

The Role of Law Enforcement Officials in Maintaining Public Security and Order After the Covid-19 Pandemic: Juridical and Criminological Analysis in Islamic Law

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Abstract

The COVID-19 pandemic has changed the security landscape: street crime is shrinking, while cybercrime, online fraud, and domestic violence are strengthening as economic pressures intensify. This situation requires law enforcement officials to reorganize their work without sacrificing citizens' rights. This study examines the role of law enforcement in maintaining post-pandemic security and order, assesses the suitability of their actions with Islamic law, and maps challenges as well as models of strengthening. The study uses normative juridical methods with legislative, comparative, conceptual, and policy approaches. Secondary data from the literature study were analyzed descriptive-qualitatively through content analysis. The results show that the apparatus carries out preventive, repressive, and restorative functions that are tied to the due process of law. However, practices in the field are not fully aligned with the principles of al-'adl, maṣlaḥah, and maqāṣid al-syarī'ah because authority is still often used excessively. Structural barriers include rigid regulations, limited personnel and budgets, and weak coordination. Cultural barriers are seen in declining citizen compliance and resistance, while substantive barriers arise from digital crime and inequality in law enforcement. The study concludes that the combination of positive law, criminology, and Islamic law results in a strengthening model that relies on adaptive regulation, capacity building of the apparatus, and humanist and restorative approaches.

Keywords: Law Enforcement Officers, Security And Order, Post-COVID-19 Pandemic, Criminology, Maqāṣid Al-Syarī'ah

Abstrak

Pandemi COVID-19 telah mengubah lanskap keamanan: kejahatan jalanan menyusut, sementara kejahatan siber, penipuan online, dan kekerasan dalam rumah tangga semakin kuat seiring meningkatnya tekanan ekonomi. Situasi ini mengharuskan aparat penegak hukum untuk mereorganisasi pekerjaan mereka tanpa mengorbankan hak-hak warga negara. Studi ini menelaah peran penegak hukum dalam menjaga keamanan dan ketertiban pascapandemi, menilai kesesuaian tindakan mereka dengan hukum Islam, serta memetakan tantangan serta model penguatan. Studi ini menggunakan metode yuridis normatif dengan pendekatan legislatif, komparatif, konseptual, dan kebijakan. Data sekunder dari studi literatur dianalisis secara deskriptif-kualitatif melalui analisis konten. Hasilnya menunjukkan bahwa aparat ini menjalankan fungsi pencegahan, represif, dan restoratif yang terkait dengan proses hukum yang semestinya. Namun, praktik di bidang ini belum sepenuhnya selaras dengan prinsip al-'adl, maṣlaḥah, dan maqāṣid al-syarī'ah karena otoritas masih sering digunakan secara berlebihan. Hambatan struktural meliputi regulasi yang kaku, keterbatasan personel dan anggaran, serta koordinasi yang lemah. Hambatan budaya terlihat dalam menurunnya

kepatuhan dan perlawanan warga, sementara hambatan substansial muncul dari kejahatan digital dan ketidaksetaraan dalam penegakan hukum. Studi ini menyimpulkan bahwa kombinasi hukum positif, kriminologi, dan hukum Islam menghasilkan model penguatan yang mengandalkan regulasi adaptif, pembangunan kapasitas aparatus, serta pendekatan humanis dan restoratif.

Kata Kunci: Petugas Penegak Hukum, Keamanan dan Ketertiban, Pasca-Pandemi COVID-19, Kriminologi, Maqāṣid Al-Syarī'ah

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INTRODUCTION

The COVID-19 pandemic has changed almost all aspects of life, including security and public order.¹ The global health crisis has given birth to new social and criminal problems, so law enforcement officials play a crucial role in the stability of society. After the pandemic, law enforcement demands adjustments in strategy and innovation. The law cannot run alone without taking into account social, economic, and technological dynamics, so the authorities must understand changes in society and respond appropriately. Social change often brings challenges that require special attention.² Cybercrime that grows with information technology, for example, demands new expertise from the authorities. Shifting values, including the perspective on human rights, also affect the way the law is enforced. Economic inequality can encourage theft and fraud, so law enforcement responses need to include preventive measures such as citizen economic empowerment.

Rigid conventional approaches are no longer adequate. Innovations, whether in the form of cutting-edge technology, more sophisticated investigation methods, or efficient case management, make the authorities respond faster to crimes while building public trust.³ Data analytics help read crime patterns, while digital media expands the reach of legal counseling. A community-based approach is also important because partnerships between police and citizens help identify local issues and formulate solutions together. Action *Preemptive* such as patrols and increased police

¹ Supriyono Supriyono, Vavirutus Sholichah, and Anang Dony Irawan, "Urgensi Pemenuhan Hak-Hak Konstitusional Warga Negara Era Pandemi Covid-19 Di Indonesia," *Jurnal Ilmiah Hukum Dan Hak Asasi Manusia* 1, no. 2 (2022): 55–66, <https://journals.goodwoodpub.com/index.php/JIHHAM/article/view/909>.

² Yani Fathur Rohman and Andhita Risiko Faristiana, "Network Society, Dakwah, Dan Perubahan Sosial Di Era Pandemi Covid-19," in *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era*, vol. 1, 2021, 295–307, <https://prosiding.uinponorogo.ac.id/index.php/ficosis/article/view/50>.

³ Cecep Prayatno, Mohamad Tohari, and Tri Susilowati, "The Impact of Using Technology and Innovation in Law Enforcement in the Era of Digitalization," *Journal of Economics, Technology, and Business (JETBIS)* 3, no. 8 (2024), <https://doi.org/10.57185/jetbis.v3i8.127>.

presence are considered effective in preventing crime.⁴ Visible presence fosters a sense of security, opens up a space for dialogue, and encourages residents to be more active in reporting. Routine patrols also allow officers to detect suspicious behavior before it develops into a criminal act.

Post-pandemic, new challenges have arisen in the form of an increase in crime due to economic impacts. Many people have lost their jobs, so theft, fraud, and domestic violence have the potential to increase. At the same time, the authorities must adjust to health protocols that limit arrests and direct raids. Therefore, a holistic approach is needed that works with social, economic, and health institutions to trace the roots of crime. In Islamic law, the role of the authorities does not stop at positive law, but also contains moral and ethical values of sharia about justice, security, and protection of the community. Law enforcement that is only reactive does not answer the root of the problem, so a proactive and humanist approach is needed. One of the alternatives is *restorative justice*, which restores the relationship between perpetrators, victims, and the community with the authorities as a facilitator of dialogue.⁵ Based on this description, this article examines the role of law enforcement officials in maintaining public security and order after the COVID-19 pandemic through juridical and criminological analysis in Islamic law.

The research problems are formulated as follows: (1) what is the role of law enforcement officials in maintaining and realizing public security and order after the COVID-19 pandemic in a social, legal, and institutional context; (2) how is the juridical construction of the actions of law enforcement officials and their conformity with Islamic legal principles; and (3) how are the structural, cultural, and substantive challenges faced by law enforcement agencies, as well as how criminological perspectives based on Islamic law can be used to formulate a model for strengthening security and order. This research focuses on three interrelated things: the role and function of law enforcement officials, juridical and criminological analysis according to Islamic law, and the challenges of the apparatus and solutions based on Islamic law.

The purpose of the research follows the three problems formulation above, namely analyzing the role of the authorities, examining the juridical construction of the actions of the authorities and their conformity with Islamic law, and analyzing the challenges and formulating a security strengthening model. Theoretically, this

⁴ Saharuddin Saharuddin, M Kamal Hidjaz, and Sahban Sahban, "Efektivitas Fungsi Kepolisian Sebagai Penegak Hukum Untuk Menyelenggarakan Ketertiban Di Dalam Masyarakat," *Journal of Lex Theory (JLT)* 4, no. 2 (2023): 419–34, <https://garuda.kemdiktisaintek.go.id/documents/detail/4448624>.

⁵ Azwad Rachmat Hambali, "Penegakan Hukum Melalui Pendekatan Restorative Justice Penyelesaian Perkara Tindak Pidana," *Kalabbirang Law Journal* 2, no. 1 (2020): 69–77, <https://doi.org/10.35877/454RI.kalabbirang36>.

research enriches the study of legal science on post-crisis law enforcement. Practically, the results are expected to help the authorities design responsive policies, strengthen cooperation with citizens, and apply restorative justice through mediation in cases arising due to economic pressure.

The theoretical framework of this article includes six theories. First, legal theory and law enforcement, which views law as a system of norms that regulate human behavior (Anwar, 2023). Law enforcement officials, namely the police, prosecutor's office, courts, and correctional institutions, are tasked with preventing and cracking down on crime based on the principles of legality, professionalism, and accountability. Second, criminological theory. Sutherland views crime as the result of social and environmental interactions.⁶ Theory *Strain*, social control, and social learning are relevant to explaining post-pandemic crimes, while victimology emphasizes the protection of vulnerable victims. Third, Islamic law and social security, which aim to realize benefits through the protection of religion, soul, intellect, posterity, and property.⁷ This value is an ethical foundation for the apparatus, including in the application of *restorative justice*. Fourth, legal policy theory. Criminal law policy (*Penal Policy*) is a rational effort to tackle crime with criminal legal means through a penal, nonpenal, and integrated approach. Fifth, the theory of legal objectives, namely justice, utility, and legal certainty,⁸ with Radbruch's priority principle that prioritizes justice. Sixth, the theory *Maqashid Syariah*, namely the objectives of establishing the law that lead to benefits in three levels: *Dharuriyyat*, *Hajiyyat*, and *Tahsiniyyat*.

Several previous studies have discussed the eradication of thuggery in the Police area during the pandemic, the phenomenon of pandemic crimes from the perspective of criminology and victimology, restorative justice in criminal law enforcement, and law enforcement on the hoarding of medical devices. All of them focus on the pandemic period or on specific cases and regions, and have not combined juridical, criminological, and Islamic law analysis. This article fills this gap by highlighting the post-pandemic phase more broadly.

⁶ Faisal Fikri Lubis, Kasmanto Rinaldi, and Hilda Mianita, "Pola Interaksi Sosial Residivis Narkoba Di Dalam Lembaga Pemasyarakatan (Studi Deskriptif Sosialisasi Kejahatan Residivis Narkoba Di Lapas Kelas II B Tebing Tinggi, Sumatera Utara)," in *SENKIM: Seminar Nasional Karya Ilmiah Multidisiplin*, vol. 2, 2022, 176–83, <https://journal.unilak.ac.id/index.php/senkim/article/view/11298>.

⁷ Muhammad Irkham Firdaus and Jaya Sahputra, "Prinsip Maqosid Ash-Shariah Dalam Konsep Kebutuhan Islam," *TAFATQUH: Jurnal Hukum Ekonomi Syariah Dan Ahwal Syahsiyah* 7, no. 1 (2022): 73–84, <https://repo.unida.gontor.ac.id/3157/1/4>. Prinsip Maqosid Ash-Shariah Dalam Konsep Kebutuhan Islam.pdf.

⁸ Margono, "Asas Keadilan, Kemanfaatan Dan Kepastian Hukum Dalam Putusan Hakim," in *Sinar Grafika*, 2021, <https://books.google.co.id/books?id=Qo0mEAAAQBAJ>.

METHOD

This research is of a normative juridical type, which is also called doctrinal legal research or literature study because it relies on written regulations and secondary data.⁹ This research includes the study of legal principles, legal systematics, vertical and horizontal synchronization, legal comparison, and legal history.¹⁰ The approach used is the legislative approach (*Statute approach*), comparison (*Comparative Approach*), and conceptual (*conceptual approach*).¹¹ Because the problem is related to the enforcement and reform of criminal law, this study also uses a policy approach that is oriented towards goals, rationality, and values.¹² The nature of this research is qualitative descriptive, namely systematically describing the role of law enforcement officials in maintaining post-pandemic security and order and examining the application of sanctions from the perspective of national law and Islamic law. In qualitative research, the validity and credibility of data are the main concerns so that conclusions accurately represent real conditions.¹³

Data sources are in the form of secondary data collected through literature studies. Primary legal materials include the Qur'an, Hadith, and jurisprudence, the Criminal Code, Law Number 2 of 2002 concerning the Police, Law Number 6 of 2018 concerning Health Quarantine, and government regulations on social restrictions. Secondary legal materials include books, research results, and scientific journals on criminology, Islamic law, and law enforcement policies. Tertiary legal materials include legal dictionaries, the Great Dictionary of Indonesian Language, as well as information from the media and the internet. Data are collected by reading, studying, and analyzing relevant literature sources. The analysis is carried out descriptively-analytically and comparatively using content analysis (*Content Analysis*),¹⁴ with inductive reasoning, i.e. from general data to specific conclusions.¹⁵ The analysis step

⁹ Bambang Waluyo, "Penelitian Hukum Dalam Praktek," *Sinar Grafika*, 2008.

¹⁰ Soerjono Soekanto, "Faktor-Faktor Yang Mempengaruhi Penegakan Hukum," *Raja Grafindo Persada*, 2005, <https://library.stik-ptik.ac.id/detail?id=26362&lokasi=lokal>.

¹¹ P D M Marzuki, "Penelitian Hukum: Edisi Revisi," in *Prenada Media*, 2017, <https://books.google.co.id/books?id=CKZADwAAQBAJ>.

¹² Barda Nawawi Arief, "Masalah Penegakan Hukum Dan Kebijakan Hukum Pidana Dalam Penanggulangan Kejahatan," in *Kencana Prenada Media Group*, 2018, <https://books.google.co.id/books?id=AeLJDwAAQBAJ>.

¹³ R K Yin, "Case Study Research and Applications: Design and Methods," in *SAGE Publications*, 2018, <https://books.google.co.id/books?id=uX1ZDwAAQBAJ>.

¹⁴ M Iqbal Hasan, "Pokok-Pokok Materi Metodologi Penelitian Dan Aplikasinya," in *Jakarta: Ghalia Indonesia*, 2002.

¹⁵ W Surakhmad, "Pengantar Penelitian Ilmiah: Dasar, Metode Dan Teknik," in *Tarsito*, 1990, <https://books.google.co.id/books?id=qhuXnQAACAAJ>.

is to classify legal materials according to the research problem, systematize them, and then analyze them as the basis for conclusions.

RESULT AND DISCUSSION

1. The Role of Law Enforcement Officials in Maintaining Public Security and Order After the Covid-19 Pandemic

The following discussion describes the post-pandemic security conditions, normative, social, and institutional roles of law enforcement officials, according to the formulation of the problem and the purpose of the research.

a. Overview of Public Security and Order Conditions After the Covid-19 Pandemic

The Covid-19 pandemic has left a deep mark on the security order of society. Restrictions on movement, the stagnation of the economy, and the acceleration of digitalization are changing the way people live together while giving birth to new vulnerabilities. A number of countries report that street crime is decreasing, but cybercrime, online fraud, and the circulation of illegal goods through unconventional channels are increasing, so law enforcement must quickly adapt to new technologies and modes¹⁶

In Jambi City, security conditions after the pandemic tend to be stable. Local governments strengthen supervision, and the enforcement of local regulations and mayoral regulations was recorded at around 90.48% in 2021. This figure illustrates the ability of the apparatus to maintain social stability.¹⁷ Jambi Police Criminal Investigation personnel generally have a low level of work stress, which indicates good adaptability to the workload. The Police continue to carry out prevention and enforcement measures through patrols, handling street crimes, and coordination with residents. Overall, the situation can be said to be quite conducive, although economic pressure and social changes still have the potential to encourage crime.

Security issues also arise in the realm of households. Social isolation and economic pressure during restrictions increase the risk of domestic violence, a phenomenon that is globally dubbed *Shadow Pandemic*. Komnas Perempuan recorded 299,911 cases of violence against women in 2020, and around 79% of the 8,234 cases handled by partner institutions in 2021 occurred in the domestic realm.¹⁸ The increase in protection demand that is not offset by service capacity indicates the presence of

¹⁶ United Nations Office on Drugs and Crime, "COVID-19 and the Drug Supply Chain: Impact & Outlook," *Policy Brief*. Vienna: UNODC, 2020.

¹⁷ Pemerintah Kota Jambi, "Laporan Kinerja Instansi Pemerintah (LKjIP) Kota Jambi Tahun 2021," *Jambi: Pemerintah Kota Jambi*, 2022.

¹⁸ Komisi Nasional Anti Kekerasan terhadap Perempuan, "Catatan Tahunan Kekerasan Terhadap Perempuan Tahun 2020," *Jakarta: Komnas Perempuan*, 2022.

underreporting, so the actual figure is likely to be higher. Globally, nearly seven out of ten women say domestic violence is on the rise in their environment, while school closures affect an estimated 1.6 billion students and 88–115 million people are pushed into extreme poverty. In this situation, the authorities have an additional role, namely overseeing health protocols and securing the distribution of aid, which raises the issue of limits of authority and proportionality.

1. Job Loss

The pandemic hit the job market in Jambi City. The open unemployment rate in Jambi Province rose from 4.06% in 2019 to 5.13% in 2020, and Jambi City became the region with the most unemployment, more than 31 thousand people. Around 85.77 thousand other residents experienced a reduction in working hours or partial job loss, so the recovery was gradual and not yet fully steady.¹⁹

A similar pattern occurs nationally. The open unemployment rate reached 7.07% in August 2020, with around 9.77 million unemployed, then recorded 8.75 million people in February 2021. Layoffs occur mostly in the processing and trade industries, and an independent study estimates the layoff rate of workers at around 15.6%. The unemployment rate then fell to 5.83% in February 2022 and 4.76% in February 2025. Even so, the informal sector remains a major escape for workers who have lost their permanent jobs, and around 11.53 million working-age people are affected in various forms.

2. Poverty Rate

Poverty in Jambi City has also increased. The percentage of urban poor people reached around 8.27% in 2020, while the province recorded 288.10 thousand people or 7.97% in September 2020. At the national level, poverty stood at 9.78% (March 2020) and 10.14% (March 2021), then fell to 9.03% in March 2024 and 8.47% in March 2025 in line with economic recovery and social assistance. The impact is most felt for informal workers, day laborers, and households without social security, whose access to education, health, and food is uncertain.

3. Inequality of Access to Social Assistance

The distribution of social assistance in Jambi City is uneven. Inaccurate Integrated Social Welfare Data gives rise to *exclusion errors* (poor people do not receive assistance) and *inclusion errors* (undeserving residents actually receive). The Financial Audit Agency also found inaccuracy in targets due to weak verification. A UNICEF survey shows that about 50% of households received assistance in the first round, but less than 40% in the third round.

¹⁹ Badan Pusat Statistik Provinsi Jambi, "Jumlah Kejahatan Yang Dilaporkan Menurut Kabupaten/Kota Di Provinsi Jambi," 2024.

In addition to data, poor people often lack a clear understanding of registration procedures, and assistance of equal value can have different impacts in cities and villages due to unequal living costs. This inequality triggers social jealousy, so distributive justice and accurate data management are important. On the other hand, security needs to be interpreted holistically and includes family protection. Authorities also face the challenge of returning law enforcement to a normal state of law in a proportionate and accountable manner.

4. Changes in Crime Patterns Post-Pandemic

Mobility restrictions reduce some street crime, but open the gap for new forms of crime that demand the integration of social, health, and security policies.

(a) Conventional Criminality

Theft in public spaces decreased during the restrictions. After activities were relaxed, shoplifting, organized crime, and conflicts over aid distribution temporarily increased in some areas. Police in Jambi City explained that theft cases "had decreased during the pandemic due to limited community activities", then rose again, especially in areas with high economic activity (personal communication, February 21, 2026). Economic pressures, inaccurate assistance, and hidden domestic violence reinforce criminal conditions, so traditional patrols need to be combined with intelligence and mapping of new vulnerable areas.

(b) Economic Criminality

Counterfeiting of health products, manipulation of social assistance, and financial fraud are growing rapidly. The Jambi Police recorded a surge in online fraud through social media, *marketplaces*, and messaging applications, especially those that sell medical devices, promise assistance, or offer fraudulent investments. Post-pandemic, the mode has changed to illegal online loans, fake job vacancies, and fictitious investments. Therefore, digital literacy education is seen as equally important as enforcement.

(c) Digital Crime

Cybercrime is the most permanent shift. Online fraud, *phishing*, and misuse of personal data dominate cases in Jambi City, with an increasingly streamlined and cross-regional mode. Ransomware attacks and database hacks are on the rise due to weak security standards. Proof is highly dependent on electronic evidence, so digital forensic capacity, international cooperation, and privacy-respecting evidence access arrangements are urgently needed.

(d) Social and Domestic Crime

Calls to *violence hotlines* are increasing, although formal reporting sometimes

decreases due to barriers to access. Psychological violence and economic neglect often go unrecorded, even though they have a serious impact on social cohesion. Authorities are required to implement a *victim-centered* approach, strengthen cyber capacity, and run *community policing*, with the integration of victim services as part of *human security*.

5. The Impact of the Socio-Economic Crisis on Security Stability

Shrinking employment, weakening purchasing power, and declining GDP per capita in 2020 increased social vulnerability in Jambi City. Unemployment and poverty are criminogenic factors that drive opportunistic crime, horizontal conflicts, and disturbances of order. Nationally, there were 584,991 criminal incidents recorded in 2023 and 561,993 in 2024, with a *crime rate* of around 204 per 100,000 population. West Java is the lowest (89), while homicides fell from 1,129 cases (2022) to 1,106 (2024). Economic crises that are not handled in an inclusive manner risk triggering medium-term instability.

6. Dynamics of Relations between Law Enforcement Officers and the Community Post-Pandemic

The expansion of the role of the authorities during the pandemic has provoked mixed responses. Some residents feel protected, while others consider the actions of the authorities to be too repressive. Restoring relationships requires a more persuasive, dialogical, and service-oriented approach. Small post-pandemic conflicts, such as disputes over aid and environmental order, are suitable for resolution through mediation and *community policing*. The use of authority must adhere to legality, proportionality, and accountability, as well as be supported by public communication and a responsive complaint mechanism in the midst of public scrutiny.

b. The Role of Law Enforcement Officers in Maintaining Public Security and Order

1. The Normative Role of Law Enforcement Officers

Normatively, the police are mandated to maintain security and order, enforce the law, and protect, protect, and serve the community, with the function of prevention as a priority (Law Number 2 of 2002 concerning the National Police of the Republic of Indonesia). Repressive authority, namely investigation, investigation, arrest, and detention, must be carried out based on the principles of legality and *due process of law*, and must not sacrifice the basic rights of citizens. Internal and external supervision affirms the apparatus as public servants within the framework of *the rule of law*.

2. Task Implementation

Preventive tasks include patrols, legal counseling, early detection of potential disturbances, partnerships with the community, regulation of public activities, persuasive reprimands, and humanist approaches. Repressive tasks include arrests, investigations, legitimate and measurable coercion, enforcement of violations, dissolution of anarchic acts, quick response, and the provision of deterrent effects. Restorative approaches include diversion, non-litigation settlement, restitution for victims, involvement of local figures, perpetrator coaching, and prison punishment as *the ultimate remedium*. All three approaches need to be balanced, because the dominance of repressive actions widens the distance between the apparatus and the community.

3. Conformity of Practice with *the Rule of Law* and *Due Process of Law*

Post-pandemic, prevention is realized through dialogical patrols, mapping of vulnerable areas, and public communication, while enforcement must still prioritize legality, proportionality, and accountability so as not to violate human rights. Restorative justice is seen as relevant for minor social conflicts and community disputes, as it emphasizes victim recovery and social relations and alleviates the burden of criminal justice.

c. The Social Role of Law Enforcement Officers

1. The Role of the Apparatus as Protectors and Protectors of the Community

The apparatus plays the role of protector of vulnerable groups, including from social conflicts, structural violence, and vigilante acts. Juridically, this role is related to ensuring human security and dignity amid tensions between security and civil liberties. Criminologically, protection functions as a social prevention because it suppresses social frustration and disorganization. In Islamic law, this role is in line with *ḥifẓ al-nafs*, *ḥifẓ al-māl*, and *ḥifẓ al-'ird* in *maqāṣid al-syarī'ah*, with the apparatus as *ulil amri* who carries the mandate of maintaining *maṣlaḥah 'āmmah* and preventing *mafsadah*.²⁰

2. Post-Pandemic Humanist and Participatory Approach Strategy

The strategies pursued include seven things: persuasive and dialogical communication that fosters legal awareness; fast, friendly, and non-discriminatory service; the presence of the apparatus through dialogical patrols; partnerships with community leaders, customs, and youth; social deliberation forums; community-based prevention; and strengthening the trust and legitimacy of the apparatus.

3. The Level of *Public Trust* in Law Enforcement Officers

²⁰ Jasser Auda, "Maqasid Al-Shariah," *An Introductory Guide* (USA: International Institute of Islamic Thought, 2008), 2008, <https://iiit.org/wp-content/uploads/Maqasid-Al-Sharia-Beginners-2023.pdf-content.pdf>.

Public trust is influenced by the consistency of law enforcement, the example of the apparatus, and the conformity between norms and social realities.²¹ The Indonesian Political Indicators Survey (2024) of 4,560 respondents recorded trust in the National Police at 75.3%, compared to 70.3% for the KPK and 76.2% for the Attorney General's Office. This figure had dropped to 64% according to an LSI survey in early 2023, related to cases involving officials. These fluctuations emphasize the need for periodic monitoring, transparency, open public communication, and prompt handling of internal violations.

d. The Institutional Role of Law Enforcement Officers

1. Post-Pandemic Institutional Capacity

Institutional capacity determines the effectiveness of institutions in dealing with the increased workload after the pandemic. The key factors are human resource competencies (technical, public communication, conflict control, and information technology), digitization of services, inter-institutional data integration, and good internal governance and supervision.²² Weaknesses in discipline and supervision will erode public trust, so institutional reform is a prerequisite.

2. Coordination between Law Enforcement Agencies

Coordination aligns the authority of the police, prosecutor's office, courts, correctional institutions, and local governments so that case handling does not overlap and be fragmented. This requires formal communication, joint procedures, and cross-institutional forums. The main obstacles are sectoral egos and weak cooperation cultures, whereas good coordination accelerates the legal process and increases public trust.

3. Adaptation of Post-Crisis Policies and Organizational Structures

Law enforcement policies need to be contextual and based on social risk analysis, while rigid structures need to be simplified, with authority delegated proportionately and units in direct contact with the community strengthened. The use of digital systems and data-driven decisions supports this transformation. Policies and structures must work in harmony, as adaptability affects institutional accountability and legitimacy.

²¹ Soekanto, "Faktor-Faktor Yang Mempengaruhi Penegakan Hukum."

²² S Rahardjo, "Penegakan Hukum Progresif," in *Penerbit Buku Kompas*, 2010, <https://books.google.co.id/books?id=f7EqH7E4x4IC>.

2. JURIDICAL CONSTRUCTION OF THE ACTIONS OF LAW ENFORCEMENT OFFICIALS IN THE PERSPECTIVE OF ISLAMIC LAW

Law enforcement after the COVID-19 pandemic has put the authorities in a vulnerable position. The authorities are required to maintain security and order quickly, even though the steps taken can limit the basic rights of citizens. Therefore, the actions of the authorities need to be weighed with two measures at once, namely positive law and the principles of Islamic law. This article examines the legality, limits of authority, and protection of human rights in national law. After that, the article outlines the principles of *maqāṣid al-syarī'ah*, justice, benefit, and *ta'zīr*, and assesses the extent to which the practices of the apparatus are in harmony with these principles. With this approach, security is understood not only as a matter of state administration, but also as a moral and religious mandate that is carried together by the apparatus and society.

a. Juridical Analysis of Law Enforcement Officers' Actions

1) Legality of Apparatus Actions in Maintaining Security and Order

In the state of law, state authority is only valid if it is exercised on a legal basis, including when the state faces a social crisis that encourages fast-paced action. The principle of *nullum delictum nulla poena sine lege* requires that there be a clear basis before the authorities take action. Thus, the police, prosecutor's office, and other law enforcement agencies may only move within the limits determined by law.

The basis of legality is arranged in layers. The 1945 Constitution affirms Indonesia as a state of law (Article 1 paragraph 3), guarantees fair legal certainty (Article 28D paragraph 1), and guarantees a sense of security (Article 28G paragraph 1). Law Number 2 of 2002 concerning the Police is the main basis for the National Police. Articles 13 and 14 regulate their duties and authorities, while Article 18 provides discretion that may only be used for the public interest and must still be accountable. The Criminal Code regulates arrest, detention, search, and confiscation in a limited manner as a form of *due process of law*. Law Number 39 of 1999 concerning human rights, especially Article 3 paragraph (2) and Articles 17 to 19, protects citizens from arbitrary treatment.

The next layer includes Law Number 12 of 2011 jo. Law Number 13 of 2022, which requires that restrictions on citizens' rights are only valid if they are regulated in laws and regulations. Law Number 23 of 2014 and Government Regulation Number 16 of 2018 are the basis for the role of local governments and Satpol PP. Law Number 6 of 2018 concerning Health Quarantine, which supports restrictions during the pandemic, is no longer dominant so that the actions of the authorities again refer to the general law. The Regulation of the National Police Chief Number 1 of 2009

complements it with the principles of legality, necessity, proportionality, and accountability in the use of force. Legality is also not sufficiently understood formally, because it also functions as a normative control and legal protection for the community.

2) Limits of Authority and Potential Deviation of Authority

The authority of the apparatus is derived from laws and regulations, so its scope, procedures, and objectives must be limited by legal norms. These restrictions are intended to prevent *arbitrary power*. Actions that go beyond the authority of attribution, delegation, or mandate may qualify as *unlawful public act*. The post-pandemic situation, such as the handling of crowds and social conflicts, does open up discretion. However, discretion must still meet the requirements of legality, proportionality, and accountability, and must not conflict with human rights.²³

Abuse of power occurs when authority is used outside of the intended purpose set by law. It can take the form of excessive action, abuse for a certain interest, or neglect of procedures. The risk increases when internal, judicial, and external supervision is not effective. Actions that go beyond the limits not only hurt legality, but also have the potential to violate human rights and undermine public trust in law enforcement institutions. The principle that there is no absolute authority maintains a balance between the effectiveness of law enforcement and the protection of citizens' rights.

3) Human Rights Protection in Law Enforcement Practices Post-Pandemic

During the pandemic (2020–2022), the rapid response of the government and authorities in dealing with the health crisis sometimes sacrificed civil rights and socio-economic rights, especially for vulnerable groups.²⁴ The spotlight was also directed at the PeduliLindungi application, which is considered to have the potential to violate the right to privacy and personal data. Komnas HAM recorded 114 complaints of human rights violations related to national strategic projects in 2020–2023, most of which concern the right to welfare and the right to justice of vulnerable groups. The pandemic has exacerbated violence against women, discrimination against patients, and barriers to access to public services. Quantitative data specifically capturing human rights violations during the pandemic are limited, but global reports show that the focus on human rights has shifted.

After the pandemic subsides (2023–2025), the issue shifts to civil and political freedoms. International organization reports document excessive actions by the

²³ Bagir Manan, "Wewenang Dan Diskresi Dalam Negara Hukum," *Bandung: Alumni*, 2018.

²⁴ Human Rights Watch, "Indonesia: COVID-19 Response Overshadows Rights," *New York: Human Rights Watch*, 2022.

authorities against protesters, intimidation of journalists and activists, and hundreds of arrests.²⁵ Juridically, the restriction of rights is only valid if it is based on the law, has a legitimate purpose, and is carried out proportionately. Human rights protection also demands *due process of law*, namely humane treatment, the right to be heard, and a transparent process. Human rights should be positioned not as an obstacle to the apparatus, but as a normative guideline that directs the use of state authority.

b. Principles of Islamic Law in Maintaining Security and Order

1) The Concepts of *Ḥifẓ al-Nafs*, *Ḥifẓ al-Māl*, and *Ḥifẓ al-'Ird*

The principle of security in Islamic law is rooted in *maqāṣid al-syarī'ah*, which is the purpose of sharia to realize benefits and prevent damage.²⁶ Its concrete form is the protection of the soul (*ḥifẓ al-nafs*), treasure (*ḥifẓ al-māl*), and honor (*ḥifẓ al-'ird*). On this basis, security becomes a moral and religious obligation, not just an administrative matter.

Ḥifẓ al-nafs views human life as sacred, so murder, persecution, mass violence, and social terror are classified as serious crimes. In the post-pandemic era, this principle demands an approach that is not only repressive, but also preventive and humane, with special attention to vulnerable groups. *Ḥifẓ al-māl* views property as a trust that must be guarded from deprivation, theft, fraud, and destruction. When property is not protected, order is disturbed and public trust is weakened. Therefore, the authorities need to distinguish opportunistic crimes from structural crimes so that the legal response does not exacerbate social injustice.

Ḥifẓ al-'ird protects human dignity from slander, defamation, sexual violence, and discriminatory treatment. The handling of cases concerning honor, especially against women and children, requires a professional and rehabilitation-oriented attitude. These three principles are interrelated, because the protection of the soul without the protection of property and honor only results in pseudo-security.

2) The Principles of Justice (*al-'Adl*), Benefit (*Maṣlaḥah*), and Prevention of Harm

Al-'adl occupies a central position in Islamic law. Justice not only means equality before the law, but also puts things in their place proportionately. Authorities must not act arbitrarily or discriminatory, and must balance the rights of perpetrators, victims, and the interests of society. In the midst of post-pandemic social and

²⁵ N Karmini, "Amnesty Says Indonesia Suppresses Free Speech with Crackdowns on Public Protests," in *The Associated Press*, 2025.

²⁶ Al-Ghazālī, " , Abū Ḥāmid. *Al-Mustaṣfā Min 'Ilm Al-Uṣūl*. Jilid I," *Beirut: Dār Al-Kutub Al-'Ilmiyyah*, 1993.

economic pressures, justice means avoiding excessive repressive approaches and not exacerbating inequality.

Maṣlahah directing every legal action to the real benefit of society, not just the fulfillment of procedural demands. In cases triggered by social or economic emergencies, restorative approaches, mediation, or non-litigation settlements can be more beneficial than rigid criminal prosecution. Principles of harm prevention (*Dar' al-Maḥasid*) complements it through the rule that rejecting damage takes precedence over attracting benefits.²⁷ This principle gives legitimacy to preemptive and preventive measures, such as patrols, social surveillance, and persuasive approaches.

The three principles must be balanced. Justice without benefits gives birth to rigid laws, while benefits without justice create legal uncertainty. This balance is what makes people view the law as a means of protection, not a threat.

3) The Concept of *Ta'zīr* and the Authority of the Ruler (*Ulil Amri*)

In contrast to sanctions *ḥudūd* and *qisās* which is firmly established by Nash, *ta'zīr* flexible and contextual. This sanction is imposed on acts whose punishment is not specifically specified in the Qur'an and Sunnah, and the determination is left to the ruler.²⁸ The goal is not only punishment, but education, prevention, and maintenance of public order, so that Islamic law appears adaptive to the needs of the times.

The *authority of ulil amri* in determining *ta'zīr* is not an absolute authority. It is tied to justice, proportionality, and benefit. Post-pandemic, changes in crime patterns and conflicts due to economic pressure can be answered through administrative sanctions, social coaching, or other corrective measures aimed at restoring order and preventing the escalation of conflicts. However, power in Islam is a mandate to protect, not oppress, so the implementation of *ta'zīr* demands transparency and accountability, especially when it comes to individual freedom. Within the framework of *shari'iyah sharia*, the ruler may prescribe rules and sanctions that are not explicitly mentioned in the nash, as long as they do not contradict the basic principles of sharia.

c. Conformity of Law Enforcement Officers' Actions with Islamic Law Principles

1) Analysis of Alignment and Inconsistency in Law Enforcement Practices

Law enforcement that upholds *due process of law*, transparency, and accountability is basically in line with the values of *al-'adl*, because justice is the foundation of the legitimacy of power in Islam (Ibn Taymiyyah, 1998). In the field,

²⁷ Auda, "Maqasid Al-Shariah."

²⁸ Ryanto Ulil Anshar and Joko Setiyono, "Tugas Dan Fungsi Polisi Sebagai Penegak Hukum Dalam Perspektif Pancasila," *Jurnal Pembangunan Hukum Indonesia* 2, no. 3 (2020): 359–72, <https://ejournal2.undip.ac.id/index.php/jphi/article/view/8806>.

inconsistencies are still found in the form of excessive use of authority, disproportionate repressive approaches, and lack of consideration for the social and psychological conditions of the community. This kind of practice has the potential to cause *mafsadah* and is contrary to *dar' al-mafāsīd*, because it fosters fear, social trauma, and public distrust.

From the *side of the maṣlaḥah*, harmony is seen when the authorities resolve conflicts persuasively, use a restorative approach, and use discretion wisely. On the other hand, rigid and procedural law enforcement without taking into account the social impact tends to ignore the purpose of the sharia. From the side of *ḥifz al-'ird*, stigmatization, inhumane treatment, and invasion of privacy are clearly contrary to respect for human dignity. Even so, there are also practices that show harmony with Islamic values, such as actions that prioritize dialogue, coaching, and early prevention. The main problem lies in implementation, not in the absence of norms, so that in addition to adequate regulations, the apparatus needs ethical coaching and value awareness.

2) Ethical and Normative Assessment in the Perspective of Islamic Law

In Islam, law is not only formally binding, but also a value system full of moral dimensions. Officials are seen as trustees who are obliged to exercise authority honestly, fairly, and responsibly. Actions that cause disproportionate suffering are still considered to violate sharia principles, even if they are formally justified by positive law.²⁹

Ethical judgment is also related to *niyyah* and *maqṣad*, i.e. whether actions are aimed at upholding justice and benefit, not for the sake of power, political pressure, or institutional interests. *Maqāṣid al-syarī'ah* functions as an evaluative framework, with the protection of soul, property, honor, and social order as the main indicators. The authorities must also avoid *ta'assuf fī isti'māl al-ḥaqq*, which is an excessive, discriminatory, or disproportionate abuse of authority. The social responsibility of the apparatus is worth *'ibādah ijtīmā'īyyah*, because the success of law enforcement is measured by the creation of order and substantive justice, not by the number of sanctions imposed.

3) Legal and Moral Implications for the Apparatus and Society

For the authorities, fair, proportionate, and benefit-oriented actions increase public legitimacy and trust. Irregularities, on the other hand, bring consequences in the form of loss of legitimacy, increased public complaints, and potential

²⁹ Ahmad Rofiq, "Hukum Islam Di Indonesia," RajaGrafindo Persada, 2013.

administrative and criminal sanctions.³⁰ Morally, the apparatus as a holder *Amanda* Later they will be held accountable, not only according to positive law, but also spiritually.

For the community, law enforcement that is in line with Islamic principles fosters a sense of security, obedience, and participation in maintaining order. Repressive practices actually give birth to distrust, social resistance, and even horizontal conflicts. The relationship between the two is reciprocal: ethical officials form a law-abiding society, and morally conscious societies support the work of the authorities. In the post-pandemic era, public sensitivity to justice has increased, so a humanitarian- and benefit-oriented approach is an urgent need. Strengthening professional ethics and internalizing Islamic values in the culture of law enforcement organizations will strengthen substantive justice and maintain sustainable security.

3. Challenges and Analysis of Islamic Law on the Enforcement of Public Security and Order Post-Pandemic

a. Structural Challenges

1) Limitations of Adaptive Regulation

The rapid social changes that took place after COVID-19 have not been followed by flexible regulations. Most regulations are designed for normal circumstances and are normative-textual in nature, so that the authorities are sandwiched between applying rigid rules and exercising discretion that is legally and ethically risky.³¹ As a result, security enforcement tends to be reactive, regional policies are *Ad hoc*, and public trust is weakening. In terms of Islamic law, the principle *Shari'iyah* Provide space for the state to set policies for the public benefit, so that responsive regulatory reform has a strong normative foundation.

2) Limited Human Resources and Budget

The competence of the apparatus is not even in dealing with social conflicts, digital-based order violations, and crimes due to economic pressure. The duties of the apparatus increase, while the personnel and their welfare do not always increase, resulting in institutional fatigue that reduces the quality of legal services.³² Budget diversions during the pandemic have also diluted support for training, facilities, and internal supervision. Weak oversight opens up opportunities for abuse of authority,

³⁰ Jimly Asshiddiqie, "Konstitusi Dan Konstitusionalisme Indonesia," in *Sinar Grafika*, 2021, <https://books.google.co.id/books?id=QXtWEAAAQBAJ>.

³¹ Rahardjo, "Penegakan Hukum Progresif."

³² A Dwiyanto, "Manajemen Pelayanan Publik: Peduli Inklusif Dan Kolaborasi," in *Gadjah Mada University Press*, 2018, <https://books.google.co.id/books?id=rtrtjDwAAQBAJ>.

even though Islamic law demands trust and justice. Therefore, *Tadbīr al-Umūr* (management of public affairs) demands proportionate and realistic policy priorities.

3) Cross-Agency Coordination

Multidimensional security issues can no longer be solved by one institution. However, differences in mandates and overlapping authorities still make handling partial, coupled with weak data exchange between institutions.³³ The government's attention to economic and health recovery also makes the integration of central and regional policies not optimal. When responsibilities are unclear, mutual power throwing occurs and the state seems absent. From an Islamic perspective, this condition is contrary to the spirit *Ta'āwun 'alā al-Birr wa al-Taqwā*. A regular coordination forum and integrated information system are a solution that is in line with the *Shari'iyah*.

b. Cultural Challenges

1) Declining Community Law Compliance

Social pressures, economic uncertainty, and policy inconsistencies during crises shift compliance to situational and pragmatic, especially when law is perceived as absent as a solution.³⁴ The symptoms can be seen in increasing violations of public order and local conflicts. A repressive approach alone widens the distance between the apparatus and citizens, so that a strategy based on dialogue, education, and empowerment is more needed by involving religious leaders and educational institutions. Islamic law emphasizes that obedience rests on moral awareness and faith, not just fear of sanctions.

2) Changes in Social and Moral Values Post-Pandemic

The long crisis shifted the orientation of society from collectivity to individual pragmatism. Compliance began to be seen as a burden, and the violation of norms was easier to tolerate when it was considered beneficial. Some people even interpreted violations as a survival strategy, so that the boundaries of right and wrong became relative. The unfiltered flow of digital information reinforces this permissive attitude across spaces and generations. From the perspective of Islamic law, this symptom indicates a weakening of *moral awareness*. Its recovery needs to be pursued through the development of values based on the principle of *iṣlāḥ al-mujtama'*, not through coercion alone.

3) Community Resistance to the Apparatus

Resistance is not always in the form of open resistance. It often appears as apathy, passive disobedience, or symbolic rejection. The Indonesian Political

³³ Bambang Widodo Umar, "Sistem Keamanan Nasional Indonesia," Jakarta: LIPI Press, 2016.

³⁴ Soekanto, "Faktor-Faktor Yang Mempengaruhi Penegakan Hukum."

Indicators Survey noted that public trust in the National Police was only around 54.2% in 2022.³⁵ Surveys in the following years showed limited improvement, with differing results between agencies and the position of the National Police remaining under the TNI. This indicates the public's critical attitude towards the police. Inconsistent policies of restrictions and legal treatment reinforce the image of the apparatus as a means of control, not a protector. According to Islamic law, the apparatus is *khādim al-ummah* (servant of the ummah), until the example of morality (*ḥusn al-khulūq*), professional ethics, and a dialogical approach is more effective than repression.

c. Substantive Challenges

1) The Complexity of Crime Post-Pandemic

Official statistics show a decline in national crime to about 561,993 cases, or 204 per 100,000 population.³⁶ However, these figures do not yet reflect the sense of security of the community, because the percentage of the population who are victims has actually increased and theft with aggravation still dominates. This condition shows the paradox of post-pandemic crime related to economic pressure and the fragility of vulnerable groups. Many perpetrators come from groups that previously had no criminal tendencies, so the authorities need to distinguish opportunistic, structural, and systemic crimes. In the Islamic framework, this situation reflects *Ikhtilāṭ al-maṣāliḥ wa al-mafāsīd*, so that a purely repressive response is not in line with the goals of the sharia.

2) Technology-Based and Economic Crime

Pandemic-accelerated digitalization is expanding the crime space. BSSN recorded around 361 million cyberattack anomalies in 2023, starting from *Phishing* and *Malware* to hacks targeting the public and private sectors.³⁷ Perpetrators take advantage of low digital literacy, the anonymous nature of crime, and its cross-regional reach. In the economic sector, financial pressure gives birth to investment fraud, embezzlement, and illegal loan sharks who often disguise legitimate businesses. Lagging regulations and the lack of digital forensic personnel weaken enforcement. From an Islamic perspective, this crime violates *ḥifẓ al-māl* and indirectly *ḥifẓ al-nafs*, so that prevention is needed *Dar' al-Mafasid* and the restoration of victims' rights.

3) Law Enforcement Inequality

³⁵ Indikator Politik Indonesia, "Survei Kepercayaan Publik Terhadap Lembaga Negara," Jakarta: Indikator Politik Indonesia, 2022.

³⁶ Badan Pusat Statistik, "Statistik Kriminal Indonesia Menurut Jenis Kejahatan," Jakarta: BPS, 2025.

³⁷ Badan Siber dan Sandi Negara, "Laporan Tahunan Keamanan Siber Indonesia 2023," Jakarta: BSSN, 2023.

Inequality is seen in the differences in the speed of handling cases, the determination of priorities, and the severity of sanctions. Small communities often face harsher crackdowns, while perpetrators with strong capital are dealt with more lenient or protracted. Discretion without clear guidelines and unequal access to legal aid exacerbate the perception of injustice and reduce compliance. This condition is contrary to the principle of *al-'adl*, which demands equal treatment regardless of status. The standardization of discretion, the strengthening of legal aid, and the transparency of the apparatus are in line with the principles of *raf' al-haraj*.

d. Criminological Analysis Based on Islamic Law on Post-Pandemic Security Dynamics

1) Criminological Perspectives on Changing Crime Patterns

(a) Factors That Cause Crime. The pandemic has created social anomie, which is the weakening of the norms that have been guiding behavior. According to *Strain Theory*, loss of income and limited legal means encourage some people to commit need-based crimes.³⁸ Weakening of informal social control, prolonged stress, and opportunities in the digital space add to the risks. Islamic law reads criminality as a nuisance *hifz al-nafs* and *hifz al-māl*, as well as a moral crisis that needs to be dealt with *iṣlāḥ al-mujtama'*.

(b) The relationship between socio-economic crises and crime. New poverty, unemployment, and inequality weaken social cohesion so that crime becomes a survival strategy. Islam places the guarantee of basic needs as the obligation of the state. Therefore, a non-penal policy and *preventive justice* approach based on *dar' al-mafāsīd* and *jalb al-maṣāliḥ* are needed.

(c) Relevant criminological theories. *Strain theory*, *social disorganization*, *social bond*, *routine activity*, and *critical criminology* complement each other in explaining changes in crime patterns. The five meet with *maqāṣid al-syarī'ah* in emphasizing structural prevention through social justice and moral reinforcement.

2) Integration of Criminology and Islamic Law Perspectives

(a) Criminality as a result of social imbalance (*ikhtilāl al-tawāzun al-ijtimā'ī*).

Crime is born from unequal social relations. Islam makes the balance of rights and obligations, individual and society, as well as material and moral as a condition for order. Thus, criminality is a collective responsibility that is not adequately answered by criminal sanctions.

(b) Preventive approach (*Al-Wiqāyah*). Rules *Dar' al-Mafāsīd Muqaddam 'alā jalb*

³⁸ Muladi and Barda Nawawi Arief, "Teori-Teori Dan Kebijakan Pidana," *Bandung: Alumni*, 2010.

al-maṣāliḥ prioritizing prevention over repression.³⁹ Prevention is carried out through the construction of morals, social justice, and *Sadd al-Dharā'ī'*, in line with situational prevention in modern criminology. The apparatus also plays the role of prevention agents who collaborate with religious and community leaders.

(c) Restorative justice in an Islamic perspective. Concept *ṣulḥ* and AFW directs the settlement of cases on redress, not mere retribution, in particular in matters concerning individual rights.⁴⁰ This approach protects *ḥifẓ al-naḥs*, *ḥifẓ al-māl*, and *ḥifẓ al-'ird*, but must not negate the rights of victims or open up space for impunity.

e. Formulation of a Model for Strengthening Public Security and Order Post-Pandemic

1) Philosophical and Normative Foundations of the Model

(a) Integration of positive law, criminology, and Islamic law. Positive law provides certainty, but it is necessary to strengthen the orientation of substantive justice so as not to be trapped in legalism. Criminology provides a causal understanding of *evidence-based policy*, while Islamic law contributes to ethical direction through *maqāṣid al-syarī'ah*. This integration does not replace positive law, but rather enriches its value, and is in harmony with *shar'īyyah siyāsah*.

(b) Orientation of social welfare and justice. Security is not the ultimate goal, but a means of ensuring a just and dignified social life. The justice in question is substantive, namely avoiding discrimination and balancing law enforcement with social protection, as demanded by *al-'adl* and *raf' al-ḥaraj*.

2) Model Design to Strengthen the Role of Law Enforcement Officers

(a) Strengthening of regulations and policies. This model requires adaptive regulation, central-regional harmonization, and transparent and supervisory discretionary guidelines. Policies need to rely on data and continuous evaluation in accordance with *sharī'īyyah siyāsah*.

(b) Strengthening the capacity of the apparatus. Training in criminology, human rights, conflict resolution, and digital literacy needs to be accompanied by the development of integrity and attention to the welfare of the apparatus. This is in line with *al-quwwah wa al-amānah* as a condition for carrying out the public mandate.

³⁹ A Djazuli, "Kaidah-Kaidah Fikih: Kaidah-Kaidah Hukum Islam Dalam Menyelesaikan Masalah Yang Praktis," in *Jakarta: Kencana Prenadamedia Group*, 2018.

⁴⁰ Al-Zuhailī, "Wahbah. Al-Fiqh Al-Islāmī Wa Adillatuhu," *Damaskus: Dār Al-Fikr*, 2006.

(c) Preventive, restorative, and humanist approaches. Prevention targets the root of the problem, the restorative approach restores victims and social relations, and the humanist approach preserves human dignity. All three balance legal certainty with substantive justice, and are in harmony with *al-wiqāyah*, *ṣulh*, and *iṣlāh*.

f. Research Scientific Contributions

Theoretically, this study enriches the study of post-crisis law enforcement through the integration of positive law, criminology, and Islamic law, as well as formulating a criminology based on *maqāṣid al-syarī'ah* that is both descriptive and normative. Methodologically, a normative-empirical approach and cross-disciplinary analysis model can be used for other crisis studies. Practically, these findings provide an academic basis for policy reform, ethical referrals for the authorities, and the strengthening of the social legitimacy of law enforcement.

g. Research Limitations

The study was limited to a specific context, making it difficult to generalize the findings. The qualitatively dominant approach does not measure effectiveness quantitatively, and access to institutional data is limited. The findings are temporal because the post-pandemic situation is still evolving. The integration of criminology and Islamic law is still conceptual, qualitative interpretations are prone to bias, and the focus on the apparatus has not explored the role of civil society and indigenous leaders. The proposed model has not been empirically tested, and the variation of transnational crimes is not yet fully affordable. Therefore, further research is urgently needed.

CONCLUSION

Law enforcement officials play a role in maintaining post-pandemic security through preventive, repressive, and restorative functions that remain subject to legality and human rights protection. Practices in the field are still uneven due to less adaptive regulations, limited resources, and fragile public trust. The value of *maqāṣid al-syarī'ah* offers an ethical direction for criminology that prioritizes the benefit of the wider community. The government is advised to develop adaptive regulations and transparent discretionary guidelines. Officials need training in criminology, human rights, and digital literacy, accompanied by integrity coaching. *Restorative justice* approaches and community partnerships should be expanded, while subsequent researchers test these models empirically and involve civil society and indigenous leaders to make their findings more comprehensive and tested.

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