

Carrying and Using Sharp Weapons in Public: Regulation, Challenges, and Reform

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ABSTRACT

The phenomenon of the use and possession of sharp weapons in public spaces in Indonesia, especially in Madura, has become a serious concern because it has the potential to pose a threat to public security and order. The tradition of carrying sharp weapons, such as celurit, is often associated with local culture but is also often misused in various criminal acts. This study aims to analyze regulations related to the possession and use of sharp weapons based on Emergency Law Number 12 of 1951 and assess the effectiveness of their implementation in the community, especially in the socio-cultural and security contexts. The research method used is a normative approach with legal analysis and literature study. The results show that although the regulation has regulated the prohibition of carrying sharp weapons in public spaces without a permit, its implementation still faces various challenges, including a lack of public understanding, diverse legal interpretations, and constraints in law enforcement. Cultural factors, such as the tradition of "nyekep" and carok in Madura, also complicate law enforcement efforts. The conclusion of this study confirms that synergy between the government, law enforcement officials, and the community is needed to improve legal understanding and strengthen supervision. Recommendations include socializing the law, revising regulations to clarify provisions related to permits and the purpose of using sharp weapons, and strengthening sanctions for violators to create a safer and more orderly environment.

Introduction

Public space is an area that can be accessed by the public or an anthropological community to carry out various activities,¹ either individually or in groups, public space includes open and closed spaces, which function as a place for social interaction and other anthropological community activities.²

The phenomenon of the use and possession of sharp weapons in public spaces has become an issue that attracts the attention of the public and law enforcement officials in Indonesia. The rise of criminal cases involving sharp weapons, both as a tool for attack

¹ Martha Radice, "Pop-Up Ethnography: Methods for Studying Social Relations at the Register of Urban Public Space," *Journal of Intercultural Studies* 43, no. 2 (March 4, 2022): 267–82, <https://doi.org/10.1080/07256868.2022.2041577>.

² Paul Hickman, "'Third Places' and Social Interaction in Deprived Neighbourhoods in Great Britain," *Journal of Housing and the Built Environment* 28, no. 2 (June 2013): 221–36, <https://doi.org/10.1007/s10901-012-9306-5>.

and for self-defense, raises concerns related to public security and order.³ In this context, regulations regarding the possession and use of sharp weapons in public spaces have a very important role in controlling the potential risks that can be caused.

Madura has always been the subject of discussion in various regions because of the frequent occurrence of carok events as if to provide social influence and negative viewpoints from other regions, often assuming that the use of sharp weapons in public spaces is permitted to use alibis to protect themselves from danger, what if sharp weapons, namely celurit in Madura, are openly carried in public spaces and used as agricultural tools not using alibis to protect themselves, what regulations apply to Indonesia, especially Madura.⁴

In Indonesia, legal arrangements related to sharp weapons are regulated in Article 2 paragraph (1) of Emergency Law Number 12 of 1951 concerning Firearms and Sharp Weapons (hereinafter referred to as Law No. 12/1951), which reads, "Anyone who without the right to enter Indonesia, make, receive, try to obtain, deliver or try to deliver, has in his possession, keeps, transports, conceals, uses, or removes from Indonesia any striking weapon, stabbing weapon, or stabbing weapon (*slag, steek, of stootwapen*), shall be punished by a maximum imprisonment of ten years". This regulation, for example, provides a legal basis to prosecute individuals who carry sharp weapons without a valid license. However, the implementation and effectiveness of this regulation is often a matter of discussion, given the complexity of determining the intention to use such weapons, whether for criminal purposes or other reasons such as personal or occupational protection.

Carrying sharp weapons is something that is prohibited by law in Indonesia, because the crimes that often occur in society are crimes with sharp weapons which are suspected because of the weak supervision of the ownership of sharp weapons either officially or not.

In addition, different interpretations of the terms "without authorization" and "for lawful purposes" pose various legal challenges in the law enforcement process. This often creates a dilemma for law enforcement officials in distinguishing between violations of the law and certain needs that are considered reasonable. For example, the use of sharp weapons by workers such as farmers or fishermen may not necessarily be intended to violate the law, but still requires clear regulation to avoid misuse.

The high number of crimes involving sharp weapons also reflects gaps in public supervision and education on the dangers and legal consequences of carrying sharp weapons in public spaces. The existence of regulations alone is not enough without structured prevention efforts, such as educational campaigns, increasing legal awareness, and strengthening coordination between relevant agencies.

Therefore, it is important to analyze the extent to which existing regulations have been effective in regulating the use of sharp weapons in public spaces, as well as identify the obstacles faced in their implementation. This analysis aims to provide

³ Freek Colombijn, "The Production of Urban Space by Violence and Its Aftermath in Jakarta and Kota Ambon, Indonesia," *Ethnos* 83, no. 1 (January 2018): 58–79, <https://doi.org/10.1080/00141844.2016.1138983>.

⁴ Melina Nur Hafida et al., "Kajian Historis Carok Di Madura Pada Masa Kolonialisme Belanda," *AGASTYA: JURNAL SEJARAH DAN PEMBELAJARANNYA* 14, no. 1 (January 31, 2024): 29–38, <https://doi.org/10.25273/ajsp.v14i1.18568>.

recommendations for improvements to existing policies in order to create a safer and more orderly environment for the community.

The author realizes that the theme of sharp weapon ownership has been widely discussed, it's just that there are differences in the focus of the study and the ideas offered by the government regarding regulations on how to regulate carrying and using sharp weapons in public spaces.

First, research conducted by Harja Wijaya, Nasrullah Arsyad, Nur Fadhilah Mappaselleng published in *Qawanin Journal of Legal Sciences* Vol. 2 No. 1, entitled "Juridical Review of Criminal Offenders of Sharp Weapons Ownership". This research focuses on the provisions of material law against perpetrators of sharp weapons possession in Makassar. While the research that the author examines refers more to how the law plays a role in this matter.

Second, research by M. Syafiuddin published in *Dinamika Scientific Journal of Legal Sciences* Vol. 26 No. 6, entitled "Sociological Juridical Analysis of the Possession of Sharp Weapons Based on Emergency Law Number 12 of 1951". This study concludes on the importance of effective supervision and law enforcement to prevent the misuse of sharp weapons in the community of Indonesia Blades Chapter Malang. While the research that the author examines refers more to how the law plays a role in this matter.

Third, research by Saeful Anam Zahda Ilma, Rochmani published in the *UNES Law Journal* Jil. 6 No. 1, entitled "Police Efforts in Preventing the Crime of Misuse of Sharp Weapons (Case Study of Tegal Police)". This study concluded about the efforts of the Tegal police in preventing the misuse of sharp weapons in the community to reduce the crime rate. While the research that the author examines refers more to how the law plays a role in this matter.

Fourth, research by Rafly Abraham Sumampow, Ruddy Watulingas, Herry F.D. Tuwaidan published in *Lex Privatum* Vol. 11 No. 1, entitled "Juridical Review of the Crime of Possession of Sharp Weapons by Children (Case Study of Decision Number 35/Pid.Susanak/2020/PN MN)". This study examines the basis for the judge's consideration in imposing punishment on children involved in the criminal act of misuse of sharp weapons. Meanwhile, the research that the author examines refers more to how the law plays a role in this matter.

Fifth, research by Nanda Anggraini Efendi published in the *Indonesian Journal Of Law And Islamic Law* Vol. 3 No. 1, entitled "Judges' Decisions in Imposing Crimes Against Child Perpetrators of Possession of Firearms or Sharp Objects". This study concluded that the judge's decision in cases of possession of firearms or sharp objects by children needs a more comprehensive approach so that enforcement is in accordance with the law. While the research that the author examines refers more to how the law plays a role in this matter.

Methods

Normative legal research or library research is research that examines document studies using various secondary data such as laws and regulations,⁵ court decisions, legal

⁵ Dodik Pranata Wijaya, "The Dilemma Of The Right To Privacy In Indonesia: Does Indonesia's Corruption Eradication Commission (KPK) in Spying People Violate International Human Rights Laws to Protect the Right to Privacy?," *Trunojoyo Law Review* 1, no. 1 (February 5, 2019): 13-29, <https://doi.org/10.21107/tlr.v1i1.5254>.

theories and can be in the form of scholars' opinions.⁶ Peter Mahmud Marzuki explains normative legal research which he calls 'Legal Research' as '... a process to find a rule of law, legal principles, or legal doctrines to answer the legal problem at hand. ... Normative legal research is conducted to produce new arguments, theories or concepts as prescriptions in solving the problem at hand.'⁷ Based on the above definition, the type of research conducted in this research is normative legal research.⁸ This research focuses on the study of legal materials that are relevant to the legal issues raised. In this case, the research will examine Emergency Law Number 12 of 1951 Concerning Amending 'Ordonnantie Tijdelijke Bijzondere Strafbepalingen' (Stbl. 1948 No.17) and Former Law NR 8 of 1948.

Discussion

How is the regulation of carrying sharp weapons in public spaces based on Emergency Law Number 12 of 1951.

Carrying sharp weapons or possessing sharp weapons without a license in Indonesia is very rampant, especially in remote areas such as rural areas, one of which is in a village located in Kokop District in one of the districts in Madura, namely Bangkalan Regency. In addition, the majority of the community in the area are farmers who use agricultural tools daily, namely celurit, to facilitate their carrying out farming activities.⁹

Sharp weapons can have dual functions. Kitchen knives, in addition to being used for cooking, can also be misused to stab people.¹⁰ In this case, the culprit is also often misused for its primary function, namely as a supporting tool in farming. This is misused as a means of tools to commit crimes or only used as a tool for self-defence, this has become one of the habits carried out by the community in the area, of course carrying sharp weapons openly in public spaces other than their primary function,¹¹ This is contrary to the provisions of Article 2 paragraph (2) of Emergency Law Number 12 of 1951 as follows "Stabbing weapons or stabbing weapons in this article, do not include items that are intended to be used for agriculture, or household chores or for the benefit of doing legitimate work or which have the purpose of being heirlooms or ancient items or magical items (*merkwaardigheid*). The potential for crime that can arise from the possession or carrying of sharp weapons outside the home is so great that the existence

⁶ Tunggul Ansari Setia Negara, "Normative Legal Research in Indonesia: Its Originis and Approaches," *Audito Comparative Law Journal (ACLJ)* 4, no. 1 (February 2, 2023): 1–9, <https://doi.org/10.22219/aclj.v4i1.24855>.

⁷ Firza Setiawan Putra et al., "Impeachment Mechanism for The President and/or Vice President of Indonesia and United States," *Journal of Indonesian Constitutional Law* 1, no. 2 (October 17, 2024): 96–111, <https://doi.org/10.71239/jicl.v1i2.4>.

⁸ Raden Bagus Mochammad Ramadhan Razief Hafid, Sahrudin Sahrudin, and Ahmad Farid, "Countermeasures for Environmental Damage Caused by Drilling Water Sources for The Mineral Water Industry," *Journal of Indonesian Constitutional Law* 1, no. 2 (November 16, 2024): 140–50, <https://doi.org/10.71239/jicl.v1i2.36>.

⁹ Nur Wahyu Rochmadi, "Virtues of the Madura Society:," in *Proceedings of the 1st International Conference on Character Education (ICCE 2020)* (1st International Conference on Character Education (ICCE 2020), Semarang, Indonesia: Atlantis Press, 2021), <https://doi.org/10.2991/assehr.k.210204.025>.

¹⁰ B. Karger, J. Niemeyer, and B. Brinkmann, "Suicides by Sharp Force: Typical and Atypical Features," *International Journal of Legal Medicine* 113, no. 5 (August 18, 2000): 259–62, <https://doi.org/10.1007/s004149900093>.

¹¹ K Ormstad et al., "Patterns in Sharp Force Fatalities—A Comprehensive Forensic Medical Study," *Journal of Forensic Sciences* 31, no. 2 (April 1, 1986): 529–42, <https://doi.org/10.1520/JFS12284>.

of the law is maintained with a relatively severe criminal penalty.¹² Although the sharp weapon is carried only as a precautionary measure or hidden or not shown, the action still poses a threat of criminal acts against others, so it is included as a criminal offence. In other words, only sharp weapons that are used as agricultural tools or household chores and for livelihood purposes that are not contrary to the law, are allowed to be used in everyday life. The regulation is carried out as a form of preventive effort to prevent or minimize the misuse of sharp weapons in committing crimes.¹³

An increase in the use or possession of sharp weapons in rural areas can be triggered by various factors, both internal and external.

1) Internal

The low level of education among the public often leads to a lack of understanding of the risks and legal consequences that can come with the possession of bladed weapons. Many individuals do not realize that carrying a bladed weapon without a permit is a violation of the law that can have serious consequences.

2) External

Social and cultural conditions in each region also play an important role. In some communities, carrying a bladed weapon may be considered commonplace or even a status symbol. In addition, high levels of crime or insecurity in an area may encourage people to feel the need to protect themselves by carrying bladed weapons. Remote geographical locations often add to the inconvenience, where limited access to security forces makes people feel safer if they have a sharp weapon as a form of protection. The social environment also contributes, where the presence of negative peer or group influences can increase the propensity to carry sharp weapons. On the other hand, limited access to law enforcement in rural areas often creates the perception that their actions will not lead to legal consequences.

How the impact of sharp weapons ownership on the security and welfare of the community in Madura

The habit of carrying sharp weapons, or what is often called *nyekep*, is a tradition of the people of Madura.¹⁴ The beginning of the *Sekep* tradition originated from the carok culture involving two or more men who could take lives. In short history, when he would go out of the house the aim was to protect himself from danger. There is also a symbol of a man's masculinity, he will not be called a Madurese man if he does not dare to do carok.¹⁵

Historically, carok is a culture that has long been embedded and passed down in Madurese society. Professor of sociology at the Faculty of Social and Cultural Sciences,

¹² James D. Wright, Peter H. Rossi, and Kathleen Daly, *Under the Gun: Weapons, Crime, and Violence in America*, 1st ed. (Routledge, 2017), <https://doi.org/10.4324/9781351300803>.

¹³ Tomislav V. Kovandzic and Thomas B. Marvell, "Right-To-Carry Concealed Handguns and Violent Crime: Crime Control Through Gun Decontrol?," *Criminology & Public Policy* 2, no. 3 (July 2003): 363–96, <https://doi.org/10.1111/j.1745-9133.2003.tb00002.x>.

¹⁴ Mahrus Ali, "Akomodasi Nilai-Nilai Budaya Masyarakat Madura Mengenai Penyelesaian Carok Dalam Hukum Pidana," *Jurnal Hukum Ius Quia Iustum* 17, no. 1 (2010): 84–102, <https://doi.org/10.20885/iustum.vol17.iss1.art4>.

¹⁵ Haris Haris, Sholahuddin Al-Fatih, and Muhammad Nur, "Understanding Carok in Madura: Legal Reform from Criminal Law and Islamic Law Perspective," *Journal of Law and Legal Reform* 5, no. 2 (2024), <https://doi.org/10.15294/jllr.vol5i2.3921>.

University of Trunojoyo Madura (UTM) Khoirul Rosyadi explained that *carok* is a tradition in Madura. "*Carok* is a tradition or form of a traditional duel in Madura that involves fighting with traditional weapons, usually celurit," he explained. The existence of *Carok* for Madurese is closely related to culture and self-esteem. Why do Madurese do Carok? What is the purpose of Carok? What does it mean to defend self-esteem, which is known by Madurese as "malo?"¹⁶

The phenomenon of carok as one of the efforts to resolve disputes is carried out as a last resort in the problem-solving process, because before deciding to choose the carok path, the parties will first deliberate to resolve the problem, either deliberations between families or deliberations with the opposing party (*lobbying*), when all these paths are considered deadlocked and do not find a compromise point, then the carok mechanism is used as a method of resolving the dispute that occurs.¹⁷

In the Emergency Law of the Republic of Indonesia Number 12 of 1951 concerning Amending the "Ordonnantie Tijdelijke Bijzondere Strafbepalingen" (Stbl. 1948 No.17) and the Former R.I. Law NR 8 of 1948, based on these rules in Article 1 paragraph (1) of Emergency Law Number 12 of 1951, explains that this law was made as an effort to prevent or reduce the use of sharp weapons. However, sharp weapons that are used as agricultural tools or household chores and for livelihood purposes that are not contrary to the law, are allowed to be used in everyday life. With what is allowed under Emergency Law No. 12 of 1951 these items often become malfunctions, as weapons and as tools for doing work. Even when the Village Head Election takes place individuals who are the Victory Team for several Village Head candidates often carry sharp weapons without permission in other words "*nyekep*".

In the Law of the Republic of Indonesia Number 2 of 2002 concerning the Indonesian National Police, based on the regulation in Article 15 paragraph (2) letter (e) clarifies the meaning of sharp weapons. Legally "sharp weapons" are sharp stabbing weapons, sharp stabbing weapons, and weapons, and beatings, excluding items that are obviously used for agriculture, for domestic workers, for the purpose of doing legitimate or real work, for the purpose of heirlooms, ancient items, magical items as stipulated in Law Number 12 of 1951.¹⁸

Although there are rules governing the use of sharp weapons, the factors that influence so that cases of violence using sharp weapons still occur in public are:¹⁹

1. Internal Factors

This internal factor occurs within the individual himself, which takes place through the process of internalization of the wrong self in solving the problems around him and all influences that come from outside.

¹⁶ Mawaidi Mawaidi and Darmiyati Zuchdi, "Islam Dan Paradoks (Budaya) Carok Di Madura: Tinjauan Ontologi, Epistemologi, Dan Aksiologi," *Jurnal Tamaddun : Jurnal Sejarah Dan Kebudayaan Islam* 9, no. 2 (December 27, 2021), <https://doi.org/10.24235/tamaddun.v9i2.8410>.

¹⁷ Auliya Ridwan, "Sistem Prevensi School Violence Di Madura Berbasis Galtung Conflict Triangle," *ISLAMICA: Jurnal Studi Keislaman* 3, no. 2 (January 22, 2014): 101, <https://doi.org/10.15642/islamica.2009.3.2.101-108>.

¹⁸ Cahyono Cahyono, "The Model Of Penal Mediation As A Countermeasures Of Violence Conflict (Carok) In Madurese Society Based On The Local Wisdom," *Jurnal Hukum Dan Peradilan* 8, no. 2 (July 31, 2019): 275, <https://doi.org/10.25216/jhp.8.2.2019.275-296>.

¹⁹ Melissa Crouch, *Law and Religion in Indonesia*, 0 ed. (Routledge, 2013), <https://doi.org/10.4324/9781315889924>.

2. External Factors

In addition to internal factors, the use of sharp weapons is also caused by environmental factors and this factor has the greatest influence on the community in the abuse of sharp weapons.

3. Technology Factors

Technological advances have ushered in enormous changes in people's lives that touch the joints of people's lives from urban to regional areas. This is characterized by videos circulating on social media such as gangsters starting fights with other gangsters using sharp weapons. This triggers children of the younger generation to think it is cool so that not a few young people participate in these activities

4. Tradition Factor

As we know, Indonesia has a diversity of cultures and traditions in each region. one of them is Madura, which has a tradition of carrying sharp weapons or "*nyekep*" as a form of self-protection.

5. The Grudge Factor

This grudge factor influences the cause of fights using sharp weapons. One of the impacts that can be felt is during the implementation of the Village Head Election (Pilkades) in Bangkalan. The Pilkades, which should have been held in the spirit of fair and democratic competition, led to violence by means of "*Nyekep*" in Madurese. *Nyikep* itself comes from the word *Sekep* which means carrying sharp weapons. And *Sekep* is Madurese which means a weapon object carried to guard against the possibility of a fight. In this case, the beginning of carrying sharp weapons or "*nyekep*" was only used to protect themselves from danger but in the end it became a dual function used for other purposes such as killing other people and as a scare in order to intervene some people for the sake of voting.

In the Village Head Election (Pilkades), there are environmental factors that contribute to the occurrence of "*nyekep*". This will continue to happen, especially in Bangkalan City, because it is an innate trait or character of the environment in Bangkalan that has often occurred when approaching pre Pilkades and even post Pilkades. This factor is a form of ego to protect oneself and as a form that seems to give a higher degree or be respected. As for the solidarity factor that makes it an excuse to "*nyekep*", the act of misuse of sharp weapons during Pilkades is carried out because of a sense of solidarity so that those who do not only one or two people. With the alibi of carrying sharp weapons as a form of mutual protection and mutual assistance, this is the most dominant factor that occurs in Bangkalan when Pilkades takes place. However, this is contrary to the prevailing norms.²⁰

The author argues that based on the explanation that has been explained, starting from the customs that occur, historically, phenomena that often occur, the applicable legal basis, the supporting factors that cause the phenomenon of "*nyekep*", and the impact on Pilkades, therefore the author wants to narrow the discussion specifically on Pilkades that often occur outside Madura and within Madura, precisely Bangkalan City, It cannot be denied that when the Pilkades takes place, "*nyekep*" is often carried out by individuals from the victory team of several pairs of Village Head candidates or only from one pair of Village Head candidates if the candidate pair cannot be won or feels cheated by the

²⁰ Eugenia Brandao Da Silva and Lin Asyiqoh, "The Idea of Legal Pluralism in Dispute Resolution of Village Head Election in Madura," *Journal of Indonesian Constitutional Law* 1, no. 1 (August 21, 2024): 61–83, <https://doi.org/10.71239/jicl.v1i1.22>.

opponent or the organizing committee.²¹ So that when the Village Head candidate pairs who really put forward the intellectual and expectations of the village community for the common prosperity to become Village Heads feel oppressed. So when the opposing pair prioritizes egocentricity and violence without thinking about the long term and democracy, there will be several probabilities that occur, for example, elected Village Heads who in an incorrect way can provide gaps between communities in the village, commit acts of Corruption, Collusion, and Nepotism (KKN), BUMDES are not carried out optimally or do not even make BUMDES, and other acts of arbitrariness.

When the elected Village Head does not have the capacity based on the literal or legal nature of his/her work. This can lead to adverse impacts such as village development not being planned rationally, unequal or unbalanced development planning, development that ignores cultural and moral values, and development that does not include an integral community protection strategy.²² These actions are very contrary to the law of village development as a means of community renewal, meaning that order or order in the context of renewal or development is something that is desired, even seen as absolute and also functions as a regulatory tool or means of development in the sense of channeling the desired direction of human activities towards renewal,²³ this will not happen if the Village Head who is running for election or the elements of the victory team of one of the Village Head candidates always put forward egocentric and violent in other words "*nyekep*".²⁴ Village Head candidates should prioritize democracy with the values that exist in the community and based on the values contained in Pancasila.

Acknowledgement

None

Conclusion

Based on the analysis of existing regulations, it can be concluded that although Indonesia has clear rules regarding the possession and use of sharp weapons in public spaces, its implementation still faces various challenges. The main factors affecting the effectiveness of the regulations are the lack of public understanding of the applicable rules, as well as obstacles in law enforcement due to different interpretations. The high number of criminal cases involving bladed weapons indicates the need for strategic steps to improve regulations, increase legal socialization, and strengthen supervision.

For this reason, synergy between the government, law enforcement officials, and the community is needed to create a safe environment. Measures such as legal education, strengthening sanctions, and inter-agency collaboration are essential to ensure

²¹ Rudini Hasyim Rado, "Customary Institutions in the Kei Indigenous Community Against Criminal Case Resolution," *Musamus Law Review* 3, no. 1 (October 11, 2020): 26–35, <https://doi.org/10.35724/mularev.v3i1.3495>.

²² Safi' Safi' et al., "Bhag-Rembhag Sabhala'an as a Method of Resolving Religious Conflicts in the Madura Legal Tradition," *El-Mashlahah* 14, no. 1 (June 30, 2024): 95–126, <https://doi.org/10.23971/el-mashlahah.v14i1.7819>.

²³ Mukhlis Mukhlis et al., "The Legal Culture to Prevent Radical Islamism by a Pesantren in Madura," *De Jure: Jurnal Hukum Dan Syar'iah* 16, no. 1 (June 24, 2024): 58–87, <https://doi.org/10.18860/j-fsh.v16i1.26216>.

²⁴ Mukhlis Mukhlis et al., "Rejection of Former Shia Community in Sampang Perspective on Human Rights Law: Discourse of Religious Rights and Freedom in Indonesia," *Lex Scientia Law Review* 7, no. 2 (November 30, 2023): 959–94, <https://doi.org/10.15294/lesrev.v7i2.72156>.

regulations are effective and able to reduce the number of crimes involving sharp weapons.

The government needs to increase socialization related to regulations on the ownership and use of sharp weapons to the public, especially in areas with high crime rates. Law enforcement officers should be given special training to improve their ability to identify offenses related to the use of sharp weapons and ensure fair and consistent law enforcement. In addition, revision or refinement of regulations governing sharp weapons is important, especially to clarify the definition of "permit" and "legitimate purpose" to avoid legal ambiguity. The public also needs to be encouraged to be more active in reporting potential crimes involving sharp weapons with a guarantee of protection for the reporter. Inter-agency cooperation, such as the police, local government, and community leaders, should be enhanced in developing preventive programs that target the root of the problem, such as education and poverty alleviation, which are often contributing factors to crime. In addition, the provision of free legal consultation services could be a solution to provide the public with a better understanding of the legal consequences of carrying sharp weapons in public spaces.

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