



REACTIONS TO SHARIA LAW ENFORCEMENT ON TIKTOK ACCOUNT @sahabatsatpollhokseumawe

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Abstract

The enforcement of Islamic Sharia in Aceh carried out by Wilayatul Hisbah (WH) has attracted public attention, which is spread through TikTok social media content. TikTok has become an effective platform for disseminating this surveillance activity, primarily through the @sahabatsatpollhokseumawe account. This study aims to understand the audience's response to TikTok content related to WH's activities in implementing Islamic Sharia using the Social Judgment Theory (SJT) approach. This study uses a qualitative method with a netnography approach to analyze three posts with the most interactions on the account. Data in the form of audience comments were collected, categorized, and analyzed to identify response patterns, ranging from support and rejection to neutrality. The study results show that audience responses vary, including support for enforcing Islamic Sharia, criticism of the implementation method, and curiosity about the applied legal process. In addition, there is debate regarding the privacy of violators whose identities are revealed. This study has practical implications for adjusting WH's digital communication strategy to reach audiences with heterogeneous cultural backgrounds.

Keywords: Audience Reactions; Netnography; Sharia Law; Social Judgment Theory

INTRODUCTION

The Government of Aceh has special autonomy from the Government of Indonesia, which has the authority and right to implement Islamic sharia in Aceh, which only applies to Muslims. The Sharia police bet also regulates the implementation of Islamic Sharia in Aceh,ter known as Wilayatul Hisbah (WH), which is the only element of Islamic Sharia enforcement in Indonesia and its existence in Aceh is the implementation of the birth of Regional Regulation Number: 5 of 2000 concerning the Implementation of Islamic Sharia. Wilayatul Hisbah is merged with the Pamong Praja Police Unit (Satpol PP) in one organization regulated by Law Number: 11 of 2006 concerning the Government of Aceh Article 244 paragraphs (1) and (2) (satpolppwh.acehprov.go.id, 2023). The WH in Aceh serves as an institution that enforces sharia regulations but focuses more on moral

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instruction than following formal criminal procedures. WH enforces Sharia law through patrols and advisory measures to educate and prevent violations of Islamic law (Feener, 2021; Sulaiman, 2018).

WH is part of the Satpol PP (Public Order Agency) and is not authorized to conduct investigations. Although the Aceh Regional Police is responsible for maintaining security and order, this institution does not have the authority to implement Islamic law (Abdullah & Safriadi, 2022). This special authority is held by Wilayatul Hisbah, as stated in Article 20 of Qanun Number 5 of 2002 (Darmoyo, Husni, Purnama, & Zulfadli, 2024). Wilayatul Hisbah is also responsible for enforcing Islamic law and has achieved the target of reducing cases of violations. Satpol PP and WH Aceh's performance is reflected in the target achievement level through various activities based on programs and policies (Marlina & Mulyadi, 2024; Winowoda & Quddus, 2021). The duties and functions of the WH significantly affect the success of the implementation of Islamic Sharia carried out in Aceh to suppress violations of sharia committed by the community. In carrying out its activities, the strategy used by Wilayatul Hisbah (WH) includes the socialization of qanun through the distribution of brochures and banners, conducting routine patrols and curfews, legal guidance both directly and indirectly to violators of Islamic sharia, and building cooperation with the local community (Fariza, Rahmanto, & Pawito, 2024; Maifizar, 2022).

One of the social media platforms that is developing in Indonesia today is TikTok. Advantages of TikTok social media compared to other social media. TikTok promotes sustainability and environmental behaviour through effective communication and high user engagement (Huber, Lepenies, Quesada Baena, & Allgaier, 2022). The TikTok platform also plays an important role in spreading and innovating traditional culture (Shi et al., 2022). TikTok has been in the new spotlight on the social media platform recently; according to reports *We Are Social*, the number of TikTok users in Indonesia was 126.83 million in January 2024 (data Indonesia.id, 2024). TikTok social media is very influential in spreading messages to the audience, especially messages or content in the form of videos, one of which is carried out by central and regional government agencies to advance programs and get attention from the public (Albertazzi & Bonansinga, 2023).

The dissemination of content in the form of Islamic Sharia supervision activities in Aceh is also carried out by Satpol PP and WH. One of WH's Tiktok accounts that has the most followers is the Satpol PP, and WH Lhokseumawe City accounts with @sahabatsatpollhokseumawe usernames, which have 32.6 thousand followers and 950 thousand more *likes* in June 2024. Interestingly, some of the content spread on the TikTok account @sahabatsatpollhokseumawe has many reactions from viewers and audiences. On the other hand, the content that is disseminated will not only be spread in Aceh but will be able to spread the message throughout Indonesia to the world so that it can cause the delivery of a culture that is different from the culture and rules in Aceh, such as the implementation of Islamic Sharia.

As a visual-based, interactive, and algorithm-oriented platform that prioritizes content virality, TikTok has become one of the most effective social media platforms for reaching a broad and diverse audience. Features such as comments, audio duplication, and stitched videos allow for interactive discussions among users, thus magnifying the potential for the

spread of messages (Szeto, Mamo, Afrin, Militello, & Barber, 2021; Wang & Wu, 2021) However, the use of TikTok by Sharia law enforcement agencies such as WH has not been widely researched in the context of persuasive communication and its impact on the understanding and attitude of audiences outside Aceh. The government's digital communication is expected to convey a clear, informative, and persuasive message to all levels of society. The message should be understood appropriately for each audience's cultural background and regulations. The published message is expected to build a uniform understanding and increase support for the policies implemented, including implementing Islamic Sharia in Aceh (DePaula, Dincelli, & Harrison, 2018; M. Lee, Neeley, & Stewart, 2021; Løberg, 2021). On the other hand, the messages conveyed through the TikTok account @sahabatsatpollhokseumawe triggered various reactions, ranging from support and confusion to rejection, indicating a gap in understanding. This research is important to understand how content can be adapted to the diversity of audiences to achieve better communication effectiveness.

TikTok accounts @sahabatsatpollhokseumawe that upload content about implementing Islamic Sharia in Aceh are accessed by audiences with diverse cultural and regulatory backgrounds, including those unfamiliar with Islamic Sharia rules. This has the potential to trigger a variety of interpretations, ranging from acceptance to rejection. The reactions of audiences who comment on @sahabatsatpollhokseumawe content tend to be mixed, ranging from support and neutral to rejection. This audience heterogeneity creates a spectrum of responses that need to be studied more deeply to understand how messages are perceived according to the zones of acceptance, rejection, or impartiality within the SJT.

Social Judgment Theory (SJT) was developed by Muzafer Sherif and Carl Hovland in 1961, focusing on communication processes and attitude change. This theory explains how individuals assess and respond to messages based on their initial attitude toward the issues discussed in the message. In SJT, attitude is considered an internal factor that can be measured through behavioral responses to particular objects. A person's attitude is not seen as a single point on a continuum but as a series of three zones: 1) Latitude of Acceptance: the individual accepts or agrees to the tentative position; 2) Latitude of Rejection: individuals who reject or disagree with certain positions; 3) Latitude of Noncommitment: individuals do not have opinions or are neutral towards certain positions (Granberg, 1982). Individuals assess and respond to messages based on their pre-existing attitudes or positions (Koulack, 1970). When the message presented is within the close latitude of acceptance or latitude of noncommitment, there is an assimilation in which the opinion given is considered closer to the individual's stance than it is. On the other hand, if the opinion is within the latitude of rejection, there is a contrast in which the opinion presented is considered further from the individual's stance than the actual one (Chau, Wong, Chow, & Fung, 2014).

SJT can detect the limits of disposition bias in moral judgments of character behavior through the media (Matthews, 2019). It is the process of assessing an individual's stimulus, such as the opinion or communication of others, in forming or changing their attitudes (M. J. Lee & Chun, 2016). The audience's reaction to the content disseminated by @sahabatsatpollhokseumawe accounts will assess a phenomenon and event in Aceh that has a different culture and rules from the environment where other individuals live. In this study, the audience comments and interacts with @sahabatsatpollhokseumawe accounts. Based on the background of the above problem, this research question is how the audience responds to the message in the form of content posted through

@sahabatsatpollhokseumawe accounts regarding the implementation of Islamic Sharia in Aceh. This research is interesting to study, especially for the audience that uses and sees Tiktok content @sahabatsatpollhokseumawe, which is heterogeneous and has cultural and regulatory differences with the people in Aceh. The research with this method and subject is also relatively new and has never been conducted. In the previous relevant research, no study examined the social media activities of Wilayatul Hisbah (WH), focusing on the meaning obtained by the audience to the content disseminated. In this study, we will specifically analyze three @sahabatsatpollhokseumawe account posts on TikTok using qualitative netnography methods.

In the context of social media, particularly TikTok, the SJT application requires adjustment due to the unique characteristics of this platform. TikTok's algorithm distributes content based on user engagement and interactions rather than solely on existing social networks. This means that content related to the implementation of Sharia Islam can reach a highly diverse audience geographically and demographically. The audience's evaluation of such content is influenced by their initial stance on Sharia Islam and how TikTok's algorithm presents it within their feed. TikTok's algorithm prioritizes controversial or emotional content and can further amplify polarization in the acceptance-rejection spectrum explained in SJT.

Although many studies have discussed the use of social media in the context of organizational communication and the role of law enforcement, very few have specifically examined WH's social media activities in promoting the implementation of Islamic Sharia in Aceh through TikTok, especially in the study of Communication Sciences. In addition, no research has deeply analyzed the meaning received by heterogeneous audiences regarding the content of Islamic Sharia enforcement uploaded through this platform. This study examines more deeply how the audience interprets the content uploaded by @sahabatsatpollhokseumawe accounts using a qualitative approach to netnography by considering the differences in the audience's cultural background and the theoretical framework of Social Judgment Theory (SJT).

METHOD

This study uses a qualitative method with a netnography approach. Netnography is a research method used to study communities and cultures that exist in cyberspace. This method adapts traditional ethnography, typically involving participatory observation and direct interaction with the research subject in a real-life context. Netnography, on the other hand, focuses on computer-mediated social interactions, such as those in online forums, social media, blogs, and chat rooms. Netnography allows researchers to understand the complexities of online communities and cultures profoundly and contextually. This method is invaluable in today's digital age, where many aspects of social life occur online. Netnography, on the other hand, focuses on computer-mediated social interactions, such as those in online forums, social media, blogs, and chat rooms (Kozinets, 2010). Using netnography, researchers can collect data from various sources, such as posts, comments, and messages on social media and conduct online interviews to gain deeper insights (Kozinets & Gambetti, 2022).

The netnography method is considered appropriate for this study because it provides the proper framework to explore and understand how WH uses TikTok to spread Islamic

Sharia implementation activities in Aceh and how the audience, namely personal accounts that respond in the form of comments on the content distributed by @sahabatsatpollhokseumawe accounts, provides reactions and assessments. The netnography process involves several steps, including (Kozinets, 2010): 1) Planning: Determining the research question and selecting relevant online communities to study, at this stage the researcher selects the audience from the Tiktok account @sahabatsatpollhokseumawe as a community that talks about and assesses the content being disseminated; 2) Enter the Community: Join and participate in the online community to observe interactions and collect data, at this stage the researcher views and selects the content spread by the Tiktok account @sahabatsatpollhokseumawe for further research by seeing how the comments are submitted through the comment column of the content; 3) Data Collection: Collecting various types of data, at this stage the researcher sorts the categories of comments submitted by the audience through the selected content on the Tiktok account @sahabatsatpollhokseumawe; 4) Analysis and Interpretation: Analyzing the data that has been collected to understand the patterns of interaction and cultural dynamics in the community, at this stage the researcher analyzes and provides interpretations of various comments and audience reactions in the form of assessments on the content spread by the Tiktok @sahabatsatpollhokseumawe account.

The study's data collection focused on the three content types with the most viewers and content embedded on @sahabatsatpollhokseumawe accounts from May 5 to June 10, 2024. The content data that is the subject of this study can be seen in Table 1 below.

Table 1. Research Subject Content Data

No.	Post Date	Duration	Attendance	Number of Likes & Comments
1.	18 – 11 – 2023	3m 40s	2.2 million	Over 99.2K likes & 1,300 comments
2.	19 – 4 – 2024	1m 43s	16.3 million	Over 478K likes, 6,000 comments
3.	21 – 4 – 2024	1m 49s	3.2 million	More than 87K likes and 1,200 comments

(Source: Processed Researcher, 2024)

Sampling the above data using the purposive sampling technique in qualitative research, including netnography, where the researcher deliberately selects participants with unique characteristics relevant to the research objectives (Creswell & Creswell, 2023). In netnography, these participants are active online community members and have unique experiences or perspectives related to the research topic. In this study, there are comments on three posts in Table 1. Furthermore, the comments are mapped and categorized based on the analysis results obtained by the researcher.

Data analysis in qualitative research, especially netnography, is an iterative and inductive process. Researchers constantly move between data and concepts to find deep patterns, themes, and meanings (Creswell & Creswell, 2023; Kozinets, 2010). In the context of your research using netnography to analyze comments on TikTok, here are the steps to analyze the data you can adapt from Creswell's approach: 1). The comments are converted into written text and then coded. 2). From a group of codes, the categories form more abstract and represent the main themes in the data. For example, the categories "support," "criticism," and "questions". 3). Provide an interpretation of your findings in the research

context. Explain why the findings are important and what the implications are. 4). Summarize your key findings as a coherent conclusion (Creswell & Creswell, 2023). The validity of the data in netnography research is fundamental to ensure that the findings represent reality in the online community. In this study, researchers need to ensure that the sample of comments analyzed is representative and considers the social context in which the comments are made. Thus, it can be concluded that data validity in netnography is an ongoing process and requires researchers' caution to ensure the findings' accuracy (Creswell & Creswell, 2023; Kozinets, 2010).

DISCUSSION

TikTok as a Media for the Dissemination of Islamic Sharia Implementation

TikTok accounts belonging to Satpol PP and WH Lhokseumawe City with usernames @sahabatsatpollhokseumawe actively disseminate the activities of their members in carrying out supervisory duties on violations of Islamic Sharia in Aceh, especially Lhokseumawe City. Interestingly, this account has a relatively large audience and not only comes from Aceh. The content posted in the form of videos while supervising Islamic Sharia violations in Lhokseumawe City penetrated millions of viewers and got thousands of likes and various comments. The use of social media by government agencies is rampant; various content is posted to disseminate government programs and work achievements to the public, which is one of the effective ways (Sugiono & Irwansyah, 2019). Three posts were pinned to the Tiktok accounts belonging to Satpol PP and WH Lhokseumawe City, with the highest number of views, up to 16.3 million viewers on one of the pinned posts. These three posts, which have the most significant number of viewers, show raid activities against perpetrators of Islamic Sharia violations from various cases.

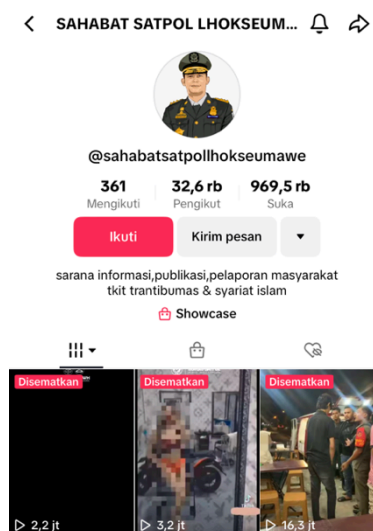


Figure 1. Tiktok account belonging to Satpol PP and WH Lhokseumawe City with user @sahabatsatpollhokseumawe (June 20, 2024)

The first post that was pinned received 2.2 million, more than 99.2 thousand likes, and 1,300 comments from the audience explaining that related to the activities of members of Satpol PP and WH Lhokseumawe showing the process of raiding houses in

Lhokseumawe by Satpol PP and WH officers. This video also shows perpetrators who are suspected of carrying out prostitution transactions with censored faces. The second post, which 3.2 million viewers have viewed, has more than 478 thousand likes and 6,000 comments featuring a raid on Islamic Sharia violations of Qanun Jinayat, where there are reports of a couple of women and men who are not mahram making out and doing a live broadcast on the perpetrator's personal Tiktok account. This video also features the perpetrator with a censored face. The third post that was pinned and had the most views was 16.3 million viewers, more than 87 thousand likes, and 1,200 comments showing a raid on public reports of transvestites in Lhokseumawe who posted erotic videos on their personal Tiktok accounts and were considered to violate Islamic Sharia. This video also features the perpetrator with a censored face.

Various responses in the form of views and opinions from the audience were thrown out in the comment column of the Tiktok account post @sahabatsatpollhokseumawe. Interestingly, the audience comments varied greatly, and those who commented were not only the audience who came from Aceh and did not feel the implementation of Islamic Sharia; some comments accepted the existence of Islamic Sharia but rejected the implementation in Aceh. This happens because it reaches Tiktok content that can get a large audience through the performance of the posted content (Fadhila, Sukmayadi, & Affandi, 2023). Content on Tiktok that contains negative sentiments and uses many scenes from each person's point of view tends to attract more viewer interaction, such as likes, comments, shares, or even discussions in the comment column (Cheng & Li, 2024).

Although this study did not involve direct interviews with the administrators of the @sahabatsatpollhokseumawe account, an analysis of the captions, hashtags, and interactions carried out by the account provides insights into its digital communication strategy. From the analysis of the last 50 posts, a consistent pattern is evident in using phrases such as 'community education,' 'Syariah enforcement,' and 'maintaining morality.' The captions accompanying the enforcement videos generally use formal and educational language, indicating that the primary goal of this account is socialization and education rather than merely exposing violations. Furthermore, the responses provided by the @sahabatsatpollhokseumawe account to user comments also reveal an adaptive communication strategy. The account tends to be more responsive to informational questions about legal procedures but rarely engages with comments that are provocative or contain hate speech. This indicates a planned effort in moderating and managing communication.

Dissemination of Identities of Perpetrators of Islamic Sharia Violations

Through the comment column on posts distributed through Tiktok, everyone with a Tiktok account can comment freely. Comments submitted by the audience can be replied to and liked by other audiences so that there is interaction between fellow audiences on a topic that comes from the spread post. The content that appears on the homepage of Tiktok users is more dominated by virality rather than depending on the number of followers/subscribers (Guinaudeau, Munger, & Votta, 2022).

The post about WH's activities in monitoring violations of Islamic Sharia in Aceh triggered audience interaction in the comment column. The criteria for selecting comments in this study include relevance to the purpose of the research, depth and complexity of

comments, representativeness of various perspectives, user involvement in the community, and social and cultural context. Comments also consider engagement by looking at the most representative and meaningful comments for further analysis. The top comment, which has many likes and replies to comments, is the dissemination of the identity of the perpetrator of Islamic Sharia violations on the post of the Tiktok account @sahabatsatpollhokseumawe. The three posts that are the subject of this study place identity dissemination comments as the most talked about comments among fellow audiences, causing interaction among fellow audiences who discuss the personal identity of perpetrators of Islamic Sharia violations on @sahabatsatpollhokseumawe Tiktok account posts.



Figure 2. Comments on the Dissemination of Identities of Perpetrators of Islamic Sharia Violations (May 25, 2024)

The first video, which received more than 1,300 comments, included comments spreading identities in the form of the names of perpetrators of Islamic Sharia violations written by several audience members and received hundreds of likes and replies. Interestingly, the comments displaying the identity in the form of the names of the perpetrators of Islamic Sharia violations were carried out by an audience from Aceh; this can be seen by the use of the Acehnese regional language in the comments on the post.



Figure 3. Interaction Comment on the Dissemination of Identities of Perpetrators of Islamic Sharia Violations (June 25, 2024)

The same thing happened to the third video post, which received over 6,000 comments. In the comment column, identity dissemination also occurred. Comments from the audience mentioned the names of the perpetrators of Islamic Sharia violations in Aceh,

not only displaying comments from the dissemination of identity, but comments that have received more than 5,800 likes triggered interaction between fellow audiences and created further identity spread. In Figure 3 above, the comment of one of the audience who commented on the Tiktok post @sahabatsatpollhokseumawe by writing the name of the perpetrator of the violation of Islamic Sharia and followed by a reply to the comment by another audience who commented, "spill his account" the comment interpreted the request of one of the audience who wanted to know the personal Tiktok account of the perpetrator of the violation of Islamic Sharia, not only there but the other audience continued to reply to the comment in the form of which is suspected to be an account belonging to the perpetrator of Islamic Sharia violations in Aceh.

The spread of the identities of Islamic Sharia violators by TikTok users shows serious potential to violate individual privacy and security. Revealing names and even seeking out more information, such as personal social media accounts, can compromise the physical and psychological safety of the perpetrator. Posting or commenting on information that can directly identify an individual, especially in a legal or criminal context, should be carefully considered to avoid spreading unauthorized or harmful information. Audience reactions to a person's disclosure of sensitive information can significantly influence the person's mental and emotional health (Andalibi, Haimson, De Choudhury, & Forte, 2018).

The disclosure of the identities of individuals violating Sharia Law on global platforms like TikTok raises significant ethical and legal dilemmas. Ethically, this practice can be categorized as doxing, which involves revealing someone's personal information without consent. While transparency holds value in law enforcement, it is important to consider that TikTok is a global platform where anyone can access such information, including those outside the legal jurisdiction of Aceh.

From the perspective of Indonesian national law, this practice should be assessed by Law No. 19 of 2016 on Electronic Information and Transactions, particularly concerning the protection of personal data. Even if the perpetrators have violated the Qanun (local regulations based on Sharia Law), they still retain the right to privacy protection under national legislation. The public disclosure of their identities on platforms like TikTok could potentially violate this right and lead to long-term psychological and social consequences, such as stigmatization and prolonged social exclusion.

Support for the Implementation of Islamic Sharia in Aceh

Through a post disseminated by Satpol PP and WH Aceh through the Tiktok account @sahabatsatpollhokseumawe related to the supervision of the implementation of Islamic Sharia in Aceh, triggering an assessment from the audience. The audience is not only from Aceh, which has experienced the implementation of Islamic Sharia but from various regions in Indonesia, so the assessments are very varied. There is support for the implementation of Islamic Sharia carried out by the people of Aceh, which is marked by good comments from the audience, such as appreciating and hoping that the area where they live will also implement Islamic Sharia as implemented by Aceh Province. Deep *Social Judgment Theory* refers to an alternative range or position a person considers acceptable. The support provided by the audience in this range is included in the assessment, which means acceptance of a phenomenon that occurs (Granberg, 1982).

Appreciation for the Work of Satpol PP and WH in Aceh

@sahabatsatpollhokseumawe TikTok account displays various content that shows the performance and activities of Satpol PP and Wilayatul Hisbah (WH) in Lhokseumawe, Aceh. In the comment column, several audiences appreciated WH's performance. The audience showed their support for WH's efforts in maintaining order and the implementation of Islamic Sharia in the area. For example, some comments appreciated the actions of WH, who were considered firm and dedicated to carrying out their duties, such as raiding places that violated Sharia rules.

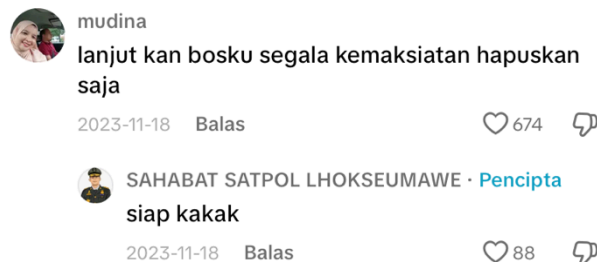


Figure 3. Comments on Appreciation for the Performance of Satpol PP and WH Lhokseumawe (May 25, 2024)

One of the comments that got more than 670 *likes* came from the TikTok account. @mudine said, "Continue, my boss, just eliminate all disobedience." The audience statement interpreted the audience's appreciation for the performance of Satpol PP and WH Lhokseumawe and wanted sustainability of activities in the supervision of violations of Islamic Sharia as has been done. This comment reflects the strong support and desire of the community for WH to continue to uphold Islamic Sharia and eradicate violations of Islamic Sharia in Aceh. This comment was replied to by @sahabatsatpollhokseumawe account with "ready brother," which shows WH's readiness and commitment to continue their duties. In line with the statement above, appreciation was also expressed by the @sudirman5812 account, which got 150 *likes* and said, "extraordinary performance of Satpol PP Lhokseumawe." this comment was also replied to by a @sahabatsatpollhokseumawe account who said "all thanks to the support of the community" emphasizing the importance of collaboration between the community and WH in upholding Islamic Sharia. This shows that WH not only works independently but also relies heavily on the support and cooperation of the local community.

Comments that get much attention show widespread support for WH's firm action in supervising and enforcing Islamic Sharia rules. This support is in the form of praise and a call for WH to continue their work without stopping, indicating the community's expectations for sustainability and improving the quality of supervision. The reply from the official @sahabatsatpollhokseumawe account to the positive comments shows WH's efforts to stay connected with the community and respond to their appreciation. This interaction strengthens the relationship between WH and the online community, showing that WH values the feedback and support provided by the community through social media platforms such as TikTok, which will allow the organization to strengthen its engagement with its audience (Aripadono, 2020).

Desire to Adopt the Implementation of Islamic Sharia

Not only appreciation, but other audiences on the Tiktok account @sahabatsatpollhokseumawe support the implementation of Islamic Sharia in Aceh and want it to be applied in different areas or areas where they live. This support can be seen from several comments expressing the desire for their regions to adopt Sharia law and consider it a way to improve morale and social order.



Figure 4. Comments and Interactions of TikTok Users on the Desire to Adopt the Implementation of Islamic Sharia (May 25, 2024)

The desire for the adoption of the implementation of Islamic Sharia was conveyed by several Tiktok user comments on the post of the @sahabatsatpollhokseumawe Tiktok account, as revealed by the Tiktok account @wlawle revealed, "If the regulations are not only in Aceh but in all cities," which received more than 380 likes. This comment shows a strong desire for Islamic Sharia law to be applied throughout Indonesia, not limited to Aceh. This response was also followed by replies to comments expressed by previous supportive @wlawle accounts, such as from the @oboy account, which said, "I agree, in all provinces and cities," and the @wardahns account, hoping that his city, Pasuruan, would implement similar rules.

Interactions between fellow users in the comment section show active discussion and collective support. This discussion shows that many Tiktok users feel that implementing Islamic Sharia in other regions will bring the same benefits as in Aceh. Support for adopting Islamic Sharia in other areas is often associated with improving societal morale and order. Some audiences believe that strict and religion-based rules can help create a better and more orderly environment; this was also expressed by the Tiktok account @shiroshiro194: "As a parent, I am even happy (the implementation of Islamic Sharia), the association now makes me worried." Each individual has a greater desire for the social aspect according to what is needed. An individual's reasonable view of Islamic Sharia triggers a desire to be in an environment that adheres to these rules (Hornik & Diesendruck, 2017).

Rejection of WH Activities in the Implementation of Islamic Sharia in Aceh

Not only good reception from the audience to the monitoring activities of implementing Islamic Sharia by Satpol PP and WH in Lhokseumawe, Aceh. On the other hand, there has also been a rejection of WH activities in the implementation of Islamic

Sharia in Aceh. Several comments on TikTok showed disapproval and criticism of WH's actions. This criticism is usually related to how it is implemented, which is considered too harsh. Some audiences feel that WH's actions can harm or intimidate the community, thus raising resistance to the strict implementation of Islamic Sharia.

These criticisms and rejections show that implementing Islamic Sharia is still controversial and requires a more balanced and humanist approach to gain wider acceptance. Deep *Social Judgment Theory*: This range has one position that is the least acceptable or most rejected because it is most contrary to one's views or attitudes (Granberg, 1982).

Considering Aceh is Not Part of Indonesia

Views that reject these surveillance methods and separatist sentiments that consider Aceh different from other parts of Indonesia. This phenomenon reflects the diversity of opinions and social complexity in applying sharia law in the region. Several audiences revealed this through comments from posts spread by Satpol PP and WH in Lhokseumawe through the TikTok account @sahabatsatpollhokseumawe. They thought that implementing supervision of Islamic Sharia violations spread on the post differed from the existing law in Indonesia.

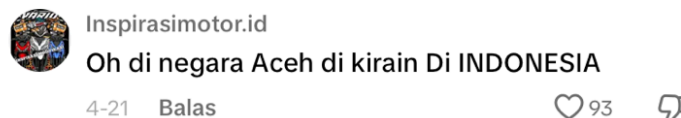


Figure 5. Comments from Tiktok Users Who Consider Aceh Not Part of Indonesia (May 25, 2024)

The assessment of implementing Islamic Sharia has resulted in speculation that Aceh is not part of Indonesia because it has different legal rules from other regions in Indonesia. The difference between the laws in Aceh and Indonesia lies in applying Islamic sharia, which is recognized and explicitly regulated in the Indonesian national legal system. In Aceh, the law enacted is sourced from religious teachings, namely Islamic law, which is integrated into the national legal system through Law Number 11 of 2006 concerning the Government of Aceh (Basri, 2011; Berutu, 2020). The comment submitted by the Tiktok account @insiprasimotor.id in Figure 5. "oh in the country of Aceh, I think in Indonesia," this comment got more than 90 *likes*, showing the perception that Aceh is considered a separate entity from Indonesia. The @garlic account also conveyed the same thing: "I know that Aceh is different from other countries." this comment received 1,300 *likes*, further strengthening the view that some audiences consider Aceh a "country" with fundamental differences from other regions in Indonesia.

Implementing Islamic Sharia in Aceh creates significant legal differences compared to other regions in Indonesia that use national law. This difference may affect the public's perception of Aceh's status in the context of nationality. This difference is reinforced by the fact that Aceh has a special autonomy that allows for the full implementation of

Islamic Sharia. This autonomy gives the impression that Aceh has a very different legal system, giving rise to the assumption that Aceh is a separate entity. These differences in things and cultures can be considered not part of the same group because each individual has a unique cultural background (Yadi, 2020). Certain groups are often not recognized as a whole community due to stereotypes and prejudices. Stereotypes are assumptions attached to individuals based on their membership in the group and can be both positive and negative (Iswari, 2017).

Criticism and Suggestions on Islamic Sharia Supervision Activities

The assessment of the implementation of Islamic Sharia on the activities carried out by Satpol PP and WH in Lhokseumawe and disseminated through the Tiktok account @sahabatsatpollhokseumawe displayed several criticisms from the audience through the comment column. This criticism is more about the concern of some people about the way Sharia law is applied in Aceh, more precisely, how Satpol PP and WH officers in Lhokseumawe supervise Islamic Sharia.

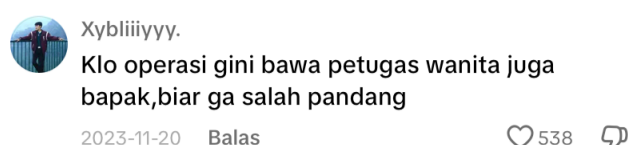


Figure 6. Comments in the form of suggestions from Tiktok users (May 25, 2024)

The audience considered that enforcing Islamic Sharia law must be adjusted to the situation and conditions on the ground. A comment from the TikTok account @xybliiyyy, "if this operation brings a female officer as well, so as not to be misunderstood," which received more than 500 likes, shows that there are concerns that female officers must accompany operations involving female violators to avoid negative perceptions and maintain ethics and comfort. Several similar comments were also expressed by other audiences, such as those expressed by @lallana, "Does Satpol PP Lhokseumawe have female members?" the comment then received a reply from the Tiktok account @sahabatsatpollhokseumawe "there is, it is just half past two in the video, so it is no longer possible for us to drop female members."

The demand for the involvement of female officers in operations involving female offenders reflects the need for more gender-sensitive operational adjustments. This is important to maintain the integrity of the law enforcement process and avoid misunderstandings or accusations of ethical violations. Criticism and suggestions from TikTok audiences related to enforcing Islamic Sharia law by Satpol PP and WH in Aceh emphasized the importance of operational adjustment to the situation and conditions on the ground, especially involving female officers to deal with female violators. Engaging female officers can help maintain ethics, privacy, and comfort and increase public confidence in the law enforcement process (Hartati, 2011).

The emergence of criticism in the new media signals progress in the culture of criticism in society; criticism is considered an evaluation without attacking or offending the individual personally (Epesus & Paramita, 2022). Social media offers everyone free and equal access, regardless of their social, economic, or political background, so they can easily voice their judgments (Susanto, 2017).

Curious about Islamic Sharia as a Neutral Perspective for the Audience

TikTok users' comments on the implementation of Islamic Sharia in Aceh through posts on Satpol PP and WH activities in Aceh on the @sahabatsatpollhokseumawe account revealed that there were audiences who did not show support or rejection but rather had great curiosity to understand more about Islamic Sharia law and what happened in Aceh. This neutral perspective reflects a genuine curiosity and a drive to gain more profound knowledge. *Latitude of Noncommitment* In Social Judgment Theory shows an individual's neutral feelings towards the discrimination of a phenomenon; in this range, there is no acceptance and rejection, and the response is given in a non-partisan or neutral way (Granberg, 1982).

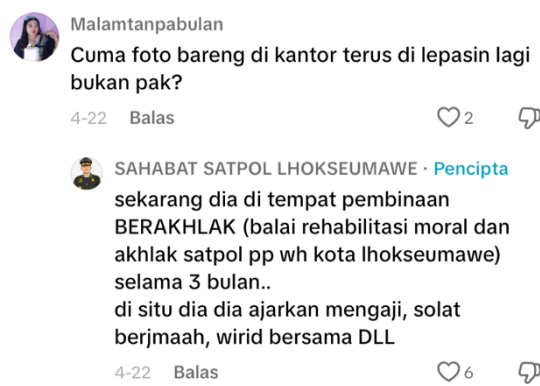


Figure 7. Comments and Interactions of TikTok Users and Satpol PP and WH on Islamic Sharia Procedures (May 25, 2024)

TikTok users often want to know about the structure and process of enforcing Islamic Sharia law. They are interested in who is involved in enforcement, how raid procedures are conducted, and how law violations are handled. As conveyed by the TikTok account @malamtanpabulan, "Just a photo together in the office continues to be rereleased, isn't it, sir?" expressing a desire to know more deeply after the raid process against Islamic Sharia violators after Satpol PP and WH Lhokseumawe carried out the raid process. The comment then also received a reply to comment by the creator account @sahabatsatpollhokseumawe. "now he is in the moral and moral rehabilitation centre (moral and moral rehabilitation centre of Satpol PP and WH Lhokseumawe City) for 3 months, where he teaches recitation, prayer in congregation, wired together, etc.". In reply to comments from Satpol PP and WH Lhokseumawe, Tiktok users explained to Tiktok users about the activities after raids were carried out on Islamic Sharia violators.

TikTok users are interested in understanding Islamic Sharia law applied in Aceh more deeply. The neutral response from some of the audience reflected a genuine curiosity to gain a better knowledge of law enforcement procedures, rehabilitation, and the values held by the local community. The interaction carried out through the comment column on this @sahabatsatpollhokseumawe post provides an opportunity for Satpol PP and WH Lhokseumawe to provide broader public education about Islamic Sharia values, the purpose of this law enforcement, as well as rehabilitation efforts carried out to improve the behavior

and morals of violators. Communication builds effective relationships between organizations and the public (Zhou & Xu, 2022). This interaction suggests that social media platforms can effectively broaden public understanding of complex issues, such as implementing Islamic Sharia law, and promote transparency and dialogue between local governments and communities. Dialogue between them through social media is important because it can influence politicians' perception of issues that are considered important and, ultimately, shape their behavior and policies in the real world (Page & Hansson, 2024).

CONCLUSION

This study found that the use of TikTok by Wilayatul Hisbah (WH) through the @sahabatsatpollhokseumawe account gave rise to various public responses to content enforcing Islamic Law in Aceh, including support, criticism of implementation methods, and curiosity about legal procedures. The main criticisms included violations of privacy for perpetrators whose identities were revealed and the influence of audience cultural differences on message reception. Theoretically, this study extends the application of Social Judgment Theory (SJT) to digital communication, confirming that TikTok can effectively measure audiences' latitudes of acceptance, rejection, and noncommitment regarding sensitive issues.

Practically, this research recommends several strategies for Satpol PP and WH in managing their digital communication: (1) Developing clear protocols for protecting the identities of offenders in uploaded content; (2) Modifying comment moderation strategies to prevent identity disclosure by other users; (3) Enhancing educational content about the philosophy and objectives of Islamic Sharia to reduce misunderstandings among audiences from different cultural backgrounds; and (4) Conducting regular evaluations of content impact on public perceptions of Islamic Sharia implementation in Aceh. Implementing these strategies can help balance the interests of law enforcement transparency with the protection of individual privacy rights.

This study is limited to analyzing three TikTok uploads with the highest comment counts from a single account, thus not covering the entire audience. It also only analyzes written comments without delving into audience intentions. Further studies are recommended to expand the data scope, incorporate in-depth interviews, and explore the long-term impact of content on public attitudes. This research contributes to the development of communication science by applying netnography and SJT in digital communication for religious issues, providing new insights into social media's role in shaping public perception, and offering practical guidance for more inclusive and effective government communication.

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