

ABSTRAK

Implementasi Kebijakan Busana Islami di Kota Lhokseumawe dilatar belakangi oleh masih ditemukannya pelanggaran terhadap ketentuan berbusana Islami sebagaimana diatur dalam Qanun Aceh Nomor 11 Tahun 2002 tentang Pelaksanaan Syariat Islam di Bidang Aqidah, Ibadah, dan Syiar Islam. Kondisi tersebut menunjukkan bahwa pelaksanaan kebijakan belum sepenuhnya berjalan secara optimal sehingga diperlukan kajian mengenai proses implementasi kebijakan serta bentuk kepatuhan masyarakat terhadap kebijakan tersebut. Penelitian ini bertujuan untuk mengetahui implementasi kebijakan busana Islami yang dilakukan oleh aktor-aktor pelaksana di Kota Lhokseumawe serta menganalisis bentuk dan variasi kepatuhan masyarakat terhadap kebijakan busana Islami. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif. Teori yang digunakan adalah teori implementasi kebijakan George C. Edward III yang meliputi komunikasi, sumber daya, disposisi, dan struktur birokrasi. Analisis kepatuhan masyarakat didukung oleh teori kepatuhan Stanley Milgram. Informan penelitian ditentukan melalui teknik *purposive* dan *accidental sampling*. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Analisis data menggunakan model Miles dan Huberman yang meliputi pengumpulan data, kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa implementasi kebijakan busana Islami di Kota Lhokseumawe belum berjalan secara optimal. Hambatan implementasi meliputi komunikasi kebijakan yang belum efektif, keterbatasan sumber daya manusia dan anggaran, kurangnya konsistensi aparat pelaksana, serta belum tersedianya Standar Operasional Prosedur (SOP) yang jelas. Kepatuhan masyarakat terhadap kebijakan busana Islami terbagi menjadi kepatuhan normatif dan kepatuhan instrumental, kepatuhan masyarakat masih lebih dominan dipengaruhi oleh pengawasan aparat, ancaman sanksi, dan tekanan lingkungan sosial dibandingkan kesadaran pribadi. Perlunya peningkatan sosialisasi, penguatan kapasitas aparatur, penyusunan SOP, serta pendekatan edukatif yang berkelanjutan agar kepatuhan masyarakat tumbuh berdasarkan kesadaran, bukan semata-mata karena faktor eksternal.

Kata Kunci: Implementasi Kebijakan, Busana Islami, Kepatuhan Masyarakat.

ABSTRACT

The implementation of the Islamic Clothing Policy in the City of Lhokseumawe is based on the still finding of violations of the provisions of Islamic clothing as regulated in Qanun Aceh Number 11 of 2002 concerning the Implementation of Islamic Sharia in the Field of Aqidah, Worship, and Islamic Sharia. This condition shows that the implementation of the policy has not fully run optimally, so a study of the policy implementation process and the form of public compliance with the policy is needed. This research aims to find out the implementation of Islamic fashion policies carried out by implementing actors in Lhokseumawe City as well as analyze the forms and variations of public compliance with Islamic fashion policies. This research uses a qualitative approach with a descriptive method. The theory used is George C's policy implementation theory. Edward III which includes communication, resources, disposition, and bureaucratic structure. Public compliance analysis is supported by Stanley Milgram's theory of compliance. Research informants are determined through purposive and accidental sampling techniques. Data collection techniques are carried out through observation, interview, and documentation. Data analysis using the Miles and Huberman model which includes data collection, data condensation, data presentation, and drawing conclusions. The research results show that the implementation of the Islamic fashion policy in Lhokseumawe City has not been running optimally. Implementation obstacles include ineffective policy communication, limited human resources and budget, lack of consistency of implementing apparatus, and the availability of clear Standard Operational Procedures (SOP). Community compliance with Islamic fashion policies is divided into normative compliance and instrumental compliance, public compliance is still more dominantly influenced by apparatus surveillance, threats of sanctions, and social environment pressure than personal awareness. The need to increase socialization, strengthen the capacity of the apparatus, the preparation of SOP, and a sustainable educational approach so that community compliance grows based on awareness, not solely due to external factors.

Keywords: Policy Implementation, Islamic Clothing, Community Compliance.