting Yang Mengakibatkan Kematian (Contoh Kasus Pembakaran Pelaku Pencurian Motor Dengan Kekerasan Di Pondok Aren Tangerang).," *Jurnal Hukum Adigama* 1, no. 1 (2018): 809-38.

³² Zizumbo-Colunga, "Community, Authorities, and Support for Vigilantism: Experimental Evidence."

accountability attitude of court officials as well as the fairness of punishment for all parties, affect the acceptance of society to comply with the laws enforced.³³

On the other hand, the community's experience of witnessing the accused perpetrators of criminal offenses not being subjected to any punishment after being charged in the court has an influential impact on the decision-making to do vigilantism. The law can actually be changed by the enforcement authorities. Therefore, this assumption, according to the chief judge of the Banda Aceh Syar'iyah Court, is not entirely true, because the sentencing and proof verification require firm evidence to convict.³⁴ The factor of ignorance about legal procedures and the judgment process in court also positively affect vigilantism. The head of the Islamic Sharia Law Building and Human Rights Division of the Aceh Islamic Sharia Office and the legal department officer of the Aceh Islamic Sharia Office also supported the statement.³⁵

Vigilantism can also occur when there is a verbal dispute between an individual or community group and the accused perpetrator of a shariah crime. A verbal argument may affect the emotions of both parties and cause a physical fight³⁶ which can lead into vigilantism or other types of violence. Therefore, the decision on a punishment requires a calm atmosphere so that the accused may defend himself and answer every charge presented to him/her.³⁷

³³ Michael E Newell, "How the Normative Resistance of Anarchism Shaped the State Monopoly on Violence," *European Journal of International Relations* 25, no. 4 (2019): 1236-60.; Brett Crawford and M Tina Dacin, "Punishment and Institutions: A Macrofoundations Perspective," in *Macrofoundations: Exploring the Institutionally Situated Nature of Activity* (Emerald Publishing Limited, 2020).

³⁴ Interview with the Chief Judge of the Banda Aceh Syar'iyah Court on Jun 10, 2018.

³⁵ Interview with the staff of the PERDA Legislation and Enforcement Division of Bireun District on May 12, 2018.

³⁶ Antoinette Verhage et al., "Force, Stress, and Decision-Making within the Belgian Police: The Impact of Stressful Situations on Police Decision-Making," *Journal of Police and Criminal Psychology* 33, no. 4 (2018): 345-57.

³⁷ Verhage, Antoinette, Jannie Noppe, Yinthe Feys, and Eva Ledegen. "Force, stress, and decision-making within the Belgian police: the impact of stressful situations on police decision-making." *Journal of Police and Criminal Psychology* 33, no. 4 (2018): 345-357.

The whole causes or factors keep leading the vigilantism to continue to grow and develop unless any serious effort or solution is arranged between the state and society.³⁸ Therefore, the act of vigilantism against accused perpetrators of shariah criminal offenses deserve much concern and cooperation from various parties to minimize and prevent it from happening. It does not only contradict to the legislation enforced in Aceh, but also can cause injustice to the accused. In fact, the purpose of the law is to create justice while legal justice is based on the accuracy of the facts in the case and the provisions of the punishment specified in the applicable law. In this case, it is the enforcement institution which has been given the responsibility to uphold the supremacy of the law in order to create legal justice in the community.³⁹ One of its responsibilities is to prevent or minimize public's assumption and attitude of dissatisfaction with slow legal action in the court which can lead into vigilantism.⁴⁰

Legal Assessment in Aceh Against Acts of Vigilantism on Accused Perpetrators of Shariah Criminal Offenses

Exploitation of the law by certain parties is rampant. Light and severe beatings that cause death, bathing the accused with dirty water, forcing marriages, and imposing high fines that contradict the current law are violations of the law in the country.⁴¹ This indicates that acts of violence are becoming more daring. The community needs to be escorted in carrying out their function of assisting law enforcement. Otherwise, it can bring into wrong decisions through

³⁸ Zachary A Russell et al., "High Performance Work Practice Implementation and Employee Impressions of Line Manager Leadership," *Human Resource Management Review* 28, no. 3 (2018): 258-70.

³⁹ Interview with a lecturer at Ar-Raniry Negeri Islamic University Banda Aceh, on May 14, 2018.

⁴⁰ Eduardo Moncada, "Varieties of Vigilantism: Conceptual Discord, Meaning and Strategies," *Global Crime* 18, no. 4 (2017): 403-23.

⁴¹ Butarbutar Elisabeth Nurhaini, "Sistem Peradilan Satu Atap Dan Perwujudan Negara," *Mimbar Hukum* Volume 22, no. 4 (2004): 188-200.; Mahdi, "Sistem Hukum Penegakan Qanun Jinayah Di Aceh," 2009, 179-92.; Panjaitan, C., & Wijaya, "Penyebab Terjadinya Tindakan Main Hakim Sendiri Atau Eigenrichting Yang Mengakibatkan Kematian (Contoh Kasus Pembakaran Pelaku Pencurian Motor Dengan Kekerasan Di Pondok Aren Tangerang)."

vigilantism due to short judgments based on the perception on the current situation.

It turns out to be ironic to find the fact that vigilante actors assume that they are taking part to administer justice. In fact, they commit illegal acts even if the perpetrators of Sharia criminal offenses are found guilty by the court.⁴² Therefore, to control the vigilante action, the Aceh government has provided a law enforcement agency to prosecute perpetrators of criminal violations of Sharia. The jurisdiction of Religious Courts in Aceh prior to 2006 was limited to dealing with personal legal offences such as divorce, inheritance or child custody (*hadhanah*). For instance, Law No. 7 of 1989 Clause 1(1) provides that the Religious Court is a court for Moslem people. The law also provides that Religious Courts are one of the executors of judicial power for Muslims in relation to civil offences.⁴³ The provisions explain the position of civil legislation relating to marriage offenses, heirs, wills and grants, endowments and alms as the jurisdiction of religious courts.⁴⁴

The administrative jurisdiction of Aceh's Islamic criminal law was expanded when Law No. 44 of 1999 was enacted which provides for the privilege to implement Shari at Islam in Aceh. Then, after the promulgation of Law No. 18 of 2001, Aceh was given the power to implement Islamic Shari'ah and the Syariah Courts are empowered to adjudicate criminal matters of Islamic crimes.⁴⁵ However, this law does not provide anything for criminal legislation under the administrative jurisdiction of Aceh. Although Aceh was given jurisdiction to establish a Sharia Court based on this law,⁴⁶ the power to try criminal legislation is still under the administration of the Civil Court.⁴⁷ The alignment was made with the outline of *Garis Besar*

⁴² Mukhammad Irkham, R B Sularto, and A M Endah Sri Astuti, "Perlindungan Korban Perbuatan Main Hakim Sendiri Dengan Pendekatan Rertorative Justice (Studi Di Kabupaten Demak)," *Diponegoro Law Journal* 6, no. 2 (2017): 1-18.

⁴³ Clause 2 of Law No. 7 year 1989.

⁴⁴ Clause 49 (1) of Law No. 7 year 1989.

⁴⁵ A Rahmat Rosyadi, *Formalisasi Syariat Islam Dalam Perspektif Tata Hukum Indonesia* (Ghalia Indonesia, 2006).

⁴⁶ Law No. 18 of 2001 concerning special autonomy for the province of Aceh as the province of Nanggroe Aceh Darussalam.

⁴⁷ Clause 25 (1,2,3), Law No. 18 of 2001.

Haluan Negara (GBHN) of the government of Indonesia in 1999-2004, where Law No. 18 of 2001 repealed and the government of the Republic of Indonesia enacted law No. 11 of 2006 concerning the administration of Aceh.⁴⁸ Through the provision of Law No. 11 of 2006, the provincial administration of Nanggroe Aceh was given the power to administer Islamic criminal legislation. In addition, the Sharia Court is also authorized to prosecute Islamic criminals.⁴⁹

The Government of Aceh gives jurisdiction to adjudicate Sharia criminal offenses in Aceh to the Syar'iyah Court as stated in *Qanun* Aceh No. 11 of 2006 Article 128 (2):

"The *Syar'iyah* Court is a court for everyone who is Muslim and is in Aceh."

The jurisdiction of the Syar'iyah Court based on the Aceh *Qanun* above which regulates authority to judge and decide *jarimah* cases (criminal acts), such as the spread of heresy (field of faith), not praying of Jumah three times in a row without a shar'i excuse (field of worship), providing opportunities to Muslims without syar'i excuse not to fast (field of worship), or eating and drinking in public places during the Ramadhan month (field of worship). The Syar'iyah Court is also authorized to adjudicate cases related to criminal offenses related to *zakat* management as in *Qanun* No. 7 of 2004 concerning *Zakat* Management. The *crime* of *zakat* management includes not paying *zakat* after it is due, making a false letter or forging a *baitul mal* letter, and deviating *zakat* management.

Today, complete and comprehensive sharia criminal law provisions have been enacted and enforced in Aceh. The authority of criminal offences reserved for trial in the Aceh Syar'iyah Courts covers all criminal offences of Islamic Sharia such as adultery (*zina*), *khalwat* (seclusion), *qazaf* (offense of making an accusation of *zina*), drinking alcohol, apostasy, theft, or gambling.⁵⁰ In addition, the Shar'iyah Court also has the authority to hear matters that cover the field of *ahwal al-syakhsiyah* (family law) and *muamalah* (civil law)

⁴⁸ Clause 24 (1), Law No. 18 of 2001.

⁴⁹ Clause 128 (3), Law No. 11 of 2006.

⁵⁰ *Qanun* Jinayah Syariah Aceh No. 6 Tahun 2014.

which is based on Islamic shari'a (Clause 128 (3) Law of the Republic of Indonesia No. 11 Year 2006). Any vigilantism by the community will therefore be a trigger for the injustice of the law because the the *Qanun Jinayat Aceh* (The Aceh Criminal Code) has provided punishment for *hudud offences*, as well as *takzir* (discretionary punishment) for every offense under its jurisdiction.

The legal implication of vigilantism is that it can disrupt public order. At the same time, the *Qanun Jinayah* Shariah as well as Aceh Customary Law will be seen as incompetent to deal with sharia crime. As a result, other criminal problems will arise such as punishing the accused perpetrators of sharia crimes without any reliable proof and the crime of murder because of vigilantism. When there is an invasion in the jurisdiction of the law, it will turn into uncertainty from the enforcement of the Sharia criminal law itself.⁵¹ This is in line with the view of Aceh Islamic Sharia Law Department officials that such actions can challenge the criminal law enforced in Aceh.⁵²

According to Islamic law, before being sentenced, the accused must first be proven to be truly guilty. A hadith narrated by Ibn Abbas states: "Evidence is upon those who claim, while oath is upon those who deny".⁵³ Imam al-Nawawi in his commentary of this hadith said: This hadith is a greater maxim than the maxims of *syara'* rulings. It means that any claim made by a person is not easily accepted because it is just a mere claim. In fact, (claim) needs evidence or a confession from the defendant. If the defendant is asked to take an oath to deny the accusation, then he may do so (take an oath).⁵⁴

Meanwhile, according to the provisions of the law in Aceh, there is no provision of authority for the community to punish accused perpetrators of sharia crimes. Likewise, the punishment of

⁵¹ Ryan D King, "Hate Crimes: Perspectives on Offending and the Law," in *Handbook on Crime and Deviance* (Springer, 2019), 437-58.

⁵² Interview with the legal department officer of the Aceh Islamic Sharia Office at the office of the Islamic Sharia Office on April 6, 2017. See also Dahlia Darida et al., "Legal Protection for Disputing Parties through the Aceh Customary Court," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial*, 2020, 40, <https://doi.org/10.19105/al-ihkam.v15i1.2250>.

⁵³ Ahmad bin Husain Al-Baihaqi and Abu Bakar, *Sunan Al-Kubra Li Al-Baihaqi, Tahqiq: Muhammad Abdul Qadir*. (Beirut: Dar al-Kutub al-Ilmiyah, 2003).

⁵⁴ Yahya bin Syaraf (al) Nawawi, *Al-Minhaj Fi Syarhi Shahih Muslim Bin Hajjaj* (Beirut: Dar al-Fikr, 1981).

beating or bathing with dirty water on accused criminals is also not provided in the Shariah Criminal Law and the Law of the Aceh Customary Assembly. Therefore, the community needs to be careful in committing acts of violence against the accused perpetrators of sharia crimes. It is more likely to be violent behavior that is influenced by emotions. The Chief Justice of the Banda Aceh Syar`iyah Court⁵⁵ and the Chief Justice of the Syar`iyah Court Kutacane⁵⁶ affirmed that the acts of violence on accused perpetrators of sharia crimes in Aceh are actions that are not in line with the law in Aceh.

In addition, self-imposed punishment often ignores the principle in the enforcement of Islamic criminal law. The important principle is *al-asl bara'ah al-dhimmah* (a person is innocent of every charge until proven guilty).⁵⁷ This is in line with the hadith narrated by Ibn Abbas: "If it was given to people simply by following their claims, the people would surely claim other people's blood and property (as theirs).⁵⁸ However, the oath is on those who are accused". It shows that before being sentenced, the accused needs to be proved for their mistakes. A narration from Ibn Abbas states: "Evidence is against the person who accuses, while oath is for the person who denies the accusation against himself".⁵⁹

Acts of vigilantism furthermore conflict with the principles of Islamic law. In legal principles, there must be a proof of guilt out first before sentencing.⁶⁰ The the *Qanun Jinayat Aceh* (Aceh Criminal Code) also provides for the standard operating procedure (SOP) of proof before the sentence is decided (Clause 132 (1), 132 (2a, 2b) Law No. 11 Year 2006). It has also set procedures and time periods for investigation and trial for proving an offense (Clause 7 (1a, b, c) *Qanun Aceh* No. 7 Year 2013). Therefore, reckless actions in sentencing before the offense can really be proven is the same as

⁵⁵ Interview with the Chief Judge of the Banda Aceh Syar`iyah Court.

⁵⁶ Interview with the Chief Judge of the Court of Syar`iyah Kutacane.

⁵⁷ Ibn Rajab, *Al-Qawa'Id* (Beirut: Dar al-Kutub al-'Ilmiyyah, n.d.).

⁵⁸ A. A. H. M. A Muslim, *Sahih Muslim* (Beirut: Dar al-Jayl, 2007).

⁵⁹ A. B. A. H Al-Baihaqi, *Al-Sunan Al-Kubra* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2003).

⁶⁰ Muhammad Hazim Ahmad et al., "Alternative Evidence Using Forensic Science Towards Sodomy and Tribadism Cases in Syariah Court," *Perdana: International Journal of Academic Research* 6, no. 2 (2019): 11-25.

violating the law.⁶¹ The enforcement of Islamic criminal law aims to repay crimes with appropriate punishments while preventing the crimes from being repeated.⁶² Nevertheless, vigilantism violates the principles of Islamic law that uphold the values of justice in the proof of guilt.

Reported vigilantism cases were found at both village and city level.⁶³ Sociologically, there are positive aspects in society's actions of giving punishment, namely to recognize guilt for violating societal norms. However, the act of punishing without going through the process of proof can cause actions beyond reasonableness. This is because the community cannot control emotions due to violations of Sharia criminal offenses and violations of moral norms. Such judgments in an emotional state can lead to decisions that ignore the value of justice and fairness.⁶⁴

The Aceh community's vigilantism actually aims to prevent people from falling into doing sinful actions. However, the noble purpose cannot justify all means. The method of jurisprudence provides that for each goal to achieve, the law is also subject to the way it is done whether or not it is recognized by the law (*syar'i*).⁶⁵ Thus, the method of jurisprudence reveals that any form of intention and good purpose must be in line with the means required by *shari'ah*. The good will of the community to work together to protect people from violating Islamic criminal norms and laws is good, but it may not legalize any means by violating the procedures that have been set in the *Qanun Jinayat Aceh*. The enforcement of criminal offenses must still follow established procedures to make sure that the principles of justice and human rights in punishment can be upheld.

⁶¹ Budi Suhariyanto, "Kedudukan Perdamaian Sebagai Penghapus Pidana Guna Mewujudkan Keadilan Dalam Pembaruan Hukum Pidana," *Jurnal Rechts Vinding: Media Pembinaan Hukum Nasional* 6, no. 1 (2017): 1-19.

⁶² M. A Zahrah, *Al-Jarimah Wa Al-Uqubah Fi Al-Fiqh Al-Islami* (Egypt: Maktabah Al Angelo Al Misriyah, n.d.).

⁶³ Rahmatillah and Bustamam, "Tindakan Main Hakim Sendiri (Eigenrichting) Terhadap Pelaku Khalwat Sebagai Dalih Kebiasaan Masyarakat Di Aceh."

⁶⁴ Kristján Kristjánsson et al., "Phronesis (Practical Wisdom) as a Type of Contextual Integrative Thinking," *Review of General Psychology* 25, no. 3 (2021): 239-57.

⁶⁵ Y. A. W Al-Bāhusayn, *Al-Mufaṣṣal Fi Al-Qawā'id Al-Fiqhiyyah* (Riyadh: Dār Al-Tadamuriyyah, 2011).

Although the act of vigilantism has the potential to reduce crime by instilling fear in criminals with cheaper costs and direct retribution, it is not justified by law.⁶⁶

Furthermore, Neither the Aceh Criminal Law nor the Aceh Customary Assembly Law offer any violence as solution against perpetrators of law violation.⁶⁷ This needs to get attention and be a guide for community for the enactment of laws against accused perpetrators of shariah crimes. On the other hand, differences in views on acts of violence against accused perpetrators of shariah crimes actually demand for a spesific legislation to formulate and enact. Nowadays, resolving vigilantism still refers to the Penal Code (KUHP; *Kitab Undang-undang Hukum Pidana*) Article 351 which state as follow:

(1) Persecution is punishable by imprisonment for a maximum of two years and eight months or a maximum fine of Rp. 4,500,-. (2) If the act causes serious injury, the offender shall be punished with imprisonment for a maximum of five years. (KUHP 90). (3) If the act results in the death of the person, s/he is punished with a maximum imprisonment of seven years. (KUHP 338). (4) Persecution is equated with intentionally destroying someone's health. (KUHP 37, 53, 184 s, 353 s, 356, 487).⁶⁸ Updating and completing the *Qanun* Aceh for acts of vigilantism is a necessity to make sure the sustainability of sharia criminal legislation in Aceh run well and better.

Other than that, in order to ensure that acts of violence can be controlled and do not continue to spread into a cancer in society, all parties need to play their respective roles. Among them, the community needs to be exposed to the procedures for proving sharia criminal offences. Enforcers also need to be concerned about showing

⁶⁶ Interview with the head of the National Security and Public Order (Kamnektibum) and Other Public Criminal Actions at the Banda Aceh High Prosecutor's Office on May 14, 2018.

⁶⁷ Interview with the Head of the Islamic Sharia Law and Human Rights Building Division at the Aceh Islamic Sharia Office at the Islamic Sharia Office on April 6, 2017.

⁶⁸ Kitab Undang-undang Hukum Pidana (KUHP) 1982 (Penal Code of Indonesia 1982) Section 351.

an attitude of upholding the supremacy of the prevailing law and complying with the set SOP (Standard Operating Procedure). The attitude of the integrity of the enforcement officers needs to be improved in order to become a good example to the people in implementing Sharia Criminal Law. The anti-discrimination campaign against perpetrators of criminal offenses must also continue to be carried out to make sure that sharia criminal law is respected.

Conclusion

Triggering factors for society to take vigilantism action against accused perpetrators of sharia crime is the emotional attitude towards violations of *Qanun* Jinayat Aceh. Apart from that, the attitude of following other people and the lengthy process of legal rulings on accused perpetrators have also caused people to make vigilantism. Another one is seeing the perpetrators of jinayat wrongdoing free from any punishment. However, the act of vigilantism actually violates procedures of the sharia criminal law implemented in Aceh because imposing punishment before being proven wrong in the court is contrary to the sharia criminal law. Therefore, the community needs to be careful in efforts to prevent sharia criminal law. At the same time, they should not impose any penalty out of sharia criminal laws. The perpetrators of sharia crimes should be handed over to the authorities. Law enforcers (government) need to educate the public about sharia crime laws and announce its procedures in the court. Finally, community cooperation assisting the government in a way justified by the law is expected to create justice and goodness for all parties.

Acknowledgments

This research was funded by the Research Fund TIER 1 H825, Research Management Centre, University Tun Hussein Onn Malaysia.

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