



Implementation of qanun number 6 of 2014 concerning jinayat law against online prostitution in the city of Banda Aceh

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Abstract

Prostitution or prostitution is a complex social problem, considering that prostitution is one of the oldest civilizations in the world and is still present in our society. According to Article 33 (1) of Aceh Qanun Number 6 of 2014 concerning Jinayat Law states that, "Everyone who intentionally commits Zina Jarimah, is threatened with 'Uqubat Hudud 100 (one hundred) lashes". In the case of online prostitution that occurred in Banda Aceh City, the disclosure of this online prostitution network, officers from the Women and Children Protection Unit (PPA) of the Satreskrim Polresta arrested an alleged pimp alias pimp. He was secured from the hotel where he delivered two women to customers. However, the elements of the article on the application of online prostitution are Law Number 11 of 2008 concerning Information and Electronic Transactions and Law Number 19 of 2016 concerning Pornography are regulated in Article 30 jo. Article 4 paragraph (2), Article 4 paragraph (2) of Law Number 44 of 2008 and the Criminal Code Articles 296 and Article 506. Meanwhile in Aceh there are regulations contained in Aceh Qanun Number. 6 of 2014 concerning Jinayat Law as an act of khlawat and adultery. The results of this study indicate that the Jinayat Qanun cannot yet be applied to perpetrators of online prostitution in Banda Aceh because the Jinayat Procedural Law does not provide an explanation of how this procedural proof is, considering that investigators also come from the National Police and PPNS which are also national law enforcement officers.

Keywords: the application of law, online prostitution, and the city of Banda Aceh

Introduction

Prostitution is a phenomenon that has existed for a long time in the world, and Indonesia is no exception. Prostitution in Indonesia dates back to the days of the Javanese kingdoms that used women as part of the feudal system of commodities. The phenomenon of prostitution is still an unresolved problem. Prostitution or prostitution is one of the complex social problems, considering that prostitution is one of the oldest civilizations in the world and is still present in our society.

The word "prostitution" or can be interpreted with the word "prostitution", has been talked about since time immemorial. In Indonesia, in conversations or in writings in newspapers or magazines and the like, as far as the author knows, no one has discussed it broadly and objectively, sometimes it is subjective in the form of reproach or insults against prostitutes and often sensational for commercial purposes only. While certain groups view that the perpetrators of prostitution are women who are immoral, cannot stand their faith and have various anti-pathy attitudes towards "prostitutes" who for various reasons enter the dark world without paying attention to the relationship with various aspects of people's lives that have a relationship with the existence of prostitution.

The issue of prostitution is not a new thing in Indonesian society, currently prostitution, especially facilitated online, is increasingly rampant. Then, how does the law view the practice of prostitution (prostitution/zina), whether based online or not. Online prostitution in finding customers, the prostitutes choose to use several chat applications such as WhatsApp, WeChat, MeChat and Tinder based on social media with their fake names or identities. Not infrequently

they choose to go down directly in offering themselves when on the streets, in certain hotels. Meanwhile, direct prostitution is carried out by means of the customer directly coming to the place of the PSK's localization, meaning that they are directly face to face at the place of prostitution. The perpetrators in this prostitution include:

1. Pimps, namely people who advertise or trade prostitutes
2. prostitutes, commercial sex workers,
3. Customers, namely PSK service users.

The above factors cause a person to commit a crime of prostitution, most of the problems lie in economic factors and social factors, economic factors are influenced by one's income or needs, while social factors are influenced by environmental conditions, environmental conditions and one's education.

Prostitution seems to have become a lifestyle in today's society. The form of fulfillment of needs is done by using shortcuts, namely colonizing yourself to someone in order to get money. Inadequate economic conditions are often one of the factors so that a woman is willing to be employed as a commercial sex worker by pimps so that in practice not all employed women are victims but some offer themselves to be colonized to prostitution service users.

Judging from Islamic law, prostitution carried out by sex workers, whether carried out openly or in private, is unlawful. The work includes the crime of adultery and the perpetrators can be subject to adultery sanctions. According to Abdul Qadir Audah (Egyptian Islamic criminal law expert) suggests that there are two pillars of adultery. First, forbidden sexual relations. Second, it is done intentionally

and consciously. Sexual relations that are said to be haram are the absence of a legal marriage bond. While the intention is done in a conscious and intentional state is that the adulteress knows that the act is forbidden. In Islam, people who become victims of prostitution (PSK) are people who are forced to do prostitution or people who are victims of rape, against them the right to compensation can be determined based on ta'zir. Meanwhile, for people who enjoy prostitution through the payment given, the hadd adultery penalty may be imposed.

Then, with regard to the implementation of Islamic law in Aceh, it is formally regulated in Law Number 44 of 1999 concerning the Implementation of the Privileges of the Special Province of Aceh and Law Number 11 of 2006 concerning the Government of Aceh. The law has become a strong basis for Aceh to implement Islamic law. This shows that Islamic law is a state policy enforced in Aceh. So in the context of its application it is also part of the state's responsibility.

Along with the enactment of the above legislation, the Aceh Government has issued a Qanun which regulates Islamic Sharia in a kaffah manner, namely Aceh Qanun Number 6 of 2014 concerning Jinayat Law which regulates 3 (three) levels of acts that violate the Sharia related to non-mahram relations which can be classified as acts "prostitution". The first is khalwat, where Satpol PP WH officers or the public find non-muhrim partners in a room and are alone. Furthermore, Ikhtilat, Ikhtilat is an act of making out such as making out, touching, hugging and kissing between men and women who are not husband and wife with the willingness of both parties, either in closed or open places. While the highest level is adultery.

According to Article 33 (1) of Aceh Qanun Number 6 of 2014 concerning Jinayat Law states that, "Everyone who intentionally commits Zina Jarimah, is threatened with 'Uqubat Hudud 100 (one hundred) lashes". This rule applies specifically in Aceh to certain powers granted by the central government.

As for the general rule, online prostitution facilitators (perpetrators) may be subject to Article 296 of the Criminal Code which reads: "Anyone who intentionally causes or facilitates obscene acts by others, and makes it a livelihood or habit, is threatened with a maximum imprisonment of one year and four years. month or a maximum fine of fifteen thousand rupiah" This rule can be applied to commercial sex service providers.

While this is related to social media which is basically a cyber crime, Law Number 11 of 2008 concerning Information and Electronic Transactions can also be imposed, there are several articles that regulate the criminal act of commercial sexual exploitation, namely Article 27 paragraph (1), Article 45 paragraph (1) and Article 52 paragraph (1) in conjunction with 27 paragraph (1). Article 27 paragraph (1). Furthermore, Law Number 44 of 2008 concerning Pornography as an element binds the perpetrators of online prostitution.

The case of prostitution that occurred in Banda Aceh, which was revealed by the Criminal Investigation Officer of the Banda Aceh Police, exposed online prostitution in Banda Aceh City, in 2017, the disclosure of the online prostitution network was carried out at a hotel in Banda Aceh City. In the disclosure of this online prostitution network, officers from the Women and Children Protection Unit (PPA) of the Satreskrim Polresta arrested an alleged pimp alias 38-year-

old pimp with the initials AI. AI was secured from the hotel where he delivered two women to customers. The way AI carried out prostitution transactions online was in October 2017, AI offered two women who were arrested on that day, each with the initials NS 22 years and Me 23 years. AI offers to potential customers via chat applications. After an agreement,

Based on this case, prostitutes as workers are not subject to elements of the criminal article because they are considered victims. In this case, sex workers were not named as suspects, if further examined PSK is also part of the crime of prostitution that occurred in Banda Aceh. This can be proven by the evidence in the PSK which can then be subject to elements of Article 296 of the Criminal Code and Aceh Qanun concerning Jinayat Law. The study of this case depends on whether the investigator wants to formulate the article that will be imposed, if the investigator ensnares the prostitutes with the Aceh Qanun.

Legal settlements carried out using general law, namely the Criminal Code, the ITE Law, and the Pornography Law were from the first level to the end, but at the time of the arrest the police who were members of the team to reduce cases included the WH, Satpol PP, the Police, and the Local Service. However, the settlement does not use the article elements contained in the qanun, because it cannot be subject to the article elements in Aceh Qanun Number 6 of 2014 concerning Jinayat Law.

According to Qanun Number 07 of 2013 Regarding Jinayat Events, there are several differences in the types of evidence submitted, this can be seen in Article 181 paragraph 1 of the Jinayat Event Qanun regarding various types of evidence, namely:

1. Witness testimony;
2. Expert Statement;
3. Evidence;
4. Letter;
5. Electronic Evidence;
6. Defendant's Confession; and
7. Defendant's Statement.

In this discussion, Qanun Jinayat also allows the submission of evidence in the form of electronic evidence and statements of experts to see and confirm and support the judge's belief in the truth of an act of misdemeanor and that the defendant can be given an appropriate sentence.

The legal problem that arises is that the qanun already regulates adultery, but in the substance of the regulation there must be a specific regulation regarding prostitution, whether online or not, so that there is no legal dualism. Until now there are no rules in the qanun that regulate prostitution, but in its legal application this qanun cannot be used as a form of legal settlement.

Based on the background of the problems stated above, this article discusses the problem, namely, why the Jinayat Qanun cannot yet be applied to perpetrators of online prostitution in Banda Aceh.

Research methods

This research is an empirical juridical research using an approach to the study of the applicability of laws and regulations. The data used are primary data and secondary data. Data collection techniques using interview techniques and reviewing documents and laws related to this research. Furthermore, the data is processed and analyzed using qualitative descriptive analysis techniques.

Results and discussion

A. Crime of Prostitution

The term criminal act is a translation of "strafbaar feit" an act that is prohibited by a prohibition law which is accompanied by threats (sanctions) in the form of certain crimes for anyone who violates the prohibition. The Criminal Code does not contain an explanation of what exactly is meant by strafbaar feit itself. Crimes are usually equated with offenses, which come from the Latin word delictum.

Moeljan states that criminal acts are "actions that are prohibited by law and are threatened with punishment, whoever violates them". This understanding refers to the nature of the prohibition of certain actions with certain criminal threats if violated.

In this connection the act is an element of the formation of a criminal act, because the presence of the perpetrator of the crime, the threat of crime, the nature of being against the law and the justification are centered on the act. In other words, these things aim to emphasize the prohibition of certain actions.

A similar view is also expressed by Clark, Marshall and Lazell who emphasize the prohibition of acts and are threatened with punishment. Criminal acts include all active or passive actions that are prohibited from protecting the community and are threatened with punishment by the State through a legal process. From this understanding three things can be concluded:

1. Orders and prohibitions on actions aim to provide legal protection for the public interest.
2. The act is threatened with a crime for violators aimed at protecting the public interest.
3. The implementation of the criminal threat can only be carried out by the state as the holder of the sovereign authority through a court process.

Criminal acts require the fulfillment of these three things simultaneously. On the other hand, if one of the elements is not fulfilled, it is not possible for a crime to occur.

Acts that can be criminalized are divided into two, namely as follows:

1. Acts prohibited by law.
2. People who violate the prohibition.

Some of the elements of a criminal act are as follows:

1. Objective Element

Elements that are outside the actor. The elements that have to do with the circumstances in which the actions of the perpetrator must be carried out consist of:

- a. Illegitimacy.
- b. The quality of the perpetrator.
- c. Causality is the relationship between an action as a cause and a reality as a result.

2. Subjective Element

Elements that are contained or attached to the perpetrator's self, or that are connected to the perpetrator's self and include everything that is contained in his heart. This element consists of:

- a. Intentional or unintentional (*dolus* or *culpa*).
- b. The purpose of an experiment, as specified in Article 53 paragraph 1 of the Criminal Code.

- c. Various kinds of intent such as contained in crime, theft, fraud, extortion, and so on.
- d. Planning in advance as stated in Article 340 of the Criminal Code, namely premeditated murder.
- e. Feelings of fear as contained in Article 308 of the Criminal Code.

Professor WA Bonger in his writings *Maatschappelijke Oorzaken der Prostitutie* wrote that prostitution is "Prostitution is a social phenomenon where women sell themselves to do sexual acts as a livelihood." The scholar PJ de Bruine van Amsel states that prostitution is the surrender of women to many men for payment. The DKI Jakarta Raya Government Regulation of 1967 concerning the handling of prostitution issues, states that prostitutes are women who have the habit of having sex outside of marriage, either in exchange for services or not.

Article 296 of the Criminal Code concerning Prostitution states "Anyone whose work or habit, intentionally commits or facilitates obscene acts with other people, is sentenced to a maximum imprisonment of one year and four months or a maximum fine of fifteen thousand rupiahs."

From some of the definitions above, it can be stated that the definition of prostitution is as follows:

1. Prostitution is a form of sexual deviation, with patterns of organization of unnatural and integrated sexual impulses in the form of releasing uncontrollable sexual desires with many people (promiscuity), accompanied by exploitation and commercialization of impersonal sex without affection.
2. Prostitution is an event of selling oneself (prostitution) by trading body, honor, and personality to many people to satisfy sexual desires in exchange for payment.
3. Prostitution is the act of a woman or a man who gives up his body to commit sexual immorality for wages.

In the incident of prostitution there were sex drives that were not integrated with personality. That is, sexual impulses are not controlled by conscience. Furthermore, sexual techniques that are very rude and provocative in intercourse and are very impersonal because they take place without affection, emotions, and affection so that they are carried out quickly and without orgasm on the part of the woman / prostitute. So there is a slash between the act of intercourse (*coitus*) with affective emotions.

Sexual exploitation means the use and utilization of sexual relations as much as possible by the men. While the commercialization of sex means sex trade, in the form of exchanging sexual pleasure with objects, materials and money. So in this prostitution there is an outlet for sexual desires freely with many men on an agreement to provide benefits to both parties or the perpetrators.

Furthermore, this act of prostitution is carried out either as a side activity or a leisure time filler (*amateurism*), or as a full-time job or profession. In the 1960s by several parties, especially social service officers, the euphemistic term was used to refine its meaning, namely *tunasusila*. While male prostitutes are called *gigolos*.

Included in this category of prostitution include:

1. **Concubine:** maintenance of unofficial wives, illicit wives or mistresses. They live as husband and wife, but without the ties of marriage. These foreign concubines during the Dutch rule were called *Nyai*.
2. **Cougar or Loose married woman:** i.e. women who are

- married, but still have erotic and sex relationships with other men, either on a whim to fill their free time, have fun just for fun and get other sexual experiences, or intentionally to earn income.
3. **Call Girls:** are ordinary girls and women who are prepared to be called and employed as prostitutes, through certain channels. They consist of housewives, shop assistants, employees, company workers, advanced girls, female students and others.
 4. **Bar Girls or B-girls:** namely girls who work as bar maids as well as willing to provide sexual services to visitors.
 5. **Juvenile delinquent girls:** i.e. young and evil girls, driven by their emotional immaturity and intellectual retardation, become very passive and highly suggestive. The character is very weak. As a result, they are very easy to become addicts to liquor or alcoholics and addicts to drugs (marijuana, heroin, morphine, etc.), so they are easily tempted to commit sexual immoral acts and prostitution.
 6. **Bad girls or free girls:** they are school girls or dropouts, dropouts from colleges or establishment faculties who are “assholes” and propagate sexual freedom to the extreme, for sexual gratification. They advocate sex and free love.
 7. **Taxi Girls:** In Indonesia there are also becak girls, namely women and call girls who are offered to be taken to “plesiran” places by taxis or becaks.
 8. **Gold diggers or gold-diggers:** namely beautiful girls and women – beauty queens, flight attendants, singers, stage performers, movie stars, show performers, etc. – who are good at seducing and playing love, to make people's fortunes. In general, they are very difficult to have sex with. The priority is with his shrewdness to dig gold and wealth from his lovers.
 9. **Hostessor stewardess:** who liven up the nightlife in a night club. In essence, the profession of hostess is a form of subtle prostitution. These hostesses have to serve food, drink, dance and satisfy the sex instincts of the customers by enjoying the bodies of the hostesses/waitresses.
 10. **Promiscuity:** is sexual intercourse freely and indiscriminately with any man and carried out with many men.

Prostitution in criminal law is regulated in articles 296, 297, 506 of the Criminal Code which stipulates that punishment can only be imposed on people who intentionally cause it as a search or habit,

furthermore in Article 506 it is stated

"Whoever takes advantage of the obscene act of a woman and makes it a search, is threatened with a maximum imprisonment of one year".

B. Qanun Jinayat Cannot Be Applied To Perpetrators Of Online Prostitution Crimes In Banda Aceh

Qanun Number 6 of 2014 concerning Jinayat Law is a specialty that exists in the Aceh Government in enforcing Islamic Sharia law in Aceh, which regulates criminal acts which include the following actions:

1. Khamr (drinking wine);
2. Maisir (gambling);
3. Khalwat (to be alone between a man and a woman who

- is not a mahram in a quiet place);
4. Ikhtilath (making out for men and women who are not mahrams in a crowd);
 5. Adultery;
 6. Sexual harassment;
 7. Rape;
 8. Qadzaf (accusing someone of adultery but not presenting four witnesses who saw the genitals of the male adulteress going in and out of the female adulterer's genitals);
 9. Liwath (gay sexual); and
 10. Musahaqah (lesbian).

If studied further, the object of the problem in this research discusses prostitution which is qualified as an act of seclusion, or adultery. Furthermore, the procedural law is contained in Qanun Number 7 of 2013 concerning Jinayat Procedural Law.

The case that occurred in Banda Aceh City, which was revealed by the Banda Aceh Police Satreskrim opsna personnel, uncovered online prostitution in Banda Aceh City, in 2017, the Banda Aceh Police Criminal Investigation Unit managed to apprehend AI (38) the alleged perpetrator of online prostitution via WhatsApp at the Grand Nanggroe hotel. Banda Aceh along with six young women who were preyed upon. The AI treatment of the residents of Suak Buluh gampong, East Simeulu sub-district, Simeulu district can be threatened by Article 33 paragraph 3 of Aceh Qanun Number 6 of 2014 concerning Jinayat Law because it has been proven to promote adultery to others.

Meanwhile, the six young women who were preyed upon by AI need to be examined as witnesses whether they have committed adultery or have committed adultery, or are planning to commit adultery. If he admits to having committed adultery, he can be lashed 100 lashes, and if he admits to having committed adultery, he can be punished with takzir in the context of khalwat or ikhtilath.

Considering that AI has provided facilities both in the form of social media to connect potential male adulterers with female candidates as well as trying to send women to hotel rooms and has promoted adultery to philanderers, the AI case must be processed in accordance with the provisions of the Qanun Jinayat. There is no reason for law enforcement in Aceh to circumvent the process of implementing the Qanun Jinayat against AI.

AI was arrested while offering two women, NF (22) a resident of Banda Aceh and M (23), a resident of Aceh Besar, to his customers in the middle of the night, and after agreeing, the customer then booked a room at the Grand Nanggroe hotel. Then AI took the two women directly to the room that had been booked and the transaction was carried out according to the agreement between the woman and the male perpetrator.

The parties involved in this act are in accordance with the provisions of the Qanun Jinayat, namely:

1. The first party is AI as a promoter of adultery, he is entangled in Article 33 paragraph 3 and threatened with 'Uqbat Ta'zir lashes for a maximum of 100 (one hundred) times and/or a fine of a maximum of 1000 (one thousand) grams of pure gold and/or imprisonment for a maximum of 100 (one hundred) months.
2. The second party is two women and their male partners who have committed adultery or have not committed adultery but have committed seclusion, then they are

threatened with punishment in the form of seclusion in accordance with the provisions of Article 23 paragraph (1) of Qanun Jinayat which reads:

"Anyone who deliberately commits Jarimah seclusion, is threatened with 'Uqubat Ta'zir lashes for a maximum of 10 (ten) times or a fine of a maximum of 100 (one hundred) grams of pure gold or imprisonment for a maximum of 10 (ten) months". If they confess that they have committed adultery, they will be lashed 100 times.

1. The third party is the hotel owner who is stuck with providing facilities in the form of rooms for people to commit adultery/seclusion. Then it is threatened with article 23 paragraph (2) of Qanun Jinayat which reads:

"Everyone who intentionally organizes, provides facilities or promotes Jarimah seclusion, is threatened with 'Uqubat Ta'zir lashes at most 15 (fifteen) times and/or a maximum fine of 150 (one hundred and fifty) grams of pure gold and/or imprisonment maximum of 15 (fifteen) months. If he is proven to provide facilities for adulterers, then he is ensnared in Article 33 paragraph (3) as mentioned above.

Thus the police should be obliged to examine the case carefully, seriously, fairly, deceitfully, and in a civilized manner. If they are found to have violated the Qanun Jinayat, the police must immediately bring them to court following the applicable procedures. The people of Aceh are very enthusiastic about the implementation of Islamic law in Aceh, so law enforcers and implementers in Aceh must also be more enthusiastic about resolving such cases.

No more terms that appear like; Law in Aceh is sharp down and blunt up. The police must trace so that they can find out who the customer has agreed with the two women to commit adultery/seclusion and be prosecuted immediately. Then, according to Qanun Number 07 of 2013 concerning Jinayat Events, there are several differences in the types of evidence submitted, this can be seen in Article 181 paragraph 1 of the Jinayat Event Qanun regarding various types of evidence, namely:

1. Witness testimony;
2. Expert Statement;
3. Evidence;
4. Letter;
5. Electronic Evidence;
6. Defendant's Confession; and
7. Defendant's Statement.

The evidence above has given space to the Qanun in the settlement of this prostitution case using the Jinayat Qanun, which allows the submission of evidence in the form of electronic evidence and expert statements to see and confirm and support the judge's belief in the truth of an act of misconduct and the defendant can be sentenced to the same punishment. corresponding.

The above should be Islamic law in Aceh has provided space for proving online prostitution. However, if we look further, this electronic evidence refers to the ITE Law because the procedures are contained in it.

The reason law enforcers apply the provisions of the Criminal Code, the ITE Law, and the Pornography Law is because the Qanun on the Jinayat Procedural Law does not provide an explanation of how the procedural evidence is, considering that investigators also come from the National Police and PPNS who are also national law enforcement

officers. This opinion becomes a strong foundation for law enforcement officers to ensnare perpetrators using national laws and regulations.

The law enforcement team that has joined to reduce cases includes the WH, Satpol PP, Police, and the Local Service. However, the settlement does not use the article elements contained in the qanun, because it cannot be subject to the article elements in Aceh Qanun Number 6 of 2014 concerning Jinayat Law. This is the weakness contained in the Qanun Jinayat to ensnare the perpetrators of this online prostitution.

Furthermore, this is also qualified as an act of Cyber Crime or crime through the internet network or more specifically known as Cyber Prostitution with social media facilities such as, Facebook, Instagram, Telegram, and WhatsApp which has provided new problems in the application of law in Indonesia.

The forms of prostitution above are forms of dissemination of cyber prostitution. Because cyber prostitution is a cyber crime, it is a unique type of crime because the perpetrators only want to test their abilities according to their hobbies, but there are also those who intentionally commit crimes that come from these hobbies.

This means that regulations on cyber prostitution are a form of policy and value-oriented approach. It is said that policy-oriented is that the ITE Law has opened new insights and legal transparency that is transnational in Indonesia.

Meanwhile, the punishment only for pimps does not reflect a sense of justice, because in the act of prostitution there are related subjects, namely pimps, users and prostitutes. The act of prostitution is part of the act of adultery categorized as (crime without victim) that prostitutes and users are victims but also as perpetrators in their actions so that Indonesia's current positive criminal law still does not provide fair legal certainty and equal treatment before the law as mandated in the 1945 Constitution Article 28D.

The principle of *nullum delictum nulla poena lege praevia*, namely that no crime can be imposed without being preceded by regulations containing criminal sanctions first guarantees the protection of human rights from the arbitrariness of the authorities. However, a prostitute who prostitutes herself with or without a pimp is not a crime because it is not prohibited in Indonesian criminal law even though it violates from the point of view of religion, customs, and decency in society. The same applies to service users, even though it is an act of adultery contained in Article 284 of the Criminal Code, this article is an absolute offense which means it cannot be prosecuted if there is no complaint from the husband and wife who are harmed (who are humiliated). This article can also only apply to one of the users or the PSK has been bound by marriage,

Conclusion

The Jinayat Qanun is currently unable to deal with online prostitution because the substance in the jinayat procedural law does not contain digital procedural proof. This digital evidence refers to the ITE Law as a search for evidence for forensics, therefore for the completion of this online prostitution the imposition of the article elements contained in the Jinayat Qanun cannot be carried out because the procedural law still refers to national law. Referring to the theory of criminal responsibility, a crime must first understand its actions in the realm of crime, and be able to

determine its intention or will for the act. So, Qanun Jinayat needs a legal reform in the implementation of this digital proof, but the element of prostitution is fulfilled.

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