

The Act of Carrying Sharp Weapons under Criminal Law: A Maqasid al-Syari'ah Perspective

Muhammad Admiral Gaffar¹, Achmad Musyahid², Rahman Syamsuddin³

¹Universitas Islam Negeri Alauddin Makassar, Indonesia.

E-mail: muhammadadmiral2101@gmail.com

²Universitas Islam Negeri Alauddin Makassar, Indonesia.

E-mail: ahmadmusyahid123@gmail.com

³Universitas Islam Negeri Alauddin Makassar, Indonesia.

E-mail: rahman.syamsuddin@uin-alauddin.ac.id

Corresponding Author:

muhammadadmiral2101@gmail.com

Received: 13 May 2026	Accepted: 31 July 2026	Published: 31 July 2026
--------------------------	---------------------------	----------------------------

Abstract: This study analyses the act of carrying sharp weapons under criminal law from the perspective of Maqāṣid al-Syarī'ah. The study aims to examine the reality of carrying sharp weapons in Makassar City, the applicable criminal law provisions, and the Maqāṣid al-Syarī'ah perspective on such acts. This study is qualitative field research employing phenomenological and normative theological approaches. Data were collected through observation, interviews, and document study, and subsequently analysed through the stages of data collection, data reduction, and data presentation. The findings indicate that bows and badik are the sharp weapons most commonly carried by the people of Makassar City for the purposes of self-defence and as instruments for committing criminal acts. The relevant provisions are stipulated in Article 307 of Law No. 1 of 2023 on the Criminal Code, with exceptions for sharp weapons used for occupational purposes and cultural needs. From the perspective of Maqāṣid al-Syarī'ah, carrying sharp weapons with the motive of self-defence is founded upon individual *maslahah*, whereas the legal prohibition of such acts is founded upon collective *maslahah*. The novelty of this study lies in integrating the analysis of criminal law provisions concerning the offence of carrying sharp weapons with the perspective of Primary *Maslahah* within a single analytical framework through a case study in Makassar. The implication of this study is that the criminalisation of carrying sharp weapons is regarded as a legitimate form of *ta'zir* that is consistent with the principles of Maqāṣid al-Syarī'ah, while also providing an academic reference for the development of criminal law and Islamic law studies

that integrate criminal law and the Primary Masalah perspective in analysing the offence of carrying sharp weapons.

Keywords: Sharp Weapons, Criminal Law, Maqāṣid al-Sharī'ah.

Abstrak: Penelitian ini menganalisis perbuatan membawa senjata tajam dalam hukum pidana dari perspektif Maqāṣid al-Syarī'ah. Penelitian bertujuan mengkaji realitas membawa senjata tajam di Kota Makassar, ketentuan hukum pidananya, serta tinjauan Maqāṣid al-Syarī'ah terhadap perbuatan tersebut. Penelitian merupakan field research kualitatif dengan pendekatan fenomenologi dan teologi normatif. Data diperoleh melalui observasi, wawancara, dan studi dokumen, kemudian dianalisis melalui tahapan pengumpulan data, reduksi data, dan penyajian data. Hasil penelitian menunjukkan bahwa busur dan badik merupakan senjata tajam yang sering dibawa oleh masyarakat Kota Makassar dengan tujuan melindungi diri dan sebagai alat tindak kriminal. Ketentuan mengenai perbuatan tersebut diatur dalam KUHP Nomor 1 Tahun 2023 Pasal 307 dengan pengecualian terhadap senjata tajam yang digunakan untuk pekerjaan dan kebutuhan kebudayaan. Ditinjau dari perspektif Maqāṣid al-Syarī'ah, membawa senjata tajam dengan motif melindungi diri dibangun atas maslahat yang bersifat individual, sedangkan ketentuan hukum terkait pelarangannya dibangun berdasarkan maslahat yang bersifat kolektif. Kebaruan penelitian ini terletak pada pengintegrasian analisis ketentuan hukum pidana mengenai tindak pidana membawa senjata tajam dengan perspektif Maslahat Primer dalam satu kerangka analisis melalui studi kasus di Makassar. Implikasi penelitian ini menunjukkan bahwa penetapan pidana membawa senjata tajam dipandang sah sebagai ta'zir yang sejalan dengan prinsip Maqāṣid al-Syarī'ah, serta menyediakan rujukan akademik bagi pengembangan kajian hukum pidana dan hukum Islam yang mengintegrasikan perspektif hukum pidana dan Maslahat Primer dalam menganalisis tindak pidana membawa senjata tajam.

Kata kunci: Senjata Tajam, Hukum Pidana, Maqāṣid al-Syarī'ah

A. Introduction

As a diverse nation, Indonesia is characterized by a wide variety of social patterns and cultural backgrounds. This diversity can yield various benefits, but it also has the potential to give rise to a variety of problems. Upon closer examination, one issue that continues to be a topic of discussion regarding public order and security in

Indonesia is the use of bladed weapons. This phenomenon is often associated with negative consequences that can instill fear and even lead to criminal acts.

As a demonstration of commitment to ensuring safety and protection within society regarding the issue of bladed weapons, regulations have been established governing all forms of conduct involving bladed weapons in Indonesia, as stipulated in Article 2 of Emergency Law No. 12 of 1951. However, the gap between existing regulations and the reality on the ground indicates that the issue of bladed weapons in Indonesia remains a recurring problem—one that has reached an alarming level. Such incidents frequently undermine a sense of safety and disrupt public order and security, particularly in public spaces across Indonesia. According to the Indonesian National Police's Criminal Investigation Agency (Bareskrim), via the National Criminal Information Center, the number of cases involving bladed weapons has continued to rise year after year. In 2025, the city of Makassar ranked first in terms of the highest number of bladed weapon-related crimes among all cities in Indonesia.¹

Bladed weapons are tools that have supported and facilitated all aspects of daily human life since their earliest discovery, and their use continues into the modern era—whether as tools to simplify fieldwork such as farming and gardening or to make household tasks like cutting and peeling easier. According to Alimi, from a philosophical perspective, sharp weapons in earlier eras were closely intertwined with human life, used as tools for self-defense against attacks by wild animals near settlements.² However, as time has

¹ Pusiknas Bareskrim Polri, "Info Statistik Kriminalitas, Kejahatan Terkait Sajam Dan Premanisme," 2026.

² Muhammad Alimi Hakim, "Analisis Hukum Pidana Islam Terhadap Putusan Pengadilan Negeri Banyuwangi No.629/Pid.Sus/2014/Pn.Bwi

passed, the perception of bladed weapons has shifted, according to Mawardi; bladed weapons, which once served a positive purpose by aiding human labor, have now become instruments of fear and even a contributing factor to the rise of crime.³

The relevance of this study on the carrying of sharp weapons under criminal law, as examined through a case study in the city of Makassar, lies in the perspective of Maqasid al-Syari'ah: given that the majority of Indonesia's population is Muslim, Islamic law is considered as part of Living Law, which is closely related to the percentage of the Muslim population. Maqasid al-Syari'ah was chosen as the perspective because of its role in applying Islamic law to appropriate legal objects.⁴

Ensuring public safety and order is the government's primary responsibility, which it must both establish and maintain. Through its law enforcement agencies, the government is obligated to protect the public and always act in the public interest. Carrying sharp weapons is an act regulated by law. However, the reality on the ground shows that crime rates involving sharp weapons remain high and alarming, particularly in the city of Makassar. Therefore, based on the background of the issue outlined above, a central problem can be identified for an in-depth examination of the act of carrying sharp weapons as understood in Criminal Law, using the Maqasid al-Syari'ah approach to assess the benefits and harms involved, in

Tentang Kepemilikan Senjata Api Ilegal,” *Skripsi Universitas Islam Negeri Sunan Ampel Surabaya*, no. 629 (2018).

³ Mawardi, *Kriminologi Penggunaan Senjata Tajam*, ed. Mawardi, *Kriminologi Penggunaan Senjata Tajam*, 1st ed. (Bengkulu: Zigie Utama, 2021).

⁴ Abd. Rauf Muhammad Amin, *Esai-Esai Maqasid Al-Syariah*, I (Depok: PT RajaGrafindo Persada, 2022).

order to determine the extent to which Islamic law views the act of carrying sharp weapons.

The main issue is then broken down into three subtopics: the reality of carrying sharp weapons in the city of Makassar, the criminal law provisions regarding such acts, and the act of carrying sharp weapons from the perspective of Maqāṣid al-Syarī'ah. Thus, this study has several objectives related to the main issue to be discussed, including: to analyze and understand the reality of the use of sharp weapons in the city of Makassar; to examine the legal regulations and penalties for carrying sharp weapons under criminal law; and to analyze the relationship between the act of carrying sharp weapons and criminal law provisions using the Maqāṣid al-Syarī'ah approach regarding the resulting benefits and harms.

The novelty of this study can be seen through a literature review, namely the results of previous relevant studies. Sahrudin et al. discuss carrying and using sharp weapons in public: regulation, challenges, and reform.⁵ Maswandi examines the application of Material Criminal Law in the Decision of Case No. 2531/Pid.Sus/2019 / PN Mdn in the Crime of Carrying and Storing Sharp Weapons.⁶ Meanwhile, Rabiathul Adawiyah Nasution and Seva Maya Sari focus on the study of law enforcement against children as criminal perpetrators the brawl in Percut Sei Tuan from

⁵ Sahrudin Sahrudin et al., "Carrying and Using Sharp Weapons in Public: Regulation, Challenges, and Reform," *Decova Law Journal* 1, no. 1 (2025): 28–38.

⁶ Maswandi Maswandi, "Analysis of Divorce Decision on Legal Responsibility and Divorce Procedure in Decision No. 251/Pdt. G/2025/PN Mdn," *International Asia Of Law and Money Laundering (LAML)* 4, no. 2 (2025): 49–53.

the perspective of criminal law and Islamic criminal law.⁷ Hinzky Alestin Simanjuktak and M. Citra Ramadhan discuss the application of criminal sanctions against perpetrators of the criminal offence of unlawfully carrying sharp weapons through an analysis of Decision No.1220/Pid.Sus/2023/PN.Mdn.⁸ On the other hand, Abdullah Sandia et al. examine murder as an effort in self-defense in the view of Islamic law and positive law.⁹ Rendy Tuejeh et al. discuss the legal analysis of the misuse of sharp weapons in public as a criminal offense.¹⁰ Meanwhile, Christum Octaphanni Lahindo et al. examined the legal aspects of the possession of bladed weapons by minors.¹¹ Siti Munawaroh and Risti Dwi Ramasari focus on

⁷Rabiathul Adawiyah Nasution and Seva Maya Sari, "LAW ENFORCEMENT AGAINST CHILDREN AS CRIMINAL PERPETRATORS THE BRAWL IN PERCUT SEI TUAN FROM THE PERSPECTIVE OF CRIMINAL LAW AND ISLAMIC CRIMINAL LAW," *Journal Analytica Islamica* 14, no. 2 (2025): 1532–41.

⁸ Hinzky Alestin Simanjuntak and M Citra Ramadhan, "Penerapan Sanksi Pidana Terhadap Pelaku Tindak Pidana Yang Tanpa Hak Membawa Senjata Tajam:(Analisis Putusan No. 1220/Pid. Sus/2023/PN. Mdn)," *Locus Journal of Academic Literature Review* 4, no. 6 (2025): 368–81.

⁹ Syarifuddin and Ratna Ayu Damayanti, "Story of Bride Price: Sebuah Kritik Atas Fenomena Uang Panaik Suku Makassar," *Jurnal Akuntansi Multiparadigma*, no. 1979 (2015), <https://doi.org/10.18202/jamal.2015.04.6007>.

¹⁰ Nurwahyuni et al., "The Phenomenon of Marriage Cancellation Due to the High Panai Money in the Makassar Bugis Marriage Traditional and Its Potential for Suicide Behavior," *Human: South Asean Journal of Social Studies* 1, no. 2 (2021): 211–18.

¹¹ Nadia Ananda Putri et al., "Kedudukan Uang Panaik Sebagai Syarat Perkawinan Dalam Adat Suku Bugis Menurut Hukum Islam," *Bhirawa Law Journal* 2, no. 1 (2021): 33–44, <https://doi.org/10.26905/blj.v2i1.5852>.

examining criminal liability for perpetrators of criminal acts involving the unauthorized possession of stabbing weapons intended for use in street fights, based on a study of Judgment No. 400/Pid.Sus/2023/PN Tjk.¹² Saeful Anam Zahda Ilma and Rochmani focused on discussing the police's efforts to prevent criminal acts involving the misuse of sharp weapons, based on a study of the Tegal District Police.¹³ Meanwhile, Aljoshua Jonathan Timothy Repi examined the state of law enforcement regarding the use of sharp weapons by minors.¹⁴ Mutiara AZ discusses the review of Islamic criminal law toward criminal action of a sharp weapon misuse.¹⁵ Muhammad Fadli Burhanuddin et al., A Criminological Review of the Criminal Offense of Carrying a Sharp Weapon Without a Permit.¹⁶ Susilawati examined the judges' reasoning in

¹² Rinaldi Rinaldi et al., "Uang Panai Sebagai Harga Diri Perempuan Suku Bugis Bone (Antara Tradisi Dan Gengsi)," *Equilibrium: Jurnal Pendidikan* 10, no. 3 (2022): 361–73, <https://doi.org/10.26618/equilibrium.v10i3.8411>.

¹³ Syamsul Bahri Abd Hamid, "Tradisi Uang 'Panai' Dalam Tinjauan Fiqhi Dan Pendidikan Islam," *El-Fata: Journal of Sharia Economics and Islamic Education* 2, no. 1 (2023): 52–61, <https://doi.org/10.61169/el-fata.v2i1.57>.

¹⁴ Iis Artasia, "Hubungan Persepsi Uang Panai'(Doi'menre') Terhadap Masyarakat Suku Bugis Bone" (UNIVERSITAS NEGERI MAKASSAR, 2018).

¹⁵ Mutiara Fahmi et al., "Raj'i Talaq Law According to the Shafi'i School in Polyandry Cases (Case Study of Banda Aceh Shar'iyah Court Decision Number 383/Pdt. G/2020/MS. Bna)," *El-Usrah: Jurnal Hukum Keluarga* 6, no. 1 (2023): 161–73.

¹⁶ Muhammad Fadli Burhanuddin, Salmawati, and Airlangga Putera, "TINJAUAN KRIMINOLOGI TERHADAP TINDAK PIDANA MEMBAWA SENJATA TAJAM TANPA IZIN," *JUDICATUM: Jurnal Dimensi Catra Hukum* 2, no. 1 (2024).

rulings on the criminal offense of unlawfully carrying a sharp weapon through a comparative study of rulings by the district courts in Kuningan and Cirebon.¹⁷ Hanafi is reviewing the handling of crime cases of carrying or storing sharp weapons without permission by the Sepulu Police Sector.¹⁸ Vira Ayu Maysela and Hudi Yusuf focus on a legal analysis of the West Jakarta District Court's ruling on a criminal case involving the possession of a sharp weapon, based on a study of ruling No. 626/Pid.Sus/2023/PN.Jkt.Brt.¹⁹ Salman Al Farisi focuses on a legal analysis of the criminal offense of unlawfully carrying a badik knife through a study of Judgment No. 201/Pid.Sus/2023/PN Klk.²⁰

¹⁷ Susilawati Susilawati, "PERTIMBANGAN HAKIM DALAM PUTUSAN TINDAK PIDANA MEMBAWA SENJATA TAJAM TANPA HAK (STUDI KOMPARATIF PUTUSAN PENGADILAN NEGERI KUNINGAN DAN CIREBON)" (Universitas Kuningan, 2025).

¹⁸ Hanafi Hanafi, "Penanganan Kasus Tindak Pidana Membawa Atau Menyimpan Senjata Tajam Tanpa Ijin Oleh Jajaran Polsek Sepulu," *VOICE JUSTISIA: Jurnal Hukum Dan Keadilan* 6, no. 1 (2022): 29–45.

¹⁹ Vira Ayu Maysela and Hudi Yusuf, "Analisis Yuridis Putusan Pengadilan Negeri Jakarta Barat Tentang Kasus Tindak Pidana Membawa Senjata Tajam (Studi Putusan Nomor 626/Pid.Sus/2023/PN.Jkt.Brt)," *COMSERVA: Jurnal Penelitian Dan Pengabdian Masyarakat* 3, no. 11 (2024), <https://comserva.publikasiindonesia.id/index.php/comserva/article/view/1235/1664>.

²⁰ SALMAN A L FARISI, "ANALISIS YURIDIS TERHADAP TINDAK PIDANA TANPA HAK MEMBAWA SENJATA PENIKAM PISAU BADIK (Studi Putusan No. 201/Pid. Sus/2023/PN Klk)= Juridicial Analysis of Criminal Act Without the Right to Carry Badik Knife Stabbing Weapon (Study of Decisions No. 201/Pid. Sus/2023/PN Klk)" (UNIVERSITAS HASANUDDIN MAKASSAR, 2025).

Amiruddin Pabbu and Syamsiar Arief discuss a legal analysis of the criminal offense of unlawfully possessing and carrying a sharp weapon.²¹ Ratu Boi Maira Suat Pasai et al. discuss the misuse of bladed weapons by indigenous communities.²²

Unlike the previous studies mentioned above, this study specifically focuses on Carrying Sharp Weapons under Criminal Law: A Maqasid al-Syari'ah Perspective (A Case Study in Makassar). It can be concluded that there are three gaps in this study: a theoretical gap, an empirical gap, and a population gap.²³ Theoretical gap: Based on a review of previous research, studies on the possession and use of sharp weapons under the Criminal Code (KUHP), examined through the lens of Maqasid al-Syari'ah using case studies, have been addressed separately. There is also an empirical gap: previous research has been dominated by analyses of court rulings, normative studies, criminological studies, and studies on law enforcement in various regions; however, based on a review of these prior studies, there has been no research specifically examining cases of carrying sharp weapons in Makassar through the integration of criminal law and the Maqasid al-Syari'ah perspective. In addition, there is a "population gap": previous research has focused on specific groups—such as children, participants in street fights, indigenous communities, police institutions, or individual

²¹ Amiruddin Pabbu and Syamsiar Arief, "Tinjauan Yuridis Terhadap Tindak Pidana Tanpa Hak Menguasai Dan Membawa Senjata Tajam," *Alauddin Law Development Journal* 2, no. 3 (2020), <https://journal.uin-alauddin.ac.id/index.php/aldev/article/view/16362>.

²² Ratu Boi Maira Suat Pasai, Reimon Supusepa, and Iqbal Taufik, "Penyalahgunaan Senjata Tajam Oleh Masyarakat Adat," *TATOHI: Jurnal Ilmu Hukum* 2, no. 5 (2022), <https://fhukum.unpatti.ac.id/jurnal/tatohi/article/view/1113>.

²³ (Trimurti et al., 2025)

cases in several district courts—while criminal cases involving the carrying of sharp weapons in Makassar have not been the primary focus of research based on a review of these prior studies.

The novelty of this study lies in the integration of an analysis of criminal law provisions regarding the offense of carrying sharp weapons with the Maqasid al-Syari'ah perspective within a single analytical framework, through a case study in Makassar. Based on a review of previous research, these three aspects have been studied separately; thus, this study offers a perspective that connects the dimensions of criminal law and public interest in analyzing cases involving the carrying of sharp weapons.

This study makes a theoretical contribution by expanding the analytical approach to the criminal offense of carrying sharp weapons through the integration of the Maqasid al-Syari'ah perspective into criminal law studies. This approach enriches the perspective in analyzing the prohibition on carrying sharp weapons, not only from the normative aspect of criminal law but also from the perspective of Maqasid al-Syari'ah as one of the approaches in Islamic law. Empirically, this study adds scientific evidence regarding the study of the criminal offense of carrying sharp weapons through a case study in Makassar. Thus, this study complements the body of research that has so far focused primarily on the analysis of court decisions, normative studies, criminological studies, or studies of law enforcement in other regions.

The implications of this study are that it provides an academic reference for further research on the criminal offense of carrying sharp weapons, integrating perspectives from criminal law and the principle of public interest. The findings of this study can also serve as a reference for the development of academic research in the fields of criminal law and Islamic law, particularly in analyzing the criminal offense of carrying sharp weapons through an approach that combines normative aspects and the perspective of public interest.

B. Method

This study is a field study using a qualitative approach, specifically drawing on phenomenology and normative theology. These approaches were chosen to examine the phenomenon of carrying sharp weapons in the city of Makassar.

The research data sources consisted of the Criminal Investigation Unit of the Makassar City Police, perpetrators of crimes involving sharp weapons, and cultural figures in Makassar. Data were collected through observation, interviews, and document analysis, using an interview guide as a research instrument. Subsequently, the data were analyzed through the stages of data collection, data reduction, and data presentation to draw conclusions regarding the act of carrying bladed weapons under criminal law from the perspective of Maqāṣid al-Syarī'ah. The validity of the data was tested using source triangulation and methodological triangulation.

C. Discussion

As times have changed, bladed weapons have undergone a shift in meaning—from their traditional functions, which were rich in meaning and philosophical value, to their modern functions, which often carry negative connotations. This shift has resulted in a multifaceted understanding of bladed weapons, characterized by a blend of meanings and functions. The diversity of these backgrounds and underlying understandings has given rise to various realities regarding the use of bladed weapons in society. It is these realities that form the basis for analyzing the benefits and harms inherent in the act of carrying bladed weapons through the perspective of Maqāṣid al-Syarī'ah.

1. The Reality of the Use of Bladed Weapons

Bladed weapons in the city of Makassar come in various types and forms. In addition to the traditional bladed weapons that are characteristic of Makassar's urban population, historical

developments have also shown a transformation in both their form and technical use. These changes subsequently laid the foundation for the emergence of various types of modern bladed weapons. There are two types of bladed weapons frequently carried by residents of Makassar, as revealed in a 2026 interview with Briпка Agung Bentar, an officer with the Criminal Investigation Division of the Makassar City Police Department. First, the badik. Second, the bow. The badik and the bow are types of bladed weapons that are relatively small and slender in shape, making them highly portable. These advantages make them easy to carry and conceal, and allow them to be taken to various places without attracting attention. The prevalence of these highly portable bladed weapons in all kinds of settings is also due to their versatility, making them essential for daily life. They can be used in private settings (such as at home, workplaces like offices, businesses, rice fields, and gardens) as well as in public places (such as highways, markets, mosques, malls, bus terminals, and tourist attractions).

There are two main motives or purposes for which residents of Makassar carry sharp weapons: as a means of self-defense and as a tool for committing criminal acts.²⁴ The motive of self-protection is one of the classic motives that has served as the basis for people carrying sharp weapons since ancient times, and the people of Makassar today are no exception. Two factors underlie this motive for self-defense. First, the security crisis in the city of Makassar remains a major issue with no resolution in sight. Second, this is reinforced by cultural traditions that have become an integral part of the social character of Makassar's urban community, influencing how individuals perceive threats and take steps to protect themselves.

²⁴ Agung Bentar, "No Title" (Makassar, 2026).

The act of carrying bladed weapons in the city of Makassar is a long-standing issue that has received considerable attention and discussion for quite some time. The practice has existed since the era of the kingdoms and has garnered significant attention in the modern era. The reality of bladed weapon use can be illustrated through statistical data, both regarding cases of mere possession and criminal acts involving bladed weapons. According to the National Police Headquarters' Criminal Investigation Center (Pusiknas), Makassar ranks first among 514 police districts across Indonesia in terms of crimes involving sharp weapons, with the following breakdown: In 2023, there were 144 cases related to sharp-weapon crimes in Makassar; in 2024, there were 168 cases; and in 2025, there were 188 cases.(Pusiknas Bareskrim Polri 2026).

An analysis of the data from the previous three years reveals an upward trend from year to year, with an average increase of 17%. While not particularly significant, this trend is consistent. It demonstrates that criminal acts involving sharp weapons in the city of Makassar—whether in the form of carrying, possessing, or using them—remain a recurring phenomenon and are on the rise.

2. Carrying Sharp Weapons Under Criminal Law

From a criminal law perspective, the act of carrying a sharp weapon is not assessed solely based on its actual use, but also on the potential threat it poses to human life and public safety. Therefore, the state, through criminal law, establishes strict normative limits regarding the possession, carrying, and use of sharp weapons, with the aim of preventing crimes before more serious consequences arise. Criminal law provisions regarding all acts related to sharp weapons are clearly and comprehensively set forth in Article 307 of Law No. 1 of 2023 of the Criminal Code. It is understood that the basis for the prohibition of bladed weapons is clearly set forth in Emergency Law No. 12 of 1951, which was incorporated into Article 307 of Law No. 1 of 2023 of the Criminal Code. It was enacted as an extraordinary legal provision used by the state to

ensure certainty and public order and security. Nationally, the act of carrying a sharp weapon has been classified as a crime following the enactment of Emergency Law No. 12 of 1951. With the enactment of this law, acts that were previously decriminalized have now been criminalized. The act of carrying a sharp weapon, which was once permitted, is now considered a criminal offense if committed today.

One case that serves as an example of the application of criminal law relates to the negative consequences of carrying a sharp weapon, as illustrated by the case involving Mr. AS. AS (33 years old) is a resident of Makassar who lives in the Ujung Pandang neighborhood. He committed a criminal act of assault—specifically, stabbing his victim, identified by the initials AT, with a sharp weapon known as a *badik*.

Based on this chronology, on Monday, February 12, 2024, the Panel of Judges at the Makassar District Court found the defendant guilty of the criminal offense and sentenced the defendant, AS, to 2 (two) years in prison, reduced by the time already served in custody. The evidence consisted of 1 (one) 12.5-cm-long dagger with a black wooden handle and a black wooden sheath. The case was subsequently documented in Judgment No. 1636/Pid.Sus/2023/PN Mks.

The criminal charges against AS were confirmed directly in an interview conducted by a researcher to gather information regarding criminal acts involving bladed weapons. According to the results of an interview with AS's brother in 2026, the bladed weapon carried was a *badik* and was indeed used solely for self-defense, even though AS's brother was fully and consciously aware that carrying bladed weapons is prohibited under the laws in effect in the Republic of Indonesia.

Thus, the case involving Mr. AS serves as evidence of the application of criminal law through the interpretation of the act of carrying a sharp weapon—namely, as an act of assault capable of causing harm to others. Mr. AS was sentenced to 1 year and 6

months, even though his actions were not premeditated. This case also illustrates that, while the sharp weapon carried by Mr. AS was intended solely for self-defense or as a precaution, it ultimately resulted in injury to a victim.

3. Carrying Sharp Weapons: A Maqāṣid al-Syarī'ah Perspective

a. The Motive of Self-Protection

This differs from criminal motives, which are based solely on mafsadat. The motive of self-defense, it turns out, while potentially involving mafsadat, is also grounded in an understanding of the value of maslahat inherent in it. Meanwhile, on the other hand, there are criminal provisions regarding the act of carrying sharp weapons. Not only that, but the criminal law provisions regarding the act of carrying sharp weapons established by the state are also viewed as being in harmony with the principle of public benefit from a preventive perspective. According to one Bugis traditional leader²⁵ in an interview, the badik is also often referred to as pallawa tailaso, which is interpreted as a deterrent to prevent others from easily hurling insults or curses at the person carrying the badik, thereby boosting the carrier's confidence. The hope is that others will think twice before engaging in provocative actions that could lead to conflict.

Security considerations and cultural philosophy are two factors underlying the motivation to carry sharp weapons as a means of self-defense. Carrying sharp weapons for the purpose of self-defense—a motivation rooted in these two factors—is viewed as serving the public good. It is this public interest that subsequently serves as the justification driving the people of Makassar to carry sharp weapons. Within the concept of Maqāṣid al-Syarī'ah, carrying sharp weapons for self-defense is often associated with Hifz al-Nafs.

²⁵ Aminuddin Salle, "No Title" (Makassar, 2026).

The concept of safeguarding one's life (hifz al-nafs) aligns with one of the functions of bladed weapons, namely to protect oneself from various potential dangers that may befall one. When applied to the prophetic era, this form of self-defense can be illustrated by the existence of weapons during the time of the Prophet Muhammad (peace be upon him), who even possessed nine different types of swords.²⁶

Although swords and iron armor were primarily used only in times of war and not in everyday life, these two means of self-defense demonstrate his seriousness in his efforts to confront danger. Abdurrazaq al-Badr explains, regarding the hadith discussing the Prophet Muhammad's (peace be upon him) armor, that the ahlul 'ilmi have opined that taking measures for protection and safety—and the like—does not negate tawakkal. In fact, the essence of tawakkul—trusting in Allah (swt)—lies in entrusting matters to Him, while at the same time continuing to seek out other means of safety.²⁷

Meanwhile, the concept of Hifz al-Nafs—as it pertains to the practice of carrying sharp weapons—when viewed through the lens of cultural customs, illustrates the function of such weapons as a means of self-protection through their intimidating effect. Thus, the cultural custom of carrying sharp weapons is relevant to the concept of Hifz al-Nafs. This practice stems from the belief that carrying a sharp weapon is thought to provide a sense of security and keep a person safe from potential threats and dangers. This belief reflects the value of safeguarding one's life that is deeply rooted in the

²⁶ Ahmad Hatta, *The Great Story of Myhammad Saw* (Magfirah pustaka, 2011).

²⁷ Abd al-Razzāq Ibn Abd al-Muhsin Al-Badr, “Syarah Syamāil Muhammadiyyah,” 1st ed., n.d.

culture of the community. This perspective aligns with the explanation by Imam al-Syāṭibī, who noted that customs (al-Ādāt) can be closely linked to the preservation of life (Hifẓ al-Nafs), such as daily practices aimed at maintaining human safety and survival. For example, meeting basic needs that protect oneself from danger: food to guard against the danger of starvation, drink to guard against the danger of dehydration, clothing to guard against the dangers of temperature extremes, and shelter to guard against the dangers of extreme weather.²⁸

Forms of protection and efforts to safeguard human life in society can currently be seen in the use of bladed weapons as a response to the threat of criminal acts—such as theft or assault in residential neighborhoods. When someone is robbed or assaulted inside their own home, the situation may force them to defend themselves using whatever bladed weapon is available. In such circumstances, acts of self-defense may result in the assailant sustaining injuries or even losing their life. Therefore, the use of bladed weapons in the context of self-defense can be viewed as consistent with the principle of the greater good, particularly in terms of the preservation of life (ḥifẓ al-naḥs).

In relation to Maqāṣid al-Syarīʿah, this situation is consistent with the hadith narrated by Abu Hurairah regarding protecting oneself from imminent danger.

Meanwhile, in terms of criminal law provisions, this situation aligns with Articles 33 and 34 of Law No. 1 of 2023 (the Criminal Code), which stipulate that acts of self-defense in an emergency or in response to a threat are considered non-criminal acts. However, everything ultimately depends on the results of the investigation. If investigators do indeed find facts indicating emergency self-defense,

²⁸ Abī Ishāq Al-Syāṭibī, “Al-Muwāfaqāt Fī Uṣūl Al-Syarīʿah,” 1st ed. (Mansyurāt al-Basyīru Bin’aṭīyyah, 2017).

the act cannot be punished. The same applies to other emergency situations, such as a state of war that requires the mobilization of the public to participate in resistance efforts.

The function of the act of carrying a sharp weapon, as described above, is not singular; it cannot be denied that, on the other hand, the act of carrying a sharp weapon also has the potential to cause harm. It is precisely this potential for harm arising from the act of carrying a sharp weapon that has served as the basis for the Indonesian government to maintain the legal provision in the Criminal Code (KUHP) No. 1 of 2023, Article 307, regarding the prohibition against carrying sharp weapons.

b. Criminal Offense of Carrying a Sharp Weapon

The criminal provisions regarding the act of carrying sharp weapons, from the perspective of *Maqāṣid al-Syarīʿah*, are closely linked to the legal principles in Indonesia governing the enactment of laws. When enacting regulations, the Indonesian government always refers to the principles of benefit and harm to society, and this applies equally to the formulation of laws related to criminal law. The criminal law regulated and enforced by the Indonesian government is, in fact, based on the principle of public benefit, including the public benefit derived from the implementation of Law No. 1 of 2023, Article 307, which was enacted in response to the negative impacts and harms arising from the act of carrying sharp weapons.

Based on the element of harm—which served as the impetus for the enactment of criminal laws regarding the carrying of sharp weapons—it can be concluded that the formulation and enactment of criminal laws in Indonesia are consistently guided by the principles of promoting the common good and preventing harm. These principles serve as the primary foundation for ensuring that every law enacted will always prioritize security, order, and peace within Indonesian society. Tofik Yanuar explains that the sense of

security intended by the function of criminal law is a state of tranquility—free from any fear of threats or acts that could harm the lives and bodies of individuals within society.²⁹

Thus, the legal provisions issued by the Indonesian government regulating the prohibition on carrying sharp weapons can also be understood as a policy that is consistent with the principles of Maqāṣid al-Syarīʿah. This view is reinforced by the opinion of Ibn Taymiyyah, who stated that government policies based on considerations of maslahat and mudarat are part of the Maqāṣid al-Syarīʿah.³⁰

Thus, it is understandable that when the harm caused by carrying sharp weapons is framed within the principle of daruriyat al-khamsah, it is the concept of the preservation of life (Hifz al-Nafs) that the government subsequently translates into the formulation of regulations or criminal laws. Consequently, criminal laws prohibiting the use of sharp weapons are also structured in line with the principles of Hifz al-Nafs. This is because, in addition to the repressive form of the preservation of life, it is precisely these prohibitions and restrictions that represent the preservation of life in a preventive form.

c. Analysis of Maqāṣid al-Syarīʿah: Between Sharp Weapons as a Means of Self-Defense and Criminal Law as a Means of Maintaining Order

The crux of the issue regarding the carrying of sharp weapons lies in the existence of two conflicting interests. On the one hand, there is the motive of self-defense, which is used to justify the act of carrying a sharp weapon. On the other hand, there are criminal

²⁹ Tofik Yanuar Chandra, *BUKU HUKUM PIDANA FINAL*, 2022.

³⁰ Yusuf Ahmad Ibn Muhammad Al-Badawī, “Maqāṣid Al-Syarīah ‘Inda Ibn Taymiyyah,” 1st ed. (Dar al-Nafais, 1999).

law provisions that explicitly prohibit such acts. Although the reality of sharp weapon use and criminal law provisions are in conflict, these two aspects essentially stem from the same perspective—namely, they consistently refer to the principle of Maqāsid al-Syari'ah in realizing *maslahah* and rejecting *mudarat*, particularly in the context of safeguarding life (*hifz al-nafs*). Based on this shared perspective, an approach is needed to determine which public interest is more worthy of being prioritized, and which harm is more deserving of being prevented and eliminated. There are at least three approaches that can be taken in the analysis to achieve a comprehensive understanding;

First, determining whether a *maslahah* or *mafsadah* is greater or lesser is a matter of fundamental principle. This is especially true in cases that have multiple meanings and functions. Abdul Helim explains that it is imperative to identify the strongest and most far-reaching public interest based on the results of the study conducted. The aim is for that public interest to benefit all segments of the Muslim community. Conflicts sometimes arise when determining public interest. To resolve them, the strongest public interest is naturally chosen and then adopted as the rationale.³¹

Prioritizing the greater public interest is also supported by several principles of Islamic jurisprudence; among them, Imam al-Qarāfi states that if there are two conflicting public interests and it is impossible to reconcile them, and if the superiority of one is

³¹ A. Helim, *Maqashid Al-Syari'ah versus Usul Al-Fiqh (Konsep Dan Posisinya Dalam Metodologi Hukum Islam)*, I (Yogyakarta: Pustaka Pelajar, 2019).

established, then the greater of the two public interests takes precedence.³²

Through this approach, a common thread can be drawn regarding the reality of public interest: that carrying sharp weapons (except in the context of work or cultural customs) serves only a limited public interest. Meanwhile, the government's enforcement of criminal laws prohibiting the carrying of sharp weapons is certainly based on the broader public interest.

Second, understanding the act of carrying sharp weapons through the lens of individual versus collective classification. Motives for self-protection—whether based on cultural traditions or a lack of security—both fall under the individual aspect. These are acts limited solely to personal or group interests. Meanwhile, regulations or rules prohibiting sharp weapons under criminal law constitute a collective aspect—that is, rules applied to safeguard the public interest of a society.

In the context of *ḥifẓ al-nafs* regarding the act of carrying a sharp weapon, personal protection refers to efforts undertaken by an individual, based on their own initiative and personal interests, to safeguard themselves from the threat of crime. This form of protection is typically subjective, depending on the individual's perception of safety, and is manifested through direct actions, such as carrying a sharp weapon as a means of self-defense. The primary focus lies on one's own safety, not on the impact on the broader social environment. In contrast, collective protection—as established by criminal laws governing the carrying of sharp weapons—emphasizes the safety of society as a whole through normative and structural mechanisms, such as the creation of regulations, restrictions, and law enforcement. This form of

³² 'Izzuddin bin 'Abdul 'Aziz bin 'Abdussalam Al-Salami, "Qawā'id Al-Ahkām Fī Islāḥ Al-Anām," 1st ed. (Dār al-Qalam, 2000).

protection is objective and preventive, as it aims to prevent potential dangers before crimes occur and to reduce risks that could threaten the lives of many people.

Third, understanding the act of carrying a sharp weapon through the levels of *maslahah* (*daruriyyah*, *hajiyyah*, and *tahsiniyyah*). From the perspective of *Maqāṣid al-Syarīʿah*, the act of carrying a sharp weapon for the purpose of self-defense—which stems from cultural aspects—falls under *al-ādāt*. Meanwhile, *al-ādāt* is part of needs classified as *hājiyāt* and *tahsiniyāt*. As for the criminal law provisions regarding the act of carrying sharp weapons, on the basis that order and tranquility in life are part of the public interest in this world, and everything related to creating the general welfare of human life is part of the *Daruriyyat* needs. Muhammad Tahir Ibn Asyur explains that *daruriyyat* public interest is closely related to the public interest that encompasses every individual—in the sense of the public interest that encompasses society as a whole.³³

Imam al-Ghazali, in explaining the concept of *hajiyyat*, states that the second level of *maslahah* is a need that is merely *hajat*—that is, a need that does not reach the level of an emergency (extreme urgency). However, it is not entirely disregarded, as it is still necessary for achieving the greater good, just like other basic needs.³⁴ Imam al-Ghazali adds, as quoted by Misno, that the public interest of *hajiyyat* should not be used as the sole legal basis unless it is supported by specific evidence. As for the *maslahat* at the *daruriyat* level, it can serve as evidence or a consideration for

³³ Muhammad Ṭāhir Ibn Āsyūr, “*Maqāṣid Al-Syarīʿah Al-Islamiyyah*,” 2nd ed. (Dar al-Nafāis, 2001).

³⁴ Abu Hamīd Muhammad Al-Gazālī, “*Al-Mustaṣfā Min Al-ʿIlm Al-Uṣūl*,” 1st ed. (Muassasah al-Risalah, 1997).

establishing Islamic law even if there is no specific evidence to support it.³⁵

Based on the three approaches outlined above, a comprehensive framework and thorough understanding can be established: carrying a sharp weapon for the purpose of self-defense does not constitute a matter of urgent public interest. Its scope is limited to the individual (personal) level, meaning that a person may be prone to subjectivity when responding to a conflict.

At the level of *maslahat*, the motive of self-defense falls under the aspects of *hajiyat* and even *tahsiniyat*—that is, where the public interest involved does not reach the level of an urgent necessity. As for the provisions of criminal law regarding the carrying of sharp weapons, when viewed in light of reality and their existence, they serve a significant and urgent public interest. Its collective and normative nature means it applies to the entire society without exception and is always applied objectively when faced with a conflict. Meanwhile, when viewed from the level of *maslahat*, the application of criminal law regarding the act of carrying sharp weapons today can be categorized under the aspect of *daruriyyat*—that is, a public interest that has reached the level of an urgent necessity.

The role of the Criminal Code as a preventive measure against the harm caused by carrying sharp weapons is further reinforced by the concept of Islamic criminal law, often referred to as *jarimah ta'zir*. Hamzah Hasan explains that conventional criminal law is also consistent with the term *jarimah* (criminal offense) in Islam. An act can be considered a criminal offense if a punishment has been established and imposed for it. Thus, the term *jarimah* in Islamic

³⁵ Abdurrahman Misno, “Panorama Maqasid Syariah,” 1st ed. (Media Sains Indonesia, 2012).

law is equivalent to the terms “criminal act,” “criminal offense,” “criminal incident,” or “offense” in national criminal law.³⁶

Imam al-Mawardi goes even further to specify that the primary public interest which, in his view, the government must address is: punishing perpetrators of street crimes, namely: groups of people who gather to cause destruction, or merely brandish their weapons, or block roads, or commit acts ranging from robbery to murder.³⁷

Based on the above explanation, it can be understood that the act of carrying a sharp weapon, although not classified as a hudud offense, is nonetheless classified as a jinayah. Since it is not explicitly addressed in the nash, the criminal provisions in the Criminal Code (KUHP)—established by the government as the authority—regarding acts deemed to cause significant harm are understood to align with the concept of Jarimah Ta’zir or Islamic criminal law.

The Criminal Code’s prohibition against carrying sharp weapons is also reinforced by the hadith of the Prophet Muhammad (peace be upon him), which contains elements of warning, prohibition, threat, and even examples of prevention regarding the mafsadah (harm) associated with carrying sharp weapons.

In a hadith narrated by Abu Musa al-‘Asy’ari, the Messenger of Allah (peace be upon him) reminded his companions of the dangers of carrying sharp weapons in public areas, saying, “If any of you passes by our mosques or our markets carrying an arrow, let him hold it tightly and guard its tip, so as not to injure any Muslim.” The Prophet’s statement illustrates that Islam places great emphasis on the preservation of human life, prohibits all forms of danger that

³⁶ Hamzah Hasan, “Implementasi Nilai-Nilai Kewajiban Asasi Manusia; Telaah Hukum Pidana Islam,” *Mazhabuna*, December 2019, <https://doi.org/10.24252/mh.v1i2.11650>.

³⁷ (al-Māwardī 2006)

may result from it, and has established the necessary preventive measures. This emphasis stems from the Prophet Muhammad (peace be upon him), as he was concerned that someone might be injured as a result. In explaining this hadith, Ibn Uṣāīmīn held that anything that endangers Muslims or is feared to endanger them should be avoided. This is because any action that could harm a Muslim is not a good thing.³⁸

A similar hadith regarding the potential dangers of using sharp weapons was also emphasized by the Prophet Muhammad (peace be upon him) in the form of a prohibition, as narrated by Abu Hurairah (may Allah be pleased with him): “Let none of you point a weapon at his brother, for he does not know whether Satan might move his hand (to harm another) so that he falls into the pit of Hellfire.”³⁹

In addition to warning about their negative effects, the Prophet Muhammad (peace be upon him) also issued a stern warning against the misuse of sharp weapons. As narrated by Abdullah ibn Umar.⁴⁰

An illustration of the negative consequences of carrying sharp weapons can be found in a hadith narrated by Saʿīd ibn Amrū, which highlights the potential dangers and harms of such actions.⁴¹

Thus, the act of carrying a sharp weapon without a justifiable reason can be categorized as a prohibited act when viewed from the perspective of the Maqāṣid al-Sharīʿah. As for the status of criminal law regarding this prohibition, it constitutes a legitimate preventive

³⁸ Muhammad Ibn Salih Al-Usaimin, “Syarh Riyad Al-Salihin Min Kalam Sayyid Al-Mursalin,” 1st ed. (Maktabah al-Rusyd, 2004).

³⁹ Muhammad Ibn Ismaʿil Ibn Ibrāhīm al-Jaʿfī Al-Bukhārī, “Ṣaḥīḥ Al-Bukhārī” (Dār al-Taʿṣīl, 2016).

⁴⁰ Al-Bukhārī.

⁴¹ Al-Bukhārī.

measure, as it is based on the principles of the *Maqāṣid al-Sharī'ah* outlined earlier. Carrying sharp weapons without a legitimate reason is also viewed as a practice that no longer aligns with the needs of the times. This is consistent with the statement by informant SL, a traditional Bugis-Makassar leader, that culture evolves dynamically, keeping pace with social developments. Therefore, this custom needs to be reevaluated to determine whether it remains relevant to current circumstances. In the past, it was indeed used to fight colonizers and as a means of self-defense against enemies. But now that law enforcement is functioning effectively, its relevance as a *pallawa tailaso* has gradually diminished—it is no longer the same as it used to be.⁴²

Although criminal law provisions classify the use of bladed weapons outside the scope of legal provisions as a prohibited act, the need for such weapons cannot be denied. Under certain circumstances, the use of bladed weapons is necessary to combat crimes such as robbery, attempted assault, and even murder, or in other emergency situations, such as during wartime mobilization.

This need, of course, refers to the dynamic nature of the public interest. Under certain conditions, sharp weapons may be viewed negatively, while at the same time they may also be viewed positively. Therefore, what is absolutely necessary is wisdom in understanding their use—knowing when sharp weapons serve the public interest and when they cause harm. According to Imam al-Shātībī's view, the definitions of *maslahat* and *mafsadat* in an action are determined by what is apparent and predominant in that action, as well as based on the prevailing understanding within the local community. If the prevailing understanding in the community regarding a certain action is that it is good, then it is considered *maslahat*. Conversely, if the prevailing understanding within the

⁴² Salle, "No Title."

community regarding an action is that it is bad, then it is considered harmful.⁴³

Thus, the description of the negative impacts of carrying sharp weapons does not automatically make such acts absolutely prohibited. Under the applicable provisions of the Criminal Code, carrying sharp weapons is still permitted as long as there is a legitimate right and valid reason. The legitimate rights and reasons referred to in these criminal provisions include, among others, the use of sharp weapons solely for work-related purposes or for traditional cultural ceremonies. The exceptions allowing for the carrying of sharp weapons under current criminal law are also consistent with the principles of Maqāṣid Syarī'ah.

D. Conclusion

The use of bladed weapons in Makassar is essentially driven by two main motives: as a means of self-defense and as a tool for committing criminal acts. The motive of self-defense is often understood as an effort to ensure safety and is therefore considered to serve the public good. This understanding then serves as the basis for legitimizing the carrying of sharp weapons by some members of the public, which, from the perspective of Maqāṣid al-Syarī'ah, can be linked to the principle of Hifz al-Nafs (preservation of life). However, at the same time, the potential for misuse of sharp weapons also poses a threat to security and social order; therefore, their use must be kept within the bounds of the law and proportional public interest.

An examination of the Maqāṣid al-Syarī'ah regarding the use of bladed weapons in the city of Makassar reveals that, although the reality of bladed weapon use and the criminal law provisions in the Criminal Code are in conflict with one another, both aspects

⁴³ Āsyūr, "Maqāṣid Al-Syarī'ah Al-Islamiyyah."

essentially stem from the same perspective, namely the principle of Maqāṣid al-Syarī'ah in terms of public interest, particularly regarding Hifz al-Nafs (protection of life). However, the public interest served by criminal law prohibiting the carrying of bladed weapons far outweighs the public interest served by carrying such weapons for the purpose of self-defense. Therefore, the enforcement of criminal provisions prohibiting the carrying of sharp weapons is believed to yield greater public interest, particularly in terms of public order, community safety, and the protection of the lives of the Indonesian people, especially in the city of Makassar. This prohibition is not absolute. Under certain circumstances, the carrying of sharp weapons is permitted due to the public interest that is also inherent in such actions.

References

- Abd Hamid, Syamsul Bahri. "Tradisi Uang 'Pana' Dalam Tinjauan Fiqhi Dan Pendidikan Islam." *El-Fata: Journal of Sharia Economics and Islamic Education* 2, no. 1 (2023): 52–61. <https://doi.org/10.61169/el-fata.v2i1.57>.
- Abī al-Hasan 'Alī Ibn Muhammad Ibn Habīb al-Baṣriyyi al-Māwardī. *Al-Aḥkām Al-Ṣultāniyyah*. Edited by Muhammad Ibn Habīb al-Māwardī. 1st ed. Vol. 1. Kairo: Dar al-Hadis, 2006.
- Al-Badawī, Yusuf Ahmad Ibn Muhammad. "Maqāṣid Al-Syarī'ah 'Inda Ibn Tā'imiyyah," 1st ed. Dar al-Nafāis, 1999.
- Al-Badr, Abd al-Razzāq Ibn Abd al-Muhsin. "Syarah Syamāil Muhammadiyah," 1st ed., n.d.
- Al-Bukhārī, Muhammad Ibn Ismā'īl Ibn Ibrāhīm al-Ja'fī. "Ṣaḥīḥ Al-Bukhārī." Dār al-Ta'ṣīl, 2016.

Al-Gazālī, Abu Hamīd Muhammad. “Al-Mustaṣfā Min Al-‘Ilm Al-Uṣūl,” 1st ed. Muassasah al-Risalah, 1997.

Al-Salāmī, ‘Izzuddīn bin ‘Abdul ‘Azīz bin ‘Abdussalām. “Qawā’id Al-Ahkām Fī Islāḥ Al-Anām,” 1st ed. Dār al-Qalam, 2000.

Al-Syāṭibī, Abī Ishāq. “Al-Muwāfaqāt Fī Uṣūl Al-Syarī’ah,” 1st ed. Mansyurāt al-Basyīru Bin’aṭīyyah, 2017.

Al-Usaimin, Muhammad Ibn Salih. “Syarh Riyad Al-Salihin Min Kalam Sayyid Al-Mursalin,” 1st ed. Maktabah al-Rusyd, 2004.

Amin, Abd. Rauf Muhammad. *Esai-Esai Maqasid Al-Syariah*. I. Depok: PT RajaGrafindo Persada, 2022.

Artasia, Iis. “Hubungan Persepsi Uang Panai’(Doi’menre’) Terhadap Masyarakat Suku Bugis Bone.” UNIVERSITAS NEGERI MAKASSAR, 2018.

Āsyūr, Muhammad Ṭāhir Ibn. “Maqaṣid Al-Syarī’ah Al-Islamiyyah,” 2nd ed. Dar al-Nafāis, 2001.

Bentar, Agung. “No Title.” Makassar, 2026.

Chandra, Tofik Yanuar. *BUKU HUKUM PIDANA FINAL*, 2022.

Fahmi, Mutiara, Muhammad Iqbal, Rizki Akbar, and Abidin Nurdin. “Raj’i Talaq Law According to the Shafi’i School in Polyandry Cases (Case Study of Banda Aceh Shar’iyah Court Decision Number 383/Pdt. G/2020/MS. Bna).” *El-Ushab: Jurnal Hukum Keluarga* 6, no. 1 (2023): 161–73.

FARISI, SALMAN A L. “ANALISIS YURIDIS TERHADAP TINDAK PIDANA TANPA HAK MEMBAWA SENJATA PENIKAM PISAU BADIK (Studi Putusan No. 201/Pid. Sus/2023/PN Klk)= Juridicial Analysis of Criminal Act Without the Right to Carry Badik Knife Stabbing Weapon

(Study of Decisions No. 201/Pid. Sus/2023/PN Klk).”
UNIVERSITAS HASANUDDIN MAKASSAR, 2025.

Hakim, Muhammad Alimi. “Analisis Hukum Pidana Islam Terhadap Putusan Pengadilan Negeri Banyuwangi No.629/Pid.Sus/2014/Pn.Bwi Tentang Kepemilikan Senjata Api Ilegal.” *Skripsi Universitas Islam Negeri Sunan Ampel Surabaya*, no. 629 (2018).

Hanafi, Hanafi. “Penanganan Kasus Tindak Pidana Membawa Atau Menyimpan Senjata Tajam Tanpa Ijin Oleh Jajaran Polsek Sepulu.” *VOICE JUSTISIA: Jurnal Hukum Dan Keadilan* 6, no. 1 (2022): 29–45.

Hasan, Hamzah. “Implementasi Nilai-Nilai Kewajiban Asasi Manusia; Telaah Hukum Pidana Islam.” *Mazhabuna*, December 2019. <https://doi.org/10.24252/mh.v1i2.11650>.

Hatta, Ahmad. *The Great Story of Myhammad Saw*. Magfirah pustaka, 2011.

Helim, A. *Maqashid Al-Syari'ah versus Usul Al-Fiqh (Konsep Dan Posisinya Dalam Metodologi Hukum Islam)*. I. Yogyakarta: Pustaka Pelajar, 2019.

Maswandi, Maswandi. “Analysis of Divorce Decision on Legal Responsibility and Divorce Procedure in Decision No. 251/Pdt. G/2025/PN Mdn.” *International Asia Of Law and Money Laundering (LAML)* 4, no. 2 (2025): 49–53.

Mawardi. *Kriminologi Penggunaan Senjata Tajam*. Edited by Mawardi. *Kriminologi Penggunaan Senjata Tajam*. 1st ed. Bengkulu: Zigie Utama, 2021.

Maysela, Vira Ayu, and Hudi Yusuf. “Analisis Yuridis Putusan Pengadilan Negeri Jakarta Barat Tentang Kasus Tindak Pidana Membawa Senjata Tajam (Studi Putusan Nomor

626/Pid.Sus/2023/PN.Jkt.Brt).” *COMSERVA: Jurnal Penelitian Dan Pengabdian Masyarakat* 3, no. 11 (2024). <https://comserva.publikasiindonesia.id/index.php/comserva/article/view/1235/1664>.

Misno, Abdurrahman. “Panorama Maqasid Syariah,” 1st ed. Media Sains Indonesia, 2012.

Muhammad Fadli Burhanuddin, Salmawati, and Airlangga Putera. “TINJAUAN KRIMINOLOGI TERHADAP TINDAK PIDANA MEMBAWA SENJATA TAJAM TANPA IZIN.” *JUDICATUM: Jurnal Dimensi Catra Hukum* 2, no. 1 (2024).

Nasution, Rabiathul Adawiyah, and Seva Maya Sari. “LAW ENFORCEMENT AGAINST CHILDREN AS CRIMINAL PERPETRATORS THE BRAWL IN PERCUT SEI TUAN FROM THE PERSPECTIVE OF CRIMINAL LAW AND ISLAMIC CRIMINAL LAW.” *Journal Analytica Islamica* 14, no. 2 (2025): 1532–41.

Nurwahyuni, Ainayah Alfatihah, Dina Mutiatunnisa, Lishariani La Alewu, and Minawaty Usman. “The Phenomenon of Marriage Cancellation Due to the High Panai Money in the Makassar Bugis Marriage Traditional and Its Potential for Suicide Behavior.” *Human: South Asean Journal of Social Studies* 1, no. 2 (2021): 211–18.

Pabbu, Amiruddin, and Syamsiar Arief. “Tinjauan Yuridis Terhadap Tindak Pidana Tanpa Hak Menguasai Dan Membawa Senjata Tajam.” *Alauddin Law Development Journal* 2, no. 3 (2020). <https://journal.uin-alauddin.ac.id/index.php/aldev/article/view/16362>.

Pasai, Ratu Boi Maira Suat, Reimon Supusepa, and Iqbal Taufik. “Penyalahgunaan Senjata Tajam Oleh Masyarakat Adat.” *TATOHI: Jurnal Ilmu Hukum* 2, no. 5 (2022). <https://fhukum.unpatti.ac.id/jurnal/tatohi/article/view/1113>.

Pusiknas Bareskrim Polri. "Info Statistik Kriminalitas, Kejahatan Terkait Sajam Dan Premanisme," 2026.

Putri, Nadia Ananda, Kasuwi Saiban, Sunarjo Sunarjo, and Khotbatul Laila. "Kedudukan Uang Panaik Sebagai Syarat Perkawinan Dalam Adat Suku Bugis Menurut Hukum Islam." *Bhirawa Law Journal* 2, no. 1 (2021): 33–44. <https://doi.org/10.26905/blj.v2i1.5852>.

Rinaldi, Rinaldi, Achmad Hufad, Siti Komariah, and Muhammad Masdar. "Uang Panai Sebagai Harga Diri Perempuan Suku Bugis Bone (Antara Tradisi Dan Gengsi)." *Equilibrium: Jurnal Pendidikan* 10, no. 3 (2022): 361–73. <https://doi.org/10.26618/equilibrium.v10i3.8411>.

Sahrudin, Sahrudin, Farhan Jiddan Saros, Raden Bagus Mochammad Ramadhan RH, Taufik Rizki, and Zalfa Rizqiya Shabriananda. "Carrying and Using Sharp Weapons in Public: Regulation, Challenges, and Reform." *Decova Law Journal* 1, no. 1 (2025): 28–38.

Salle, Aminuddin. "No Title." Makassar, 2026.

Simanjuntak, Hinzky Alestin, and M Citra Ramadhan. "Penerapan Sanksi Pidana Terhadap Pelaku Tindak Pidana Yang Tanpa Hak Membawa Senjata Tajam:(Analisis Putusan No. 1220/Pid. Sus/2023/PN. Mdn)." *Locus Journal of Academic Literature Review* 4, no. 6 (2025): 368–81.

Susilawati, Susilawati. "PERTIMBANGAN HAKIM DALAM PUTUSAN TINDAK PIDANA MEMBAWA SENJATA TAJAM TANPA HAK (STUDI KOMPARATIF PUTUSAN PENGADILAN NEGERI KUNINGAN DAN CIREBON)." Universitas Kuningan, 2025.

Syarifuddin, and Ratna Ayu Damayanti. "Story of Bride Price: Sebuah Kritik Atas Fenomena Uang Panaik Suku Makassar."

Jurnal Akuntansi Multiparadigma, no. 1979 (2015).
<https://doi.org/10.18202/jamal.2015.04.6007>.

Trimurti, Christimulia Purnama, Djoko Siswanto Muhartono, Deby Rita Karundeng, Uswatun Chasanah, Wan Mohd Nazdrol bin Wan Mohd Nasir, Agusthina Risambessy, Muhamad Saufi bin Che Rusuli, et al. *METODE PENELITIAN Pendekatan Kuantitatif Dan Kualitatif*. Edited by Hartini. 1st ed. Klaten: Penerbit Lakeisha, 2025. [http://eprint.stieww.ac.id/2724/3/e-book Metode Penelitian %28Pendekatan Kuantitatif dan Kualitatif%29.pdf](http://eprint.stieww.ac.id/2724/3/e-book%20Metode%20Penelitian%20Pendekatan%20Kuantitatif%20dan%20Kualitatif.pdf).