Samudra Justicia Law Journal
Volume 2, Number 1, (April, 2026)

Policy Inconsistency in the Implementation of Sharia-Based Entertainment Regulations within the Framework of Regional Autonomy in Langsa City

Mohd Assad[1]*, M. Iqbal Asnawi[2], Liza Agnesta Krisna[3]

[1]Master of Law, Faculty of Law, Samudra University, Langsa, Aceh, Indonesia.
[2-3.] Faculty of Law, Samudra University, Aceh, Indonesia.
[@]Corresponding author: mohassad32@gmail.com

Abstract: The implementation of Islamic Sharia under Aceh's special autonomy creates a distinctive legal framework governing entertainment activities and the creative economy in Langsa City. This study examines the legal framework of entertainment regulation, its implementation, and its impact on regional economic development. An empirical juridical method was employed using statutory, conceptual, and case approaches. Data were collected through literature review, legal analysis, and interviews with government officials, MSME actors, event organizers, and community representatives. The findings indicate that entertainment activities are not prohibited but are regulated through Qanun of Langsa City Number 3 of 2016, MPU Aceh Fatwa Number 12 of 2013, and Mayor Regulation Number 37 of 2025. These regulations seek to balance Islamic values with the development of the creative economy. However, challenges remain in the form of complex licensing procedures, inter-agency coordination, and social dynamics that affect legal certainty for event organizers and investors. The study concludes that stronger institutional coordination, transparent licensing, and greater legal certainty are essential to harmonize Sharia implementation with sustainable economic development while preserving the religious identity of Langsa City.

Keywords: Islamic Sharia, Entertainment Regulation, Creative Economy, Legal Certainty, Langsa City.

I. INTRODUCTION

The implementation of regional autonomy in Indonesia provides local governments with the authority to formulate public policies that reflect the social, cultural, and religious characteristics of their respective regions. Aceh occupies a distinctive constitutional position through Law Number 11 of 2006 concerning the Government of Aceh, which grants special authority to implement Islamic Sharia in various sectors of public life, including governance, social affairs, and economic activities. This special autonomy represents the constitutional realization of Indonesia's economic system, which is founded upon Article 33 of the 1945 Constitution and emphasizes social justice, public welfare, and collective prosperity rather than purely market-oriented economic growth (Ali, 2026). The concept is further strengthened through the Pancasila Economic System, which places justice, kinship, democracy, and public welfare as the primary principles guiding national economic development.

Within the framework of Islamic Sharia, economic activities are not merely directed toward generating profit but must also uphold ethical principles such as justice ('adl), honesty (ṣidq), trustworthiness (amanah), and the prohibition of riba. These principles are intended to create economic transactions that ensure both material prosperity and social welfare (Syaripudin et al., 2026). As one of the municipalities implementing Islamic Sharia, Langsa City has sought to integrate these principles into various sectors, including traditional markets, Islamic financial institutions, and micro, small, and medium enterprises (MSMEs). Previous studies indicate that traders in Langsa's traditional markets have gradually adopted Islamic business ethics in conducting commercial transactions, although the degree of compliance remains varied (Saifuddin, 2025). Likewise, the implementation of the rahn contract at Pegadaian Syariah Langsa has provided an alternative financing mechanism consistent with Islamic legal principles, while several MSMEs have begun incorporating Islamic human resource management values into their business operations (Putra et al., 2026). These findings suggest that Islamic economic values have become an integral component of local economic development in Langsa.

Despite these developments, the implementation of Islamic Sharia in the economic sector has not been entirely free from legal and policy challenges. One of the most significant issues concerns the regulation of entertainment businesses, which simultaneously involve economic interests, public order, and the enforcement of Islamic norms. The Government of Langsa has enacted various legal instruments governing entertainment activities, including Qanun of Langsa City Number 3 of 2016 concerning Entertainment Administration and Mayor Regulation Number 40 of 2020, as amended by Mayor Regulation Number 37 of 2025, concerning Guidelines for Issuing Entertainment Business Licenses. Under Article 5 of Mayor Regulation Number 40 of 2020, entertainment business operators are required to obtain business licenses through the Online Single Submission (OSS) system before securing operational permits from the municipal government. However, the implementation of these regulations frequently gives rise to differing interpretations among government agencies and community groups, resulting in uncertainty regarding the legal status of entertainment businesses and creating tension between regional economic development and the enforcement of Islamic Sharia.

Previous research has primarily focused on the implementation of Islamic business ethics, Islamic financial institutions, and the application of Sharia principles within the local economy of Langsa. Other studies have also discussed Islamic economics from normative and philosophical perspectives (Annisa &

Judijanto, 2026). Nevertheless, limited scholarly attention has been devoted to examining how inconsistencies in local government policies governing entertainment activities affect legal certainty within the framework of regional autonomy and simultaneously influence local economic development. Consequently, there remains a significant research gap concerning the interaction between Sharia-based regional regulations, administrative licensing policies, and the protection of economic rights under Indonesia's decentralized governance system.

Accordingly, this article aims to analyze the inconsistency of entertainment governance policies based on Islamic Sharia within the framework of regional autonomy in Langsa City. Specifically, the study examines the causes of regulatory inconsistency, evaluates its implications for legal certainty and local economic activities, and assesses the compatibility between the implementation of Islamic Sharia and the objectives of regional economic development. This article argues that the inconsistency in entertainment policies is not primarily caused by the principles of Islamic Sharia themselves, but rather by the lack of harmonization among regional regulations, inconsistent administrative practices, and differing interpretations among governmental institutions and societal actors. Therefore, strengthening regulatory coherence and legal certainty is essential to ensure that the implementation of Islamic Sharia remains compatible with the constitutional objectives of regional autonomy and sustainable economic development.

II. RESEARCH METHOD

This study employed normative juridical research supported by empirical data. The normative approach was selected because the primary object of analysis concerns the legal framework governing the implementation of entertainment policies based on Islamic Sharia within the regional autonomy system in Langsa City. Normative legal research emphasizes the examination of legal norms, statutory regulations, legal principles, and doctrines to assess the consistency and effectiveness of applicable laws (Iqbal et al., 2025). Empirical data were incorporated to enrich the analysis by describing how these legal norms are implemented in practice.

The unit of analysis consisted of statutory regulations, regional legal instruments, and policy implementation relating to entertainment governance under Islamic Sharia in Langsa City. Primary legal materials included Law Number 11 of 2006 concerning the Government of Aceh, Qanun Aceh Number 6 of 2014 concerning Jinayat Law, Qanun Aceh Number 11 of 2018 concerning Islamic Financial Institutions, Qanun of Langsa City Number 3 of 2016 concerning Entertainment Administration, and the Fatwa of the Aceh Ulama Consultative

Assembly Number 1 of 2013 concerning Arts, Culture, and Entertainment. Secondary legal materials comprised legal textbooks, scientific journal articles, research reports, and expert opinions relevant to regional autonomy, Islamic law, and administrative law, while tertiary legal materials included legal dictionaries, encyclopedias, and other reference sources.

Data collection was conducted through documentary research by examining legislation, legal literature, scholarly publications, and official government documents related to the research topic. To complement the normative analysis, empirical data were obtained through semi-structured interviews with selected informants, including legal academics, practitioners of Islamic economic law, and local government officials involved in the implementation of Islamic Sharia and regional regulatory policies in Langsa City. This combination of normative and empirical data enabled the study to compare legal provisions with their practical implementation.

The collected data were analyzed qualitatively using statutory, conceptual, and case approaches. Legal materials were systematically classified and interpreted to identify the consistency of regional regulations governing entertainment activities and their compatibility with the principles of regional autonomy and Islamic Sharia. The empirical findings were subsequently analyzed through descriptive interpretation to explain the practical challenges encountered in policy implementation. Finally, conclusions were drawn using deductive reasoning by linking general legal principles with the specific legal issues examined in this study (Sembiring et al., 2024)

III. RESULT & DISCUSSION

A. Economic Conditions and Institutional Support for Economic Development in Langsa City

Langsa City is one of the municipalities in Aceh Province, Indonesia, strategically located on the eastern coast of Aceh and serving as a gateway connecting Aceh with North Sumatra. Its geographical position along the national highway has contributed significantly to its role as a regional trade and service center. Since becoming an autonomous municipality under Law Number 3 of 2001, Langsa has experienced continuous economic development supported by the expansion of administrative areas and the strengthening of regional governance.

The economic structure of Langsa City is primarily dominated by the trade, services, transportation, warehousing, construction, and manufacturing sectors. Unlike several other regions in Aceh that still rely heavily on agriculture and plantation commodities, Langsa's economy is characterized by commercial activities

and urban services. According to data from the Central Bureau of Statistics (BPS), the Gross Regional Domestic Product (GRDP) of Langsa has continued to increase, reaching approximately IDR 7.32 trillion in 2024, with an economic growth rate of around 4.43 percent compared to the previous year. This growth indicates that local economic activities have remained resilient despite national and global economic challenges.

A major contributor to the local economy is the Micro, Small, and Medium Enterprises (MSME) sector. MSMEs play a vital role in creating employment opportunities, generating household income, and sustaining local economic circulation. Research conducted by academics from Samudra University indicates that approximately 8,831 MSMEs operate in Langsa across various sectors, including culinary businesses, retail trade, services, and creative industries. The significant number of MSMEs demonstrates their strategic contribution to regional economic development.

The dominance of MSMEs is closely linked to the socio-economic characteristics of Langsa's population, where many residents depend on self-employment, traditional markets, transportation services, food businesses, and other informal economic activities. Consequently, government policies affecting public mobility and commercial activities directly influence the income of local business actors.

Besides conventional trade and services, Langsa possesses considerable potential for the development of the creative economy. Creative economic activities rely on innovation, creativity, and intellectual capital to generate economic value. These sectors include performing arts, music, culinary industries, photography, design, handicrafts, event organizing, digital marketing, and various other creative enterprises. Sociologically, Langsa benefits from strong cultural diversity, active youth organizations, religious communities, and cultural institutions that provide a favorable environment for creative economic development.

The rapid advancement of digital technology has further strengthened the prospects of the creative economy in Langsa. Through social media and digital platforms, local entrepreneurs are able to expand market access beyond conventional business channels. Studies concerning MSMEs in Langsa also demonstrate that digital transformation and financial literacy significantly improve business performance and competitiveness.

Public facilities such as city parks, culinary centers, open public spaces, mangrove tourism areas, and other strategic locations provide opportunities for organizing economic and cultural events that remain consistent with Islamic values. Festivals, exhibitions, local product bazaars, cultural performances, and community events not only promote tourism but also stimulate economic activities by

increasing consumer spending and supporting local entrepreneurs.

From the perspective of development economics, public entertainment and cultural events create a multiplier effect by involving multiple sectors simultaneously. Vendors, transportation providers, parking services, printing businesses, equipment rental companies, and numerous MSMEs benefit from increased public participation during such events. Therefore, entertainment activities contribute not only to cultural development but also to local economic growth (Purnomo, 2016).

However, as part of Aceh's special autonomy, entertainment activities in Langsa are regulated under Qanun of Langsa City Number 3 of 2016 concerning Entertainment Administration. The regulation seeks to maintain a balance between economic development and the implementation of Islamic Sharia. Consequently, evaluating the effectiveness of Sharia implementation requires assessing not only legal compliance but also its impact on local economic performance, particularly on MSMEs and creative industries that constitute the backbone of Langsa's economy.

Institutionally, the implementation of regional economic policies is supported by several government agencies. Based on Law Number 23 of 2014 concerning Regional Government and Law Number 11 of 2006 concerning the Government of Aceh, the municipal government possesses authority to regulate economic development while incorporating Islamic legal principles.

The Mayor of Langsa serves as the principal authority responsible for granting permits and supervising entertainment businesses. Licensing functions are administered through the Investment and One-Stop Integrated Service Office (DPMPTSP), which provides business licensing services to improve administrative efficiency and legal certainty for entrepreneurs (Eldyas, 2025)

Supervision of entertainment activities is carried out collaboratively by the Civil Service Police Unit and Wilayatul Hisbah (Satpol PP and WH), which enforce compliance with regional regulations and Islamic norms. Meanwhile, the Office of Islamic Sharia plays an important role in promoting Islamic values through education, coordination, and policy guidance, although it does not directly issue business permits.

Other supporting institutions include the Office of Youth, Sports, and Tourism, responsible for tourism and creative economy development, and the Office of Industry, Trade, Cooperatives, and MSMEs, which provides assistance, training, and capacity building for local entrepreneurs. These institutions collectively demonstrate that entertainment activities are regarded not merely as recreational events but also as economic instruments capable of generating regional income and employment opportunities.

The coordination among these institutions illustrates that successful economic governance depends upon integrated administrative services, effective supervision, legal certainty, and institutional collaboration. Therefore, the effectiveness of entertainment regulations is influenced not only by the legal framework itself but also by the quality of public administration and inter-agency coordination in implementing regional economic policies (Fahmi, 2025)

B. Qanun, Fatwas, and Entertainment Regulations in Langsa City

The implementation of Islamic law (Sharia) in Langsa City is not limited to regulating religious observance and the social life of the community. It also extends to economic activities, arts, culture, and entertainment. As part of Aceh Province, which enjoys special autonomy to implement Islamic law under the Law on the Governing of Aceh, the Government of Langsa City possesses the authority to enact local regulations (qanun) that accommodate the social and religious characteristics of its community. One of the principal legal instruments governing entertainment activities is Qanun of Langsa City Number 3 of 2016 concerning the Organization of Entertainment Activities.

The enactment of this qanun reflects the local government's effort to strike a balance between the public's need for recreational and cultural activities and its constitutional responsibility to preserve Islamic values, public order, and Acehnese cultural identity. The regulation governs numerous aspects of entertainment management, including licensing procedures, designated venues, operational hours, supervisory mechanisms, and the obligations imposed upon event organizers.(RI, n.d.)

From a normative perspective, the qanun does not prohibit entertainment activities altogether. Instead, it establishes a legal framework through which entertainment may be organized in accordance with the principles of Islamic law. Consequently, artistic performances and entertainment events remain legally permissible provided that they comply with the applicable legal requirements and religious norms. This approach demonstrates that the objective of the regulation is not to eliminate entertainment but rather to ensure that such activities are conducted responsibly and consistently with the moral values embraced by Acehnese society.

Within the broader context of regional development, entertainment regulations are closely associated with the growth of the creative economy. Contemporary creative industries rely heavily on innovation, artistic expression, cultural heritage, and technological advancement. Cultural festivals, traditional art performances, exhibitions, creative economy fairs, and

public entertainment events contribute significantly to local economic development by increasing commercial activity, expanding market opportunities for micro, small, and medium enterprises (MSMEs), and attracting visitors.

Accordingly, entertainment regulations should not merely be regarded as instruments of social control but also as legal mechanisms capable of providing legal certainty for creative industry stakeholders. Legal certainty constitutes an essential prerequisite for sustainable investment and the long-term development of the creative economy. Investors and event organizers require clear and predictable legal standards before committing financial resources to public entertainment activities.(Wulandari et al., 2026)

Beyond formal governmental regulations, the implementation of Islamic law in Aceh is further reinforced by religious institutions, particularly the Aceh Ulama Consultative Council (Majelis Permusyawaratan Ulama/MPU Aceh). In exercising its advisory function, the MPU issues religious opinions (fatwas) that serve as ethical guidance for both the public and regional governments in formulating policies related to religious, social, and cultural affairs.

One of the most relevant religious instruments in this context is MPU Aceh Fatwa Number 12 of 2013 concerning Arts, Culture, and Other Entertainment Activities. The fatwa provides general guidance regarding forms of artistic expression and entertainment that are considered compatible with Islamic teachings as well as activities deemed contrary to Sharia principles.

The fatwa affirms that artistic and cultural activities are fundamentally permissible (mubāḥ) provided they do not involve elements prohibited under Islamic law, including immorality (maksiat), gambling, pornography, the consumption of alcoholic beverages, or conduct capable of undermining public morality. Therefore, the fatwa does not impose an absolute prohibition upon artistic performances but establishes ethical boundaries within which entertainment activities may legitimately take place.

From a legal standpoint, an MPU fatwa does not possess the same binding legal force as statutory legislation or regional regulations. Nevertheless, within Aceh's special autonomous legal system, MPU fatwas exert considerable influence upon governmental policymaking because they frequently serve as important references during the drafting and implementation of regulations concerning the enforcement of Islamic law. This situation illustrates that Aceh's legal system is characterized by the interaction between positive law and living religious norms, thereby creating a legal environment in which public policy is influenced by both legal and moral considerations.

In practice, the organization of concerts, cultural festivals, and other

public entertainment events in Langsa City requires organizers to undergo multiple administrative procedures before obtaining operational permits. Generally, applicants must submit documentation describing the purpose of the event, venue, schedule, estimated number of participants, and security arrangements. In addition to administrative compliance, authorities also evaluate whether the proposed event conforms to the principles of Islamic law as embodied in the applicable qanun and local religious values (Zoni, 2020).

This regulatory mechanism demonstrates the government's commitment to ensuring that public events are conducted safely, orderly, and without disrupting social harmony. However, practical implementation frequently encounters challenges arising from differing perspectives among event organizers, government institutions, religious groups, and local communities.

Although concerts, cultural festivals, and entertainment events are not categorically prohibited under Langsa's legal system, organizers must satisfy all legal and administrative requirements established by regional authorities. The licensing process generally begins with applications submitted to the municipal government and the police for public gathering permits. Organizers must also ensure that the proposed activities do not violate the provisions contained in Qanun Number 3 of 2016 or broader Islamic norms recognized within Acehnese society.

Field interviews conducted during this research reveal that administrative compliance alone does not always guarantee successful implementation. According to Rizki Ananda, an MSME entrepreneur interviewed on 15 May 2026, entertainment events in Aceh are occasionally cancelled or rejected because certain segments of society consider them inconsistent with Islamic values. This phenomenon reflects the complex interaction between legal regulation, religious principles, local culture, and economic interests. Consequently, entertainment activities in Aceh are shaped not solely by economic considerations but also by prevailing religious and social norms.

From the perspective of administrative law, cancellation may occur where licensing requirements have not been fulfilled or where legitimate concerns relating to public security and public order arise. Nevertheless, several cases demonstrate that social pressure exerted by community groups may also influence the continuation of events even after permits have been issued. Such circumstances inevitably reduce legal certainty for event organizers and increase the commercial risks faced by participants in the creative industry.

Comparative findings further indicate notable differences between Langsa City and Medan City. According to Musliadi, former Chairman of Seni Rajut at Samudra

University, entertainment licensing in Medan primarily emphasizes administrative compliance, public safety, and security considerations without requiring conformity with Islamic law. As a metropolitan city, Medan provides broader opportunities for concerts and entertainment businesses because it is not governed by formal Sharia-based regulations. These differences should not be interpreted as reflecting the superiority of one regulatory system over another. Rather, they represent the practical consequences of Indonesia's asymmetric decentralization framework, under which Aceh enjoys constitutionally recognized authority to implement Islamic law through Law Number 11 of 2006 concerning the Governing of Aceh.

Recent regulatory developments demonstrate Langsa City's attempt to adapt its licensing mechanism to contemporary developments in entertainment and the creative economy. This effort is reflected in Mayor Regulation of Langsa Number 37 of 2025, which amended Mayor Regulation Number 40 of 2020 concerning Guidelines for Entertainment Licensing. Although the amendment retains the basic obligation to obtain permits, it introduces more comprehensive administrative requirements, greater involvement of technical agencies, and stronger evaluation procedures prior to permit issuance.

Under the revised framework, business actors must first obtain a Business Identification Number (Nomor Induk Berusaha/NIB) through the Online Single Submission (OSS) system before applying for an entertainment permit through the Regional Investment and One-Stop Integrated Service Agency (DPMPTSP). Entertainment organizers are required to submit numerous supporting documents, including proof of identity, business licenses, building approvals, environmental approvals, proof of ownership or lease of the venue, entertainment profiles, and written declarations of compliance with all applicable regulations (Mudiparwanto & Gunawan, 2021). For incidental events such as concerts and cultural festivals, additional recommendations are required from the Tourism and Creative Economy Office, the Langsa Aceh Arts Council, the Civil Service Police Unit and Wilayatul Hisbah, the Langsa Regional Police, and religious guidance (tausiyah) issued by the Langsa MPU. Event organizers involving MSMEs are likewise required to prioritize local MSME participation.

The 2025 amendment also introduces a more comprehensive evaluation mechanism requiring organizers to present their event concepts, security arrangements, and operational plans before a multidisciplinary technical committee. Compared with the previous regulation, the revised framework reflects a shift from purely administrative recommendations toward integrated

cross-sector coordination encompassing security, cultural preservation, creative economic development, and religious supervision.

From the perspective of administrative law, these regulatory reforms produce dual implications. On one hand, broader institutional involvement strengthens accountability and regulatory oversight. On the other hand, the increasing number of administrative requirements may prolong licensing procedures if inter-agency coordination is ineffective. Consequently, the effectiveness of Mayor Regulation Number 37 of 2025 ultimately depends upon the municipal government's ability to provide efficient, transparent, and legally certain public services (Hamja et al., 2026).

C. Legal Harmonization and Its Impact on the Economy of Langsa City

Regional economic development in the contemporary era is no longer dependent solely upon trade, agriculture, or manufacturing industries. Increasingly, economic growth is driven by the creative economy, which emphasizes innovation, technology, artistic creativity, and cultural expression. Creative industries have become important contributors to employment generation, investment attraction, regional competitiveness, and cultural preservation. In Langsa City, however, the development of the creative economy takes place within the framework of Islamic law implementation, thereby creating a distinctive relationship between economic development objectives and the obligation to preserve religious values.

Normatively, Sharia-based regulations are not intended to restrict legitimate economic activity. On the contrary, Islamic economic principles encourage productive, equitable, and socially beneficial commercial activities. Nevertheless, differences frequently arise regarding the interpretation of permissible forms of creative economic activities, particularly concerning music concerts, contemporary artistic performances, cultural festivals, and large-scale entertainment events. Such interpretative differences occasionally generate tensions between economic interests and socio-religious considerations.

From the perspective of entrepreneurs and event organizers, entertainment events constitute significant economic instruments capable of attracting visitors, increasing consumer spending, expanding market opportunities for MSMEs, and stimulating local business activities. Conversely, certain community groups maintain that specific forms of entertainment should be restricted to preserve conformity with Islamic moral values.

These tensions should not be characterized as conflicts between religion and economic development. Rather, they reflect differing

conceptions regarding the most appropriate legal framework for accommodating both objectives simultaneously. Consequently, regulatory approaches that are excessively restrictive or excessively permissive each possess the potential to undermine sustainable regional development.

According to Soerjono Soekanto, the effectiveness of law depends upon five interrelated factors: legal substance, law enforcement institutions, supporting facilities, society, and legal culture. Applying this framework to Langsa City demonstrates that the effectiveness of entertainment regulation cannot be measured solely by the existence of legal norms but must also consider the consistency and quality of their practical implementation.

One important indicator of regulatory effectiveness is its influence upon investment and regional economic growth. Entertainment regulations directly affect the willingness of investors, event organizers, creative entrepreneurs, and MSMEs to conduct commercial activities within Langsa City. Concerts, cultural festivals, exhibitions, and MSME fairs generate substantial multiplier effects by stimulating transportation services, hospitality, restaurants, printing businesses, equipment rentals, photography services, and numerous small enterprises operating around event locations.

Recognizing the importance of legal certainty, the Government of Langsa City revised its licensing framework through Mayor Regulation Number 37 of 2025. The amendment clarifies licensing procedures by involving multiple stakeholders, including the Tourism and Creative Economy Office, the Langsa Aceh Arts Council, the Civil Service Police Unit and Wilayatul Hisbah, the Langsa Regional Police, and the Langsa MPU. Furthermore, organizers involving MSMEs are required to prioritize local businesses, thereby integrating entertainment regulation with broader economic empowerment policies.

Despite these improvements, the expanded administrative requirements also create potential obstacles where institutional coordination remains ineffective. Therefore, the success of the revised regulation depends largely upon the government's ability to establish an integrated, transparent, efficient, and legally predictable licensing system capable of encouraging investment while maintaining effective regulatory oversight.

Empirical findings from this research indicate that entertainment regulation in Langsa continues to face implementation challenges, particularly concerning legal certainty during the licensing process for large public events. Although the applicable legal framework has been established through Qanun Number 3 of 2016, Mayor Regulation Number 40 of 2020, and its amendment under Mayor Regulation Number 37 of 2025, event organizers

continue to encounter institutional coordination problems and social dynamics affecting implementation.

A significant example is the East Coast Charm Expo (Expo Pesona Pantai Timur) 2024. According to an interview with Safri Aditya, Chairman of the Organizing Committee, the event was initially planned to be held in Langsa City. However, during the licensing process, organizers were unable to obtain legal certainty regarding the competent authority responsible for granting approval. Different government institutions referred the organizers to one another without providing definitive decisions. Consequently, the organizing committee relocated the event to Aceh Tamiang Regency, where the licensing process could be completed in time for the scheduled event.

The Expo was eventually held successfully on 23 August 2024 in Aceh Tamiang, generating considerable economic benefits through increased commercial activity, MSME promotion, food vendors, transportation services, and supporting businesses. This relocation illustrates how the absence of legal certainty may cause potential economic benefits to shift from one region to another.

A similar situation occurred during the closing ceremony of the Langsa MSME Festival 2023, when the scheduled performance of singer Safira Amalia was cancelled following public objections to her appearance. Interviews conducted with Musliadi indicate that this incident demonstrates how entertainment events in Langsa remain influenced not only by administrative compliance but also by community acceptance and broader social dynamics. Although organizers had completed substantial preparations, social opposition ultimately affected the implementation of the event.

These case studies suggest that the principal challenge facing Langsa City's creative economy is not the existence of Sharia-based regulations themselves but rather the effectiveness of their implementation. In the East Coast Charm Expo case, uncertainty regarding institutional authority resulted in the relocation of economic opportunities to another region. In the MSME Festival case, social dynamics introduced additional risks that administrative compliance alone could not eliminate.

From the perspective of Mochtar Kusumaatmadja's Development Law Theory, law should function as an instrument of social and economic development. Accordingly, entertainment regulations should simultaneously perform two complementary functions: preserving social order and providing legal certainty that encourages investment, creative industry development, and public welfare without compromising the implementation of Islamic law. Achieving these objectives requires effective harmonization between legal norms, institutional coordination, and community acceptance.

Similarly, from the perspective of maqāṣid al-sharīʿah, particularly the theory of maṣlaḥah developed by Imam al-Shāṭibī, every legal policy should seek to promote public benefit (jalb al-maṣāliḥ) while preventing harm (dar' al-mafāsid). Entertainment policies in Langsa should therefore balance the protection of religion (ḥifẓ al-dīn) with the protection of property and economic welfare (ḥifẓ al-māl). Such harmonization would enable legal regulation to preserve Langsa City's Islamic identity while simultaneously supporting sustainable creative economic growth and improving the welfare of its citizens (Alhusna et al., 2026).

IV. CONCLUSION

The implementation of Islamic Sharia in Langsa City demonstrates that regional autonomy under Aceh's special autonomous status has created a distinctive legal framework in which economic governance, entertainment activities, and public administration are regulated through the integration of positive law and Islamic legal principles. Qanun of Langsa City Number 3 of 2016, supported by MPU Aceh Fatwa Number 12 of 2013 and further strengthened through Mayor Regulation Number 37 of 2025, does not prohibit entertainment activities outright but establishes legal and ethical standards to ensure that such activities are conducted in accordance with Islamic values, public order, and local cultural norms. Consequently, entertainment regulation in Langsa functions not only as an instrument of social control but also as a legal mechanism intended to provide certainty and accountability for stakeholders in the creative economy.

The findings reveal that the principal challenge in Langsa City lies not in the existence of Sharia-based regulations themselves, but in their implementation. Although the legal framework governing entertainment licensing has become more comprehensive through the involvement of multiple government agencies and religious institutions, practical implementation continues to face obstacles arising from institutional coordination, administrative complexity, and community dynamics. The cases of the East Coast Charm Expo 2024 and the cancellation of a performance during the Langsa MSME Festival 2023 demonstrate that uncertainty in licensing procedures and social acceptance may reduce legal certainty for event organizers and discourage investment in the creative economy. These findings indicate that the effectiveness of entertainment regulation depends not only on legal substance but also on efficient public administration, inter-agency coordination, and consistent law enforcement.

This study concludes that harmonization between Sharia implementation and regional economic development is both possible and necessary. Drawing upon Development Law Theory and the concept of

maṣlaḥah in Islamic legal thought, entertainment regulation should function as an instrument that simultaneously safeguards religious values and promotes public welfare through sustainable economic growth. To achieve this objective, the Government of Langsa City should strengthen institutional coordination, simplify licensing procedures without compromising Sharia principles, enhance legal certainty for investors and event organizers, and continue supporting the participation of local MSMEs and creative industries. Such an approach would enable Langsa City to preserve its Islamic identity while fostering an inclusive, competitive, and sustainable creative economy.

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