

STRATEGIES AND CHALLENGES IN PREVENTING STUDENT AND YOUTH BRAWLS AS A CRIMINAL ACT: AN ISLAMIC LAW PERSPECTIVE

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Abstract

The phenomenon of student and youth brawls represents a recurring form of collective violence with serious implications for personal safety, public order, and social stability. This article analyzes strategies and challenges in preventing student and youth brawls as criminal acts from an Islamic legal perspective, employing a normative-juridical and socio-legal approach grounded in uṣūl al-fiqh principles. The findings reveal that student and youth brawls constitute acts fundamentally contrary to the primary objectives of Islamic law (maqāṣid al-sharī'ah) and are therefore subject to prevention under several fiqh principles. From an uṣūl al-fiqh standpoint, the prevention of student and youth brawls must be understood not merely as a reactive response to consequences, but as a proactive effort to eliminate potential harm through a systematic preventive framework. Nevertheless, effective implementation remains hindered by several persistent challenges, including the normalization of a culture of violence among adolescents, the pervasive influence of digital media, weakened social control mechanisms, and the growing gap between Islamic legal norms and contemporary social realities. This article argues that synergy among Sharia values, state policy, and active community participation constitutes a fundamental prerequisite for effective student and youth brawls prevention in modern society.

Keywords: *Crime prevention, Islamic law, student and youth brawls.*

A. INTRODUCTION

The phenomenon of student and youth brawls, has become a form of criminal activity that has continued to rise in recent years. Student and youth brawls not only cause physical and material harm but also reinforce a culture of violence that ultimately impacts the social and moral stability of society. Various crime reports indicate that this collective violence is generally influenced by environmental factors, weak social control, the misuse of digital media, and a lack of education on values and character.¹ This phenomenon demands a comprehensive prevention strategy, not only from a law enforcement perspective but also through moral and spiritual approaches.

Student and youth brawls are a form of collective violence that repeatedly occurs in various regions of Indonesia and has become a significant problem in both the social and legal spheres. This phenomenon not only causes material losses and disrupts public order but also indicates the emergence of a culture of violence among the younger generation. Various studies indicate that these clashes are generally triggered by multidimensional factors, such as intergroup rivalry, weak social control, and the influence of peer groups and social media, which reinforce aggressive behavior among adolescents. Additionally, national data also indicates an increasing trend in criminal activity

¹ Ahmad Syafi'i Mufid, *Kriminalitas Remaja dan Dinamika Sosial Masyarakat Modern* (Jakarta: Prenadamedia Group, 2019), 77.

involving adolescents, underscoring the urgency of addressing this phenomenon comprehensively.² The phenomenon of student brawls in Indonesia continues to exhibit significant intensity even in recent years. Police data shows that throughout 2025, hundreds of gang brawl cases involving groups of adolescents occurred, particularly in urban areas. In the jurisdiction of the Metro Jaya Regional Police alone, 440 cases of gang brawls were recorded throughout 2025, the majority of which involved students and young people. Furthermore, on a monthly scale, an increase in cases is also evident; for instance, there were 45 incidents of gang brawls in just one month (April 2025). This data indicates that gang brawls are not a declining phenomenon but rather continue to occur repeatedly and systematically, thereby requiring a more comprehensive and sustainable approach to management. A recent case of violence reflecting the persistence of this phenomenon is the gang brawl that broke out in Central Jakarta in mid-2025, where three teenagers were arrested for participating in a brawl involving sharp weapons in the Senen area.³

The fundamental principles of Sharia emphasize the protection of life (*ḥifẓ al-nafs*), reason (*ḥifẓ al-‘aql*), and honor (*ḥifẓ al-‘ird*). Therefore, any form of violence that endangers human safety is contrary to *the maqāṣid al-syarī‘ah* as the

² Aldi Riyanto et al., “Fenomena Kenakalan Remaja Dan Kriminalitas Kasus Tawuran Di Bekasi (Studi Literature Review) Fakultas Psikologi, Universitas Bhayangkara Jakarta Raya,” 4.2 (2025), 129–139.

³ Tempo, “440 Gang Brawls Occurred Throughout 2025,” <https://www.tempo.co/hukum/440-tawuran-terjadi-sepanjang-2025-2104064>, accessed April 12, 2025.

primary objectives of Islamic law.⁴ Efforts to prevent gang brawls must be directed toward strengthening values of public welfare, moral education, and a social system capable of fostering peaceful collective behavior.⁵ Additionally, changes in digital communication patterns and the influence of social media also contribute to the increasing mobilization of group violence. Provocative narratives, violent content, and the formation of group identities based on hostility can accelerate the escalation of conflicts among students or between communities. Therefore, prevention strategies must involve a multidisciplinary approach that integrates an understanding of positive law, criminological theory, and Sharia principles.

Although several studies have examined student and youth brawls from criminological and sociological perspectives, most remain descriptive and have not deeply integrated a normative approach grounded in Islamic law. Research on juvenile delinquency indicates that school brawls are influenced by social environmental factors and group identity.⁶ Additionally, previous research has examined the criminological review of

⁴ Wahbah Al-Zuhailī, *Uṣūl Al-Fiqh Al-Islāmī*, Vol. I (Beirut: Dār Al-Fikr, 1986), 233.

⁵ Ramadhan, Abhi Rachma, et al. "Upaya Guru Pendidikan Pancasila Dalam Mencegah Aksi Tawuran Melalui Pendidikan Karakter Berbasis Nilai-Nilai Pancasila", *Didaktika: Jurnal Kependidikan* 13, no. 1 (Desember 2024): 1107-1118.

⁶ A L Fitri Shabina, "Analisis Kriminologis Terhadap Kejahatan Tawuran Pelajar Antarsekolah (Studi Pada Polresta Tangerang)," 2026.

police efforts in addressing student brawls.⁷ However, these approaches have not utilized the *ushul fiqh* framework as a systematic normative analytical tool. Therefore, there is a gap between the developing empirical studies and the *Uşūl al-Fiqh* approach, which possesses a comprehensive methodological framework. The novelty of this research lies in the integration of *Uşūl al-Fiqh* as an analytical framework to understand student brawls as a phenomenon that contradicts the objectives of sharia.

Based on this gap, the objective of this study is to examine the phenomenon of student brawls through the perspective of *Uşūl al-Fiqh* as a systematic normative analytical framework, in order to address the limitations of the empirical approach that has long dominated criminological and sociological studies. Specifically, this study aims to analyze student brawls as a form of behavior that contradicts the principles of *maqāṣid al-syarī‘ah*, as well as to examine the relevance of *ushul al-fiqh* principles in formulating a prevention approach oriented toward public interest and the avoidance of harm. Thus, this study is expected to provide a conceptual contribution to the development of a more contextual study of Islamic law while enriching strategies to address gang fights in a systematic manner grounded in sharia values.

This study employs the library research method, which relies entirely on literature review to explore concepts, data, and

⁷ Nurul Muis Afriyadin, “Tinjauan Kriminologis Upaya Kepolisian Dalam Penanggulangan Tawuran Pelajar (Studi Di Polres Cirebon Kota)” (Universitas Muhammadiyah Malang, 2025).

analyses related to strategies and challenges in preventing gang fights from an Islamic legal perspective. Primary sources for the research include the *usul al-fiqh* literature *Uṣūl al-Fiqh al-Islāmī* by Wahbah al-Zuhaili as a reference for understanding the principles of the prohibition of violence, the preservation of life (*ḥifẓ al-naḥs*), reason (*ḥifẓ al-‘aql*), and honor (*ḥifẓ al-‘ird*). All data were analyzed using a descriptive-qualitative approach through thematic classification and content analysis of Islamic texts based on *maqāṣid al-syarī‘ah*.

B. RESULT AND DISCUSSION

1. The Concept of Violence and the Prohibition of Student and Youth Brawls in Islamic Law

From the perspective of Islamic law, collective acts of violence such as gang brawls are categorized as forms of *i‘tidā’* (aggression) and *ifsād* (corruption), which are explicitly prohibited by the Qur’an and Sunnah. The Qur’an affirms the fundamental principle of the preservation of life (*ḥifẓ al-naḥs*) and the prohibition against mutual aggression in surah al-Mā’idah: 32.

This verse explains a principle: that killing a single human being is equivalent to killing all of humanity, just as preserving the life of a single human being is equivalent to preserving the lives of all of humanity. This verse highlights the necessity of unity among the people and their mutual obligations toward one another—namely, to safeguard life and communal well-being and to avoid actions that endanger others. This is evident because no

individual can fulfill their own needs alone; thus, they greatly require mutual assistance, especially regarding matters of public interest. Indeed, the Children of Israel had received so many messengers bearing clear revelations, yet many among them transgressed the limits by causing corruption on earth. Ultimately, they lost the honor, wealth, and power they had once possessed in the past.⁸ Similarly, Surah al-Baqarah: 190 forbids Muslims from initiating hostilities and affirms that Allah does not approve of aggressors.

These two principles form the normative foundation that all forms of non-defensive violence, including gang brawls, are contrary to the fundamental values of Sharia. The interpretation of this verse states: fight in the way of Allah, to defend yourself and the honor of your religion, against those who fight you, but do not exceed the limits by killing women, children, the elderly, the blind, the crippled, and those who have nothing to do with the war. Indeed, Allah does not approve of those who overstep the bounds by violating these rules of war.⁹

The Prophet's hadith also emphasizes the prohibition against initiating violence and destruction. The Messenger of Allah (peace be upon him) said: "A Muslim is one from whose tongue and hands the Muslims are safe."¹⁰ The principle of this hadith clearly reflects that gang brawls—which are aggressive,

⁸ Ministry of Religious Affairs Exegesis, <https://Quran.Nu.Or.Id/Al-Maidah/32>, Accessed on December 11, 2025.

⁹ Ministry of Religious Affairs Exegesis, <https://Quran.Nu.Or.Id/Al-Baqarah/190>, accessed on December 11, 2025.

¹⁰ *Ṣaḥīḥ Muslim*, Kitāb Al-Īmān, No. 40.

destructive, and dangerous—fall into the category of reprehensible and prohibited actions. The following are the relevant fiqh principles:

- a. It is not permissible to cause harm or to harm one another
(لَا ضَرَرَ وَلَا ضِرَارَ)

The principle of *lā ḍarar wa lā ḍirār* is a fundamental fiqh principle that holds high authority in the derivation of Islamic law because it is derived from the hadith of the Prophet (peace be upon him), which states: “One must not cause harm, nor must one cause harm to others.” Methodologically, this principle is included among the *al-Qawā'id al-Fiqhiyyah al-Khams* (five main principles). This concept prohibits any form of action that has the potential to cause harm, directly or indirectly, to both individuals and the wider community. In classical literature, this principle is discussed in depth in works on *Uṣūl al-Fiqh* and *Qawā'id Fiqhiyyah*, such as Muhammad al-Burnu's *al-Wajiz fī Idhāh Qawā'id al-Fiqhiyyah al-Kulliyyah* and supported by reference works such as Wahbah al-Zuhaili's *Fiqh al-Islāmī wa Adillatuh*, which elaborates on this principle in relation to the principles of *maṣlahah* and the prevention of *mafsadah*.¹¹

This norm provides a strong sharia foundation for strategies to prevent student brawls. Any regulation or policy aimed at preventing harm to life, property, or public order must be prioritized, including restrictions on high-risk gatherings,

¹¹ Wahbah Al-Zuhaili, *Fiqh Al-Islāmī wa Adillatuh* (Beirut: Dar Al-Fikr, 1982).

regulations on sharp weapons, and character development in schools. In the Indonesian context, the phenomenon of student brawls has escalated to the point of threatening the safety of adolescents and the public; therefore, preventive efforts based on this principle are crucial to closing potential avenues of danger before conflicts escalate.¹²

In the Indonesian social reality, the escalation of student brawls has posed a serious threat to the safety of adolescents and the public's sense of security. This phenomenon demonstrates that the harm caused far exceeds individual interests or group solidarity, which are often used as justifications by the perpetrators. Therefore, the application of the principle of *lā ḍarar wa lā ḍirār* in strategies to prevent student brawls underscores the importance of addressing potential harm early on, while also highlighting the relevance of Islamic law as a normative system responsive to contemporary social issues.

- b. Preventing harm takes precedence over seeking benefits

(دَرْءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ)

The principle of *dar' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ* mandates prioritizing the prevention of harm over the pursuit of potential but risky benefits. This principle, which is also discussed in the context of *maqāṣid al-syarī'ah* (the objectives of Islamic law) and *al-maṣlahah al-mursalah*, represents a conservative versus utilitarian principle: the risk of harm (e.g., a

¹² Sufriadi Ishak, "Kemudharatan Tidak Dihilangkan Dengan Kemudharatan", *Jurnal Al-Mizan* 7, no. 2 (2020): 122.

riot that could result in casualties) must not be disregarded for the sake of the activity's objective (e.g., a group's freedom of expression). In classical works of *Uṣūl al-Fiqh*, including the discussions in *Fath al-Bārī* and *al-Mufradāt fī Gharīb al-Qur'ān*, such a principle is frequently employed by jurists to establish regulations prioritizing public safety.¹³

In Indonesia, the phenomenon of student and youth brawls, which frequently result in property damage, injuries, and even death, has become a social problem that clearly demonstrates that the risk of harm far outweighs the illusory “benefits” of group solidarity. Several empirical studies in national journals indicate that youth brawls are not merely ordinary criminal acts, but a recurring phenomenon of social delinquency that requires sustainable preventive strategies.¹⁴

A number of studies in national journals also confirm that student and youth brawls are a recurring and structural form of social delinquency, and thus cannot be adequately addressed through repressive measures alone. A preventive approach that prioritizes the prevention of harm through social regulation, character education, and environmental control is more in line with the spirit of this principle. Thus, the application of *dar' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ* in preventing gang brawls not only reflects the normative consistency of Islamic law but also demonstrates its relevance in addressing contemporary

¹³ Izzuddin Bin Abdis Salam, *Al-Qawā'id Al-Aḥkām Fī Maṣāliḥ Al-Anām* (Beirut: Dār Al-Kutub Al-'Ilmiyyah).

¹⁴ Ishak, *Kemudharatan Tidak Dihilangkan*, 122.

social problems rationally and with a focus on sustainable public welfare.

c. Preventing the Means to Harm (سَدُّ الدَّرَائِعِ)

The principle of *sadd al-dzarā'i* (preventing the means to harm) is a preventive principle that requires all potential causes of harm to be blocked or neutralized, even if the original act is considered permissible. This principle does not merely regulate consequences but eliminates the “pathways” leading to harm, thereby constituting a form of early prevention (*preventive justice*). In contemporary fiqh literature, works on *Uṣūl al-Fiqh*, such as those cited in the *Jurnal Cendikia ISNU SU* journal, emphasize that the application of *sadd al-dzarā'i* positions legal mechanisms not merely to react to violence, but to manage the social structures that enable offensive conflicts to occur.¹⁵ In the context of student and youth brawls in Indonesia, this principle provides sharia legitimacy for taking preliminary steps such as group supervision, closing conflict-prone locations, restricting provocative content on social media, and implementing group harmony education programs. The phenomenon of student brawls in several regions reveals a pattern of recurring delinquency associated with group dynamics; prevention through closing such venues aligns with the principle of *sadd al-dzarā'i*.¹⁶

¹⁵ Meidinie Maulida et al., “Sadd Al-Dzarā’i: Prinsip-Prinsip Pencegahan Dalam Hukum Islam”, *Jurnal Cendikia Isnu Su* 1, no. 3 (2024): 225.

¹⁶ Al-Qarafi, Abū Bakr Ibn Al-Qarafi, *Tanqīḥ Al-Fusūl Fī ‘Ilm Al-Ushūl* (Beirut: Dār Al-Kutub Al-‘Ilmiyyah).

By closing facilities that have the potential to incite violence, the application of *sadd al-dzarā'i* in preventing student brawls is not only consistent with the principles of protecting life and social order but also demonstrates the flexibility of Islamic law in responding to modern social challenges. This principle affirms that early prevention through the management of the causes of conflict is a more effective and sustainable strategy than repressive measures taken after damage has occurred.

2. *Uṣūl al-Fiqh* Analysis in Assessing Student and Youth Brawls as a *Jarīmah* (Criminal Act)

Conceptually, this study not only reflects the application of *Uṣūl al-Fiqh* theory in analyzing the phenomenon of gang brawls but also offers scientific innovation through the formulation of an integrative *Uṣūl al-Fiqh*-based model for preventing gang brawls. This model is constructed by operationalizing the principles of *maqāṣid al-sharī'ah*, particularly the protection of life (*ḥifẓ al-nafs*), as well as fiqh principles such as *lā ḍarar wa lā ḍirār*, *sadd al-dzarā'i*, and *dar' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ*, into a systematic preventive strategy. Unlike previous approaches, which tended to be descriptive and focused on causal factors, this model positions prevention as a structural process that begins with strengthening preventive values, managing potential conflicts, and extending to social engineering grounded in the public interest. In this context, the preventive approach is not only directed at post-incident mitigation but also at efforts to eliminate all potential factors

leading to collective violence. Thus, the novelty of this research lies in the construction of a normative-operational model based on *ushul fiqh* that is capable of explaining and offering a framework for preventing student and youth brawls in a more systematic, adaptive, and relevant manner to contemporary social dynamics.

a. Classification of Acts of Violence in *Fiqh al-Jināyah*

Empirical studies indicate that criminal cases such as mob violence frequently occur.¹⁷ As also noted in previous research on criminal cases occurring even at the university level.¹⁸ From the perspective of *fiqh al-jināyah*, acts of violence are understood as actions contrary to Islamic law that result in violations against life (*al-nafs*), property (*al-māl*), or honor (*al-'ird*). The *fuqahā'* classify violence based on the object damaged and the severity of the resulting impact, ranging from minor assault to murder. Collective violence such as gang brawls has specific characteristics because it is committed collectively (*al-isytirāk fi al-jināyah*), is often accompanied by hostile intent (*'udwān*), and causes widespread social repercussions.

From the perspective of *Uṣūl al-Fiqh*, gang brawls cannot be viewed merely as individual acts, but as social actions that

¹⁷ Riyadhi Achmad Nugraha, “Tinjauan Kriminologi Terhadap Tindak Pidana Pengeroyokan Dalam Tawuran Antar Pelajar Di Kota Cirebon (Studi Kasus Di Polres Cirebon Kota)” (Universitas Swadaya Gunung Jati, 2022).

¹⁸ Coernia Sari, S. “Analisis Kriminologis Terhadap Terjadinya Perkelahian Massal antar Mahasiswa di Lingkungan Perguruan Tinggi” (Universitas Lampung, 2025).

have the potential to disrupt the public order (*ikhlāl bi al-niẓām al-‘āmm*). Therefore, its legal classification must take into account the principles of *maṣlahah ‘āmmah* and *maqāṣid al-syarī‘ah*, particularly the protection of life and public safety. Fiqh of criminal law literature widely used in Indonesian universities, such as the works of Abdul Qadir Audah, emphasizes that all forms of violence that cause fear, destruction, and loss of life fall under the category of serious crimes even if they do not always specifically meet the elements of *ḥadd* or *qisās*.¹⁹

b. *Ḥadd, Qisās–Diyāt, and Ta‘zīr*

Classically, criminal jurisprudence divides crimes into three main categories. First, *ḥadd* crimes, which are criminal acts whose types and penalties are precisely defined by the text, such as adultery, slander, and highway robbery. Second, *qisās–diyāt* crimes, which are crimes against life and bodily integrity, such as murder and severe assault, with penalties of *qisās* or *diyat* compensation. Third, *jarīmah ta‘zīr*, which refers to all reprehensible acts for which the punishment is not explicitly specified in the *nash*, so the determination of the legal is left to the authorities.²⁰

Gang brawls, in many cases, do not always meet the elements of a *ḥadd* crime because there are no standard penalty provisions in the *nash*. Gang brawls also do not always fall under

¹⁹ Abdul Qadir Audah, *At-Tasyri‘ Al-Jina‘i Al-Islami* (Beirut: Dar Al-Kitab Al-‘Arabi), Vol. I; Edisi Terjemahan Indonesia

²⁰ Ahmad Wardi Muslich, *Hukum Pidana Islam* (Jakarta: Sinar Grafika, 2016), 247–252.

the category of *qisās* or *diyāt* if they do not directly cause death or specific serious injuries for which the perpetrator can be individually identified. Therefore, methodologically, the majority of contemporary scholars categorize gang brawls as *ta'zīr* crimes, namely crimes that disrupt public order and the safety of society.

This view aligns with the analysis of modern criminal jurisprudence (*fiqh jināyah*) developed in Indonesian literature, which states that *ta'zīr* is the most flexible and adaptive instrument of Islamic law in responding to contemporary social crimes, including mass violence and juvenile delinquency.

c. Classifying Student and Youth Brawls as an Act of *Tajāwuz* and Destruction of Life and Property

From an *Uṣūl al-Fiqh* perspective, gang brawl can be classified as an act of *tajāwuz* (transgression) because it involves aggression that violates the principle prohibiting hostility (*lā ta'tadū*). Gang brawl also contains elements of *ifsād* (destruction), both against human life and against public and private property. Even when it does not result in loss of life, gang brawl is still categorized as a prohibited act because it creates fear, damages public facilities, and causes social instability.

The principles of *sadd al-dzarā'i'* and *dar' al-mafāsīd* reinforce the assessment that gang brawls are not merely a violation of social ethics, but a crime that contradicts the objectives of sharia. In the *maqāṣid al-syarī'ah*, safeguarding life (*ḥifẓ al-nafs*) does not merely mean protecting humans from death but also from all forms of violent threats. Therefore, involvement

in student brawls can be deemed a serious violation of the foundational values of Islamic Sharia.

Empirical studies in Indonesian law and education journals indicate²¹ that student brawls often recur, involve the same groups, and cause widespread psychological and social impacts. This fact reinforces the argument that brawling meets the elements of a *ta'zīr* crime, which requires a prevention-oriented legal response.

d. The Role of *the Wali al-Amr* in Imposing *Ta'zīr* Punishments to Prevent Social Harm

In the Islamic legal system, *the wali al-amr* (those in authority) possesses the legal authority to establish and enforce *ta'zīr* punishments in order to safeguard the public interest. This authority stems from the principle of *taṣarruf al-imām 'alā al-ra'iyah manūṭun bi al-maṣlahah*, which affirms that every policy of the ruler must be directed toward the public interest. On this basis, the ruler has the right to impose sanctions of an educational, repressive, or rehabilitative nature to prevent social crimes such as gang brawls.

The role of *the wali al-amr* can be operationalized through positive legal policies that align with Sharia values, such as specialized rehabilitation programs for rioters, social sanctions, community service, and proportional criminal penalties. This approach aligns with the concept of *ta'zīr* as an instrument of

²¹ M. Ridwan, "Tawuran Pelajar Dalam Perspektif Hukum Pidana Dan Hukum Islam," *Jurnal Al-Adalah* 17, no. 2 (2022).

prevention (*zajr*) and education (*ta'dīb*), not merely retribution.²² Indonesian journals of Islamic law affirm that the application of *ta'zīr* in cases of collective violence constitutes the actualization of Islamic law in a modern state, where the primary objective of law is to maintain social stability and public safety.

For example, in school settings, the prevention of student brawls can be implemented through character education programs based on Islamic values integrated with conflict mediation mechanisms (*iṣlāḥ*) among students. This model can be realized through the formation of school mediation teams, conflict resolution training, and strengthening the roles of teachers and counselors as facilitators of peaceful conflict resolution. A number of studies in Indonesia indicate that mediation and character education approaches have a significant impact on reducing aggressive behavior and violence among students.²³

Additionally, at the policy level, the state can develop a prevention model based on the integration of the principle of *ta'zīr* in Islamic law with the *restorative justice* approach in national law. This policy model can be implemented through the imposition of educational and rehabilitative sanctions, such as community service, community-based character development, and social reintegration programs for perpetrators of school brawls. This approach has begun to be implemented in the

²² Nur Rohim Yunus, "Ta'zīr Sebagai Instrumen Penegakan Hukum Pidana Islam Kontemporer," *Jurnal Ijtihad* 21, no. 1 (2021).

²³ Mulati. Y, "Peran Orang Tua Dalam Pendidikan Karakter Untuk Mencegah Perilaku Menyimpang Pada Remaja", *Jurnal Penelitian Kebijakan Pendidikan* 15, no. 2 (2022): 135-144.

Indonesian legal system through restorative justice policies that emphasize the restoration of social relationships between perpetrators, victims, and the community.²⁴ Therefore, the prevention approach must be multidimensional, involving synergy between schools, families, and the government. From the perspective of *Uṣūl al-Fiqh*, these steps align with the principles of *sadd al-dzarā'i* (blocking the means to harm) and *dar' al-mafāsīd* (preventing harm), which emphasize the importance of preventive intervention before conflict occurs. Thus, the integration of normative values and empirical implementation is key to formulating an effective, practical, and sustainable model for preventing school brawls.

3. Strategies for Preventing Student And Youth Brawls from an Islamic Law Perspective

Islamic law views the prevention of gang brawls as insufficient if carried out solely through repressive approaches and the imposition of sanctions; rather, it must be comprehensively built through moral, spiritual, social, and structural development. One of the fundamental approaches emphasized is *tazkiyah al-nafs*, namely the process of purifying the soul from destructive tendencies such as anger, hatred, and aggression. From an Islamic ethical perspective, gang brawl is an expression of the uncontrolled dominance of the “*nafs al-*

²⁴ Siswanto, M. *Rekonstruksi Regulasi Sistem Peradilan Pidana Dalam Konsep Restoratif Justice Terhadap Anak Yang Bekerfluk Dengan Hukum Berbasis Nilai Keadilan* (Doctoral Dissertation, Universitas Islam Sultan Agung Semarang, 2024).

amarah” (the angry self). Therefore, strengthening the spiritual and moral dimensions serves as a long-term preventive strategy aligned with the Sharia’s objective of safeguarding the soul and maintaining social order. *Tazkiyah* training aims to cultivate individual moral awareness so that one can control emotions and reject violence as a means of resolving conflicts.²⁵

Preventing gang brawls also requires strengthening character education focused on fostering moral conduct, social etiquette, and emotional control. Islamic education aims not only to transmit religious knowledge but also to shape a civilized and empathetic personality. Weak character education often leads to aggressive behavior among adolescents, including a tendency to resolve conflicts through collective violence. From the perspective of *Uṣūl al-Fiqh*, character education can be understood as the implementation of the principle of *sadd al-dzarā’i*, which involves blocking the path to harm by reinforcing preventive values from an early age. Several studies on Islamic education in Indonesia indicate that the internalization of moral values and emotional control significantly contributes to reducing gang brawls behavior among students.²⁶

Furthermore, preventing gang brawls is a collective responsibility involving key social institutions: mosques, Islamic educational institutions, and families. Mosques play a strategic

²⁵ Abuddin Nata, *Akhlak Tasawuf* (Jakarta: Rajagrafindo Persada, 2014), 98–105.

²⁶ Muhaimin, *Paradigma Pendidikan Islam* (Bandung: Remaja Rosdakarya, 2012), 165–170.

role not only as centers of worship but also as spaces for moral development, social dialogue, and conflict reconciliation. When mosques actively function as centers for nurturing the younger generation, the potential for adolescents to become involved in social violence can be reduced. On the other hand, the family is the primary environment that shapes a child's character. A lack of supervision, communication, and positive role modeling within the family often serves as a contributing factor to the occurrence of gang fights. Research in various Indonesian journals confirms that synergy between the family, school, and mosque is a key factor in preventing youth violence.²⁷

From the perspective of political jurisprudence (*fiqh siyasah*), the state—*wali al-amr*—possesses the legal authority to formulate preventive policies aimed at safeguarding the public good. Gang brawls, categorized as a *ta'zīr* offense, necessitate the state's role not only in enforcing the law but also in implementing social interventions that are educational and rehabilitative in nature. The application of *ta'zīr* in the context of preventing gang brawls can take the form of specialized guidance, community service, community-based character education, and regulations restricting high-risk activities. This approach aligns with the principle of *taṣarruf al-imām 'alā al-ra'īyah manūṭun bi al-maṣlahah*, which positions state policy as an instrument to protect

²⁷ Siti Aisyah, "Peran Keluarga Dan Lingkungan Pendidikan Dalam Pencegahan Tawuran Pelajar," *Jurnal Pendidikan Islam* 11, no. 2 (2021): 201–215.

society from social harms.²⁸

The principle of *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar* also serves as a crucial normative foundation for preventing gang brawls. Gang brawls constitute a form of social evil that must be prevented in a proportional and gradual manner. In the context of modern society, this principle is not always realized through coercive measures, but rather through education, setting a good example, peaceful advocacy, and the cultivation of a culture of constructive mutual counsel. A persuasive approach to *amar ma'ruf nahi munkar* is considered more effective in preventing youth violence than a confrontational approach, which has the potential to trigger social resistance.²⁹

In addition to structural and cultural prevention, Islam also offers conflict resolution mechanisms based on *iṣlāḥ* (reconciliation) and mediation.³⁰ This approach emphasizes the restoration of social relationships, rather than merely imposing sanctions. In the context of student and youth brawls, mediation grounded in Islamic values enables the resolution of conflicts through dialogue and justice, while preventing the recurrence of such conflicts. A number of empirical studies in Indonesia indicate that mediation and restorative justice approaches integrated with the principle of *iṣlāḥ* are effective in reducing

²⁸ Ahmad Wardi Muslich, *Hukum Pidana Islam*, (Jakarta: Sinar Grafika, 2016), 289–295.

²⁹ Nur Rohim Yunus, “Amar Ma'Ruf Nahi Munkar Dalam Konteks Negara Modern,” *Jurnal Al-Daulah* 10, no. 1 (2020): 45–60.

³⁰ M. Ridwan, “Restorative Justice Dan Islah Dalam Penanganan Tawuran Pelajar,” *Jurnal Al-Adalah* 18, no. 1 (2023): 89–105.

levels of collective violence in educational settings. Thus, *ishlāh* functions not only as a post-conflict solution but also as a preventive strategy that strengthens social cohesion.

4. Challenges in Implementing Student and Youth Brawls Prevention

The implementation of strategies to prevent student and youth brawls from an Islamic legal perspective faces various serious challenges of a cultural, structural, and contextual nature. One of the main challenges is the normalization of a culture of violence among adolescents, where gang brawls are no longer perceived as reprehensible acts but are instead viewed as a form of group solidarity, the defense of self-respect, or even a ritual of social masculinity. This phenomenon indicates a shift in values, where violence is tacitly accepted within certain youth cultures. From an Islamic legal perspective, this situation contradicts the principle of safeguarding life (*ḥifẓ al-nafs*) and fundamental ethical values. However, when violence has become a social norm, normative prevention efforts often lose their effectiveness due to strong cultural resistance.³¹

The next challenge is the weakness of family and social environment control. The family, as the primary educational unit, often fails to optimally fulfill its functions of supervision, moral guidance, and emotional communication. Economic factors, low parenting literacy, and a lack of parental role modeling are key

³¹ Nata, *Akhlak Tasawuf*, 132–140.

variables that increase the risk of adolescent involvement in gang fights. In this context, Islamic law positions the family as a key actor in preventing immorality. However, social reality reveals a gap between normative ideals and parenting practices in society. Various studies in Indonesia confirm that the weakness of the family's role is directly proportional to the rise in adolescent delinquency, including collective violence.³²

Beyond family factors, the influence of digital media and group provocation present new challenges in preventing student and youth brawls in the modern era. Social media often functions as a medium for escalating conflicts through hate speech, calls for revenge, and the glorification of violence. These dynamics accelerate the mobilization of youth and rapidly expand the scope of conflicts. From an Islamic legal perspective, this phenomenon can be understood as a form of *dzarī'ah* that leads to mafsadah, and thus should be addressed through preventive policies. However, regulatory limitations, low digital literacy, and weak content oversight pose serious obstacles to curbing the role of digital media as a trigger for gang fights.³³

An equally important conceptual challenge is the gap between Islamic legal theory and modern social reality. Normatively, Islamic law possesses a comprehensive framework for preventing violence through the *maqāṣid al-syarī'ah*, fiqh

³² Siti Aisyah, "Peran Keluarga Dan Lingkungan Sosial Dalam Pencegahan Tawuran Pelajar," *Jurnal Pendidikan Islam* 11, no. 2 (2021): 201–215.

³³ Ahmad Zainal Abidin, "Media Sosial Dan Eskalasi Tawuran Remaja," *Jurnal Komunikasi Islam* 9, no. 1 (2022): 55–70.

principles, and *ta'zīr* instruments. However, the implementation of these values often faces difficulties when confronted with modern social structures that are complex, pluralistic, and secular.³⁴ The inability to translate normative principles into applicable public policies has led to Islamic law being frequently perceived as merely a moral ideal, rather than an operational social solution. This challenge demands a contextual and integrative approach to ensure that Islamic law remains relevant in addressing the problem of contemporary youth violence. Furthermore, structural barriers also weaken the effectiveness of gang fight prevention. Weak school policies in handling student conflicts, a lack of coordination between educational institutions, law enforcement agencies, and community leaders, as well as a dearth of substantive religious education, constitute significant hindering factors.³⁵ Many policies are reactive and ad hoc, rather than preventive and sustainable. From the perspective of *fiqh al-siyasah*, this situation indicates that the role of *wali al-amr* in managing the public interest through structured social engineering has not been optimized. Without institutional synergy and consistent policies, strategies to prevent gang fights risk remaining at the normative level without tangible social impact.

³⁴ Nur Rohim Yunus, *Hukum Islam dan Tantangan Sosial Kontemporer* (Jakarta: Kencana, 2019), 87–95.

³⁵ M. Ridwan, “Koordinasi Lembaga Dalam Penanggulangan Tawuran Pelajar,” *Jurnal Al-'Adalah* Vol. 18 No. 2 (2023): 145–160.

C. CONCLUSION

Based on an analysis of Islamic law, student and youth brawls can be classified as a *jarīmah ta'zīr* because they involve elements of transgression (*tajāwuz*), the destruction of life and property, and a serious threat to public order. The *Uṣūl al-Fiqh* perspective emphasizes that preventing collective violence is a religious obligation (*wajib syar'ī*) oriented toward the protection of life (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), and honor (*ḥifẓ al-'ird*), as well as the public interest (). Therefore, strategies to prevent gang brawls cannot be limited to repressive approaches but must be implemented comprehensively through moral and spiritual guidance, character education, strengthening the roles of families and religious institutions, as well as state policies based on *ta'zīr* and preventive social engineering.

However, the implementation of gang brawls prevention faces significant challenges in the form of the normalization of a culture of violence, weak family control, the influence of digital media, the gap between Islamic legal theory and modern social reality, as well as structural institutional barriers. These conditions demand a contextual and integrative approach so that the principles of Islamic law do not remain merely at the normative level but can be realized in effective social policies and practices. Through synergy between Sharia values, the role of the state, and community participation, Islamic law remains relevant and effective in preventing gang brawls and realizing sustainable social order and justice.

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