

Humanitarian Justice in Local Governance: Islamic Legal Reflections on the Enforcement of Anti-Begging Regulation in Banjarmasin

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ABSTRACT

Background: The persistence of beggars in Banjarmasin reflects the struggle between maintaining public order and preserving human dignity. The enforcement of Regional Regulation Number 12 of 2014 reveals how legal authority often faces moral limits when measured against Islamic humanitarian values.

Aims: This study explores how the Banjarmasin City Government exercises its legal authority in handling beggars through the perspective of Islamic law. It seeks to understand how justice, mercy, and social welfare core principles of *maqāṣid al-syarī'ah* can guide local governance.

Methods: A normative qualitative approach was used by examining laws, regional regulations, and academic writings. The analysis combines theories of authority, legal effectiveness, and policy implementation, interpreted through an Islamic humanitarian lens to assess the alignment between legal norms and ethical obligations.

Result: Findings indicate that local authority is legally based yet remains largely punitive, focusing on raids rather than social rehabilitation. Weak coordination among institutions limits the law's moral reach and social impact. This approach contrasts with Islamic objectives promoting compassion and justice for the marginalized.

Conclusion: The study concludes that law enforcement should move beyond punishment toward compassionate governance, where local authority becomes a moral responsibility rooted in sharia's ethical vision of justice, mercy, and human welfare.

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Introduction

The urgency to study the enforcement of social order regulations from a humanitarian and Islamic perspective arises from a growing tension between law, morality, and public welfare in Indonesia's urban regions. The phenomenon of begging in Banjarmasin City cannot be viewed merely as a symptom of economic hardship but rather as a moral and legal dilemma that tests the conscience of governance in an Islamic context. Although Regional Regulation Number 12 of 2014 was enacted to maintain public order, its impact has not resolved the deeper roots of poverty and social exclusion (Halkos & Aslanidis, 2023; Woolhandler et al., 2021). Begging persists because it is tied to structural inequality and limited access to opportunities. While the regulation provides a legal framework, it often fails to reflect the compassion that underlies Islamic teachings. The issue, therefore, lies not only in enforcement but in the ethical interpretation of the law itself. In Islam, authority must serve justice and mercy rather than control alone (Hasan, 2024). The challenge faced by local authorities is how to ensure that law enforcement aligns with these moral values. Thus, the problem of begging becomes both a social and ethical mirror reflecting how governance balances order and empathy.

In an urban environment shaped by religious traditions, Banjarmasin presents a compelling case for examining the interaction between law, ethics, and humanity. The presence of beggars in public spaces challenges the social conscience of a city that identifies itself with Islamic values (Al-Mamun et al., 2022; A. S. Rahman & Mu'allim, 2021). Islam regards poverty as a collective concern, not a reason for marginalization. Through instruments such as *zakah* and *sadaqah*, Islam provides a moral system of redistribution to protect human dignity. Yet, state-driven regulations often overlook these humanitarian

dimensions, reducing social problems to matters of control. When laws disregard the compassionate aspect of sharia, they risk losing their moral legitimacy. Therefore, the enforcement of this regional regulation demands a perspective that restores law to its ethical foundation. Only then can governance reflect the true balance between discipline and compassion (Gilbert, 2021; Michelon, 2021).

The existence of begging also symbolizes a disconnect between economic development and social welfare. Banjarmasin, a growing urban center, has benefited from modernization but continues to face uneven distribution of wealth. The streets and marketplaces reveal this contradiction, where affluence coexists with visible poverty. Islamic legal thought reminds that justice should not only regulate behavior but also heal inequity (Hasan, 2024; Khatib et al., 2023). A purely administrative approach may maintain order, yet it cannot nurture moral well-being. To realize a just society, law must work in harmony with mercy. By bringing the principles of *maqāṣid al-syarī'ah* into governance, local authorities can transform enforcement into empowerment (Nuryanto & Jaelani, 2024). This transformation requires not only institutional strength but also ethical awareness rooted in faith and humanity.

At the heart of this problem lies the question of how power is exercised and justified. The authority granted to local governments under Law Number 23 of 2014 provides them with autonomy, but autonomy without ethics can lead to indifference (Forney & Epiney, 2022; Kutlay & Öniş, 2021). Regional Regulation Number 12 of 2014 grants legal rights to act against beggars, yet its practical implementation often ends with punitive measures rather than restorative outcomes. Such actions may maintain order in the short term but fail to address the structural causes of begging (Hansson & Jansson, 2021; S. Y. Rahman, 2021). Islamic governance views power as a trust (*amanah*), demanding both justice (*'adl*) and compassion (*rahmah*). Therefore, exercising authority should not only enforce compliance but also cultivate care. This moral responsibility transforms governance from an instrument of control into a guardian of welfare.

Another dimension of the issue is the disconnection between public policy and community ethics. In Banjarmasin, public sympathy toward beggars persists despite repeated government campaigns discouraging handouts. This indicates that people's moral instincts often resist purely legal prohibitions. Islamic jurisprudence recognizes this tension between formal law and social conscience (Elmahjub, 2021). Effective regulation, therefore, must work with rather than against moral sentiment. A humanitarian approach would guide society to channel compassion through structured programs of social assistance instead of spontaneous giving. Through this, the law can harmonize moral intention with administrative discipline. The local government must therefore act not only as a regulator but also as a moral educator promoting shared responsibility (Hysing, 2021; Walter, 2024).

The ongoing visibility of beggars also exposes institutional weaknesses within law enforcement. Coordination between agencies such as the Social Service and Satpol PP remains limited, creating fragmented responses to a multidimensional problem (Kissinger et al., 2021; Shlomo Agon, 2021). Legal action alone, without rehabilitation or empowerment, often leads to repetition rather than resolution. Islamic legal ethics remind that prevention (*dar' al-mafsadah*) and benefit (*jalb al-maslahah*) must coexist in every policy (Ibrahim & Harun, 2024). A punitive approach might deter, but only compassion can transform. Hence, the effectiveness of the regional regulation depends not merely on authority but on moral coherence. In this sense, legal reform becomes a spiritual and humanitarian project as much as an administrative one.

The persistence of begging despite repeated enforcement illustrates that law without empathy loses its transformative power. Poverty management cannot rely on coercion when its roots lie in systemic inequality (Tolmie et al., 2024). Islamic humanitarian jurisprudence insists that governance must heal, not merely punish. *Maqāṣid al-syarī'ah* calls for policies that preserve human dignity, property, and life (Umami & Ghofur, 2022). When applied to local governance, this principle requires synergy between legal order and social care. In this light, enforcement becomes a form of service, not domination. The local government, therefore, bears a dual obligation—to maintain order and to uphold the ethical ideals of compassion and justice.

Ultimately, the phenomenon of begging in Banjarmasin underscores the urgent need to reinterpret local governance through the humanitarian spirit of Islam. Law, if detached from mercy, becomes hollow; mercy, without structure, becomes ineffective. The integration of these two dimensions defines the essence of sharia as both a legal and moral system (Norman et al., 2022; Solehudin et al., 2024). In examining this regulation, the study seeks to explore how local authority can embody the maqāsid values of justice, welfare, and dignity. Such an approach redefines law enforcement as a path toward social harmony. When compassion becomes the core of governance, legality and humanity cease to be opposing forces. Instead, they merge to fulfill the divine purpose of law—to protect life, restore balance, and promote collective well-being

Recent scholarship highlights that law attains legitimacy only when grounded in ethical and humanitarian values. Gräser (2025) emphasized that weak institutional systems hinder social inclusion, while Hossain (2025) argued that protecting marginalized communities demands harmony between regulation and morality. Kazaleh et al. (2025) found that laws become effective when coupled with institutional accountability, and Gao & Zhang (2025) observed that fair enforcement fosters innovation and strengthens *maslahah* in society. Qiu (2025) pointed out that transparent coordination enhances legal effectiveness, which resonates with Lee et al. (2025), who underlined the need for moral balance in safeguarding rights and safety. Macheke et al. (2025) warned that regulation focused solely on compliance neglects community welfare, while Guo et al. (2023) revealed that rigid bureaucracy weakens ethical responsibility. Wang et al. (2024) stressed that adaptive legal systems should evolve to address human needs compassionately. De Benedetto et al. (2025) demonstrated that inclusive governance strengthens moral integrity and justice. Altogether, these studies affirm that law must unite compassion, fairness, and social welfare principles central to Islamic legal thought and the foundation for this study's exploration of humanitarian governance in Banjarmasin.

This study arises from the awareness that law, when detached from humanity, risks losing its moral purpose. In Banjarmasin, the enforcement of Regional Regulation Number 12 of 2014 was designed to create public order, yet in practice, it often places discipline above compassion. Such an approach may fulfill administrative duties, but it falls short of the Islamic ideal of justice that values both legal balance and mercy. The rationale for this research lies in the effort to rediscover how authority can function not merely as control, but as guidance that uplifts human dignity. In Islamic understanding, law is a moral framework, not a mechanical rule. The Qur'anic principle of *'adl wa Rahmah* justice with compassion serves as the foundation for how governance should operate in a just society. By exploring the moral dimensions behind local law enforcement, this study seeks to show that the spirit of sharia can coexist with regional autonomy, producing policies that are not only lawful but also humane.

Much of the research on local government authority has revolved around structure, policy, and compliance, with limited attention to its ethical and spiritual meaning. Studies on law enforcement often measure success through legal outcomes, rarely through moral or humanitarian impact. In the context of Banjarmasin, the handling of beggars has been viewed as a matter of public order rather than as an issue of social justice. This approach creates a void between regulation and morality a space where compassion should operate. There is still little exploration of how regional authority can embody the principles of Islamic law while addressing the needs of vulnerable communities. This gap becomes significant because governance in a predominantly Muslim society is expected to reflect not only legal obedience but also moral integrity. The present study fills this space by positioning local governance within the broader vision of *maqāsid al-syarī'ah*, emphasizing that justice without mercy cannot create peace, and order without empathy cannot sustain welfare.

The purpose of this study is to examine how the Banjarmasin City Government exercises its authority in enforcing Regional Regulation Number 12 of 2014 in light of Islamic humanitarian principles. It seeks to understand how local governance can evolve from coercive control to compassionate guidance that restores human dignity. Through a normative approach, the research aims to identify the extent to which local policies align with the ethical spirit of sharia and contribute to the realization of social justice.

The study rests on the belief that authority gains legitimacy when it serves the common good and protects the weak. It assumes that enforcement guided by justice, mercy, and welfare core elements of *maqāṣid al-syarī'ah* will produce outcomes that are more balanced, ethical, and sustainable than those driven purely by sanctions. Ultimately, this study envisions a model of governance in which law and compassion are not opposing forces, but partners in building a just and humane society.

Method

Research Design

This study applies a normative qualitative design that combines legal interpretation with ethical reflection. The normative component focuses on examining laws and regulations related to the authority of local governments, especially in the enforcement of Regional Regulation Number 12 of 2014 concerning the handling of beggars in Banjarmasin City. The qualitative aspect allows the researcher to interpret legal norms not merely as written rules but as moral obligations that should embody the essence of justice and mercy. This design aligns with the principles of *maqāṣid al-syarī'ah*, where law serves to uphold human dignity, protect welfare, and promote compassion. Through this approach, the study explores how legal authority can reflect both administrative order and humanitarian purpose in the context of Islamic governance.

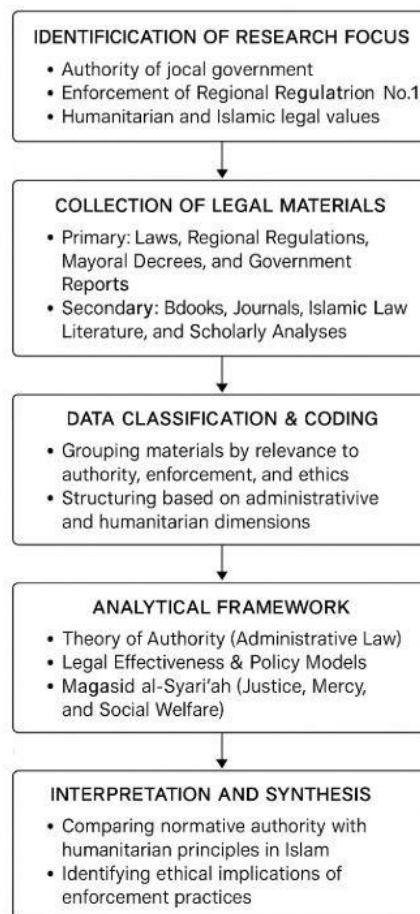


Figure 1. Research Flowchart of the normative qualitative study on local government authority and humanitarian-based law enforcement in Banjarmasin.

The flowchart illustrates the sequential process of this research, beginning with identifying the study focus—local government authority, enforcement of Regional Regulation Number 12 of 2014, and humanitarian-Islamic legal principles. It continues with the collection and classification of legal materials, followed by analytical stages using the theories of authority, legal effectiveness, and *maqāṣid al-syarī'ah*.

The process concludes with interpretation and synthesis to produce recommendations that integrate legality with morality and promote compassionate governance.

Participant

Participants in this study include institutional actors and affected groups directly involved in enforcing the regulation. These comprise the Banjarmasin City Government as the policymaking authority, the Civil Service Police Unit (Satpol PP) as the enforcement body, and the Social Service Agency as the institution responsible for social rehabilitation and empowerment. Beggars are considered indirect participants, as their conditions represent the social implications of law enforcement. Including these perspectives provides a holistic understanding of how authority functions both legally and ethically in the context of local governance.

Instrument

The primary research instrument is the researcher, who acts as the interpreter and analyst of legal and ethical data. Supporting instruments include documentation templates, legal coding frameworks, and interpretive models derived from administrative law and Islamic jurisprudence. Primary legal materials include national and regional laws, while secondary sources encompass books, academic journals, and commentaries on Islamic legal ethics and governance. These instruments enable a balanced analysis between legal doctrine and moral reasoning, ensuring that findings reflect both normative and humanitarian dimensions.

Data Analysis

Data analysis follows a descriptive-interpretative model. First, all legal materials were organized and categorized based on relevance to authority, enforcement, and ethics. Second, each material was examined through the framework of *maqāṣid al-syarī'ah*, focusing on justice ('*adl*), mercy (*rahmah*), and public welfare (*maslahah*). Third, the findings were synthesized to reveal how legal authority in Banjarmasin reflects or diverges from Islamic humanitarian principles. This stepwise process allows the research to move from textual interpretation to ethical reflection, producing a conclusion that not only evaluates the effectiveness of regulation but also its alignment with the moral vision of Islamic law.

Results and Discussion

Results

The findings of this study show that the authority of the Banjarmasin City Government in enforcing Regional Regulation Number 12 of 2014 has a clear legal foundation and is classified as attributive, derived directly from national law. The regulation grants the city government the right and obligation to maintain public order and discipline. However, the actual implementation has not yet reflected the balance between legal control and humanitarian responsibility. Enforcement efforts still emphasize punitive actions, while the moral function of the law to educate, rehabilitate, and empower remains underdeveloped. The Civil Service Police Unit (Satpol PP) performs its duties strictly within administrative boundaries, and the Social Service Agency has not fully optimized its rehabilitative role. Coordination between these two institutions tends to be procedural rather than collaborative, leading to fragmented policy execution.

At a deeper level, the study reveals that the humanitarian values inherent in Islamic law justice ('*adl*), mercy (*rahmah*), and public welfare (*maslahah*) are not yet fully reflected in local legal practice. The enforcement of the regulation is still perceived as a tool of control rather than as a mechanism of care. This condition shows that legality alone is insufficient without moral substance. In an Islamic perspective, law is a moral covenant that should aim to restore human dignity rather than degrade it. The following table summarizes the main findings of this study, connecting the legal aspects of authority with the humanitarian ideals of Islamic jurisprudence.

Table 1. Summary of Legal and Humanitarian Findings

Aspect Analyzed	Legal Finding	Humanitarian Implication	Alignment with Maqāṣid al-Syarī'ah
Authority Basis	The authority of the Banjarmasin City Government is attributive, granted directly through national legislation on regional governance.	Ensures legitimacy in law enforcement but needs ethical guidance to prevent the abuse of power.	Reflects <i>'adl</i> (justice) as the principle of fairness in governance.
Enforcement Model	Enforcement practices remain repressive, emphasizing punishment over empowerment.	Encourages social marginalization and weakens community trust in local institutions.	Contradicts <i>rahmah</i> (mercy), which upholds compassion toward the poor.
Institutional Coordination	Coordination between Satpol PP and the Social Service Agency is limited and lacks integration.	Reduces regulatory effectiveness and weakens social rehabilitation outcomes.	Diminishes <i>maslahah</i> (public benefit) as the ultimate purpose of policy.
Humanitarian Integration	Humanitarian perspectives are not yet embedded in local legal processes.	The law functions as control rather than empowerment.	Disturbs the harmony among <i>'adl</i> , <i>rahmah</i> , and <i>maslahah</i> .
Governance Impact	Regulation maintains public order but fails to promote social welfare.	Neglects the empowerment of vulnerable communities and diminishes dignity.	Requires reorientation to fulfill the ethical goals of <i>maqāṣid al-syarī'ah</i> .

The data in the table indicate that, although the local government operates under legitimate authority, its enforcement mechanism lacks the moral depth expected in Islamic governance. Legal discipline without empathy risks alienating the very people it intends to protect. The research underscores that law, when guided by Islamic humanitarian principles, should transform coercion into compassion and punishment into empowerment. True enforcement, therefore, is not merely the act of applying rules but the moral endeavor of realizing justice with mercy. Such a vision represents the essence of maqāṣid al-syarī'ah, where the law becomes both a shield of order and a bridge to human welfare.

Discussion

The findings of this study show that the authority of the Banjarmasin City Government in enforcing Regional Regulation Number 12 of 2014, although legally grounded, still lacks ethical depth and humanitarian orientation. This pattern reflects what Gräser (2025) observed in his study on local governance, where institutional systems often fail to translate legal legitimacy into social empowerment. The dominance of administrative control has overshadowed the moral dimension of authority. In Banjarmasin, law enforcement is still understood as a means to restore order rather than dignity. This limited interpretation contradicts the Islamic principle that authority must function as a trust (amanah) guided by justice ('adl) and mercy (rahmah). A purely legalistic approach weakens public confidence and alienates marginalized groups from the protection of law. Therefore, reform is needed to reorient authority from coercion toward compassion, ensuring that governance reflects the higher moral purposes of Islamic law.

The humanitarian foundation of Islamic jurisprudence provides a compelling framework for rethinking the ethics of local enforcement. Hossain et al. (2025) emphasized that effective legal systems must combine discipline with empathy, especially when dealing with marginalized populations. In Banjarmasin, the persistence of begging indicates that enforcement alone cannot address poverty's

structural roots. Poverty is not a criminal act but a social condition demanding collective responsibility. Islam encourages public compassion through instruments such as zakah and sadaqah as preventive measures against marginalization. However, when local governance replaces compassion with punishment, it diverges from the spirit of *maqāṣid al-syarī'ah*. The law's moral legitimacy depends on its ability to balance regulation and rehabilitation. Thus, enforcement must shift from repressive mechanisms toward empowerment that restores dignity and supports human welfare.

The concept of institutional responsibility also appears central to the discussion of ethical governance. Kazaleh et al. (2025) argued that legislative effectiveness depends on how institutions internalize moral accountability rather than relying solely on procedural compliance. This insight parallels the condition in Banjarmasin, where institutions perform duties in isolation, reducing law to administrative formality. The study's findings suggest that institutions like Satpol PP should act not only as enforcers but also as moral agents of social restoration. Integrating compassion into governance does not weaken authority; instead, it legitimizes it in the eyes of the people. The Islamic perspective reinforces this view by teaching that justice without mercy becomes tyranny. Law enforcement that unites both values ensures balance and sustainability. Therefore, strengthening moral responsibility within public institutions is key to building just and compassionate governance.

Similarly, Gao and Zhang (2025) noted that ethical accountability in public policy encourages innovation and community participation. In Banjarmasin, such accountability remains weak, as regulatory success is measured by compliance rates rather than social well-being. Law must evolve beyond technical correctness and engage with moral outcomes. When administrative systems ignore humanity, they become rigid and ineffective. Islamic governance envisions law as an instrument of balance one that promotes social order while nurturing moral consciousness. The findings show that administrative action alone cannot realize *maslahah* (public benefit) without ethical intention. By grounding enforcement in the *maqāṣid* values of justice, welfare, and compassion, local governance can generate genuine transformation. A system built on this foundation produces both legality and legitimacy.

Institutional coordination is another aspect that determines the moral effectiveness of governance. The weak collaboration between Satpol PP and the Social Service Agency in Banjarmasin mirrors what Qiu (2025) identified as the failure of transparency and interagency cooperation in achieving effective legislation. Fragmentation among agencies leads to conflicting goals, where moral considerations are often lost between procedural boundaries. Islamic administrative ethics emphasize that authority is a collective trust demanding shared responsibility. When public agencies operate within isolated mandates, they neglect the broader mission of serving humanity. Cooperation, in this sense, becomes a moral act rather than a technical requirement. By embedding humanitarian coordination into local governance, Banjarmasin could transform law enforcement into a channel of welfare and public service. This would fulfill the *maqāṣid* principle of unity between justice and compassion.

The balance between authority and rights also emerges as a recurring theme in global governance debates. Lee, Kim, and Park (2025) demonstrated that public safety and individual dignity must coexist within an ethical policy framework. Their argument resonates with the Banjarmasin case, where maintaining social order must not come at the expense of human dignity. Islamic law upholds the protection of life and honor (*hifz al-nafs wa al-'ird*) as sacred objectives of governance. Current enforcement practices, however, prioritize visible order rather than moral well-being. This imbalance weakens the social legitimacy of law. Reframing enforcement through a humanitarian lens would harmonize authority with compassion, strengthening both ethical integrity and public trust. The study thus suggests that true justice in Islamic governance arises not from control but from care.

The need for compassion-driven policy is further reflected in Macheke, Mdee, and Ofori (2025), who found that governance focused solely on compliance often neglects the lived realities of affected communities. Their findings illuminate the disconnect between policy design and social empathy, a pattern visible in Banjarmasin's anti-begging enforcement. When laws ignore the voices of the poor, they fail to realize their moral purpose. Islamic jurisprudence provides a corrective model by embedding

empathy within legal interpretation through *maslahah* and *rahmah*. These concepts remind policymakers that governance is an act of stewardship over the weak. Integrating such ethics into local law would redefine authority as an obligation to heal rather than punish. The law's success would then be measured by its ability to restore dignity and reduce suffering.

Excessive bureaucracy can also erode moral sensitivity, as shown by Guo and Liang (2025) in their study of fiscal policy and accountability. The same dynamic is evident in Banjarmasin, where administrative rigidity limits ethical flexibility. When enforcement becomes overly procedural, it distances law from compassion. This mechanical approach undermines the *maqāṣid* aim of achieving human welfare. The findings reinforce that authority must remain dynamic and reflective, not static or coercive. Islamic legal philosophy views law as a living organism that adapts to preserve justice and mercy. By cultivating moral awareness within bureaucratic systems, local governments can transform rigid regulations into responsive frameworks of service. This transformation would allow Banjarmasin's regulation to embody both the spirit and the structure of Islamic humanitarian governance.

The adaptability of law to human needs is also critical to maintaining justice and legitimacy. Wang et al. (2025) proposed the "4Rs" framework readiness, response, recovery, and resilience as a model for adaptive policy grounded in human welfare. This concept aligns with the Islamic principle of *tajdid* (renewal), which requires law to remain responsive to changing realities while preserving its ethical core. The enforcement of Regional Regulation Number 12 of 2014 must therefore evolve into a more rehabilitative system that integrates education and social empowerment. Renewal in this context does not mean abandoning tradition but applying its moral wisdom to contemporary challenges. By internalizing ethical renewal, local governance can sustain justice that is both temporal and spiritual. Such dynamism reflects the living nature of Islamic law as a guide for humanity, not merely a tool for control.

Finally, the study by De Benedetto, Giacobbe, and Mosca (2025) reinforces that inclusivity and moral accountability strengthen justice in modern governance. Their research highlights that law achieves legitimacy only when it protects the diverse realities of human life. In Islamic thought, governance is not a privilege but a responsibility to uphold divine justice. The Banjarmasin case exemplifies how local authority can fulfill this mandate by integrating *maqāṣid al-syarī'ah* into its policies. When the principles of *'adl*, *rahmah*, and *maslahah* guide enforcement, law becomes a manifestation of both faith and humanity. This transformation requires not only legal reform but ethical leadership. Ultimately, authority gains its true legitimacy when it serves as a reflection of compassion in action a form of governance that is lawful, moral, and deeply human.

Implications

The findings of this research carry significant implications for both Islamic legal thought and the practice of local governance. The study demonstrates that authority in an Islamic framework should not only uphold the rule of law but also reflect compassion and social responsibility. When interpreted through the lens of *maqāṣid al-syarī'ah*, law becomes a moral institution that aims to preserve life, dignity, and welfare rather than merely enforcing discipline. This view contributes to the ongoing discourse on how Islamic jurisprudence can be harmonized with modern administrative systems. For local governments, particularly those in Muslim-majority regions, the research highlights that the legitimacy of authority depends on its alignment with ethical and humanitarian objectives. By grounding governance in the principles of justice (*'adl*), mercy (*rahmah*), and public benefit (*maslahah*), law enforcement can evolve into a mechanism of empowerment rather than control. This perspective encourages policymakers to view legal power not as coercion but as stewardship, transforming governance into an act of service that honors both divine and human values.

Limitations

This study is primarily normative in nature, focusing on the philosophical and doctrinal aspects of law without direct empirical observation. The analysis is based on legal materials, policy documents, and interpretive frameworks rather than interviews or quantitative data. As a result, the study does not

capture firsthand narratives from affected individuals or law enforcement officers, which might have enriched the discussion on the practical dimensions of the regulation. Another limitation lies in its geographical focus Banjarmasin City which restricts the generalization of findings across different regional contexts in Indonesia. Nonetheless, this focus provides an in-depth understanding of how local governance operates within a specific cultural and religious environment. The research also emphasizes ethical interpretation over technical evaluation, meaning that its contribution lies in conceptual and moral insight rather than in measurable indicators of policy performance. Despite these boundaries, the normative approach remains valuable for examining the intersection between law, morality, and social welfare in Islamic contexts, offering a philosophical foundation for further applied research.

Suggestions

Several recommendations arise from the findings of this study. First, the Banjarmasin City Government should reorient its enforcement strategy by integrating social rehabilitation, public education, and community empowerment into the implementation of Regional Regulation Number 12 of 2014. A law guided by Islamic ethics must protect and uplift, not merely restrain. Second, collaboration between the Civil Service Police Unit and the Social Service Agency must be strengthened through clear coordination mechanisms that prioritize humanitarian outcomes. Third, local officers and policymakers should receive continuous ethical training rooted in Islamic values of justice and mercy, ensuring that their authority is exercised with empathy and responsibility. For the academic community, future research should combine normative analysis with empirical data collection to provide a more comprehensive understanding of law's human impact. Comparative studies between regions could also reveal how *maqāṣid al-syarī'ah* principles adapt across different governance structures. Ultimately, this study encourages a vision of governance where legality and morality coexist where enforcing the law becomes synonymous with serving humanity, and where public authority fulfills its true Islamic purpose as a guardian of justice and compassion.

Conclusion

The study concludes that the authority exercised by the Banjarmasin City Government in enforcing Regional Regulation Number 12 of 2014 stands on a firm legal foundation yet lacks the moral and humanitarian depth essential in Islamic governance. The findings show that while the regulation maintains social order, its enforcement still prioritizes discipline over compassion, revealing a gap between legality and ethical purpose. Within the Islamic framework, authority is not merely the right to command but a sacred trust (*amanah*) that must embody justice (*'adl*), mercy (*rahmah*), and public welfare (*maslahah*). Law, therefore, should serve not only as an instrument of control but as a means to restore dignity and empower the marginalized. For governance to reflect the true spirit of Islam, legality must intertwine with moral consciousness so that enforcement transforms into care, and authority becomes an act of service. When law operates through compassion and justice, it transcends its procedural function and becomes a living expression of humanity the ultimate goal envisioned by *maqāṣid al-syarī'ah*.

Author Contributions Statement

NS conceived, designed, and conducted the entire research process. She developed the conceptual framework, performed the literature review, and analyzed both primary and secondary legal materials related to the authority of the regional government and the humanitarian dimensions of law enforcement. She was fully responsible for interpreting the findings within the theoretical framework of *maqāṣid al-syarī'ah* and administrative law. In addition, she prepared, refined, and finalized the manuscript to ensure its academic rigor, originality, and alignment with the ethical standards of scholarly publication.

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