

Social Security Issues from the Perspective of Islamic Political Thought: A Case Study of Inter-Resident Brawls in Belawan, North Sumatra

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Abstract: Social security is an important aspect of community life; however, inter-community brawls remain a recurring problem in Medan Belawan, North Sumatra, affecting the sense of security and daily activities of the community. This study aims to analyze the factors causing inter-community brawls, identify their impacts on social security, and analyze the phenomenon from the perspective of Islamic Political Thought. This study employs a qualitative method with a historical-factual approach. Data were obtained through interviews with police officers, community leaders, religious leaders, neighborhood leaders, perpetrators or former perpetrators, victims or victims' families, and residents who were familiar with the development of the conflicts. The data were complemented by observations and documentation. Data were analyzed using the Miles and Huberman interactive model and validated through source and technique triangulation. The results show that inter-community brawls in Belawan are influenced by several interrelated factors, including everyday disputes such as verbal teasing and stone throwing, a culture of retaliation and strong group solidarity, unemployment and limited productive activities, low levels of education, and drug abuse. From the perspective of Islamic political thought, brawls contradict the values of security, justice, cooperation, and peace reflected in the thoughts of Al-Mawardi and Al-Farabi, as well as the concepts of *tasamuh*, *syura*, and *islah*. Therefore, conflict resolution needs to be carried out comprehensively through law enforcement, mediation and deliberation, economic empowerment, education, religious guidance, and the strengthening of family and community roles.

Keywords: *Social Security; Inter-Community Brawls; Islamic Political Thought; Belawan; Social Conflict.*

1. INTRODUCTION

Social security is a fundamental aspect of communal life, encompassing not only protection from military threats but the broader human-centered safety introduced by the UNDP's 1994 Human Development Report (Programme, 1994). In the Indonesian context, ethnic, religious, and social diversity can become a source of conflict when compounded by economic disparity, weak social control, and hardening group identity (Arsal et al., 2022). Inter-resident brawls are a recurring form of this conflict, reflecting not only physical violence but also group solidarity, a culture of revenge, and weak conflict-resolution mechanisms, with impacts ranging from disrupted economic and educational activity to injuries and fatalities (Anihu et al., 2023). Medan Belawan District, a port and trading area in North Sumatra with high population mobility, is one region still facing this problem: conflicts there often begin with minor incidents that escalate through group solidarity, revenge, and provocation via social media, making brawls a persistent social security issue (Rahmad et al., 2017).

Preventive measures such as Enhanced Routine Activities (KRYD) and coordinated patrols with the TNI, Brimob, and Satpol PP have reduced the intensity of brawls but have not resolved the underlying social, economic, educational, and cultural factors driving the conflict (Prabowo et al., 2023). Prior studies have examined the phenomenon through sociology, criminology, and public policy for example, group solidarity and weak conflict resolution (Sujarwo & Solikha), or population density and limited social space (Kartika et al.) but rarely frame it as a social security issue through the lens of Islamic Political Thought. Research specific to Belawan has focused mainly on criminality, drug abuse, and poverty, leaving this perspective underexplored despite its relevance in a Muslim-majority context a gap this study addresses.

Accordingly, this study analyzes the factors causing inter-resident brawls in Medan Belawan District, their impact on community social security, and how Islamic Political Thought interprets the phenomenon, addressing three questions: (1) what factors cause the brawls; (2) how do they affect social security; and

(3) how does Islamic Political Thought view this issue. The findings are expected to contribute academically and inform more comprehensive strategies for conflict prevention and resolution (Kartika, 2024). This article proceeds by outlining the study's philosophical and methodological foundations, presenting the empirical findings on the patterns and drivers of inter-resident brawls in Belawan, discussing these findings through the lens of Islamic Political Thought, and concluding with the study's contributions and directions for future research.

2. METHOD

a. Philosophical and Methodological Foundations

1) Philosophical Orientation

This study uses an interpretive paradigm with a qualitative approach and a case study design, chosen to understand the meanings, experiences, and perspectives of informants regarding inter-resident brawls as a social security issue rather than to test variable relationships or generalize statistically (Nurdin & Pettalongi, 2022; Damayanti & Dewi, 2021). The qualitative approach enables an in-depth, contextual understanding of the factors causing brawls, their impact on community social security, and how the phenomenon is understood through Islamic Political Thought (Lim, 2024). The case study design focuses on the specific phenomenon of inter-resident brawls in Medan Belawan District, Medan City, North Sumatra a region with complex social characteristics and recurring conflict enabling an in-depth interpretation of both the empirical facts and the social meanings underlying the phenomenon (McDermott et al., 2022).

2) Data Generation Techniques

Data were collected through in-depth interviews, field observation, and documentation study to enable triangulation and a more comprehensive picture of the phenomenon (Megheirkouni & Moir, 2023). Semi-structured interviews were conducted with informants selected through purposive

sampling officers of the Belawan Port Police Resort, community and religious leaders, neighborhood heads, perpetrators or former perpetrators of brawls, victims or victims' families, and residents familiar with the conflict to capture varied perspectives on its causes, dynamics, and impact (Islam et al., 2021). Fieldwork was carried out in Medan Belawan District from June to July 2026, with each interview lasting 30–90 minutes, conducted face-to-face, and documented through field notes and audio recordings with informants' consent. Direct observation of the community's social conditions, residential environment, and brawl-prone locations, together with documentation study of archives, official reports, statistical data, media coverage, and relevant literature, complemented the interview data (Fadli, 2021).

3) Data Analysis

Data analysis followed the interactive model of condensation, presentation, and conclusion drawing/verification. Data condensation involved selecting, coding, and simplifying interview transcripts, observation notes, and documents around themes corresponding to the research questions everyday conflict triggers, social and environmental factors, group solidarity, weak conflict control, impacts on security and community activities, official and community responses, and the principle of social security in Islamic Political Thought while distinguishing informants' statements from observational data and the researcher's interpretation (Desike et al., 2021; Naim et al., 2025). The condensed data were then presented as thematic narratives and comparative matrices mapping the relationships between causes, forms of conflict, impacts, and handling efforts across different informant groups, situated within the social context of Medan Belawan District (Hermawan et al., 2022; Ikhwan et al., 2023; Aminu, 2022). Conclusions were drawn gradually and verified by cross-checking interview transcripts, field notes, and documents, comparing information across sources, and applying data triangulation through member checking

until reaching information saturation, ensuring the findings were interpreted inductively and validly rather than resting on a single informant's account (Rosady et al., 2022; Huda et al., 2022; Nurdin et al., 2023).

Data validity was strengthened through source and technique triangulation comparing accounts across informant groups and across interviews, observations, and documentation supplemented by member checking to confirm that interpretations matched participants' intent. Given the sensitivity of discussing violence and legal standing, informants were fully briefed on the study's purpose and their right to decline or withdraw, participated voluntarily, and had their identities disguised where disclosure posed social or security risks; data were stored on a limited basis for academic use only, and findings were reported objectively to avoid stigmatizing any group or heightening conflict risk in the Belawan community.

3. Theoretical Framework and Conceptual Model

This study is framed by Islamic Political Thought, integrating *maqashid al-shari'ah*, Al-Mawardi's theory of leadership (*imamah*), and Al-Farabi's conception of the ideal society (*al-Madinah al-Fadilah*) to interpret inter-resident brawls as a social security issue rather than a purely criminal one. Central to this framework is *hifz al-nafs* (the protection of life), one of the primary objectives of *maqashid al-shari'ah*, which positions human safety as a value that individuals, society, and government are obliged to protect; any act of violence that risks injury or loss of life is understood as contrary to this objective. Al-Mawardi's concept of *imamah* situates leadership as an institution responsible for enforcing law, safeguarding the public interest (*maslahah al-'ammah*), and maintaining social order, providing a normative basis for evaluating the responsibilities of government, security forces, and community institutions in preventing and resolving conflict. Al-Farabi's *al-Madinah al-Fadilah* complements this by depicting an ideal society built on cooperation,

virtue, and a shared orientation toward the common good, against which patterns of group fanaticism and revenge can be assessed as departures from social ideals. Finally, the framework draws on the conflict-resolution concepts of *islah* (reconciliation), *tasamuh* (tolerance), and *shura* (consultation/deliberation), which together provide a normative and practical lens for interpreting how disputes escalate and how they might be resolved. These concepts are used in this study to interpret the empirical findings on the causes of inter-resident brawls in Belawan and to analyze the phenomenon from the perspective of Islamic Political Thought, as elaborated in the Discussion section.

4. RESULTS AND EMPIRICAL FINDINGS

a. General Overview of Inter-Resident Relations in Belawan

The Medan Belawan subdistrict is one of the coastal areas of Medan City with a fairly diverse social makeup. The presence of the Port of Belawan, commercial districts, and fishing activities has led to a variety of livelihoods among the residents, such as fishermen, merchants, private-sector employees, and other occupations related to economic activities in the coastal region. Data on the community's livelihoods indicate that fishermen and merchants are an important part of the economic life of the Belawan Bahagia community. This situation is closely tied to Belawan's geographical location on the coast and its proximity to the center of port and commercial activity (Badan Pusat Statistik Kota Medan, 2023). The socioeconomic conditions of the Belawan Bahagia community also reveal limitations related to income and the quality of the living environment; a portion of the community has a relatively low income, which affects their ability to meet needs for decent and healthy housing, while educational level remains another aspect warranting attention given its relevance to human resource quality and employment opportunity, though not all community members share the same economic situation.

In terms of the living environment, the Belawan Bahagia neighborhood is characterized by a fairly dense settlement. Research by Dewi Nelly Simanjuntak shows that the distance between buildings in a number of residential areas is relatively close, with settlement patterns extending

along roads and rivers. These conditions are a key factor in understanding the community's social life, as interactions among residents take place within a limited residential space. The density of the settlement is also linked to various environmental issues, such as a lack of open space, drainage problems, and the occurrence of flooding during high tides (Simanjuntak, 2022).

These geographical and environmental conditions help shape the community's social life. Interactions among residents take place in a relatively densely populated environment, resulting in fairly intense social interactions in daily life. On the one hand, the proximity of residences can strengthen social bonds and a sense of community among residents. On the other hand, limited living space and the high intensity of interactions can also lead to minor issues becoming more easily known by other groups and escalating into broader problems if not resolved promptly. This is important in understanding the dynamics of social security in Belawan, as research on street fights in the area indicates that some conflicts actually stem from simple issues such as mutual taunting, misunderstandings, or the throwing of stones, which then escalate into clashes between groups.

This situation is also evident in the Belawan Bahagia Subdistrict, particularly in Neighborhood VII (Pajak Baru). Based on an interview with Siti Hasanah, the Neighborhood VII Leader, security conditions in the neighborhood have been relatively more stable in recent weeks compared to before. Nevertheless, there are still certain individuals or groups attempting to stir up trouble, so residents and neighborhood officials must remain vigilant. Thus, community life in Neighborhood VII cannot be described solely in terms of conflict, as residents continue to carry out their daily social and economic activities as usual. However, the potential for conflict means that relationships among residents require close monitoring and effective communication to prevent minor issues from escalating into open conflict (Siti Hasanah, 2026).

In general, the Belawan community can be understood as a coastal community with diverse socioeconomic characteristics, but one that

faces a number of issues related to economic conditions, population density, the environment, and social security. In the context of the Belawan Bahagia urban village, these conditions are particularly evident in Neighborhood VII Pajak Baru, where the security situation has improved but the potential for disturbances remains. Therefore, understanding the community's circumstances is crucial before examining the phenomenon of inter-resident brawls, as the conflicts that occur do not exist in isolation but take place within a social environment characterized by specific economic conditions, settlement patterns, inter-resident relationships, and the dynamics of certain groups.

In addition to their diverse socioeconomic conditions, the residents of Medan Belawan Subdistrict also come from a variety of ethnic and religious backgrounds. In daily life, the community comprises members of various ethnic groups—including the Malay, Javanese, and Batak—as well as other ethnic groups living side by side, a diversity that emerged through Belawan's development as a port area and economic hub that has long served as a meeting place for people from various regions (Siti Hasanah, 2026). From a religious perspective, Islam is the religion practiced by the majority of the population, while others follow Protestant Christianity, Catholicism, and Buddhism, demonstrating that life in Belawan Bahagia is not homogeneous and that social interactions are not based solely on proximity of residence but also involve differences in social, cultural, and religious backgrounds (Badan Pusat Statistik Kota Medan, 2023).

In the context of the Belawan Bahagia Subdistrict, including Neighborhood VII Pajak Baru, this diversity is an integral part of daily social life. Differences in ethnicity and religion do not, in and of themselves, directly cause conflicts among residents; on the contrary, diversity can be a source of social strength when accompanied by mutual respect, good communication, and a commitment to maintaining positive relationships. Thus, the Belawan community can be understood as a coastal community with diverse social characteristics coexisting within a relatively dense residential environment that faces various social and environmental challenges,

where relationships among residents play a crucial role in maintaining social stability. Research findings indicate that the social security situation in Belawan has improved compared to previous periods as preventive measures taken by security forces, local government, and the community have helped reduce the frequency of street fights, but the potential for conflict remains because most street fights stem from minor issues that can escalate if not resolved promptly, meaning social security in Belawan is not yet fully stable and requires ongoing monitoring, coordination, and preventive measures.

b. Factors Causing Brawls: Everyday Conflict, Revenge, and Group Solidarity

The causes of inter-resident brawls in Belawan cannot be reduced to a single factor. Interviews with various informants indicate that the conflicts stem from an accumulation of interrelated social, environmental, and economic factors, group solidarity, and weak conflict control compounded by poor coordination among stakeholders and the absence of participatory oversight (Pramono, 2025). This complexity means resolution requires not only law enforcement but also social, educational, and community-development approaches. Based on interviews and field observations, this study identifies several main causative factors, discussed below.

Everyday conflict makes a significant contribution to inter-resident brawls in Belawan. Social conflict rarely begins with large, complex problems; more often it starts with simple matters mutual taunting, misunderstandings, provocative acts, or disputes between groups that, left unresolved, escalate into larger clashes (Zain et al., 2022). According to Gemanusa, S.H. (Head of the General Affairs Division, Belawan Port Police Resort), most brawls in Belawan are triggered this way and then develop into larger clashes through group solidarity and a desire for retaliation, a pattern consistent with findings elsewhere where economic pressure and eroded social control worsen vulnerability to violence (Pulubuhu et al., 2024). Although brawl intensity has decreased, the security situation is not yet fully stable; the Belawan Port Police Resort therefore conducts routine Enhanced Routine Activities (KRYD) night patrols together

with the North Sumatra Regional Police, Brimob, Satpol PP, and TNI at five long-standing flashpoint areas (Bagan Deli, Belawan I, Selebes, Pajak Baru, and Canang), with teenagers most often involved (Gemanusa, 2026; Arsal et al., 2021). Siti Hasanah, Head of Neighborhood Unit VII, Pajak Baru, confirms that the situation has improved but that certain provocateurs still trigger disturbances, underscoring the continued need for environmental oversight and active community leadership (Hasanah, 2026).

These everyday conflicts often escalate into group conflict because of bonds of solidarity: residents tend to defend their own group before establishing the root of the problem, turning a personal dispute into a collective one that is harder to resolve. This is consistent with the view that conflict left unmediated tends toward open confrontation, aggravated by social inequality and unemployment (Istianti et al., 2022; Tanggo et al., 2025), and that active community participation in resolution efforts fosters a stronger sense of ownership over local stability (Dasopang et al., 2023). It also aligns with prior findings that small, unresolved matters can develop into violence through provocation, poor communication, and weak grassroots conflict-resolution mechanisms (Mulyanto, 2026). From a social security perspective, the recurrence of everyday conflict indicates that prevention efforts at the grassroots level remain weak, pointing to a continued need for stronger social communication, conflict mediation, youth guidance, and an enhanced role for community leaders and security forces in sustaining a conducive environment.

Beyond everyday triggers, brawls in Belawan are sustained by a deep-rooted culture of revenge and group solidarity: clashes rarely end after the first incident, recurring instead through a cycle of retaliation that a purely repressive approach cannot break (Awaluddin, 2025), fed by a mechanical solidarity in which any external aggression is treated as an existential threat demanding collective force (Supriadi et al., 2025). Gemanusa, S.H. explains that involvement in a brawl is often driven less by residence than by friendship networks and fanaticism toward one's home area illustrated by a perpetrator apprehended in Belawan I who, though

from Selebes, had joined the group through a schoolyard friendship and that social media now allows such groups to coordinate as informal organizations, spreading invitations, timing, and calls to recruit more participants (Gemanusa, 2026). This is corroborated by Informant P1, a brawl perpetrator, who described joining a fight after a schoolmate's social-media invitation compounded by resentment over an assault on a relative and provocation via social media illustrating how individual participation is shaped by friendship bonds, group solidarity, home-area fanaticism, and online provocation rather than personal grievance alone (P1, 2026). Together, these accounts show that the reluctance to resolve disputes through legal channels breeds a desire for direct retaliation a distorted mechanical solidarity in which strong group bonds legitimize violence as identity defense (Raditya et al., 2023).

From an Islamic political thought perspective, this reflects a failure to uphold *hifdz al-nafs* (protection of life) and *hifdz al-mal* (protection of property), as the community's diminished commitment to *musyawarah* (consultation) leaves disputes unresolved, while *ukhuwah* (brotherhood) meant as a unifying social bond is reduced to narrow group fanaticism that displaces Islam's values of peace and shared benefit (Nafisah, 2021), compounded by a lack of constructive outlets for youth energy and identity formation (Wawointana, 2021). Both the officer's and the perpetrator's accounts converge on group loyalty and the defense of collective pride as the recurring drivers of conflict, indicating a strong mechanical solidarity in which social cohesion becomes the primary vehicle for collective deindividuation in aggressive action (Sari et al., 2025) a misuse of camaraderie, akin to distorted *esprit de corps*, that elevates group loyalty above legal norms and social order (Marshanda & Firmansyah, 2024). Social media has further organized this solidarity, turning what were once localized disputes into coordinated conflicts, consistent with research linking online provocation and strengthened group identity to faster escalation into violence (Hisyam et al., 2025).

c. Economic, Educational, and Drug-Related Factors

Poverty and limited employment opportunities are commonly associated with social conflict, including inter-resident brawls: idle, unemployed youth are more prone to prolonged, unstructured gathering that increases exposure to deviant social circles (Fatkhullah et al., 2022). Gemanusa, S.H. and Siti Hasanah both note that young people without steady jobs are more easily drawn into brawls, especially when combined with peer invitations, revenge, or social-media provocation though Hasanah cautions that some perpetrators are employed, so economic hardship is a contributing rather than sole cause, with economic inequality also breeding a broader sense of injustice among residents (Gemanusa, 2026; Hasanah, 2026; Adellia & Romadon, 2023). Hasanah further reported community accounts of “paid players” (pemain bayaran) recruited into brawls for payment, sometimes plied with traditional palm liquor (tuak) beforehand an unverified but recurring account suggesting that economic pressure can be commodified and exploited to mobilize participants for conflicts with a hidden agenda (Amanda & Kuswandi, 2025).

Taken together, these accounts indicate that poor economic conditions do not directly cause brawling but heighten vulnerability to it limited employment leaves young people with idle time that increases their susceptibility to peer influence, group solidarity, and online provocation, and creates openings for exploitation such as the alleged “paid player” practice. This is consistent with prior research linking unemployment and limited economic opportunity to juvenile delinquency and social conflict more broadly (Hidayati, 2021). In this study, economic hardship is therefore understood as an interacting risk factor one that compounds with revenge, group solidarity, and low education rather than a standalone cause, implying that prevention should combine security measures with employment creation, community economic empowerment, and productive activities for youth.

Education and drug abuse are two further contributing factors. Low educational attainment can leave young people less equipped to resolve problems rationally and more prone to deviant behavior, while drug abuse impairs psychological control and heightens the risk

of violent or criminal acts (Verma & Sharma, 2021; Alexander & Chaidar, 2025). Gemanusa, S.H. explains that youths who are out of school and without clear activity are more easily drawn into peer-driven conflict, and that drug use confirmed in every apprehended perpetrator who tested positive, though not universal among perpetrators tends to make individuals bolder and less able to control their emotions or weigh consequences (Gemanusa, 2026). This is corroborated by Informant P2, a brawl perpetrator, who described a clash that erupted from a dispute over the distribution of profits from methamphetamine sales between neighborhood groups illustrating that drug trafficking can itself become a direct trigger for group conflict rather than merely an individual behavioral risk while acknowledging that brawling damages the community and calling for firm legal action against both perpetrators and drug dealers as the root source of the problem (P2, 2026).

Together, these accounts indicate that drug abuse and low education are mutually reinforcing risk factors: limited education and lack of productive activity increase susceptibility to drug use and peer-driven deviance, while drug use itself lowers self-control and can generate conflicts of interest that escalate into inter-group violence consistent with research linking substance use to aggression, criminality, and juvenile delinquency more broadly (Suriani et al., 2024). Preventing brawls linked to these factors therefore requires not only law enforcement, but also improved access to education, character development for youth, productive activities, and sustained eradication of drug trafficking to address root causes rather than symptoms alone.

5. Discussion

From the perspective of Islamic political thought, social security is one of the key elements in realizing an orderly, peaceful, and just society. Security is understood not only as the absence of physical threats, but also as a condition that allows people to live safely and be protected from various forms of violence. In the context

of *maqashid al-shari'ah*, one of the primary objectives that must be upheld is *hifz al-nafs*, or the protection of life; this principle places human life as a fundamental value that individuals, society, and government must protect, so that any act of violence risking injury, harm, or loss of life contradicts the fundamental objectives of *shari'ah*. The phenomenon of street fights among residents in the Medan Belawan subdistrict indicates a threat to the realization of *hifz al-nafs*: these clashes not only disrupt public order but also instill fear and anxiety, result in injuries, and even have the potential to cause loss of life, and conflicts that initially stem from simple issues can escalate into group clashes due to grudges, group solidarity, provocation, and weak conflict-resolution mechanisms, indicating that the community's social security is being disrupted because people's lives are no longer receiving optimal protection.

In Islamic political thought, the issue of public security cannot be separated from the government's responsibility to maintain order and the public good. Al-Mawardi's thought is particularly relevant here: through his concept of *imamah*, Al-Mawardi positions leadership as an institution responsible for safeguarding society through the enforcement of law, justice, the protection of public interests, and the establishment of social stability contemporary studies indicate that his concept of leadership identifies justice, public welfare, the rule of law, and the accountability of leaders as essential elements of political life (Elok et al., 2025). Applied to the case of the street brawls in Belawan, the recurring social conflicts underscore the importance of strengthening the roles of the government, security forces, community leaders, and social institutions in maintaining social stability conflict management is insufficient if addressed only after violence has occurred, and must instead be directed toward prevention through fair law enforcement, monitoring of groups with the potential to commit violence, and the strengthening of community-level conflict-resolution mechanisms, situating social security as part of the political responsibility to safeguard the common good (*maslahah al-'ammah*).

In addition to Al-Mawardi, Al-Farabi's thought offers a further perspective through the concept of *al-Madinah al-Fadilah*, which describes an ideal society built on cooperation, virtue, justice, and a

commitment to the common good, where political life must be directed toward the happiness and perfection of society rather than mere power. Contemporary research indicates that Al-Farabi's political thought places morality, justice, and leadership oriented toward the common good as the foundation of an ideal society (Azzuhri, 2022). In the context of Belawan, clashes between residents reveal social conditions that run counter to this ideal: group solidarity, which should serve as a force for building social cooperation, has instead turned into narrow-minded fanaticism that fuels violence, as personal disputes escalate into collective conflicts because individuals feel obligated to defend their group without considering the broader impact on society a failure, from Al-Farabi's perspective, to build a social life grounded in virtue and shared goals. Together, Al-Mawardi's normative framework on the responsibilities of power and Al-Farabi's philosophical framework on virtue and cooperation demonstrate that social security in Islam concerns not only punishing perpetrators of violence but also establishing a social system capable of preventing conflict and maintaining harmonious relations among communities.

Therefore, the clashes between residents in Belawan can be understood as a threat to *hifz al-nafs* as well as a failure to realize a social life oriented toward the common good. The protection of life must be achieved through the involvement of various parties, ranging from the government, security forces, and religious and community leaders to families and the younger generation, directed not only toward controlling violence but also toward fostering a social awareness that every individual bears responsibility for safeguarding the safety and security of others. Social security from the perspective of Islamic Political Thought can thus be achieved through a combination of law enforcement, the accountability of those in power, the cultivation of a civilized society, and a focus on the common good.

Conflict resolution from the perspective of Islamic political thought is not only oriented toward ending violence but also toward rebuilding social relationships damaged by conflict, pursuing peace through just, dialogic resolutions oriented toward the common good rather than

repressive measures or law enforcement alone; in this regard, the concepts of *islah*, *tasamuh*, and *shura* hold significant relevance. *Islah* can be understood as an effort to repair damaged relationships and reconcile disputing parties, aiming not only to end hostilities but also to foster reconciliation and restore harmonious social relations, with a scope broader than temporary peace as it emphasizes the restoration of relationships, justice, and the sustainability of peace research shows that an *islah* perspective on conflict resolution can be linked to social mechanisms and local wisdom, allowing resolution to proceed in a context-specific manner suited to community conditions (Rasyid et al., 2023). In Belawan, reconciliation is crucial because one of the main drivers of conflict is a culture of revenge conflict does not end after the first clash but can escalate into repeated violence due to the groups' desire for retaliation, meaning that security-force intervention alone does not resolve root causes as long as resentment and hostility persist, and a reconciliation process is needed to bring conflicting parties together, build mutual understanding, resolve root issues, and reach agreement to end the violence. This process can involve government officials, police, religious leaders, community leaders, neighborhood heads, families, and youth-group representatives, since street fights are not merely individual issues but social problems involving group identity and solidarity, and the presence of a party trusted by both groups enables more effective mediation toward a mutually acceptable agreement.

The reconciliation process must be underpinned by the value of *tasamuh*, or tolerance an attitude of appreciating differences, respecting others, and refraining from using differences as a pretext for hostility. In a socially, ethnically, culturally, and religiously diverse community such as Belawan, *tasamuh* plays a crucial role in maintaining harmonious relations, since diversity is not itself a direct cause of conflict but can become a source of tension without mutual respect and prejudice management. In practice, tolerance can be applied by cultivating an attitude of not readily responding to taunts, provocations, or group differences with violence, and by giving the other party space to explain an issue before retaliatory action is taken given that some conflicts in Belawan stem from simple issues that

escalate due to emotional responses and group solidarity, reinforcing tasamuh can serve as a preventive measure against escalation. Research on moderation and conflict resolution shows that tasamuh, shura, and islah together serve as important tools for building peace, promoting tolerance, dialogue, participation, and peaceful conflict resolution (Qoffal et al., 2025).

The concept of shura, or consultation, also plays a vital role in conflict resolution, placing dialogue and the exchange of views at the heart of decision-making and applicable in community life as a mechanism for collectively resolving issues that involve the common good through communication, careful consideration, and the involvement of all stakeholders. In Belawan, shura can serve as a mechanism to prevent conflicts from escalating into violence: when disputes arise, community leaders and local officials can facilitate meetings between disputing parties, giving each an opportunity to express their views, explain the chronology of the issue, and seek a mutually acceptable solution, so that conflict resolution rests on communication that prioritizes justice and the common good rather than group power or revenge. Contemporary studies indicate that deliberation in Islamic politics is linked to participation, collective decision-making, justice, and social responsibility, serving not only as a decision-making procedure but also as a means of fostering engagement and mutual understanding (Suparman, 2024) a principle relevant for establishing community-based conflict-resolution mechanisms so that issues need not always escalate into open violence.

Viewed through Al-Mawardi's thought, conflict resolution through shura and islah relates to the responsibility of leaders and social institutions in maintaining social order power is an instrument for realizing justice and the public good, so that government officials and community leaders bear responsibility for not allowing conflicts to escalate without resolution, and institutions capable of mediating conflicts are essential so that society has mechanisms for resolving disputes other than violence and revenge. Meanwhile, Al-Farabi's *al-Madinah al-Fadilah* provides a philosophical foundation for the

importance of social cooperation in creating a just society conflicts perpetuated through grudges and violence indicate a loss of focus on shared goals, so *tasamuh*, *shura*, and *islah* can be understood as values supporting the realization of a society built on virtue, justice, and cooperation. These three concepts form a single process of conflict resolution: *tasamuh* as the foundation for accepting differences and refraining from violence, *shura* as the mechanism for dialogue that brings disputing parties together, and *islah* as the ultimate goal of restoring relationships and reconciliation, directing resolution not merely toward the cessation of violence but toward preventing similar conflicts from recurring.

Resolving clashes between residents in Belawan therefore requires an integrative approach: law enforcement remains necessary to address acts of violence, but must be accompanied by social mediation, intergroup dialogue, youth development, strengthening the role of religious and community leaders, and sustainable reconciliation programs consistent with the principles of Islamic Political Thought, which prioritize security, justice, peace, and the common good as the primary goals of communal life. The concepts of *islah*, *tasamuh*, and *shura* thus provide a relevant framework for understanding the resolution of inter-community conflicts in Belawan, carrying not only religious-normative dimensions but also practical applicability in establishing community-based conflict-resolution mechanisms; by strengthening tolerance, creating spaces for deliberation, and implementing sustained reconciliation, conflicts previously resolved through violence can be steered toward more peaceful, common-good-oriented resolutions.

From the perspective of Islamic Political Thought, the primary purpose of governance is to realize the public good (*maslahah*) for the whole of society meaning security, order, justice, and welfare so that resolving social conflict, including inter-resident brawls, requires preventive efforts alongside law enforcement, not repression alone (Shāṭibī et al., 2012). The findings show that brawls in Belawan stem from several interrelated factors everyday conflict escalation, inter-group revenge, regional fanaticism, economic limitation, low education, and drug

abuse confirming that brawling is a social problem, not merely a criminal one, requiring synergy among the police, local government, religious and community leaders, educational institutions, families, and the wider community (Rezsa, 2018).

The Belawan Port Police Resort's Enhanced Routine Activities (KRYD) patrols and coordination with the TNI, Brimob, and Satpol PP represent a meaningful security effort, but law enforcement alone cannot resolve root causes such as limited employment, low education, drug abuse, and group solidarity; these require preventive, sustainable policy alongside policing. This aligns with the *maqashid shari'ah* principle of *maslahah* protecting religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*) all threatened by brawls, which endanger life, disrupt tranquility and youth education, and cause economic loss (Zain et al., 2022). Preventing brawls through improved welfare, employment, youth character development, drug eradication, family strengthening, and religious guidance is thus a concrete application of *maslahah* toward just and sustainable social security (Auda, 2008). This study is limited by its case-study focus on a single subdistrict and its reliance on informant accounts of sensitive, sometimes contested events (such as the unverified "paid player" practice), which future research could address through broader comparative or mixed-methods designs. Ultimately, social security in Belawan cannot rest on a security approach alone but requires integrated social, educational, economic, and religious efforts, with Islamic Political Thought serving as both a normative foundation and a practical guide for government and society in building a peaceful, just, and harmonious social life (Damanik & Junaidi, 2024).

6. Conclusion

Inter-resident brawls in Medan Belawan District are not merely criminal acts or juvenile delinquency but a recurring, complex social security issue that disrupts community stability and daily life. Although preventive efforts by the police through Enhanced Routine Activities (KRYD), together with the TNI, Brimob, and Satpol PP, have improved the security situation, the potential for conflict

remains because brawls are often triggered by simple, unresolved matters. This study finds the brawls caused by an accumulation of interrelated factors: (1) everyday conflict triggers such as mutual taunting and stone-throwing that quickly escalate; (2) a culture of revenge and group solidarity, reinforced by friendship networks and social media coordination; (3) economic factors, unemployment and lack of productive activity, that increase young people's vulnerability; and (4) low education and drug abuse, which reduce self-control and can independently trigger conflict. These factors reinforce one another, so resolution cannot rest on law enforcement alone.

Viewed through Islamic Political Thought, this phenomenon contradicts *hifz al-nafs* (protection of life) (Prabowo et al., 2023), which places human safety as sharia's primary goal, and departs from *islah*, which favors peace and deliberation over retaliation. Realizing *maslahah* for the Belawan community therefore requires comprehensive, sustainable handling, fair law enforcement, economic empowerment and employment, improved access to education, drug-abuse eradication, and strengthened roles for families and religious leaders, combining the security approach with social, economic, educational, and religious measures grounded in Islamic Political Thought. Future research could extend this study through comparative case studies across multiple subdistricts or a mixed-methods design to quantify the relative weight of each contributing factor.

7. REFERENCES

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