



Pre-Emptive Community Policing Policy for Terrorism Prevention Based on Islamic Law

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ABSTRACT

Terrorism is a serious threat to the social fabric of society. The police are responsible with protecting the public while also addressing the issue of terrorism; yet, they cannot do so alone. As a result, community policing is critical in helping to eradicate terrorism. The purpose of this study is to investigate community policing tactics for combating terrorism, as well as to discover Islamic legal ideas that can inform policy initiatives in this area. The study uses a qualitative methodology and a normative-juridical procedure, drawing on data acquired thru a literature review. The findings show that Indonesia has put in place a number of rules for the application of community policing. The public interest should be the focus of counterterrorism activities, it must be stressed. Thus, incorporating Islamic law principles provides a possible way to combat terrorism by taking preventative action. It is anticipated that putting *hifz al-nafs*, *hifz al-'aql*, *hifz al-din* into practice will be a tangible step toward eliminating terrorism at its root.

ABSTRAK

Permasalahan terorisme menjadi permasalahan yang mengganggu kehidupan sosial masyarakat. Kepolisian dituntut untuk dapat melindungi masyarakat yang sekaligus juga menangani permasalahan terorisme. Hanya saja, kepolisian tidak dapat melakukannya sendiri. Oleh karena itu, diperlukan community policing untuk dapat membantu memberantas terorisme. Penelitian ini bertujuan untuk mengetahui strategi pemolisian masyarakat dalam memberantas terorisme. Penelitian ini juga bertujuan untuk mengetahui landasan hukum islam yang dapat dijadikan langkah kebijakan pemolisian masyarakat dalam memberantas terorisme. Penelitian ini merupakan penelitian kualitatif menggunakan metode yuridis normative yang datanya didapatkan melalui studi kepustakaan. Hasil penelitian

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menunjukkan, Indonesia telah membentuk berbagai aturan untuk pelaksanaan community policing. Hanya saja, perlu ditekankan lebih lanjut bahwa pemberantasan terorisme harus diarahkan untuk kemaslahatan masyarakat. Oleh karena itu, pengintegrasian konsep dalam hukum islam dapat menjadi salah satu cara dalam menanggulangi terorisme melalui langkah pre-emptif. Penerapan *hifz al-nafs*, *hifz al-'aql*, dan *hifz al-din* diharapkan dapat menjadi langkah konkret dalam memberantas terorisme sedari awal.

A. INTRODUCTION

1. Background

Terrorism is a type of crime that has far-reaching consequences for security, public order, and the lives of citizens.¹ Terrorist acts not only kill people and cause property damage, but they also engender fear and undermine the public's sense of safety.² Addressing terrorism involves more than simply a repressive attitude during or after an occurrence; policies must be in place to recognise and minimise the variables that may drive terrorist acts from the start. A proactive community policing approach is critical in this regard because it puts the community as a partner with the police in establishing security and avoiding possible threats from intensifying.³

Community policing should not be limited to outreach efforts, patrols, or police-public communication. Beyond that, it must address the socioeconomic conditions that contribute to the growth of violent extremism. The problem is to build an effective early detection system while avoiding mutual suspicion, stigma, or criminalisation of specific population groups. It should establish clear safeguards based on legality, necessity, proportionality, and non-discrimination to ensure that early detection does not evolve into religious or ethnic profiling. Furthermore, community involvement in terrorism prevention must be based on trust and legal understanding, rather than a strictly security-focused strategy.⁴

¹ Yaser Esmailzadeh, "Defining Terrorism: Debates, Challenges, and Opportunities," 2023, <https://doi.org/10.2139/ssrn.4461198>.

² Isti Qomahnur Ananda et al., "Tindak Pidana Terorisme Dalam Perspektif Hukum Internasional Dan Hukum Nasional," *Dewantara : Jurnal Pendidikan Sosial Humaniora* 5, no. 2 (June 12, 2026): 126–40, <https://doi.org/10.30640/dewantara.v5i2.6587>.

³ Aaron Chalfin, "Investments in Policing and Community Safety," *Annual Review of Criminology* 8, no. 1 (January 29, 2025): 403–29, <https://doi.org/10.1146/annurev-criminol-111523-122746>.

⁴ Yasmirah Mandasari Saragih et al., "Peran Masyarakat Dalam Pencegahan Dan Penanggulangan Tindak Pidana Terorisme Di Indonesia," *Ethics and Law Journal: Business and Notary* 2, no. 1 (January 18, 2024): 139–47, <https://doi.org/10.61292/eljbn.64>.

Another dilemma occurs when anti-terrorist policies cross with religious beliefs. Counter-terrorism policy must not transform religious identity or practice itself into an indicator of security risk. In an Indonesian society with varied theological interpretations, a security approach that ignores the community's social values and character can lead to new issues. On the one hand, religion can be an effective instrument for strengthening societal resilience against violent ideas.⁵ On the other side, irresponsible use of religion can reinforce the perception that specific religious organisations or views are synonymous with radicalism and terrorism.⁶

According to *maqashid al-shari'ah* (the purposes of Islamic law), preventing terrorism is inextricably tied to the principles of *hifz al-nafs* (life preservation), *hifz al-'aql* (intellectual preservation), and *hifz al-din* (religious preservation). Acts of terrorism involving violence contradict these goals because they result in death, destruction, fear, and disruption of social life. In particular, *khifz al-nash* strives to maintain public security which is balanced with the potential dangers that occur. Furthermore, the idea of *maslahah* (public interest/welfare) states that governmental policy must be geared toward providing benefit while avoiding harm.⁷

One issue that has to be addressed is the lack of clarity in defining the relationship between community policing practices and Islamic law principles in the context of terrorist prevention. Although national legal regulations provide a framework for police to conduct prevention activities, incorporating values like *maslahah* (public interest), justice, life preservation, *musyawarah* (deliberation), and cooperation into community policing requires further study. This provides an opportunity to investigate if existing policies were successful in developing an effective preventative strategy while also maintaining respect for community and religious values.

⁵ Rahmat Effendi and Makmur Rizka, "Penguatan Sumber Daya Manusia Pertahanan Dalam Menghadapi Radikalisme, Konservatisme, Dan Liberalisme Agama Terhadap Ideologi Pancasila Di Indonesia," *Jurnal Pendidikan Dan Pengembangan Sumber Daya Pertahanan* 2, no. 2 (December 31, 2025): 77-89, <https://doi.org/10.63210/jp3.v2i2.188>.

⁶ Asy'ari Asy'ari, "Radikalisme Keagamaan Di Pesantren: Antara Realitas Sosial Dan Konstruksi Stigma," *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 19, no. 2 (September 15, 2025): 459-70, <https://doi.org/10.56997/almabsut.v19i2.3216>.

⁷ Mawardi et al., "Kebijakan Publik Pemerintah Dalam Perspektif Maslahah Dan Prinsip Negara Hukum," *Jurnal Kolaboratif Sains* 9, no. 1 (2026), <https://jurnal.unismuhpalu.ac.id/index.php/JKS/article/view/10233>.

This study differs from past research. Baros et al.'s⁸ paper, titled "The Role of the State in Addressing Radicalism and Terrorism: A Constitutional Analysis of Deradicalisation Policy in Indonesia," looks at deradicalisation efforts in light of the Republic of Indonesia's 1945 Constitution. The state has a duty to protect all of its inhabitants, so preventing terrorism thru deradicalisation is one of its responsibilities.

Indarti's⁹ research, titled "Law Enforcement, Community Policing, and the Realisation of Security: A Study in the Philosophy of Law," looks at community policing thru the lens of legal philosophy. The study concludes that community policing requires a cultural transformation to be effective. Furthermore, the research aims to provide advise to the police force on how to maintain community security and order.

Different from the other two studies, this study looks at how to improve community policing implementation by studying and using themes from Islamic law. This is critical because Islamic law emphasises the value of achieving community security. This discussion does not imply that Islamic law supersedes existing legal norms; rather, the research seeks to fit Islamic law with the legal system that already exists.

2. Research Questions

Based on the foregoing background, this study seeks to address the following two primary research questions. First, how does the preemptive community policing strategy respond to acts of terrorism? Second, how can Islamic legal ideas inform pre-emptive community policing policies to avoid terrorist acts?

3. Research Methods

This study is a qualitative study using a normative legal with data obtained through library research.¹⁰ This research employs two approaches: a statutory approach and a conceptual approach. Data were obtained through a literature review in the form of

⁸ Affandi Harlanda Baros, Muh. Mulyadi, and Kurniati Kurniati, "Peran Negara Dalam Menanggulangi Radikalisme Dan Terorisme : Analisis Konstitusional Terhadap Kebijakan Deradikalisasi Di Indonesia," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 3, no. 1 (February 9, 2026): 181-90, <https://doi.org/10.61132/karakter.v3i1.1900>.

⁹ Erlyn Indarti, "Penegakan Hukum, Perpolisian Masyarakat Dan Pewujudan Keamanan: Suatu Kajian Filsafat Hukum," *Masalah-Masalah Hukum* 51, no. 2 (April 28, 2022): 141-52, <https://doi.org/10.14710/mmh.51.2.2022.141-152>.

¹⁰ Soerjono Soekanto and Sri Mamuji, *Penelitian Hukum Normative: Suatu Tinjauan Singkat* (Jakarta: Raja Grafindo Persada, 2013), 33-37.

secondary data consisting of primary legal materials (e.g., legislation), secondary legal materials (e.g., books and journal articles), and tertiary legal materials (e.g., the internet).¹¹ The study has several stages. First, the issues to be discussed in the study are formulated. Second, it identifies relevant legislation. Third, reference books and journals related to the study, as well as other internet sources, are collected. Finally, it analyzes each piece of legislation, legal theory, and other obtained data, processing and presenting it qualitatively through narrative explanations.

B. DISCUSSION/ ANALYSIS

1. Community Policing Strategies in Responding to Acts of Terrorism

Community policing is a policing strategy that views the community as an essential component in efforts to maintain public safety and order.¹² The preventive function of community policing should not be asserted without defining its legal limits. This distinction is essential for preserving community trust and civil liberties. In the case of terrorism, this strategy is not limited to law enforcement activities after an incident, but also functions as a preventive step.¹³ Such prevention begins when signals, possible hazards, and factors exist that lead a person or organization to commit terrorist attacks.

Given the complexities of terrorism, community policing is an effective strategy. It must be created as a proactive policy that builds partnerships between the police, local government, religious and community leaders, educational institutions, civil society organisations, and the general public.¹⁴ The state has developed a number of legal regulations governing community policing, particularly in terms of terrorism prevention; these regulations are summarised in the table below.

¹¹ Zainuddin Ali, *Metode Penelitian Hukum* (Jakarta: Sinar Grafika, 2011), 105.

¹² Siyanda Dlamini, "Community Police Forums' Future and Legitimacy: Redefining Good Community Policing," *Cogent Social Sciences* 10, no. 1 (December 31, 2024), <https://doi.org/10.1080/23311886.2023.2288019>.

¹³ Enshen Li, "Can 'Nudge' Salvage Community Policing against Terrorism?," *Terrorism and Political Violence* 35, no. 1 (January 2, 2023): 135–55, <https://doi.org/10.1080/09546553.2021.1876035>. See also Reza Montasari, "Assessing the Effectiveness of UK Counter-Terrorism Strategies and Alternative Approaches," in *Cyberspace, Cyberterrorism and the International Security in the Fourth Industrial Revolution*, 2024, 27–50, https://doi.org/10.1007/978-3-031-50454-9_3. See also Andrea M. Headley and Vaiva Kalesnikaite, "Exploring the Limits of Collaboration and the Fragility of Its Outcomes: The Case of Community Policing," *Public Administration Review* 85, no. 2 (March 26, 2025): 326–48, <https://doi.org/10.1111/puar.13836>.

¹⁴ Dr Syed Kaleem Imam, "Community Policing: An Innovative Approach for Effective Law Enforcement," *Journal of Law & Social Studies* 4, no. 1 (March 31, 2022): 30–44, <https://doi.org/10.52279/jlss.04.01.3044>.

Table. 1 Legal Framework for Community Policing and Terrorism Prevention

No.	Regulation	Relevant Material	Linkage to Community Policing
1	The 1945 Constitution of the Republic of Indonesia	Guarantees of security, public order, and human rights, and the state's obligation to protect the public.	Serves as the constitutional basis for the administration of public security and protection.
2	Law No. 2 of 2002 concerning the Indonesian National Police	The duties of the Indonesian National Police are to maintain security and public order, enforce the law, and provide protection, guidance, and service.	The primary basis for the Indonesian National Police's authority to build partnerships with the community.
3	Law No. 5 of 2018 concerning the Amendment to Law No. 15 of 2003 concerning the Eradication of Criminal Acts of Terrorism	Terrorism prevention, national preparedness, counter-radicalization, and deradicalization	Serving as a specific foundation for terrorism prevention by involving various elements of society.
4	Regulation No. 7 of 2021 concerning the National Action Plan on Preventing and Countering Violent Extremism (RAN PE) 2020-2024	Prevention and countering of violent extremism conducive to terrorism	Linking terrorism prevention with community participation and community policing strategies.
5	National Police Regulation No. 1 of 2021 concerning Community Policing	Partnership between the National Police and the community, detection of security issues, problem identification, and problem-solving.	The most specific and primary regulation regarding Community Policing (Polmas)
6	Implementing regulations for the Terrorism Law concerning the BNPT, counter-radicalization, and deradicalization.	Further regulations regarding the prevention and combating of terrorism	Supporting coordination among the National Police, BNPT, the government, and the public.
7	Internal policies/regulations of the Indonesian National Police (Polri)	Fostering community security at the local area level	Serving as an operational instrument for Community Policing

regarding the functions of Bhabinkamtibmas and community engagement.	(Polmas) at the village or urban village level.
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Source: Compiled from various sources

Law Number 2 of 2002 concerning the Indonesian National Police serves as the foundation for community policing. The police are responsible for ensuring public safety and order, upholding the law, and providing protection, advice, and service to the community. These duties illustrate that the police function is more than just repressive; it also includes preventive and preemptive efforts. In the case of terrorism, this function is strengthened by Law Number 5 of 2018, which alters Law Number 15 of 2003 (originally enacted as Government Regulation in Lieu of Law Number 1 of 2002 on Combating Criminal Acts of Terrorism into Law). This act emphasises the significance of comprehensive efforts to prevent and combat terrorism, such as national readiness, counter-radicalization, and deradicalisation.

Community policing is specifically codified in Indonesian National Police Regulation Number 1 of 2021, which addresses community policing. Community policing is fundamentally about fostering partnerships between the police and the general public in order to detect and resolve various security concerns. This partnership principle can be applied to combat terrorism by increasing community communication, mapping potential conflicts, early detection of signs of radicalism, raising public awareness about the dangers of terrorism, and establishing reporting mechanisms that do not instill fear or stigma. As a result, the community is considered not as a passive recipient of security measures, but as an active partner in sustaining local security.

Community policing is a concept that emphasises the importance of building trusting and cooperative relationships with the people in order for law enforcement to be more effective in reducing crime.¹⁵ Police officers are not only state agents with coercive authority, but they also work with the community to address security challenges.¹⁶ Community cooperation in counter-terrorism is closely associated with

¹⁵ Indarti, "Penegakan Hukum, Perpolisian Masyarakat Dan Pewujudan Keamanan: Suatu Kajian Filsafat Hukum."

¹⁶ Eric J. Miller, "The Concept of the Police," *Criminal Law and Philosophy* 17, no. 3 (October 17, 2023): 573-95, <https://doi.org/10.1007/s11572-023-09682-8>.

perceptions of procedural justice and police legitimacy. Public trust is critical since information about behavioural changes, social conflicts, propaganda propagation, or questionable behaviours is frequently discovered first inside one's close social circle. This is particularly important because trust itself is a prerequisite for effective community policing. However, information provided by the public must be carefully checked to ensure that community policing does not deteriorate into discriminatory, stigmatising, or criminalising actions against specific groups.

Crime prevention theory, which divides methods into preemptive, preventive, and repressive approaches, can be used to analyse policing strategies. The preemptive strategy entails removing or reducing potential causes of criminal activity. In order to combat extremist propaganda and narratives, this strategy can be put into practice thru education, raising national awareness, fostering interfaith understanding, empowering young people, boosting family resilience, and improving digital literacy.¹⁷ Systematic evidence indicates that their impact on violent-radicalisation outcomes varies considerably. Then, while law enforcement takes repressive action against terrorist perpetrators, the preventative approach focuses on averting possible acts of terrorism.¹⁸ Therefore, the best community policing approach starts long before the crime is committed and doesn't end with prosecution.¹⁹ The following table illustrates the six primary components of proactive community policing efforts in terrorism crimes.

Table. 2 Pre-emptive Aspects of Community Policing in Terrorism-Related Crimes

No.	Key Aspects	Community Policing Strategy	Objective
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¹⁷ Joko Setiyono and Sulaiman Rasyid, "Counter-Narrative Strategies in Deradicalisation: A Content Analysis of Indonesia's Anti-Terrorism Laws," *HTS Teologiese Studies / Theological Studies* 78, no. 1 (November 30, 2022), <https://doi.org/10.4102/hts.v78i1.7791>. See also Joseph Rees and Reza Montasari, "The Use of Counter Narratives to Combat Violent Extremism Online," in *Digital Transformation in Policing: The Promise, Perils and Solutions*, 2023, 15–31, https://doi.org/10.1007/978-3-031-09691-4_2.

¹⁸ XING Aifen, Yan Ge, and Dr. Ilyas Khan, "Preventing Terrorism with Precaution: An Examination of the Precautionary Principle to Counter-Terrorism Measures," *Journal of Law & Social Studies* 5, no. 2 (June 30, 2023): 153–62, <https://doi.org/10.52279/jlss.05.02.153162>. See also Isman et al., "Extrajudicial Killing in Counterterrorism: Reformulating Preventive Measures," in *AI in Business: Opportunities and Limitations*, 2024, 451–66, https://doi.org/10.1007/978-3-031-49544-1_41. See also Muhammad Ishaq Alkays, Sudarto, and Sujono, "Analysis of the Role of the Police in Law Enforcement Against Terrorism Criminal Acts," *JILPR Journal Indonesia Law and Policy Review* 7, no. 3 (June 30, 2026): 788–805, <https://doi.org/10.56371/jirpl.v7i3.648>.

¹⁹ Chad Whelan et al., "'The Name of the Game': Policing Perspectives on Cbercrime Disruption," *Police Practice and Research* 27, no. 2 (March 4, 2026): 289–309, <https://doi.org/10.1080/15614263.2025.2523522>.

1	Partnership	Building cooperation among the National Police, community leaders, religious leaders, and the public. ²⁰	Increasing public trust and participation
2	Early Detection	Identifying potential conflict, radicalism, and threats of terrorism. ²¹	Preventing threats before they escalate into criminal acts.
3	Education	Legal outreach, national insight, tolerance, and digital literacy. ²²	Raising public awareness about the dangers of terrorism.
4	Community Empowerment	Involving youth, families, educational institutions, and community organizations. ²³	Building social resilience against radicalism
5	Religious Approach	Involving religious figures in fostering an understanding of Islam that is moderate and opposed to violence. ²⁴	Preventing the misuse of religious teachings to justify terrorism.
6	Reporting and Evaluation	Establishing a public reporting mechanism and periodic program evaluation. ²⁵	Accelerate response and enhance prevention effectiveness.

Source: Compiled from various sources

²⁰ Imam, "Community Policing: An Innovative Approach for Effective Law Enforcement."

²¹ Li, "Can 'Nudge' Salvage Community Policing against Terrorism?". See also Michelle Sydes et al., "Criminal Justice Interventions for Preventing Radicalisation, Violent Extremism and Terrorism: An Evidence and Gap Map," *Campbell Systematic Reviews* 19, no. 4 (December 14, 2023), <https://doi.org/10.1002/cl2.1366>.

²² Sebastian Araghi et al., "Digital Community Management for Crime Prevention and Public Safety: Strategies for Safer and More Inclusive Online Communities," *Journal of Community Safety and Well-Being* 10, no. 3 (September 29, 2025): 138–50, <https://doi.org/10.35502/jcswb.478>. See also Akwasi Boahene, "Bridging the Digital Divide: The Effect of Digital Literacy and Technology Adaptation in Ghana's Police Service for Enhancing Crime Performance and Law Enforcement Effectiveness.," *Journal of Economic and Social Thought* 13, no. 1 (March 14, 2026), <https://doi.org/10.65810/jest.2677>.

²³ Sherah L. Basham, "Community Policing and the Organizational Structure of Campus Law Enforcement Agencies," *Policing: An International Journal* 45, no. 2 (April 6, 2022): 186–99, <https://doi.org/10.1108/PIJPSM-07-2021-0096>. See also Jude Paul Matias Dizon, Taylor Enoch-Stevens, and Adrian H. Huerta, "Carcerality and Education: Toward a Relational Theory of Risk in Educational Institutions," *American Behavioral Scientist* 66, no. 10 (September 26, 2022): 1319–41, <https://doi.org/10.1177/00027642211054828>. See also Hajar Yazdiha, "The Relational Dynamics of Racialised Policing: Community Policing for Counterterrorism, Suspect Communities, and Muslim Americans' Provisional Belonging," *Journal of Ethnic and Migration Studies* 49, no. 11 (July 3, 2023): 2676–97, <https://doi.org/10.1080/1369183X.2023.2193674>.

²⁴ Sutrisno Sutrisno and Syafrudin Syafrudin, "Promoting Religious Moderation through Da'wah: The Role of Indonesian Police in Managing Radical Groups," *MUHARRIK: Jurnal Dakwah Dan Sosial* 7, no. 2 (December 30, 2024): 229–40, <https://doi.org/10.37680/muharrrik.v7i2.6303>.

²⁵ David Weisburd et al., "Are We Underestimating the Crime Prevention Outcomes of Community Policing? The Importance of Crime Reporting Sensitivity Bias," *Journal of Law and Empirical Analysis* 1, no. 1 (June 16, 2024): 162–79, <https://doi.org/10.1177/2755323X241233469>. Mykhailo Hribov, Andrii Vozniuk, and Dmytro Zdoryk, "Conceptual Foundations and Practical Aspects of Community Police Officer's Participation in Combating Crime," *Scientific Journal of the National Academy of Internal Affairs* 30, no. 1 (February 23, 2025): 21–33, <https://doi.org/10.63341/naia-herald/1.2025.21>.

The public, law enforcement personnel, facilities and resources, legal culture, legal substance, and the existence of rules all influence how effective a law is.²⁶ If the public does not trust law enforcement or is unaware of the preventative measures that are available, then sound rules will be ineffectual in the context of preventing terrorism.²⁷ On the other hand, a good rapport between the police and the community can improve the state's ability to obtain information, carry out early detection, and react appropriately to possible threats.²⁸ As a result, effective communication, public confidence, the professionalism of law enforcement officers, and community involvement are all critical to the success of community policing.

Community policing strategies need to be positioned inside a system that includes legal culture, legal structure, and legal substance. Officials' authority is derived from legal content, which includes rules pertaining to law enforcement and counterterrorism. The National Counter-Terrorism Agency (BNPT), law enforcement organisations, local governments, the police force, and other pertinent organisations are all included in the legal structure. Particularly in implementing pre-emptive community policing, this institutional is necessary to demonstrate who is legally responsible for each preventive intervention and how accountability is maintained. In the meantime, public knowledge and involvement in counterterrorism are related to legal culture. These three components must work together; preventative strategies won't be as effective if rules are strong but officials and the community don't get along.

2. Islamic Law as the Foundation for Community Policing Policy

Islamic law can be used as a moral basis for creating community policing strategies, especially when it comes to counterterrorism initiatives. In addition to upholding security and order, community policing aims to promote positive interactions between the public and law enforcement. From an Islamic point of view, security is a component

²⁶ Suud Sarim Karimullah, "The Role of Law Enforcement Officials: The Dilemma Between Professionalism and Political Interests," *Jurnal Hukum Dan Peradilan* 13, no. 2 (July 31, 2024): 365, <https://doi.org/10.25216/jhp.13.2.2024.365-392>.

²⁷ Nina Purwanti and Tri Eka Saputra, "Reconstructing the Role of the Police in Building Public Trust in Police Reform Amidst the Threat of Terrorism," *Greenation International Journal of Law and Social Sciences* 3, no. 2 (August 26, 2025): 620–28, <https://doi.org/10.38035/gijlss.v3i2.501>.

²⁸ Eleazar E. Labata, "Police Public Image through the Lens of Community Stakeholders," *International Journal of Law and Politics Studies* 6, no. 5 (September 24, 2024): 130–42, <https://doi.org/10.32996/ijlps.2024.6.5.5>.

of the common good that requires teamwork to achieve.²⁹ As a result, community policing strategies might be focused on fostering a just, safe, and peaceful social environment.

This strategy is based on the idea of *maqashid al-shari'ah*, which refers to Sharia's main goals of achieving public welfare and averting damage *mafsadat*.³⁰ the principles of *maṣlaḥah* and prevention of *mafsadat* can function as criteria for evaluating the legitimacy of pre-emptive measures, rather than merely as philosophical justification for state intervention. *Hifz al-nafs*, or the preservation of life, is one goal that is especially pertinent to community policing strategy. This idea is fundamentally at odds with acts of terrorism because they cause death, instill fear, and jeopardise public safety.³¹ Therefore, community policing's preventive efforts might be seen as an attempt to protect human life before more serious harm is done.

Community policing can be associated with *hifz al-'aql* (the preservation of the intellect) and *hifz al-din* (the preservation of religion), in addition to *hifz al-nafs* (the preservation of life). Extremist ideologies that encourage violence have the power to change people's perspectives and religious beliefs.³² Therefore, education, religious discourse, digital literacy, and the reinforcing of a moderate religious worldview can all be used to execute preventive measures. The goal is to stop religion teachings from being used to justify acts of terrorism and bloodshed, not to restrict religious freedom.³³

²⁹ Alfina Fadhila, Melkat Wulandari, and Rahma Nufiza Amalia Putri, "Rekonstruksi Konsep Masalahah Dalam Perspektif Filsafat Hukum Islam Kontemporer," *Jurnal Media Akademik* 3, no. 5 (2025), <https://jurnal.mediaakademik.com/index.php/jma/article/view/1898>.

³⁰ Irwan Nurdianto, Achmad Musyahid, and Andi Muhammad Akmal, "Kaidah Terkait Mafsadat Yang Saling Berhadapan," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 3, no. 1 (2025), <https://ojs.daarulhuda.or.id/index.php/Socius/article/view/1972>.

³¹ Muhammad Sholahudin Al Ayyubi, "Perlindungan Korban Terorisme Dalam Undang-Undang Nomor 5 Tahun 2018," *Ma'mal: Jurnal Laboratorium Syariah Dan Hukum* 3, no. 4 (August 8, 2022): 286–312, <https://doi.org/10.15642/mal.v3i4.130>. See also Ananda et al., "Tindak Pidana Terorisme Dalam Perspektif Hukum Internasional Dan Hukum Nasional."

³² Yvonne Vissing, "Extremism vs. Human Rights: How Ideology Is Built, Nurtured, and Transforms Societies," in *Discourses of Globalisation, Ideology, and Human Rights*, 2022, 83–111, https://doi.org/10.1007/978-3-030-90590-3_5. See also Sajid Amit and Abdulla - Al Kafy, "A Systematic Literature Review on Preventing Violent Extremism," *Journal of Adolescence* 94, no. 8 (December 23, 2022): 1068–80, <https://doi.org/10.1002/jad.12095>. See also Dwi Aprilianto et al., "Religious Moderation as a Counter-Narrative of Intolerance in Schools and Universities," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 1 (March 6, 2025): 188–212, <https://doi.org/10.31538/tijie.v6i1.1361>.

³³ Alan Vincelette, "'Only a God Can Save Us Now': Why a Religious Morality Is Best Suited to Overcome Religiously Inspired Violence and Spare Innocents from Harm," *Religions* 14, no. 12 (December 2, 2023): 1495, <https://doi.org/10.3390/rel14121495>.

The relationship between Islamic law and community policing is likewise fundamentally based on the *maslahah* premise.³⁴ In addition to preventing more harm, police programs should provide the community with real benefits.³⁵ In this situation, the community is seen as a collaborator in establishing security rather than just an object of observation. The police can detect social concerns that may encourage extremism and violence by working with religious leaders, community leaders, educational institutions, families, and civil society organisations.³⁶ In a societal sense, this strategy embodies the idea of *amar ma'ruf nahi munkar* promoting good and averting damage thru prudent ways and without resorting to violence.

The significance of fairness *al-'adl* in all actions is also emphasised by Islamic law.³⁷ *Al-'adl* functions as a substantive limitation on counter-terrorism policy, not merely as an ethical aspiration. The possibility for counterterrorism policies to conflict with public rights and liberties makes this premise essential. Islamic law-based community policing cannot stigmatise or discriminate against someone based on their origin, religious identity, or association with a particular organization. Every police action must be grounded in proportionality, the law, and the evidence.³⁸ Counterterrorism operations can so continue without jeopardising the values of justice, equality, and respect for human dignity.³⁹ These safeguards are essential to ensure that security objectives do not themselves produce unjustified restrictions on fundamental rights.

³⁴ Moh Safik and Mu'tashim Billah, "Justice Beyond Legal Formalism: A Maslahah-Oriented Reading of Criminal Law Enforcement in Indonesia through Rawls and Hamka," *Rule of Law Studies Journal* 1, no. 4 (December 15, 2025): 204–12, <https://doi.org/10.64780/rolsj.v1i4.167>.

³⁵ Syahri Syahri, Masfaqihan Masfaqihan, and Ali Muzakar, "Etika Kepolisian Sebagai Pilar Penegakan Hukum Keadilan," *Jurnal Sains Student Research* 3, no. 3 (2025), <https://ejurnal.kampusakademik.co.id/index.php/jssr/article/view/4646>.

³⁶ Abdul Kadir, "Strategi Pendidikan Agama Islam Untuk Menghadapi Radikalisasi Kalangan Pemuda Di Indonesia," *Jurnal Alasma: Media Informasi Dan Komunikasi Ilmiah* 6, no. 2 (2024): 104–18, <https://jurnalstitmaa.org/index.php/alasma/article/view/115>. See also Amit and Kafy, "A Systematic Literature Review on Preventing Violent Extremism." See also Zainuddin et al., "Akar Radikalisme Di Ruang Kelas: Eksplorasi Faktor Pemicu Di Lembaga Pendidikan Islam," *JIMAD: Jurnal Ilmiah Mutiara Pendidikan* 2, no. 4 (November 4, 2024): 33–45, <https://doi.org/10.61404/jimad.v2i4.328>.

³⁷ Sumardi Efendi, "Prinsip Keadilan Dalam Proses Penyelesaian Sengketa Hukum Islam," *CONSTITUO : Journal of State and Political Law Research* 1, no. 2 (August 4, 2024): 87–96, <https://doi.org/10.47498/constituo.v1i2.3427>.

³⁸ Mohd. Yusuf DM, "Analisis Terhadap Pembatasan Dan Pengawasan Kewenangan Kepolisian Di Indonesia," *Milthree Law Journal* 1, no. 2 (July 5, 2024): 149–80, <https://doi.org/10.70565/mlj.v1i2.7>.

³⁹ Andin Wisnu Sudibyo and Zainal Arifin Hoesein, "Penataan Ulang Sistem Perlindungan Hukum Bagi Pelaku Tindak Pidana Terorisme Sebagai Upaya Pembaharuan Hukum Nasional Yang Berkeadilan Dan Humanis," *Judge: Jurnal Hukum* 6, no. 03 (September 1, 2025): 536–49, <https://doi.org/10.54209/judge.v6i03.1568>.

This strategy is consistent with the Islamic idea of mutual cooperation, or ta'awun. The state and the society must work together to create a social climate that is resistant to violent extremism in order to prevent terrorism, which is a problem that cannot be solved by the police alone.⁴⁰ Ta'awun can be achieved in the framework of community policing thru procedures for the responsible reporting of possible threats, youth empowerment, family strengthening, religious education, and police-public communication.

Islamic law adds an ethical component to the police-public connection when seen thru the prism of community policing theory. Police personnel are viewed as members of the community who share responsibility for maintaining security and the common good, in addition to being agents exercising governmental authority.⁴¹ The foundation of this connection must be mutual respect, trust, consultation, and accountability. Community communication forums can be used to put the *syura* or consultation principle into practice by providing a venue for identifying security concerns and working together to find solutions.⁴²

Despite having different approaches to community policing, Indonesia, Malaysia, and Singapore all see the community as a crucial component of preventing terrorism. As part of its strategy to prevent extremism, Indonesia typically develops a community-based approach that involves partnerships between the National Police, religious and community leaders, and social circles. However, the effectiveness of this approach is still influenced by public trust levels and the risk of reporting or actions taking place outside of the legal framework.⁴³ Malaysia prioritises community-based preventive and deradicalisation strategies that are appropriate for its socioreligious framework.⁴⁴

⁴⁰ Bunga Veronika Milania and Milda Istiqomah, "Analisis Yuridis Pencegahan Ekstremisme Di Lingkungan Perguruan Tinggi Indonesia," *Sosiora* 3, no. 2 (August 30, 2025): 88–103, <https://doi.org/10.65260/sosiora.v3i2.31>.

⁴¹ Indarti, "Penegakan Hukum, Perpolisian Masyarakat Dan Pewujudan Keamanan: Suatu Kajian Filsafat Hukum."

⁴² Kuswiyanto and Achmad Abu Bakar, "Musyawarah Dalam Islam: Implementasi Nilai-Nilai Ilahiyah Di Kehidupan Modern," *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 10, no. 1 (June 30, 2025): 28–48, <https://doi.org/10.47435/al-mubarak.v10i1.3329>.

⁴³ Sana Jaffrey, Rofhani Rofhani, and Irsyad Rafsadie, "Reluctant Spies: The Role of Neighbourhood Leaders in Indonesia's PVE Strategy," *Terrorism and Political Violence* 38, no. 3 (April 3, 2026): 286–305, <https://doi.org/10.1080/09546553.2024.2423674>.

⁴⁴ Cameron Sumpter, "Tailoring Prevention: Shared Approaches to Tackling Violent Extremism in Malaysia," *RSIS Commentary*, no. 073 (2026): 1–6, <https://rsis.edu.sg/rsis-publication/rsis/tailoring-prevention-shared-approaches-to-tackling-violent-extremism-in-malaysia/>.

Singapore has developed a more structured model thru collaborations between the government and religious organisations such as the Religious Rehabilitation Group and Harmony Circles, as well as the SGSecure movement, to promote vigilance and social resilience, as well as to rehabilitate individuals exposed to extremism..⁴⁵

Islamic law does not need to be viewed as a source of positive law that transcends statutory regulations in the performance of police tasks. In Indonesia, Islamic law serves as a foundation of values and ethics that can strengthen community policing policies, as long as it aligns with the Republic of Indonesia's 1945 Constitution and regulations. Values like *maslahah*, justice, life protection, tolerance, deliberation, and cooperation can guide a humanistic approach to community policing..⁴⁶

Islamic law-based community policing can be geared toward a preemptive policy paradigm with the public interest as its major goal. This methodology focuses not just on terrorism prevention, but also on social resilience building thru education, dialogue, empowerment, and community-police partnership. Thru such an approach, Islamic law can make a normative and ethical contribution to community policing practices, notably in terms of building just security, preserving community rights, and limiting the emergence of religious violence.

C. CONCLUSIONS

In reaction to terrorism, a preemptive community policing approach seeks to stop the creation of elements that might motivate people or organisations to carry out terrorist attacks rather than just concentrating on enforcement after a crime has been committed. This method is executed through police-community collaborations, early identification, education, involvement with religious and community leaders, youth empowerment, and efforts to enhance literacy regarding extremist propaganda. In this concept, the community serves as an active partner in maintaining security, while the police play a role in building confidence, spotting possible dangers, and intervening

⁴⁵ Singapore Government Agency, "Countering Terrorism and Violent Extremism," Singapore Government Agency, 2026, <https://www.isd.gov.sg/our-functions/countering-terrorism-and-violent-extremism/>.

⁴⁶ Ahmad Muhamad Mustain Nasoha, "Meneguhkan Nilai-Nilai Hukum Islam Dalam KUHP: Upaya Mewujudkan Keadilan Sosial," *Al-Maslahah: Jurnal Hukum Islam Dan Pranata Sosial Islam* 13, no. 2 (2025): 115–128, <https://jurnal.staialhidayahbogor.ac.id/index.php/am/article/view/7471>.

appropriately before events escalate into violence. This strategy shows that enhancing community resilience in addition to law enforcement is necessary to avoid terrorism.

Islamic law concepts can provide an ethical and substantive underpinning for pre-emptive community policing initiatives. This is attained principally by the concepts of *maqashid al-shari'ah*, *maslahah*, fairness, *musyawarah*, and *ta'awun*. The idea of *hifz al-nafs* serves as an essential basis, given that terrorism prevention basically aims to preserve human life from violence and damage. Meanwhile, the principle of *maslahah* leads programs to generate benefits for the community, while justice ensures that prevention measures do not deteriorate into discrimination or the stigmatization of specific groups. Consequently, incorporating Islamic law concepts into community policing can generate a terrorist prevention strategy that is not exclusively security-oriented; instead, community policing can be directed in a manner that is compassionate, just, participatory, and focused on the public good.

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