



A REVIEW OF ISLAMIC CRIMINAL LAW ON THUGTHROUGH ON THE NORTH SUMATRA-RIAU BORDER

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ABSTRACT

Thuggery is a social phenomenon that often causes unrest and threatens public security, particularly in the North Sumatra-Riau border region. Thuggery in this region is often associated with violence, extortion, robbery, and threats carried out by groups or individuals. This study aims to examine thuggery from the perspective of Islamic criminal law, highlighting the causal factors, forms of action, and sanctions that can be imposed on perpetrators. The research uses a normative juridical method with a statutory and sociological approach. The results indicate that the main factors driving thuggery are difficult economic conditions, low levels of education, and weak law enforcement. In Islamic criminal law, acts of thuggery that contain elements of violence and threats to public security can be categorized as jarimah hirabah, namely crimes that damage public security and are considered major sins. Sanctions for perpetrators of hirabah are very severe, such as the death penalty, crucifixion, amputation, or exile, according to the severity of the crime committed, as stated in the Qur'an Surah Al-Maidah verse 33. This finding confirms that Islamic criminal law views thuggery as a serious crime that must be dealt with firmly to create security and public order. Effective law enforcement as well as a preventive and educational approach are essential to reduce the number of thuggery in the North Sumatra-Riau border region.

Keywords: Legal Review, Thuggery, Border

1. INTRODUCTION

Thuggery is a social phenomenon that frequently causes unrest in communities, particularly in strategic border areas such as North Sumatra and Riau. In this region, the presence of thugs not only disrupts public order but also hampers residents' economic and social activities. Thugs frequently engage in extortion, intimidation, and acts of violence that disturb the community and threaten the security and comfort of public spaces (Kusuma, 2023). This situation has drawn serious attention from the government and law enforcement officials, who are

striving to take firm action against thuggery to maintain stability and order in the region.

Law enforcement against thuggery on the North Sumatra-Riau border has become a primary focus of the police. The Riau and North Sumatra Regional Police have actively conducted operations against thuggery perpetrators, arresting hundreds of perpetrators and solving dozens of cases in a short period of time. For example, the Riau Regional Police successfully solved 23 cases of thuggery with 54 arrests in two weeks, while the North Sumatra Regional Police solved more than 900 cases during a special operation that lasted several weeks. This law enforcement is not only repressive, but also a form of state presence in maintaining security and protecting the rights of the community so they can carry out their activities safely and comfortably (Gunawan, 2023).

From the perspective of Islamic criminal law, thuggery is a clearly prohibited act because it contains elements of injustice, coercion, and abuse of others. Islamic criminal law emphasizes the importance of maintaining security, order, and justice in society. Acts of thuggery, including extortion, intimidation, and violence, contradict Sharia principles, which prohibit acts of injustice and harm to others (Santoso, 2024). In Islam, perpetrators of such crimes must receive appropriate punishment to uphold justice and prevent further harm in society. Therefore, a review of Islamic criminal law regarding thuggery on the North Sumatra-Riau border can provide a strong moral and legal foundation for addressing this issue.

The phenomenon of thuggery on the North Sumatra-Riau border has unique characteristics influenced by the geographic and socioeconomic conditions of the region. Border areas, which serve as inter-provincial routes, are often easy targets for thug groups, who extort money and extort money from truck drivers and other business operators. This situation is exacerbated by weak oversight and limited security personnel resources at several strategic locations. As a result, thuggery in this region not only harms individuals but also hinders the distribution of goods and services, negatively impacting the local and national economy (Akbar, 2024).

Law enforcement in the North Sumatra-Riau border region faces various challenges, ranging from limited personnel to individuals suspected of protecting thuggery perpetrators. However, law enforcement efforts continue to be strengthened through joint operations and increased coordination between relevant agencies. Police in both provinces have demonstrated a strong commitment to taking firm action against thuggery without discrimination. This commitment is also supported by directives from the central government emphasizing the importance of maintaining public order and protecting citizens' rights from thuggery.

From the perspective of Islamic criminal law, thuggery can be categorized as a form of crime that disrupts social order and threatens the safety of life and property. Islam teaches that every individual has the right to live in safety and prosperity without fear of threats or violence. Therefore, perpetrators of thuggery

who engage in extortion, threats, and violence must be subject to punishments in accordance with Islamic principles of justice, such as hudud, ta'zir, or qisas, depending on the seriousness and impact of their actions. This approach aims not only to punish but also to provide a deterrent effect and improve social conditions.

Thuggery on the North Sumatra-Riau border can also be seen as a manifestation of the social and economic inequality that persists in the region. Many thugs come from underprivileged communities and resort to violence and coercion as a means of survival. Therefore, addressing this problem requires more than just law enforcement; it must also be accompanied by economic and social empowerment efforts to comprehensively address the root causes of thuggery. This holistic approach aligns with the principle of justice in Islamic criminal law, which prioritizes a balance between punishment and rehabilitation.

Effective law enforcement against thuggery in the North Sumatra-Riau border region must be supported by clear regulations and synergy between law enforcement agencies. The law governing thuggery provides the legal basis for authorities to take preventive and repressive measures. Furthermore, community involvement in monitoring and reporting is crucial to creating a conducive environment free from the nuisance of thuggery. In the context of Islamic criminal law, community participation is also part of amar ma'ruf nahi munkar, namely, encouraging good and preventing evil to create a harmonious society (Hd, 2023).

A review of Islamic criminal law on thuggery emphasizes that all forms of action containing elements of injustice and coercion must be dealt with firmly. Islam views social justice as the primary foundation for building a peaceful and prosperous society. Therefore, perpetrators of thuggery who disrupt public order and harm others not only violate state law but are also religiously sinful. The punishment imposed must have a deterrent effect and restore the rights of the victims who have suffered harm. This approach strengthens the legitimacy of law enforcement and builds public awareness of the importance of maintaining collective security.

In the context of the North Sumatra-Riau border, handling thuggery must consider the socio-cultural conditions of the local community. This region boasts ethnic and traditional diversity, which serves as social capital in resolving conflicts and security disturbances. An approach that prioritizes dialogue and deliberation in accordance with Islamic values can be an alternative to resolving the problem of thuggery peacefully. However, if persuasive efforts fail, firm law enforcement remains the primary solution to maintain order and security in the region.

The role of the police in enforcing the law against thuggery on the North Sumatra-Riau border is crucial. The police are not only tasked with prosecuting criminals but also with building public trust through transparent and professional service. The success of the anti-thuggery operations carried out by the North Sumatra and Riau Regional Police demonstrates the police's strong commitment to enforcing the law and maintaining security. However, the sustainability of these

efforts must be supported by increased human resource capacity and adequate infrastructure for optimal law enforcement (Hutabarat, 2024).

In Islamic criminal law, law enforcement is not merely about punishing criminals but also aims to restore social and moral balance in society. The concept of *ta'zir* in Islamic law allows judges to determine punishments appropriate to the circumstances and level of culpability of the perpetrators of thuggery. This allows for the application of sanctions that educate and correct the perpetrator's behavior, thereby reducing the potential for recurrence of crime. This approach is relevant in the context of addressing thuggery on the North Sumatra-Riau border as part of a humane and effective legal strategy.

In addition to legal and social aspects, addressing thuggery on the North Sumatra-Riau border also requires support from regional and central government policies. Proactive policies to address poverty, unemployment, and social injustice will help reduce the scope for thuggery groups to operate. Community empowerment programs and welfare improvements must be prioritized to thoroughly address the root causes of thuggery. From an Islamic criminal law perspective, these efforts align with the principle of *maqasid sharia*, which emphasizes the protection of property, lives, and social order.

The geographic location of the North Sumatra-Riau border, which serves as a major transportation and trade route, makes this region highly strategic and vulnerable to security disturbances. Thuggery occurring along this route not only threatens the safety of business operators but also disrupts the smooth distribution of goods, impacting the national economy (Anam, 2018). Therefore, addressing thuggery must be a shared priority between security forces, the government, and the community to create a conducive environment that supports regional development.

Within the context of Islamic criminal law, thuggery and violence are also considered acts that disrupt social order and violate individual rights. Islam emphasizes that any act that causes damage (*fasad*) on earth must be prevented and punished according to the severity of the offense (Wahyuni et al., 2021). This approach emphasizes the importance of fair and firm law enforcement against thuggery to prevent it from becoming a continuing threat to public security and order.

2. RESEARCH METHOD

The research method used in this study, "A Review of Islamic Criminal Law Regarding Thuggery on the North Sumatra-Riau Border," is a normative juridical method with a qualitative approach. This study examines Islamic criminal law norms related to thuggery and compares them with the positive criminal law applicable in Indonesia, particularly in the context of the North Sumatra-Riau border region. The data used are secondary data obtained through a literature

review of laws and regulations, Islamic legal literature, doctrines, and relevant court decisions. The approaches employed include a statutory approach, a conceptual approach to explore the principles of Islamic criminal law, and a comparative approach to examine the suitability and differences between Islamic criminal law and positive criminal law in handling cases of thuggery. The analysis was conducted descriptively and analytically to provide an in-depth understanding of the implementation of Islamic criminal law within the social and legal context in the region.

3. RESULT AND ANALYSIS

Thugs on the North Sumatra-Riau Border

The border area between North Sumatra and Riau is prone to thuggery, disrupting public order. Thugs in this area frequently engage in extortion, extortion, and intimidation of residents and businesses passing through. The relatively vast geographical location of the border and the lack of strict supervision make thuggery difficult to eradicate, resulting in social and economic unrest for the local community.

Thuggery on the border between North Sumatra (Sumut) and Riau is a highly disturbing issue for the community and disrupts public order. In this area, thugs frequently extort and extort money from truck drivers and businesses passing through, particularly on strategic routes such as the Riau-Sumut East Cross-Island Road. Their modus operandi typically involves forcibly stopping vehicles and demanding money under the pretext of voluntary service, which in reality constitutes illegal levies that harm many parties.

Law enforcement against thuggery on this border is intensively carried out by police from the North Sumatra and Riau Regional Police. In Operation Pekat Toba 2025, the North Sumatra Regional Police successfully arrested 1,130 thuggery perpetrators, most of whom were disguised as community organizations (ormas). Of these, 178 individuals have been named suspects in 136 cases, while the remainder are undergoing rehabilitation. The cases uncovered included extortion, extortion, assault, assault, and other unpleasant acts (Suwandi et al., 2021).

Meanwhile, in the Riau region, the Riau Regional Police also conducted a similar operation, Operation Pekat Lancang Kuning 2025, which arrested 169 thuggery suspects. Among these suspects, minors were also involved in these acts of thuggery. The Riau Regional Police emphasized their zero tolerance for thuggery, especially those perpetrated by groups or organizations that disrupt public order and security. This action is part of the police's commitment to creating a safe and conducive environment.

The impact of thuggery on the North Sumatra-Riau border not only disrupts public order but also has the potential to hinder development and investment in the region. Riau Governor Abdul Wahid emphasized the importance of thoroughly

eradicating thuggery to maintain regional stability and prevent a decline in investment interest. This demonstrates that thuggery is not only a criminal issue, but also an economic and social issue that must be addressed immediately (Wale et al., 2024).

In addition to repressive action, the central government, through the Coordinating Ministry for Political, Legal, and Security Affairs, plans to establish a Task Force for Combating Mass Organization Thuggery involving cross-ministerial agencies, the Indonesian National Armed Forces (TNI), the Indonesian National Police (Polri), and local governments. This task force aims to implement integrated preventive and repressive measures to ensure public safety and smooth investment in the border region. These efforts are expected to significantly reduce the number of thuggery cases and restore a sense of security for residents and businesses.

Law Enforcement in the Region

Law enforcement against thuggery in this border region still faces various obstacles, such as limited security personnel, weak coordination between agencies, and socioeconomic factors influencing thuggery (Saly & Muda, 2023). Although police have conducted enforcement operations and taken action under Article 368 of the Criminal Code on extortion and Article 170 of the Criminal Code on assault, acts of thuggery continue to occur due to structural factors and a lack of consistent and firm law enforcement.

Meanwhile, the Riau Regional Police also conducted a simultaneous operation known as Operation Pekat Lancang Kuning during the same period, resulting in the arrest of 169 suspected thuggery perpetrators. Police in Riau have emphasized their firm, zero-tolerance stance against all forms of thuggery, including those perpetrated by mass organizations. The Deputy Chief of the Riau Regional Police emphasized that his police will take firm action against all acts of violence and intimidation that disrupt public order and security.

In addition to this large-scale operation, the Riau Regional Police also established a Joint Anti-Thuggery Investigation Team (RAGA) specifically to take action against thuggery perpetrators. Within two weeks of the special operation in May 2025, this team successfully arrested 54 perpetrators of thuggery-related crimes in various strategic locations such as ports, busy centers, and roads. The perpetrators were involved in various crimes, including extortion, threats, assaults, and assaults that caused public unrest.

This law enforcement is not only repressive but also involves preventive measures and mentoring of the arrested perpetrators. Some of the perpetrators arrested undergo further legal proceedings for trial, while others are provided with counseling to prevent them from re-engaging in thuggery. This approach is expected to reduce crime rates and provide a deterrent effect for perpetrators (Mashdurohatun, 2011).

In general, law enforcement in the North Sumatra-Riau border area demonstrates the police's commitment to maintaining public order and security. These simultaneous and ongoing operations demonstrate the seriousness of the government and law enforcement agencies in eradicating thuggery, which has been causing unrest among residents and hampering economic activity in the region. The synergy between the North Sumatra Regional Police and the Riau Regional Police also strengthens the effectiveness of enforcement in this conflict-prone border region.

With firm and sustained law enforcement, it is hoped that thuggery on the North Sumatra-Riau border can be significantly reduced, creating a safe and conducive environment for the community and businesses. Enforcement of thuggery is also part of efforts to maintain social stability and support sustainable regional development. Police continue to urge the public to actively report any thuggery activity to ensure optimal law enforcement.

Legal Basis for the Crime of Thuggery

The legal basis for the crime of thuggery in Indonesia is primarily regulated in the Criminal Code (KUHP), which contains several articles that can ensnare perpetrators of thuggery. Thuggery, which includes acts of violence, extortion, intimidation, and assault, is subject to criminal sanctions under Articles 170, 368, and 335 of the Criminal Code. These articles specifically regulate various forms of crime commonly committed by thugs, such as collective violence, extortion with violence, and unpleasant acts (Putra et al., 2020).

Article 170 of the Criminal Code regulates the crime of assault, which is the act of openly and collectively using violence against people or property. The penalty for perpetrators of this assault varies, from a maximum of five years and six months to twelve years in prison, depending on the severity of the violence and the consequences, such as serious injury or death to the victim. This article is particularly relevant for prosecuting thugs who commit acts of violence in groups. Furthermore, Article 368 of the Criminal Code regulates extortion using violence or threats of violence. Thugs who force someone to hand over goods or money by force can be charged under this article, which carries a maximum penalty of nine years in prison. This article is often used to prosecute extortion and extortion by thugs in various regions.

Article 335 of the Criminal Code can also be used to prosecute thugs who engage in unpleasant acts, such as threats and intimidation that instill fear in the community. This article provides law enforcement with the authority to prosecute thugs who use intimidatory methods without having to wait for more serious physical violence to occur.

In addition to the provisions of the Criminal Code, efforts to eradicate thuggery are also supported by Law Number 1 of 2023 concerning the Criminal Code (New Criminal Code), which came into effect in January 2026, which strengthens

criminal provisions related to violence and extortion. The government and law enforcement officials continue to push for firm and consistent action against thuggery as part of efforts to maintain stability, public order, and the national investment climate. Under Indonesian law, thuggery is punishable by several articles in the Criminal Code (KUHP), including:

1. Article 368 paragraph (1) of the Criminal Code concerning extortion by threats or violence, which carries a penalty of up to 9 years in prison. This article ensnares thugs who unlawfully force citizens to hand over goods or money.
2. Article 170 of the Criminal Code concerning assault or collective violence against people or property, which carries a penalty of up to 12 years in prison, depending on the severity of the violence.
3. Article 335 of the Criminal Code concerning unpleasant acts that can be imposed for acts of intimidation or threats.

In addition, other crimes frequently associated with thuggery include assault (Article 351 of the Criminal Code), theft with violence (Article 365 of the Criminal Code), and vandalism (Article 406 of the Criminal Code). Law enforcement can also use Emergency Law Number 12 of 1951 regarding the illegal possession of sharp weapons or firearms which are often used by thugs.

Islamic Criminal Law Review of Thuggery

The Islamic criminal law review of thuggery classifies thuggery as a serious crime, falling under the category of "jarimah hirābah" (infringement of violence). From the perspective of Islamic scholars, hirābah refers to acts of violence that disrupt public order and security, such as robbery, extortion, and assault, committed openly and in groups. Organized thuggery that instigates fear and social disruption aligns well with the definition of hirābah in Islamic law (Antonio & Adhari, 2024).

The Quran explicitly stipulates the punishment for perpetrators of hirābah in Surah Al-Maidah, verse 33, which states that perpetrators who cause corruption on earth must be subject to severe punishment, such as death, crucifixion, having their hands and feet amputated on opposite sides, or being banished from their homeland. This punishment is intended as a form of justice and deterrence to protect society from crimes that undermine security and peace. In the context of thuggery, acts of violence, extortion, and intimidation committed by groups of thugs are subject to sanctions in accordance with these provisions.

Islamic scholars also emphasize that the punishment for perpetrators of thug life must be commensurate with the severity of the crime. If the perpetrator commits murder and robbery, the punishment is death and crucifixion. If only murder is committed without robbery, the perpetrator is sentenced to death. If only robbery is committed without murder, the perpetrator's hands and feet are amputated in a crisscross pattern. If only causing fear without taking property or

killing, the perpetrator can be exiled or imprisoned as a form of punishment. This approach allows flexibility in law enforcement according to the severity of the crime of thuggery.

From the perspective of Islamic criminal law, thuggery is prohibited because it contains elements of injustice, coercion, and abuse of fellow human beings. The main principle of Islamic law is maintaining security, order, and individual rights so that they are not harmed by the actions of others.

1. Extortion and extortion in Islam are forms of *ghulul* (illegal taking of property) and *zulm* (injustice), which are strictly prohibited and subject to *hudud* or *ta'zir* punishments depending on the severity of the offense and sharia provisions.
2. The use of violence and intimidation contradicts the principles of justice and compassion in Islam. The Quran and Hadith state that actions that cause harm and fear in society must be prevented and punished to ensure public safety and well-being.
3. Law enforcement in Islam emphasizes restoring victims' rights and preventing social harm, so perpetrators of thuggery must be given strict sanctions to prevent harm to the wider community. Hasil Penelitian Oleh Kepolisian Polsek Bagan Sinembah Terhadap Premanisme di Perbatasan Sumatera Utara-Riau, 14 Juli 2025

4. CONCLUSION

Thuggery, which involves acts of extortion, threats, and blatant violence, is a form of crime that is very disturbing to society and disrupts security and public order. From the perspective of Islamic criminal law, such acts are categorized as *jarimah hirabah*, namely crimes that create damage and fear on earth. According to sharia law, these are major sins and must be dealt with firmly. Islamic criminal law provides very severe sanctions for perpetrators of thuggery, according to the severity of the crime committed. Punishments that can be imposed include the death penalty, crucifixion, amputation of hands and feet in a diagonal line, and even expulsion or imprisonment, depending on whether the perpetrator committed murder, robbery, or simply caused fear without fatal physical violence. This approach aims to provide a deterrent effect and maintain overall public security. To effectively eradicate thuggery in the North Sumatra-Riau border region, strict and wise application of Islamic criminal law is necessary, including the adoption of a criminal accountability model that is in accordance with the principles of *ushul fiqh*. This is important considering that thuggery often occurs in groups with certain hierarchies and political influence, so that law enforcement must be able to unravel the complexity of organized crime in order to create security and public order.

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