



Legal Education on Addressing Thuggery and Street Crime through the Lens of Fiqh Siyasah

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Abstract:

This study examines legal education on addressing thuggery and street crime through the lens of fiqh siyasah and identifies its potential relevance to legal learning for university students at UIN Fatmawati Sukarno Bengkulu. The study employed a qualitative descriptive approach using a literature-based research design. Data were obtained from scholarly articles, books, legislation, police regulations, and academic publications addressing thuggery, street crime, law enforcement, legal education, legal literacy, and fiqh siyasah. The data were analyzed through qualitative content analysis involving identification, classification, interpretation, and synthesis across three themes: the legal and institutional dimensions of addressing thuggery and street crime, the principles of fiqh siyasah relevant to law enforcement and public security, and the implications of these findings for legal education. The literature-based findings indicate that thuggery and street crime constitute contextual legal issues through which students can examine criminal conduct, police authority, preventive and repressive measures, and citizens' legal responsibilities. The analysis also identifies al-'adl, amanah, maslahah, prevention of harm, and responsible exercise of authority as normative principles relevant to understanding law enforcement from an Islamic perspective. The specific contribution of this study to legal education is the development of a contextual learning framework that connects Indonesian positive law, contemporary law-enforcement issues, and fiqh siyasah without conflating their distinct normative foundations. This framework can support legal learning through case analysis, verification of legal sources, institutional mapping, comparative examination of legal and Islamic perspectives, and reflective argumentation. These educational implications are derived from the synthesis of literature and are not presented as evidence of measured learning outcomes among students. The study concludes that the fiqh siyasah perspective can enrich legal education by providing an Islamic normative dimension for developing students' legal literacy, critical reasoning, and ethical awareness while maintaining a clear distinction between Indonesian positive law and Islamic normative principles.

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Introduction (مقدمة)

Legal education in higher education is expected to prepare students not only to understand legal provisions but also to interpret legal problems within their social and institutional contexts. The development of legal knowledge therefore needs to be accompanied by critical reasoning, problem-solving abilities, and the capacity to connect legal norms with concrete situations. Irianto (2021) emphasizes the importance of legal education in responding to developments in society, while Sigit and Daryono (2023) argue that Indonesian legal education needs to expose students to real legal issues and multidisciplinary perspectives rather than relying predominantly on doctrinal learning. Arifin et al. (2021) similarly identify clinical legal education as an approach that enables students to move from learning legal theories toward applying legal knowledge to concrete situations. These perspectives indicate that legal education becomes more meaningful when students encounter actual legal problems requiring them to examine the relationship between legal norms, institutional authority, and social realities. In this context, legal literacy extends beyond knowledge of legal rules to include the ability to identify legal issues, locate and interpret authoritative legal sources, understand institutional responsibilities, and critically relate legal norms to concrete social problems.

The development of legal literacy is particularly relevant to issues of public security, thuggery, and street crime. Thuggery and street crime constitute concrete legal problems because they involve criminal conduct, public order, community protection, police authority, legal responsibility, and the rights and obligations of citizens. These dimensions provide students with opportunities to move from abstract knowledge of criminal law toward contextual analysis of how law operates in society. In the context of Bengkulu City, recent research has documented street crimes such as theft with aggravating circumstances, robbery, and motor vehicle theft as concerns addressed through police patrol and crime-prevention activities. Hori (2026) specifically examines the role of Samapta patrols in preventing criminality in Bengkulu City and identifies street crime as an important issue within the jurisdiction of the Bengkulu Police. Such local cases can therefore function as contextual legal materials through which students develop legal literacy by identifying the applicable legal rules, examining institutional authority, distinguishing preventive and repressive measures, and assessing citizens' legal responsibilities.

The role of the Indonesian National Police in addressing criminality is formally grounded in Law Number 2 of 2002 concerning the Indonesian National Police. The law establishes the Police as an institution responsible for maintaining public security and order, enforcing the law, and providing protection, guidance, and services to the community. Its institutional functions encompass preventive and repressive activities, including maintaining public order, conducting patrols, preventing criminal acts, and undertaking investigation and inquiry. This statutory framework provides primary legal sources through which students can examine the relationship between police authority, law-enforcement responsibilities, and the protection of citizens. The distinction between preventive and repressive measures is particularly important because responses to street crime may occur before or after a criminal offence. Accordingly, thuggery and street crime can be used to develop students' legal literacy not simply by teaching them the relevant criminal provisions, but by requiring them to analyze how legal authority is exercised, what institutional responsibilities arise, and what legal limits apply to law-enforcement actions.

The educational value of these issues becomes stronger when law enforcement is approached through active and case-oriented learning. Widyawati et al. (2021) highlight the importance of analytical and critical abilities among law students, particularly their capacity to engage with legal cases rather than merely reproduce legal knowledge. Misnawati et al. (2023)

found that legal case-based reading can contribute to the development of critical thinking among law students, while Edytiawarman et al. (2024) demonstrate the relevance of case-based learning for developing critical thinking in legal education at Universitas Bengkulu. These findings suggest that cases involving thuggery and street crime can be transformed into legal-learning materials through the identification of legal issues, examination of applicable regulations, analysis of institutional roles, and evaluation of competing arguments. Such learning enables students to develop legal literacy through direct engagement with legal sources and social realities, positioning law as an analytical discipline rather than merely a collection of statutory provisions.

Legal awareness constitutes another important dimension of this educational orientation. Tjeppy (2021) demonstrates that education has an important relationship with the development of students' legal awareness and emphasizes the importance of learning processes that cultivate understanding and compliance with applicable legal norms. More recent research by Syamsuddin (2026) similarly identifies legal learning as a means of strengthening students' legal understanding, awareness of rights and obligations, critical thinking, and ability to apply legal values in everyday life. Within this framework, learning about thuggery and street crime provides students with opportunities to examine both the legal consequences of criminal conduct and the institutional responsibilities involved in maintaining public security. Legal literacy consequently encompasses not only awareness of prohibited conduct and applicable sanctions but also the ability to understand the relationship between rights, obligations, institutional authority, and social responsibility in addressing concrete legal problems.

The relationship between legal literacy and *fiqh siyasah* becomes relevant when students are encouraged to examine not only what the positive law requires but also the normative purposes underlying the exercise of public authority. *Fiqh siyasah* provides an Islamic normative perspective for examining governance, public authority, law enforcement, and the protection of public interests. Within Islamic legal and political thought, the exercise of governmental authority is associated with principles such as justice (*al-'adl*), trustworthiness (*amanah*), public interest (*maslahah*), responsibility, and prevention of harm. These principles provide an ethical-normative lens through which students can critically examine whether the exercise of authority is directed toward justice, public protection, and the prevention of harm. Thus, *fiqh siyasah* does not replace Indonesian positive law in this study; rather, it complements legal literacy by enabling students to compare statutory rules and institutional practices with Islamic normative principles concerning legitimate and responsible public authority.

Research on police discretion from an Islamic legal perspective, for example, has examined the relationship between police authority, legal responsibility, and public security (Putra & Ridwan, 2020). The recent study of police patrol in Bengkulu City likewise employs *fiqh siyasah* as a normative perspective for examining the role of the Samapta Police in maintaining public order and preventing criminality. These studies demonstrate the relevance of *fiqh siyasah* to questions of law enforcement and public security. Nevertheless, their primary concern remains the analysis of policing, authority, and crime prevention rather than the transformation of such issues into legal-learning contexts. The present study extends this discussion by connecting the normative perspective of *fiqh siyasah* with legal literacy and contextual legal education.

Previous studies have therefore contributed separately to three important areas: contextual and case-based legal education, law enforcement and street crime, and Islamic perspectives on public authority. Research on Indonesian legal education has emphasized the importance of connecting legal learning with real legal problems and practical experiences (Sigit & Daryono, 2023; Arifin et al., 2021), while studies concerning law students have highlighted case-based learning and critical reasoning (Widyawati et al., 2021; Misnawati et al., 2023). Research in Bengkulu City has examined police patrol and criminal prevention through the perspective of

fiqh siyasah, but its orientation has primarily been policing and public security rather than legal education. The resulting gap concerns how a concrete local law-enforcement problem can be systematically connected to legal literacy and used as a contextual learning object that brings together Indonesian positive law, police authority, and Islamic normative thought.

The novelty of this study lies in developing an integrated contextual legal-education framework in which thuggery and street crime are used as concrete legal problems, legal literacy serves as the educational competency to be developed, and fiqh siyasah functions as an Islamic normative lens for examining public authority and law enforcement. This integration connects three dimensions that have largely been discussed separately in previous studies: the positive-law framework governing law enforcement, the social and institutional reality of street crime, and Islamic normative principles concerning justice, public interest, responsibility, and prevention of harm. Through this framework, students can be guided to identify legal problems, verify authoritative legal sources, analyze institutional authority, compare positive-law provisions with fiqh siyasah principles, and formulate reasoned legal and ethical arguments. The study therefore aims to examine how the addressing of thuggery and street crime can be developed as contextual legal education through the perspective of fiqh siyasah and how this integration may support the development of students' legal literacy, critical reasoning, and ethical awareness at UIN Fatmawati Sukarno Bengkulu. The educational relevance proposed in this study is derived from the synthesis of existing literature and normative analysis rather than from an empirical measurement of students' learning outcomes.



Method (منهج)

This study employed a qualitative descriptive approach using a literature-based research design to examine legal education on addressing thuggery and street crime through the lens of fiqh siyasah. The research was conducted within the academic context of UIN Fatmawati Sukarno Bengkulu, with university students positioned as the intended educational beneficiaries of the proposed legal-learning framework. The study relied on secondary sources consisting of scholarly journal articles, books, constitutional provisions, legislation, police regulations, and academic publications addressing thuggery, street crime, police law enforcement, legal education, legal literacy, and fiqh siyasah.

The literature search was conducted systematically by using combinations of keywords related to the main concepts of the study. The search terms included "thuggery," "street crime," "police law enforcement," "legal education," "legal literacy," "fiqh siyasah," "police authority," and "public security," including relevant combinations of these terms in Indonesian and English. Scholarly literature was identified through academic search platforms and relevant institutional or official legal sources. In addition to academic publications, primary legal materials were retrieved from authoritative government and institutional sources to ensure the accuracy of statutory and regulatory information. The search process focused on sources that directly addressed at least one of the analytical dimensions of the study: law enforcement and street crime, legal education and legal literacy, or fiqh siyasah and public authority.

Source selection was conducted using predefined inclusion and exclusion criteria. Sources were included when they (1) were directly relevant to thuggery, street crime, law enforcement, legal education, legal literacy, or fiqh siyasah; (2) provided substantive discussion or evidence related to the research questions; (3) were published through academically or institutionally credible channels; and (4) contributed to the analysis of the relationship between legal norms, institutional authority, Islamic normative principles, and legal learning. Primary legal sources were included when they contained authoritative provisions relevant to police functions, law enforcement, public security, or citizens' legal rights and responsibilities. Sources were excluded

when they were irrelevant to the research focus, duplicated other sources, consisted primarily of unsupported opinion, or did not provide sufficient information for analytical interpretation.

The credibility of the selected sources was assessed according to the nature of each source. For scholarly articles, credibility was considered based on academic publication status, relevance to the research topic, clarity of the research methodology where applicable, and the consistency of the findings or arguments with the evidence presented. Books and academic publications were assessed based on the authority of the author or publisher, academic relevance, and their contribution to established theoretical or conceptual discussions. Legal and regulatory materials were prioritized from official government or institutional sources because these materials constitute authoritative references for examining Indonesian positive law. When different sources presented competing interpretations, the analysis prioritized primary legal materials and scholarly sources with stronger methodological and theoretical justification.

The collected materials were then organized according to their relevance to the three analytical themes of the study. The first theme concerned the legal and institutional dimensions of addressing thuggery and street crime, including criminal conduct, police authority, preventive and repressive measures, and citizens' legal responsibilities. The second theme concerned the principles of *fiqh siyasah* relevant to public security and law enforcement, particularly justice (*al-'adl*), trustworthiness (*amanah*), public interest (*maslahah*), responsibility, and prevention of harm. The third theme concerned the educational relevance of these legal and normative issues for developing students' legal literacy and critical reasoning.

The selected materials were analyzed using qualitative content analysis through four stages: identification, classification, interpretation, and synthesis. First, relevant statements, concepts, legal provisions, and arguments were identified from the selected sources. Second, the extracted information was classified according to the three analytical themes. Third, the classified materials were interpreted by examining the relationships among Indonesian positive law, institutional authority, law-enforcement practices, *fiqh siyasah* principles, and legal-learning objectives. Finally, the findings were synthesized to formulate a contextual legal-education framework in which thuggery and street crime are treated as concrete legal problems, legal literacy as an educational competency, and *fiqh siyasah* as an Islamic normative perspective. This synthesis was used to identify how students can be encouraged to verify legal sources, analyze institutional authority, compare positive-law provisions with Islamic normative principles, and develop reasoned legal and ethical arguments.

The methodological procedure was designed to maintain a clear distinction between literature-based findings and educational implications. The study did not empirically measure changes in students' legal literacy, critical reasoning, or ethical awareness. Instead, these educational dimensions were identified as potential learning outcomes derived from the synthesis of the selected literature, legal materials, and normative analysis. This distinction ensures that the proposed educational framework remains consistent with the literature-based nature of the study and does not present theoretical or normative implications as empirically tested educational effects.

Result (نتائج)

The results are organized into three analytical themes: (1) the legal and institutional dimensions of addressing thuggery and street crime, (2) *fiqh siyasah* principles relevant to law enforcement and public security, and (3) the relevance of these issues to legal education and students' legal literacy. The analysis distinguishes between statutory and regulatory provisions, findings reported in previous studies, and the interpretation developed by the authors through the synthesis of these sources.

Legal and Institutional Dimensions of Addressing Thuggery and Street Crime

The reviewed legal sources establish that addressing criminality is part of the formal responsibility of the Indonesian National Police. Law Number 2 of 2002 concerning the Indonesian National Police assigns the Police functions related to maintaining public security and order, enforcing the law, and providing protection, guidance, and services to the community. These provisions establish the institutional basis for police action in responding to criminal conduct and maintaining public order. The legal framework also distinguishes functions associated with prevention, public-order maintenance, investigation, and law enforcement. Therefore, police responses to thuggery and street crime cannot be understood solely as reactions to criminal incidents but must also be examined within the statutory framework governing institutional authority and responsibility.

The reviewed literature provides empirical and contextual evidence concerning the manifestation of street crime and police responses. Hori (2026), for example, identifies street crime as a relevant public-security concern in Bengkulu City and examines the role of Samapta patrols in preventing criminality. The study indicates that patrol activities represent an important preventive mechanism within the police response to criminality in the local context. Other studies reviewed in this research similarly demonstrate that street crime encompasses forms of criminal conduct that directly affect community security and require institutional responses through prevention, surveillance, and law enforcement.

The synthesis of these legal provisions and previous research findings indicates that thuggery and street crime constitute suitable contextual legal problems for examining the relationship between legal norms and institutional action. From the authors' interpretation, the educational significance of these cases lies not merely in identifying the types of crimes involved, but in enabling students to ask more analytical questions: what legal authority permits a particular police action, what limitations apply to that authority, what distinguishes preventive intervention from criminal enforcement, and what rights and responsibilities are attached to citizens and law-enforcement institutions. Consequently, street crime provides a concrete context through which legal literacy can be developed as the ability to connect statutory provisions with institutional practices and social realities.

Another finding concerns the relationship between preventive policing and community participation. The statutory framework assigns the Police responsibilities that extend beyond responding to offences after their occurrence. Community guidance, public-order maintenance, patrol, prevention, and public legal awareness are included within the broader functions associated with policing. The reviewed literature consequently identifies public security as involving interaction between police institutions and members of society. This dimension provides an additional context for examining how law enforcement can be understood as a social and institutional process rather than solely as a response to criminal incidents.

The analysis also identifies legal awareness as an element connecting law enforcement with education. Understanding criminal conduct requires individuals to recognize applicable legal norms, the consequences of unlawful acts, and the institutional mechanisms through which violations are addressed. The literature on legal education emphasizes that students should be able to connect legal provisions with actual legal problems and institutional practices. In this context, cases involving thuggery and street crime contain multiple legal questions concerning criminal conduct, police authority, public order, and citizens' responsibilities. These findings establish the legal and institutional dimensions that can subsequently be transformed into learning materials.

The legal and institutional analysis identifies four interconnected dimensions in addressing thuggery and street crime: the legal classification of criminal conduct, police authority and

functions, preventive and repressive measures, and the relationship between law enforcement and community security. The findings demonstrate that the issue involves more than the existence of criminal acts because it also encompasses institutional responsibilities and legal procedures. The Bengkulu context provides concrete cases through which these dimensions can be identified and examined. These findings constitute the first analytical theme of the study and provide the positive-law foundation for examining the issue through an additional normative perspective.

Principles of Fiqh Siyasah Relevant to Law Enforcement and Public Security

The analysis of literature concerning fiqh siyasah identifies public security and the exercise of governmental authority as matters that can be examined through normative principles of Islamic governance. Fiqh siyasah provides a conceptual framework for discussing the organization and exercise of authority in matters concerning public affairs. Within the literature reviewed, governmental authority is associated with responsibility toward society and the protection of public interests. The framework therefore contains normative considerations concerning how authority should be exercised. These principles provide a separate conceptual dimension for examining issues of law enforcement and public security.

Justice, or al-'adl, emerges as one of the principal concepts identified in the literature. The principle places fairness and the proper treatment of rights at the center of the exercise of authority. In relation to public security, justice concerns the manner in which legal and governmental authority is exercised toward individuals and communities. The literature positions justice as a normative principle that applies to the administration of authority and the resolution of social problems. The finding establishes al-'adl as one of the principal concepts relevant to examining law enforcement from an Islamic normative perspective.

A second principle identified is amanah, which refers to responsibility associated with the exercise of authority. Within the literature reviewed, authority is treated as a trust that carries obligations toward the people affected by its exercise. The concept is therefore related to integrity, responsibility, and proper use of institutional power. In the context of law enforcement, amanah provides a normative basis for examining the responsibilities attached to public authority. The analysis identifies this principle as relevant to discussions concerning the conduct and responsibilities of authorities entrusted with maintaining public security.

Maslahah constitutes another important concept found in the literature. It concerns the consideration of public benefit and the avoidance of harm in the exercise of authority. Studies applying fiqh siyasah to contemporary public-policy and law-enforcement issues commonly use maslahah to examine whether governmental action is oriented toward protecting the interests of society. Putra and Ridwan (2020), for example, examine police discretion from an Islamic legal perspective in relation to public security and the exercise of police authority. The analysis therefore identifies maslahah as a principle through which public security and governmental intervention can be examined from an Islamic normative standpoint.

The literature also identifies the prevention of harm as a relevant consideration in public governance. Addressing conduct that threatens public safety can be examined in relation to the broader Islamic legal concern with preventing harm and protecting social order. This principle is closely related to maslahah because public benefit involves not only securing positive interests but also reducing threats and harmful consequences. The reviewed literature consequently places public security within a wider normative discussion concerning the protection of society. This provides an additional conceptual dimension for examining responses to criminal and disruptive conduct.

Responsibility and proportionality also appear as relevant considerations in the literature

concerning governmental authority and police discretion. Public authority is not presented as unlimited power but as authority exercised within normative and legal responsibilities. Studies on police discretion from an Islamic legal perspective demonstrate that questions concerning the use of authority involve considerations of responsibility and the consequences of governmental action (Putra & Ridwan, 2020). The analysis therefore identifies a relationship between authority, responsibility, justice, and public benefit. These concepts collectively provide a normative vocabulary for examining public-security measures without replacing the positive legal framework governing police action in Indonesia.

Taken together, the literature analysis identifies five principal normative dimensions relevant to law enforcement and public security from the perspective of *fiqh siyasah*: *al-'adl*, *amanah*, *maslahah*, prevention of harm, and responsible exercise of authority. These principles originate from Islamic legal and political thought and constitute a normative framework for examining public authority. They do not constitute the institutional or statutory basis of police authority in Indonesia. The findings instead position *fiqh siyasah* as a complementary analytical perspective that can be introduced after the positive-law framework has been identified. This distinction becomes important when these principles are subsequently considered as educational materials for university students.

Educational Relevance for University Students

The analysis of educational literature identifies contextual legal problems as potential materials for developing students' legal understanding and analytical abilities. Legal education at the university level is not limited to transferring knowledge concerning legal provisions but also involves developing students' capacity to identify legal issues, examine sources, and formulate arguments. Irianto (2021) and Sigit and Daryono (2023) emphasize the importance of connecting legal education with real legal problems and broader social contexts. The findings indicate that contemporary law-enforcement issues can provide concrete situations through which students encounter the relationship between legal norms and institutional practices. This establishes the educational basis for using thuggery and street crime as contextual legal-learning materials.

Case-based learning emerges as another relevant finding from the reviewed educational literature. Widyawati et al. (2021) discuss the importance of analytical thinking among law students, while Misnawati et al. (2023) identify legal case-based reading as a learning activity associated with critical thinking. Edytiawarman et al. (2024) likewise demonstrate the relevance of case-based approaches in legal education within the context of Universitas Bengkulu. These studies identify concrete cases as materials through which students can examine legal issues, interpret relevant provisions, and develop arguments. The findings indicate that cases involving street crime can similarly be organized into learning activities based on identifiable legal problems.

The analysis further identifies legal-source examination as an important component of contextual legal learning. Students can examine primary sources such as the 1945 Constitution, legislation concerning police authority, provisions of criminal law, and relevant institutional regulations. Secondary sources, including scholarly articles and academic analyses, can then be used to provide broader interpretations of the legal issues under consideration. Such a process requires students to distinguish between primary legal norms and academic interpretations. The findings indicate that this type of activity can be connected directly to cases involving police responses to thuggery and street crime.

Institutional analysis constitutes another educational dimension identified from the literature. Cases involving street crime allow students to examine the respective responsibilities

of police institutions, communities, and other relevant actors within the framework of public security. Students can identify the legal basis of police authority, distinguish preventive functions from investigative functions, and examine how institutional responsibilities relate to citizens' rights and obligations. This process transforms a concrete crime-related issue into a multidimensional legal problem. The findings therefore indicate that institutional mapping can become part of the educational treatment of thuggery and street crime.

The literature on legal awareness also identifies the importance of learning activities that connect legal knowledge with students' understanding of rights, obligations, and social responsibility. Tjeppy (2021) links educational processes with students' legal awareness, while Syamsuddin (2026) emphasizes legal learning as a means of strengthening legal literacy and students' understanding of legal values. Within the context of the present study, cases involving street crime can provide opportunities for students to examine not only criminal prohibitions but also the responsibilities of law enforcement institutions and members of society. The findings consequently identify legal awareness as an educational dimension that can be developed through contextual examination of public-security issues.

The introduction of *fiqh siyasah* provides an additional learning dimension after students have established an understanding of the positive-law framework. Students can examine concepts such as justice, *amanah*, *maslahah*, prevention of harm, and responsible authority as Islamic normative concepts relevant to public security. The reviewed literature supports the use of Islamic legal perspectives to examine questions concerning police authority and public security, while maintaining their conceptual distinction from Indonesia's statutory framework. The findings indicate that this approach can create an opportunity for comparative and reflective learning in which students identify both connections and differences between positive law and Islamic legal thought. Such activities can be implemented through group discussion, case analysis, presentations, and reflective writing.

The educational analysis identifies five learning activities that can be connected with the issue of thuggery and street crime: legal-source analysis, case analysis, institutional mapping, normative comparison, and reflective argumentation. The findings indicate that these activities can connect contemporary law-enforcement issues with the development of legal literacy and critical reasoning. The context of UIN Fatmawati Sukarno Bengkulu provides an appropriate academic setting for presenting positive law and *fiqh siyasah* as complementary but distinct areas of study. The results therefore position addressing thuggery and street crime as a contextual legal-learning topic rather than merely an object of police or criminal-law analysis. This finding provides the basis for the subsequent discussion of the theoretical and pedagogical significance of integrating law enforcement, *fiqh siyasah*, and legal education.



Discussion (مناقشة)

Addressing Thuggery and Street Crime as a Context for Legal Education

The findings indicate that thuggery and street crime can be positioned as more than matters of criminal enforcement because they involve interconnected questions concerning legal norms, institutional authority, public security, and citizens' responsibilities. This characteristic makes the issue suitable for contextual legal education in which students are encouraged to examine how legal rules operate in concrete social circumstances. Irianto (2021) argues that legal education should respond to changing social realities rather than remain confined to doctrinal instruction, while Sigit and Daryono (2023) emphasize the importance of exposing students to real legal problems and multidisciplinary perspectives. The present study supports these arguments but extends them in a specific direction by using thuggery and street crime not merely as examples

of social problems but as structured legal-learning contexts that connect criminal conduct, police authority, legal sources, and Islamic normative reflection.

The educational value of the issue becomes particularly visible when students are required to distinguish between a social label and a legally established criminal offence. The term “thuggery” is frequently used in public discourse to describe various forms of threatening, coercive, or disorderly behavior. From a legal perspective, however, criminal liability must be established on the basis of the elements of a particular offence and the applicable legal provisions. This distinction is important for legal literacy because it requires students to move from a socially constructed label toward legally verifiable classification. Widyawati et al. (2021) emphasize the importance of analytical thinking and engagement with concrete cases among law students. The present study develops this argument by identifying legal classification itself as an initial literacy practice: students must distinguish facts from assumptions, identify the relevant legal issue, and verify the legal basis before reaching a conclusion.

The use of street-crime cases also corresponds with research on case-based legal learning. Misnawati et al. (2023) found that legal case-based reading can support critical thinking among law students, while Edytiawarman et al. (2024) demonstrated the relevance of case-based learning in legal education at Universitas Bengkulu. Although these studies establish the educational value of case-based approaches, they do not specifically integrate public-security cases with an Islamic normative perspective. The present study therefore adds a further analytical layer by connecting case identification and statutory analysis with institutional mapping and fiqh siyasah-based reflection. The contribution does not lie simply in bringing crime cases into the classroom, but in organizing those cases as multidimensional legal problems requiring students to work across legal, institutional, social, and normative dimensions.

The findings also suggest that the issue can facilitate a more balanced understanding of police authority. Students can examine preventive activities, law enforcement, investigation, public guidance, and community protection without reducing policing to arrest or prosecution. Law Number 2 of 2002 concerning the Indonesian National Police provides the formal legal basis for understanding these institutional functions, while Hori (2026) demonstrates the relevance of patrol activities to crime prevention and public security in Bengkulu City. The present study connects these two dimensions by transforming the institutional function of policing into an object of legal analysis. Students can therefore examine not only what the Police do, but also the legal source of their authority, the limits of that authority, the distinction between preventive and repressive measures, and the rights and responsibilities of citizens.

This analytical process is directly related to the development of legal literacy. In the framework proposed by this study, legal literacy is not limited to the ability to recall statutory provisions. It involves at least four connected abilities: identifying legally relevant facts, locating and verifying authoritative legal sources, interpreting institutional authority and its limitations, and constructing arguments based on the applicable legal framework. A street-crime case can activate these abilities because students must determine what happened, which legal provisions are relevant, which institution has authority to respond, and how that authority should be exercised. The learning framework therefore translates a social problem into a sequence of legal reasoning activities.

Fiqh Siyasah as a Normative Perspective on Law Enforcement

The integration of fiqh siyasah adds a normative dimension to the analysis of law enforcement by introducing concepts such as *al-'adl*, *amanah*, *maslahah*, prevention of harm, and responsible exercise of authority. These concepts do not determine the legal validity of police action under Indonesian positive law. Instead, they provide an Islamic normative framework through which students can reflect on the purposes and ethical dimensions of public authority.

This distinction is essential because Indonesian positive law and fiqh siyasah represent different normative foundations. Indonesian police authority derives its legal validity from the constitutional and statutory framework of the Republic of Indonesia, whereas fiqh siyasah derives its normative orientation from Islamic legal and political thought.

Previous studies have demonstrated the relevance of fiqh siyasah to policing and public security. Putra and Ridwan (2020), for example, examine police discretion from an Islamic legal perspective by relating authority to responsibility and public security. Hori (2026) similarly employs fiqh siyasah in examining Samapta patrol activities in Bengkulu City. These studies are important because they demonstrate that police authority can be discussed not only in institutional and statutory terms but also in relation to Islamic normative principles. However, their primary orientation is the normative or institutional analysis of policing. The present study shifts the analytical purpose from evaluating police action itself toward using the same issue as a learning context through which students can practice comparative normative reasoning.

The principle of *al-'adl*, for example, provides a basis for discussing fairness in the exercise of public authority. *Amanah* introduces the understanding that public authority carries responsibility toward the community, while *maslahah* provides a basis for considering public benefit and the consequences of institutional action. Prevention of harm further enables students to examine why public-security measures may be necessary while simultaneously considering the potential risks of excessive or unjustified exercise of authority. These principles do not replace statutory analysis. Rather, they enable students to move from the question "What does Indonesian law authorize?" toward additional reflective questions such as "What ethical responsibilities accompany the exercise of that authority?" and "How can public security be pursued consistently with justice and public benefit?"

The distinction becomes particularly important in educational practice. The Islamic concept of *maslahah*, for instance, may provide a basis for reflecting on public benefit, but it does not itself establish the statutory authority of an Indonesian police officer. Likewise, *al-'adl* may function as a normative principle of justice without replacing criminal procedure or evidentiary standards applicable under Indonesian law. Accordingly, the framework proposed in this study does not ask students to determine whether a police action is legally valid solely on the basis of fiqh siyasah. Students are first required to establish the positive-law position and then use fiqh siyasah to conduct normative and ethical reflection. This sequence preserves the legal authority of Indonesian positive law while allowing Islamic normative thought to enrich legal reasoning.

This distinction also differentiates the present study from approaches that treat Islamic principles and state law as interchangeable sources of institutional authority. The contribution of this study is instead dialogical: positive law establishes the formal legal framework, while fiqh siyasah provides a normative and reflective perspective. Students are therefore encouraged to identify areas of convergence and difference without collapsing the two frameworks into a single legal system. Such comparative reasoning is particularly relevant to Islamic higher education because it allows Islamic normative concepts to engage contemporary legal problems while preserving the conceptual integrity of both traditions.

Theoretical Contribution to Integrative Legal Education

The theoretical contribution of this study lies in integrating three dimensions that are commonly examined separately: law enforcement, Islamic legal thought, and legal education. Research concerning police authority generally focuses on institutional functions, crime prevention, discretion, or public security. Research on fiqh siyasah tends to emphasize governmental authority, justice, public interest, and Islamic principles of governance. Meanwhile, legal-education studies emphasize case-based learning, critical reasoning, and students' ability to work with legal sources. The present study connects these strands by

positioning a contemporary law-enforcement problem as a vehicle for developing legal literacy through both statutory analysis and Islamic normative reflection.

The contribution to legal literacy can be explained through the structure of the proposed learning process. First, students encounter a concrete legal problem in the form of thuggery or street crime. Second, they distinguish legally relevant facts from social assumptions and identify the potential legal issues. Third, they locate and verify authoritative legal sources, particularly relevant statutory provisions and regulations. Fourth, they analyze the authority and responsibilities of the institutions involved. Fifth, they examine the same problem through principles of *fiqh siyasah*. Finally, they formulate an argument that clearly separates legal conclusions based on Indonesian positive law from normative reflections based on Islamic principles. Through this sequence, legal literacy becomes an active reasoning process rather than passive knowledge acquisition.

The framework also contributes to critical reasoning because students are required to evaluate rather than merely reproduce information. Widyawati et al. (2021) emphasize the importance of analytical abilities among law students, while Misnawati et al. (2023) demonstrate the potential of case-based legal learning to support critical thinking. Edytiawarman et al. (2024) further demonstrate the relevance of case-based learning in the Bengkulu educational context. The present study extends these findings by adding comparative normative analysis. Students are not only required to determine which legal provision applies but also to explain why it applies, identify the scope of institutional authority, consider competing interests, and distinguish formal legal conclusions from ethical or normative evaluations.

The resulting framework can therefore be described as a movement from **legal fact to legal classification, legal-source verification, institutional analysis, normative reflection, and reasoned argumentation**. Each stage develops a different component of legal reasoning. Legal classification trains students to distinguish facts from assumptions; legal-source verification develops accuracy in using authoritative materials; institutional analysis develops understanding of authority and its limitations; *fiqh siyasah*-based reflection develops normative and ethical awareness; and final argumentation develops the ability to construct a coherent position supported by evidence. The framework consequently provides a more explicit mechanism through which legal literacy and critical reasoning can be cultivated.

Another theoretical implication concerns the meaning of legal literacy within Islamic higher education. Tjeppey (2021) and Syamsuddin (2026) associate legal learning with legal awareness, understanding of legal norms, rights and obligations, and critical thinking. The present study extends this understanding by proposing comparative normative reasoning as an additional dimension. Students are expected to understand Indonesian positive law accurately while also being capable of engaging critically with Islamic legal concepts relevant to justice, public interest, responsibility, and prevention of harm. Legal literacy thus becomes both legally grounded and contextually reflective.

The theoretical contribution should nevertheless be understood as a **conceptual and pedagogical contribution**, rather than as the establishment of a new empirical theory or evidence of measured improvement in students' competencies. Because the study is literature-based, the framework represents an analytical synthesis derived from legal provisions, previous research, and Islamic normative literature. Its contribution is therefore the formulation of a theoretically grounded structure for contextual legal education that can subsequently be examined through empirical educational research.

Pedagogical Implications for Students at UIN Fatmawati Sukarno Bengkulu

The findings have pedagogical implications for legal learning at UIN Fatmawati Sukarno Bengkulu. Thuggery and street crime can be organized into a learning sequence beginning with a documented local case and proceeding toward legal-source analysis. Students may first identify the facts and distinguish social descriptions from legally relevant conduct. They can then examine the provisions governing criminal conduct and police authority before mapping the institutional responsibilities involved. This approach positions students as legal analysts rather than passive recipients of legal information.

The pedagogical framework can be implemented through case analysis, group discussion, legal-source verification, institutional mapping, comparative analysis, and reflective writing. A particular street-crime case, for example, can be analyzed through questions concerning the elements of the offence, the legal authority of the Police, preventive measures, investigative procedures, citizens' rights, and community responsibilities. Students can be required to support their conclusions with primary legal sources. This activity develops legal literacy because students must demonstrate not only knowledge of legal provisions but also the ability to locate, evaluate, interpret, and apply authoritative sources.

The *fiqh siyasah* component should be introduced after students have established the positive-law framework. Students can then examine the same case through *al-'adl*, *amanah*, *maslahah*, and prevention of harm. The objective is not to ask whether Indonesian law is "Islamic" or "un-Islamic," but to encourage students to identify points of convergence and difference between the two normative frameworks. This approach promotes critical comparative reasoning while preventing the conflation of religious principles with statutory authority. Students can, for example, conclude that a police action is legally authorized under Indonesian law while simultaneously discussing whether its implementation raises normative questions concerning justice, proportionality, responsibility, or public benefit.

Reflective writing can provide a further mechanism for developing critical reasoning. After completing legal and normative analysis, students can formulate individual arguments concerning the relationship between law enforcement, public security, citizens' rights, and ethical responsibility. Assignments can require students to distinguish factual claims, legal conclusions, and normative reflections. Such differentiation is important because it teaches students to identify the evidentiary and normative basis of their statements rather than presenting personal assumptions as legal conclusions. The learning process can therefore strengthen students' ability to construct arguments that are legally grounded while remaining sensitive to ethical and social considerations.

The pedagogical contribution of the study lies in transforming a locally relevant public-security issue into an interdisciplinary legal-learning resource. The framework connects criminal law, police authority, legal literacy, critical reasoning, and *fiqh siyasah* within a structured learning process. For students at UIN Fatmawati Sukarno Bengkulu, this integration provides a context for understanding how Indonesian positive law operates alongside Islamic legal thought without confusing their respective normative positions. Because the present study is literature-based, these pedagogical implications should be understood as theoretically grounded educational possibilities rather than empirically verified learning effects. The framework nevertheless provides a basis for future classroom implementation and empirical assessment of whether such an approach can improve students' legal literacy, critical reasoning, and ethical awareness.



Conclusion (خاتمة)

This study concludes that addressing thuggery and street crime can be developed into a meaningful context for legal education when examined through the lens of fiqh siyasah. The analysis demonstrates that contemporary law-enforcement issues provide students with opportunities to examine criminal conduct, police authority, legal procedures, public security, and citizens' responsibilities through concrete legal cases. The integration of fiqh siyasah enriches this learning process by introducing normative principles such as al-'adl, amanah, maslahah, prevention of harm, and responsible exercise of authority, while maintaining a clear distinction between these Islamic normative principles and Indonesia's positive legal framework. In the context of UIN Fatmawati Sukarno Bengkulu, the approach can be implemented through case analysis, legal-source verification, institutional mapping, comparative discussion, and reflective argumentation. Such integration contributes to legal education by strengthening students' legal literacy, critical reasoning, comparative understanding, and ethical awareness. The study therefore positions contemporary public-security issues not merely as subjects of criminal-law or policing analysis, but as contextual learning resources through which university students can develop a more comprehensive understanding of law, institutional authority, justice, and public responsibility.

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