



Public Security and Order in the Qur'anic Perspective and Its Implications for the Duties of the Indonesian National Police (POLRI)

Asep Amar Permana^{1*}, Eni Zulaiha²

¹ School for Staff and Leadership of Indonesian Police Education and Training Institution, Bandung, Indonesia

² UIN Sunan Gunung Djati Bandung, Indonesia

*Corresponding Author, Email: asepamar88@gmail.com

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Abstract: Public security and order are essential foundations of social and state life. In the Qur'anic perspective, security (*amān*) extends beyond physical protection to encompass social peace, justice, and public welfare. The Indonesian National Police (Polri) plays a strategic role in translating these values into concrete law enforcement and national security practices. This study examines the Qur'anic concept of public security and order and analyzes its implications for Polri's duties within the modern Indonesian state. Using a qualitative-normative approach, the research applies textual analysis of relevant Qur'anic verses and compares them with Polri's regulations, roles, and institutional mandates, supported by academic literature on religion, law, and policing. The findings show a strong alignment between Polri's responsibilities and Qur'anic principles, particularly in upholding justice, protecting fundamental human rights, prioritizing social harmony, and maintaining order through a humanistic approach. Integrating Qur'anic values into Polri's operations can enhance institutional legitimacy, strengthen professionalism, and promote sustainable security amid contemporary challenges.

Keywords: justice; legal humanism; Polri; Public security; Qur'an; social order.

Introduction

Public security and order are fundamental needs in community, national, and state life. Security is not merely a condition free from physical threats; it also encompasses internal tranquility, legal certainty, and the guarantee of fundamental human rights. In this context, the Qur'an, as the guiding scripture for Muslims, offers an integral concept of security (*amān*) that includes spiritual, social, and political dimensions. Understanding the Qur'anic concept of security is crucial to reinforcing the duties and functions of Indonesia's police institution, which is responsible for maintaining national security and public order. The Qur'an explicitly affirms the importance of security as a prerequisite for societal well-being and prosperity. Allah states in Surah Quraysh, verse 4, "Who has fed them, [saving them] from hunger and made them safe from fear" (Q.S. Quraysh: 4). This verse indicates that the feeling of safety (*amān*) is placed on par with the fulfillment of basic physical needs like food (Marāghī, 1946). Without a sense of security, social, economic, and spiritual development will be hampered.

In the social dimension, the Qur'an also emphasizes the importance of justice (*'adl*) and the protection of individual rights as the foundation of public security. The word of Allah in Surah al-Nisa', verse 58 states, "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice" (Q.S. al-Nisa': 58). Justice in law enforcement is a primary element in establishing social order and security (Katsir, 2004).

In the context of police duties in Indonesia, this Qur'anic mandate aligns with the operational principles of the Indonesian National Police (Kepolisian Negara Republik Indonesia—Polri) as stipulated in Law No. 2 of 2002. Polri is tasked with maintaining public security and order, enforcing the law, and providing protection, guidance, and service to the community. Therefore, the concept of security in the Qur'an can serve as both a normative and ethical paradigm for the performance of police duties.

Furthermore, the Qur'an teaches that maintaining security is a collective responsibility, not solely the responsibility of the state apparatus. In Surah al-Hujurat, verse 10, Allah states, "The believers are but brothers, so make settlement between your brothers" (Q.S. al-Hujurat: 10). This verse contains a powerful message about the importance of reconciliation, conflict resolution, and the active role of the community in maintaining social harmony (Al-Qurtubi & Al-Ansari, 2006). Polri, in performing its duties, must be able to build partnerships with the community based on these principles.

Terminologically, the word *amān* in the Qur'an is frequently used to describe a condition free from fear, whether from physical or spiritual threats (Al-Asfahani, 1961). Security encompasses an external dimension—protection from crime and danger—as well as an internal dimension—tranquility of the soul derived from faith in Allah and certainty in His justice. This multidimensional understanding enriches the perspective in the execution of Polri's duties, encouraging an approach that is not only repressive but also preventive and humane.

The implications of the Qur'anic concept of security for Polri's duties require an integral approach, encompassing fair law enforcement, protection of human rights, and the reinforcement of social-religious values. Law enforcement without justice will only lead to social dissatisfaction and worsen the security situation. Conversely, law enforcement that is just, in line with Qur'anic principles, will strengthen public trust in the police institution.

In contemporary literature, the integration of religious values in policing duties has also become an important focus. For instance, in a study conducted, it is affirmed that religiosity significantly contributes to shaping the professional behavior of police officers in the field (Maulidya, 2025).

Thus, delving into the concept of public security and order from the Qur'anic perspective is essential not only to enrich academic study but also to strengthen the paradigm of public service carried out by Polri. Awareness of the spiritual dimension in the duty of security will encourage the creation of an approach that is more just, humane, and oriented toward shared well-being.

Finally, this article aims to comprehensively examine the concept of public security and order in the Qur'an and explore its implications for the development of Polri's duties and functions in Indonesia. This approach is expected to lead to a model of law enforcement and security service that is not only technically effective but also deeply rooted in the noble values of Islam.

Literature Review

Public security and order are crucial aspects of social and governmental life. From the Qur'anic perspective, this concept is not solely about physical safety but also about spiritual peace, which ensures the welfare of humanity. An understanding of the concept of security in the Qur'an can provide a profound theoretical foundation for police duties, particularly in carrying out fair law enforcement and security functions. This literature review will examine studies on the concept of security in the Qur'an and its application to the duties of the Indonesian National Police (Polri).

The Concept of Security in the Qur'an

Security in the Qur'an can be understood as a state of being free from fear and anxiety that threatens the peace of life for individuals and society. Theologically, this sense of safety (*amān*) is part of Allah's mercy upon His servants. In Surah Quraysh, verse 4, Allah states: "Who has fed them, [saving them] from hunger and made them safe from fear" (Q.S. Quraysh: 4). This verse indicates that the sense of safety is closely related to the fulfillment of basic human needs, which in this context is not just food but also protection from threats.

The Qur'an describes security in two main dimensions: first, physical security, which encompasses protection from external dangers, and second, spiritual security, which encompasses the tranquility of the soul achieved through faith in Allah. According to al-Maraghi, the concept of *amān* in the Qur'an encompasses protection from all forms of danger, whether material or immaterial, and forms the basis for achieving peace and welfare in human life (Marāghī, 1946).

Social Security and Justice in the Qur'an

Security in the Qur'an is also deeply interconnected with the establishment of justice ('adl). Surah al-Nisa', verse 58 teaches: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice" (Q.S. al-Nisa': 58). Justice is a fundamental principle that must be upheld in maintaining public order, and the Qur'an teaches that every individual possesses rights that must be respected and protected. In this context, Polri's duty as a law enforcement institution must be grounded in the principle of justice enshrined in the Qur'an.

Literature examining the relationship between law and justice in the Qur'an suggests that law enforcement cannot be separated from high ethical and moral principles. Ibn Kathir, in his tafsir, emphasizes the importance of justice as a tool to achieve the welfare of the ummah, and that justice is an obligation that must be borne by every leader, including police institutions (Katsir, 2004).

The Role of the Police in the Context of Qur'anic Security

Polri's duty to maintain public security is highly relevant to the Qur'anic messages concerning protection and justice. Polri, as the institution mandated to enforce the law and maintain order, can draw inspiration from the principles contained in the Qur'an. From this perspective, Polri's duty is not only to prosecute criminals but also to create secure and peaceful societal conditions. Contemporary literature on policing highlights the importance of Polri's role in building harmonious relationships with the public and encouraging active community participation in maintaining order (Maulidya, 2025).

In a more in-depth study, Ginting & Hadiningrat (Ginting & Hadiningrat, 2023) argues that Polri's duty in maintaining security must be executed with an approach prioritizing humanism and justice, as emphasized in the teachings of the Qur'an. Polri, according to him, must be able to forge partnerships with the community, based on the principles of justice and respect for human rights.

Implementation of Qur'anic Values in Polri's Duties

Previous studies indicate that applying Qur'anic values in policing duties can enhance public trust in the Polri institution. For example, research by Lestari (Lestari, 2023) found that policing oriented towards religious values tends to be more successful at building community closeness and creating sustainable security. This demonstrates that integrating Qur'anic values into Polri's operations can be an essential paradigm for creating just and lasting order.

Furthermore, a study by Pebruani (Pebruani, 2024) also shows that the preventive approach, focusing on crime prevention through education and outreach to the community, is one of the most suitable implementations of Qur'anic principles for Polri's duties. Polri can adopt this approach to build a society more aware of the importance of mutual security (Maulidya, 2025).

Method

The approach used in this study is a qualitative descriptive approach. This research aims to explore and describe the understanding of the concept of public security and order from the perspective of the Qur'an and its relevance to the duties of the Indonesian National Police (Polri). The research type is normative because it focuses on the analysis of religious texts and how these fundamental principles can be applied within the context of law and security in Indonesia. This approach is essential for establishing the ethical and theoretical framework derived from Islamic jurisprudence that should guide Polri's actions (Rosidi et al., 2026).

The methods utilized in this study are primarily text-based analysis: First, Text Analysis (Hermeneutics): This method is employed using a hermeneutic approach to interpret Qur'anic verses related to the concept of security and public order. This technique allows for a deep, contextual understanding of the term *amān* and its related concepts. Second, Comparative Method: This method is used to compare the Qur'anic perspective with the existing policies and duties of Polri in maintaining security and order in Indonesia. This comparison aims to identify the relevance and implementation potential of Qur'anic values within Polri's practices.

The integrity of this normative study relies on multiple sources: First, Primary Data Source: The Qur'an itself, as the religious text forming the central basis for the analysis of *amān* and justice. Second, Secondary Data Sources: 1) Legal Documents: Relevant legal documents concerning Polri's duties, such as the Undang-Undang (Law), regulations, and internal Polri policies; dan 2) Scientific Literature: Academic literature discussing the relationship between religion, law, and police duties in Indonesia, which provides theoretical support and contextualization (Rosidi et al., 2026).

The analysis techniques are tailored to the normative and comparative nature of the research (Fitra, 2017): First, Content Analysis: This is used to interpret the Qur'anic texts related to security and order and to analyze how these principles can be implemented into Polri's duties. Second, Comparative Analysis Technique: This technique is used to systematically compare the religious viewpoint (Qur'anic principles) with the policy framework of Polri in maintaining public order, aiming to bridge the normative ideal with practical implementation.

Research Results and Discussion

Public security and order (*kamtibmas*) is a critical issue that falls under the responsibility of the state, primarily executed through police institutions such as the Indonesian National Police (Polri). In this context, it is vital to examine how the concepts of security and order are understood from the Qur'anic perspective, and how the implementation of these principles can provide robust guidance for the duties and responsibilities of Polri in safeguarding Indonesian society. The Qur'an offers a profound, multidimensional understanding that transcends mere physical control, framing security as a spiritual, social, and political imperative.

The Concept of Security and Order in the Qur'anic Perspective

Security as a Divine Gift

The Qur'an places significant emphasis on security, equating it with the most fundamental human needs. The narrative concerning the Prophet Abraham (Ibrāhīm 'alaihissalām) seeking divine protection for his settlement is a case in point:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا

"And [recall] when Abraham said, 'My Lord, make this a secure city...'" (Q.S. Al-Baqarah [2]: 126)

This supplication underscores that security (*amn*) is a basic human necessity for living peacefully, building civilization, and engaging in profound worship (*khusyuk*) (Al-Maraghi, 1969). It reveals that security is a foundational prerequisite for any societal development.

Furthermore, Qur'anic security is not limited to the absence of external threats but also includes social order, justice, and general welfare. Security is intricately linked to the establishment of a civilized society where individual and collective rights are respected, justice is upheld, and the sense of safety is felt by all citizens. This dual nature of security is highlighted in Surah Quraysh:

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

"Who has fed them, [saving them] from hunger and made them safe from fear." (Q.S. Quraisy [106]: 4)

This verse firmly links the two basic human needs—sustenance (pangan) and security (amān)—as parallel divine blessings (Sa'di, 1995). When these needs are fulfilled, society achieves stability and prosperity.

Based on these verses, security has two main dimensions: (1) physical security from threat and violence, and (2) psychological security (tranquility and certainty of life). Polri, as Indonesia's law enforcement institution, is tasked with actualizing both forms of security by prioritizing justice, maintaining public order, protecting the community from crime, and building public trust in law and fairness.

Crucially, the duty to maintain security is inseparable from the command to establish justice (al-'adl) and prevent corruption (fasād) on earth. Allah says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He instructs you that you may take heed." (Q.S. An-Nahl [16]: 90)

According to al-Qurtubi, this verse provides the vast ethical foundation for building a just and secure society, where justice is upheld as the bedrock of social order (Al-Qurtubi & Al-Ansari, 2006). Within the framework of Polri's duties, this verse mandates that efforts to maintain security must not deviate from the principles of justice and goodness (ihsan). Arbitrary law enforcement, by contrast, breeds new insecurity—namely, distrust toward state institutions. Therefore, professionalism, integrity, and a commitment to justice must be the soul of police operations.

Furthermore, Polri should adopt the principle of amar ma'ruf nahi munkar (enjoining the right and forbidding the wrong), as stated by Allah:

وَأنتُمْ مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful." (Q.S. Ali Imran [3]: 104)

This verse institutionalizes the prevention of crime and the promotion of good as a key collective duty, a task strategically aligned with Polri's mandate. By adhering to Qur'anic principles, kamtibmas is defined not merely as a lack of violence, but as a condition where human rights are respected, justice is enforced, and social goodness is cultivated. Polri's role is crucial in translating these Qur'anic values into actionable measures, ensuring law enforcement is fair, professional, and oriented towards communal well-being, focusing on building a harmonious and civilized social life.

The Role of Leaders in Maintaining Security

In the Qur'an, leaders (*ulil amri*), whether in the context of the state, community, or extended family, bear a great responsibility for maintaining public security, justice, and order. Leadership in Islam is viewed not as absolute power exercised arbitrarily, but as a weighty trust (*amānah*) for which they will be held accountable before God. Leaders must enforce justice (*al-'adl*), preserve security (*al-amm*), and ensure the welfare (*al-rafāh*) of their people.

A fundamental verse underscoring the leader's role in social stability is found in Surah An-Nisa (4:59):

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى

اللَّهُ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result." (Q.S. An-Nisa [4]:59)

This verse implies that the existence of leadership is part of the Islamic social system aimed at maintaining stability and collective welfare. *Ulil amri* in this context includes government officials, judges, security forces, and all parties tasked with regulating and preserving public interest. Al-Qurtubi explains that *ulil amri* refers to "those who have the authority to decide matters among people" (Al-Qurtubi & Al-Ansari, 2006).

In the modern context of Indonesia, Polri holds a strategic role as part of the *ulil amri*. Polri's main duties—maintaining *kamtibmas*, enforcing the law, and providing protection, guidance, and service—are consistent with the basic principles set forth in the Qur'an regarding leadership responsibility. However, obedience to the leader is conditional upon justice and truth. Al-Maraghi explains that if a leader commands something contrary to the Shari'ah, then there is no obligation to obey (Marāghī, 1946). This affirms that the duty of leadership, including Polri's, must be executed within a framework of high ethics and justice.

Imam al-Mawardi, in *Al-Ahkam al-Sultaniyyah*, adds that among the duties of a leader are preserving religion, managing worldly affairs, establishing justice among people, and protecting the community from various internal and external threats (Al-Hanbali & al-Farra, 1938). Therefore, Polri must carry out its duties with the principles of justice (*al-'adl*) and trust (*al-amānah*), the two main principles of Islamic leadership ethics.

Polri's presence must reflect a spirit of protection and service, not just law enforcement through an exercise of power. Their duty is to build public trust, prevent *zhulm* (oppression), and encourage the creation of a peaceful and prosperous social order. This aligns perfectly with the *maqāshid al-sharī'ah* (objectives of Islamic law), which include safeguarding life (*hifz al-nafs*), property (*hifz al-mal*), religion (*hifz al-dīn*), intellect (*hifz al-'aql*), and lineage (*hifz al-nasl*).

Thus, in the Qur'anic perspective, the leader has a moral and social responsibility to maintain public security and order. Obedience to the leader is part of the social structure aimed at creating stability and collective welfare, provided the leader upholds justice. Polri, as part of the *ulil amri*, plays a vital role in national security, law enforcement, and public order maintenance through an approach that is just, professional, and service-oriented.

Peace as the Objective

The Qur'an views peace (*al-salām*) as one of the primary goals of societal life. Peace is not just the end result of social interaction; it is also a fundamental principle that must be continually strived for in every human relationship. Stability, security, and harmony can only be achieved if all elements of society prioritize peace over personal or group interests.

Allah says in Surah Al-Hujurat (49:9):

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقْتُلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

"And if two factions among the believers should fight, make settlement between the two. But if one of them oppresses the other, fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly." (Q.S. Al-Hujurat [49]:9)

This verse asserts that peace is not merely a moral plea but a firm command from Allah that must be actualized in social life. Even if one party commits oppression (*baghy*), believers are commanded to correct the oppressor until they submit to the truth, but the ultimate goal remains achieving a just peace (*ṣulh 'alā al-'adl*) (Al-Qurtubi & Al-Ansari, 2006).

In the modern context, institutions like Polri play a crucial role in implementing this principle. As law enforcement, Polri's duty is not only to prevent and handle violence but also to mediate social conflicts. Just dispute resolution, reconciliation, and mediation efforts are concrete reflections of implementing the Qur'anic value of peace. Al-Maraghi explains that peace must be achieved with the principle of justice, not by favoring one group or compromising with oppression. A flawed peace process will be neither legitimate nor lasting (Marāghī, 1946). Thus, Polri's role must prioritize justice and adhere to the values of truth.

Tafsir al-Mazhari mentions that the purpose of peace in Islam is to eliminate enmity, unite hearts, and create a conducive environment for the perfect execution of Islamic teachings (Marāghī, 1946). Peace not only avoids violence but also builds a civilization based on divine values. Therefore, Polri's existence as a social mediator has a strong theological basis in Islam. Their involvement in peaceful conflict resolution, mediation, and preventing anarchic acts is a tangible execution of Allah's commands in the Qur'an. Hence, Polri's duty as a peacekeeper is not just a state mandate but also a noble religious trust.

Implications of the Qur'anic Concept on Polri's Duties

Polri's Role as Protector and Caretaker

Within Polri's operational framework in Indonesia, the Qur'an teaches that leadership, including institutional leadership such as the police, is a great trust (*amānah*) that must be exercised with full responsibility. This responsibility centers on protecting the community from various dangers—physical, social, and psychological. Leadership in Islam is not merely an office but a moral and spiritual obligation to establish justice, preserve security, and realize the general public interest (*al-maṣlaḥah al-‘ammah*).

In Surah Al-Hajj (22:41), Allah Almighty states:

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عِندَهُ
الْأُمُورِ

"Those who, if We establish them in the land, will keep up prayer, pay the poor-due, enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters." (Q.S. Al-Hajj [22]:41, Juz 17)

This verse mandates that power and authority, including in the legal and social spheres, must be used to uphold the values of justice, goodness, and order. Al-Qurtubi emphasizes that this is the purpose of granting authority (Al-Qurtubi & Al-Ansari, 2006). In the context of Polri's duties, this means the institution has the responsibility not only to enforce the law procedurally but also to actively foster a social environment that is just, peaceful, and harmonious.

Furthermore, Tafsir Al-Maraghi notes that a crucial duty of those in power is to ensure the tranquility of their subjects by protecting them from all forms of oppression (*zhulm*) and corruption (*fasād*) (Marāghī, 1946). Polri, as an organ of the state, must therefore be the foremost shield in providing public security.

Polri's function extends to being a caretaker (*pengayom*), meaning its role is not merely to surveil or control the community, but to accompany and empower citizens to jointly maintain security. This aligns with the Islamic principle of *amar ma'ruf nahi munkar* (enjoining the right and forbidding the wrong), which involves guiding the community toward good and preventing harm using a humane and just approach. Tafsir Al-Mazhari asserts that true leadership incorporates compassion, protection, and justice, using power to prevent chaos and oppression. This underscores that the protective and nurturing function (*pengayoman*) is an integral part of policing from an Islamic perspective. Thus, in modern Indonesia, Polri executes this Qur'anic trust by striving to create an environment that is secure, peaceful, and just for all citizens, without discrimination.

Implementing Just Law Enforcement

The Qur'an stresses that justice (*al-‘adl*) is the foundational principle for social and state life, serving as the primary basis for building a harmonious and peaceful society. For Polri, the application of this

principle is a prerequisite for maintaining public trust and achieving sustainable social order.

Allah Almighty commands in Surah Al-Mā'idah (5:8):

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ
أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who have believed, be persistently firm [in standing] for Allah, witnesses in justice, and let not the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do." (Q.S. Al-Mā'idah [5]:8)

This verse unequivocally mandates that justice must be upheld, even against those perceived as opponents or enemies. No pretext can justify discriminatory action in law enforcement (Al-Qurtubi & Al-Ansari, 2006). In Polri's duties, this principle serves as the moral and ethical bedrock, demanding equal treatment for all citizens before the law, regardless of ethnicity, religion, race, affiliation, or socioeconomic status. Al-Sa'di emphasizes in his tafsir that justice is the primary tenet in all social and political relations and is the measure of one's closeness to righteousness (*taqwa*) (Sa'di, 1995).

Furthermore, justice in Islam is not confined to criminal or civil law but encompasses all aspects of life, including public policy and services. Therefore, Polri must enforce the law objectively, professionally, and transparently, uninfluenced by political pressure or group interests. Tafsir al-Mazhari explains that true justice means deciding legal matters based on the truth, not on personal feelings, familial ties, or social pressure. By upholding this principle, Polri will strengthen social justice and enhance the legitimacy of the law in the eyes of the public. The implementation of just law by Polri is thus not merely a professional duty but a divine command with deep spiritual and social dimensions, integral to building a madani (civil) society rooted in justice and *taqwa*.

Wisely Addressing Violence and Crime

In carrying out its mandate, Polri inevitably faces situations that require handling crime and violence. However, the approach taken must remain anchored in principles of wisdom, patience, and justice. The Qur'an provides highly relevant guidance on this, emphasizing the importance of prioritizing goodness and not retaliating against evil with similar evil.

Allah Almighty states in Surah Al-Fussilat (41:34):

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

"And not equal are the good deed and the bad deed. Repel [evil] by that which is better; thereupon, the one whom between you and him is enmity will become as though he was a devoted friend." (Q.S. Al-Fussilat [41]:34)

This verse suggests that when confronting violence or criminal acts, an approach prioritizing goodness, patience, and self-restraint is highly recommended (Katsir, 2004). Emotional, reactive measures can escalate the situation, whereas a wise response can diffuse tension and encourage positive change in the perpetrator (Alusi, 1995).

In relation to Polri's duties, this principle demands a humane and proportional approach in managing conflicts and crime. Polri must demonstrate professionalism while respecting human rights, avoiding excessive force. This wise handling includes efforts such as mediation, negotiation, minimal use of force strictly according to procedure, and prioritizing fair and sustainable resolutions. Al-Qurtubi explains that responding to evil with goodness is the behavior of those possessing noble character and a high degree of faith. Such an approach can transform an enemy into a devoted friend, fostering social peace (Al-Qurtubi & Al-Ansari, 2006). Thus, addressing crime and violence with wisdom is not merely a security strategy; it is the implementation of a divine teaching that strengthens social harmony and boosts Polri's legitimacy as an institution that protects and cares for the community.

Challenges and Practical Implications

The integration of Qur'anic values—which prioritize justice (*al-'adl*), security (*amān*), and peace (*al-salām*)—into the operations of the Indonesian National Police (Polri) faces significant practical and structural challenges. Successfully embedding these ethical principles requires adapting institutional culture, navigating Indonesia's profound pluralism, and responding wisely to rapid technological advancement.

Social and Cultural Challenges in a Pluralistic Society

Indonesia is renowned for its rich cultural, ethnic, and religious diversity. While this diversity contributes to the nation's vibrancy, it simultaneously creates complex social and cultural challenges for maintaining national stability. As the institution tasked with preserving public security and order (*kamtibmas*), Polri is frequently confronted with situations where disparate groups with conflicting interests intersect. Inter-group tensions and conflicts often arise due to fundamental differences in religion, ethnicity, political views, or cultural interpretations within Indonesian society (Azra, 2005).

Polri's central challenge is maintaining national unity and harmony (*kerukunan*) amid this immense diversity. Social conflicts in Indonesia are often triggered by the lack of mutual understanding and respect. Therefore, Polri must prioritize the principles enshrined in the Qur'an that stress unity and harmony. The Qur'an elevates the concept of universal brotherhood (*ukhuwwah*), which is essential for managing diverse populations peacefully.

In Surah Al-Hujurat (49:10), Allah Almighty emphatically asserts the importance of maintaining fraternity among believers:

"إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ"

"The believers are but brothers, so make settlement between your two [contending] brothers and fear Allah that you may receive mercy." (Q.S. Al-Hujurat [49]: 10)

This verse provides a clear directive on the imperative of fostering brotherhood and actively pursuing reconciliation, particularly when disagreements or conflicts emerge (Al-Qurtubi & Al-Ansari, 2006). For Polri, as law enforcers and security keepers, this principle translates into an operational approach that prioritizes mediation, dialogue, and mutual respect among different groups. In dealing with complex social and cultural challenges, Polri needs to adhere to principles that support unity and harmony, thereby preventing conflicts from escalating into violence.

The Qur'anic principle of justice (*al-'adl*) is particularly relevant here. In a pluralistic state, justice must be applied impartially to all citizens, regardless of their background. Procedural justice, ensuring fair process, and distributive justice, addressing underlying socioeconomic inequalities, are crucial for defusing ethnic and religious tensions. If Polri is perceived as biased toward a certain group, its legitimacy and effectiveness in maintaining *kamtibmas* will erode. Therefore, the Qur'anic mandate for justice must be the cornerstone of Polri's Community Policing (Polmas) strategy, building community partnerships based on mutual respect and impartiality. This approach transforms the police from a repressive force into a true *pengayom* (caretaker) of all societal segments.

Technology Application and Modernization

The rapid development of technology has profoundly impacted various aspects of life, including the execution of duties by the Indonesian National Police. In the modern era, Polri faces not only complex social challenges but also the continuous challenge of technological advancement. Technology offers significant opportunities for Polri to enhance the efficiency and effectiveness of its work, yet its utilization also brings inherent ethical challenges regarding proper use and the potential for misuse.

For example, Polri can leverage information technology for crime detection and prevention, such as CCTV monitoring systems, criminal data analytics, and mobile applications for public direct crime reporting. These technologies can significantly enhance Polri's response time and improve the accuracy of interventions (Maulidya, 2025). However, the corresponding challenge lies in how Polri can utilize these tools wisely, recognizing the potential for abuse of power and the risk to personal

privacy (hifz al-'aql and hifz al-nafs). The use of sophisticated surveillance technology, for instance, must be balanced against the Qur'anic value of individual dignity and the prohibition against spying on others (Q.S. Al-Hujurat [49]: 12).

In this context, the principles within the Qur'an serve as essential guidelines for Polri in harnessing technology for the greater good. The guiding principle here is *maṣlahah* (public interest or welfare), which prioritizes anything that brings benefit to the ummah. The Qur'an instructs humanity to utilize everything on Earth for good and welfare, including technology, which, if used correctly, can significantly benefit public security and order.

In Surah Al-Baqarah (2:255), known as the Verse of the Throne (*Ayat al-Kursi*), Allah Almighty states:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

"Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is there that can intercede with Him except by His permission?" (Q.S. Al-Baqarah: 255)

This verse profoundly illustrates Allah's sovereignty and constant oversight (al-Qayyūm) over all creation, including the technological forces created by mankind (Katsir, 2004). By upholding the principle of *maṣlahah*, Polri can utilize technology to support its duty in maintaining security and order. Appropriate and wise use of technology will bring great benefit to the community, without violating privacy rights or creating other negative impacts that contradict the spirit of justice.

Furthermore, Polri must continuously innovate in using technology while adhering to ethical, moral, and legal considerations. Modern policing requires not just technical prowess (Pinter and Singer) but also moral discipline (*Bageur* and *Bener*) rooted in Siddiq and Amanah. The misuse of data, for example, is a form of *khiyanah* (betrayal of trust). The deployment of technology consistent with Qur'anic principles will foster *maṣlahah*, ensuring that modernization serves the public good and enhances overall security and quality of life in Indonesia. This ensures that technological advancement leads to ethical policing that respects human dignity and reinforces the social contract (Hartanto et al., 2025).

The pursuit of public security and order (*kamtibmas*) is a fundamental requirement for a stable and prosperous society. In the context of Indonesia, a nation with a Muslim-majority population, the role of the national police force (Polri) is not merely a secular mandate but is profoundly influenced by the nation's spiritual and ethical foundation. This discussion analyzes how the holistic concept of security (*amān*) from the Qur'an provides a normative and ethical paradigm for Polri's duties, bridging the gap between legal enforcement and moral governance. The analysis is structured around the conceptual framework of security, the implications for Polri's role, and the practical challenges of implementation.

The Qur'anic Paradigm of Holistic Security

The Qur'an defines security (*amān*) in an expansive, integral manner, transcending the modern, often reductionist, focus on the absence of physical threat. This concept of security encompasses social peace, legal justice, and the spiritual and material welfare of the community.

Amān as a Dual Dimension of Safety

Qur'anic texts present security with two crucial dimensions: physical security (protection from external dangers and crime) and psychological/spiritual security (inner tranquility derived from faith and certainty in God's justice). The positioning of security (*amān*) alongside the provision of basic needs (food/pangan) in Surah Qura'isy (106:4) underscores its fundamental status as a prerequisite for social flourishing. Without this dual sense of security, spiritual, social, and economic development is impeded.

The implication for Polri is clear: the institution must shift from an overly repressive approach to an integral approach that is both preventive and humanistic. Polri's success is not just measured by crime clearance rates, but by the public's pervasive sense of security and trust in the law.

Justice (Al-'Adl) as the Foundation of Order

At the core of Qur'anic security is the principle of justice (*al-'adl*). The instruction to deliver trusts and judge with justice (Q.S. al-Nisa' [4]:58) establishes justice as the primary element for social order and stability. This mandate is further strengthened by the command to act justly even when dealing with adversaries, as justice is deemed "nearer to righteousness (*taqwa*)" (Q.S. Al-Mā'idah [5]:8).

For Polri, this means: First, Impartiality in Law Enforcement: The equal treatment of all citizens, regardless of their background (ethnicity, religion, status), is a moral and ethical bedrock. Discriminatory actions are strictly prohibited. Second, Objective Decision-Making: True justice demands that legal decisions be based on truth and objectivity, free from personal feelings, familial connections, or political pressure. As Al-Sa'di (Sa'di, 1995) affirmed, justice is the fundamental principle in all social and political relations. Third, Broader Justice Scope: Justice extends beyond criminal law to encompass public policy and service delivery. Polri's actions must consistently promote social well-being, thus fulfilling the divine command with deep spiritual and social dimensions.

Operational Implications for Polri's Role

The Qur'anic paradigm translates directly into three essential operational roles for Polri, aligning with its mandate as a state-sanctioned *ulil amri* (those in authority).

The Dual Function of Protector and Caretaker

Polri's function is framed as a great trust (*amānah*) to protect the community from all forms of harm and to realize the general public interest (*al-maṣlaḥah al-'āmmah*). This role is derived from the *ulil amri* mandate to establish justice and maintain security.

First, Enjoining Good and Forbidding Wrong (*Amar Ma'ruf Nahi Munkar*): The political authority granted to leaders (Polri included) must be used to uphold justice, goodness, and order (Q.S. Al-Hajj [22]:41). This principle guides Polri to actively build a peaceful and harmonious social condition, not just react to crime. Second, Caretaker Role: As *pengayom*, Polri is tasked with accompanying and empowering the community to maintain security collectively. According to Tafsir Al-Maraghi, the duty of those in power is to create tranquility by protecting the people from oppression. This is an integral function of policing in Islam, demonstrating compassion, protection, and justice.

Wisdom and Restraint in Combating Crime

The Qur'an encourages a non-reactive, wise approach in handling violence and crime, promoting the principle of responding to evil with goodness (Q.S. Al-Fussilat [41]:34). First, Humanism and Proportionality: Polri is required to use a humane and proportional approach in conflict management, respecting human rights, and using minimal force in accordance with procedures. Second, Conflict Resolution: This mandate emphasizes mediation, negotiation, and reconciliation as primary tools, turning adversaries into allies. As Tafsir al-Qurtubi elaborates, this approach reflects high moral character and strengthens social harmony. This wise engagement serves as an implementation of a divine teaching that bolsters social harmony and Polri's legitimacy.

Peace (Al-Salām) as the Ultimate Goal

The ultimate objective of social intervention is peace (*al-salām*). The instruction in Q.S. Al-Hujurat (49:9) to reconcile warring factions, even if it requires force against the aggressor, stresses that the final aim is a just peace (*ṣulḥ 'alā al-'adl*).

First, Mediator Role: Polri's involvement in conflict mediation and settlement reflects a strong theological basis, serving as an operational mechanism to fulfill the divine command to achieve peace. Second, Justice in Reconciliation: Peace cannot be achieved by compromising on

justice or favoring one side, as this would make the peace illegitimate and unsustainable. Polri must therefore prioritize fairness and truth in all conflict interventions.

Practical Challenges and the Path Forward

Integrating these high-level Qur'anic ethics into a large, bureaucratic security institution like Polri presents two significant challenges.

Navigating Social and Cultural Pluralism

Indonesia's vast ethno-religious diversity, while a source of strength, creates complex social friction points. The main operational challenge for Polri is maintaining unity and harmony (*kerukunan*) amid these diverse interests.

First, The Brotherhood Mandate (*Ukhuwwah*): The directive to reconcile and maintain brotherhood (Q.S. Al-Hujurat [49]:10) becomes Polri's blueprint for community engagement, urging the prioritization of peaceful resolution and mutual respect between differing groups. Second, Community Policing (*Polmas*): The Qur'anic emphasis on collective responsibility for security (Q.S. al-Hujurat [49]:10) requires Polri to build effective partnerships with society. Community policing is a practical implementation of this principle.

Ethical Management of Technology and Modernization

Rapid technological advancement offers Polri tools for enhanced efficiency (e.g., CCTV, data analytics), but it also raises concerns about misuse and privacy infringement.

First, The Principle of Public Welfare (*Maṣlahah*): The Qur'anic principle of *maṣlahah* (public interest) serves as the ethical guide for technology adoption. Technology must be utilized to benefit the ummah and enhance security without violating fundamental rights. The verse affirming Allah's sovereignty over all creation (Q.S. Al-Baqarah [2]:255) underscores that even advanced technology is subject to divine moral oversight.

Second, Ethical Innovation: Polri must continuously innovate, embedding ethical, moral, and legal safeguards to ensure that technological applications yield *maṣlahah* for all Indonesian citizens.

In conclusion, integrating Qur'anic values into daily police work—guided by justice (*'adl*), social goodness (*ihsan*), and the ultimate goal of peace (*salām*)—is the path to establishing sustainable, legitimate, and humane security in Indonesia. By balancing repression with preventive, educational, and reconciliatory approaches, Polri can fulfill its dual mandate as a law enforcer and a genuine protector and caretaker of society.

Conclusion

The comprehensive analysis reveals that, from the Qur'anic perspective, public security and order (*kamtibmas*) transcends mere physical protection against threats. It inherently encompasses a holistic, integral dimension that includes social peace, legal justice, and the spiritual and material welfare of humankind. The concept of security (*amān*) in the Qur'an is interwoven with spiritual, social, political, and economic aspects as a unified whole. Therefore, the duties of the Indonesian National Police (Polri), as a crucial component of the state's legal system, must be fundamentally grounded in these lofty principles.

Polri's mandate is thus elevated beyond simply enforcing laws mechanically. It is ethically bound to uphold justice (*'adl*), provide compassionate care (*pengayoman*), protect fundamental human rights, and resolve conflicts using wise (*hikmah*) and humane approaches (Q.S. Al-Mā'idah [5]:8). The core of this responsibility lies in achieving the *maqāṣid al-sharī'ah* (objectives of Islamic law), ensuring the preservation of life, property, intellect, religion, and dignity within the society.

In navigating the complexities of the modern era—including globalization, rapid technological evolution, dynamic social structures, and deep cultural pluralism—Polri is obligated to remain steadfastly committed to the values taught in the Qur'an. Efforts to maintain peace and public order cannot be separated from the principles of justice (*'adl*), social goodness (*ihsan*), and peace (*salām*) emphasized in the sacred texts. Law enforcement is the most potent factor in strengthening public trust in the Polri institution and building sustainable social stability.

The research strongly recommends that Polri institutionalize a service philosophy oriented toward the general public interest (*maṣlaḥah ‘āmmah*). This requires avoiding arbitrary actions and consistently upholding human rights during all operations. A purely repressive approach must be thoughtfully balanced with proactive preventive and educative strategies that prioritize dialogue, mediation, and reconciliation in resolving social conflicts (Q.S. Al-Hujurat [49]: 10). By adopting a restorative justice model guided by the pursuit of peace, Polri fulfills its theological mandate to make a settlement between conflicting parties with justice.

By diligently integrating Qur'anic values into its daily operational activities, Polri will transcend its function as a mere law enforcer. It will truly become the public servant, protector, and genuine caretaker (*pengayom*) of the community. Ultimately, the security and order realized in society will reflect Polri's success in applying the divine principles of fairness, compassion, and goodness for all humanity, thereby ensuring that state power is exercised as a force for ethical good.

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