

IMPLEMENTING RESTORATIVE JUSTICE IN THE RESOLUTION OF MISDEMEANOR THEFT CASES AT THE INVESTIGATION STAGE UNDER POLICE REGULATION NO. 8 OF 2021: A FIQH SIYASAH PERSPECTIVE (CASE STUDY OF THE BENGKULU CITY POLICE DEPARTMENT)

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ABSTRACT

This study aims to: (1) describe the implementation of resolving minor theft cases involving coconuts through restorative justice at the investigation stage pursuant to Police Regulation No. 8 of 2021 at the Bengkulu City Police Department; (2) analyze the supporting and inhibiting factors in implementing the resolution of minor coconut theft cases through restorative justice at the investigation stage pursuant to Police Regulation No. 8 of 2021 at the Bengkulu City Police Department; and (3) analyze the implementation of resolving minor coconut theft cases through restorative justice at the investigation stage pursuant to Police Regulation No. 8 of 2021 from the perspective of fiqh siyasah. This study employed a descriptive qualitative research method. Data were obtained from primary and secondary legal materials, supported by observation, interviews, and documentation. The data were subsequently analyzed descriptively and qualitatively, with conclusions drawn inductively. The findings indicate that: (1) minor coconut theft cases may be resolved outside the court through restorative justice, provided that both substantive requirements, namely the absence of public unrest or opposition, and formal requirements, namely the existence of a peace agreement and restoration of the victim's rights, are fulfilled; (2) restorative resolution of such cases is supported by a clear legal basis under Police Regulation No. 8 of 2021, which grants investigative officers the authority to implement restorative justice; however, not all cases satisfy the required substantive and formal conditions; and (3) the implementation of restorative justice at the investigation stage at the Bengkulu City Police Department is consistent with the principles of fiqh siyasah, particularly siyasah dusturiyah and siyasah qadha'iyah, as it prioritizes public welfare (maslahah), reconciliation (ishlah), and the restoration of victims' rights rather than merely pursuing retributive punishment.

Keywords: *Restorative Justice; Minor Theft; Fiqh Siyasah*

INTRODUCTION

Crime constitutes a complex social phenomenon that emerges from the interaction between legal, economic, social, and cultural factors within society (Fuqara, 2026). Among the various forms of criminal conduct, theft remains one of the offenses frequently encountered in everyday life (Trejs & Mihailovs, 2024), including the theft of agricultural and plantation commodities such as coconuts. Although theft is legally categorized as a criminal offense that may be subject to penal sanctions, the resolution of every criminal case through conventional judicial proceedings does not necessarily represent the most appropriate or proportionate form of justice (Lishchak & Rohatynska, 2026). In cases

involving relatively minor losses, the imposition of criminal sanctions may, in certain circumstances, generate consequences that are disproportionate to the harm caused and may further exacerbate social tensions between the offender, the victim, and the surrounding community.

This condition has encouraged the development of alternative approaches within the criminal justice system, one of which is restorative justice. Restorative justice constitutes a paradigm of justice that emphasizes the restoration of harm, the fulfillment of victims' rights, the accountability of offenders, and the reconciliation of the parties affected by criminal acts (Rahman et al., 2026). In contrast to the conventional retributive justice model, which predominantly focuses on imposing sanctions as a form of punishment against offenders, restorative justice prioritizes efforts to address and repair the consequences arising from criminal conduct through the active involvement of offenders, victims, and, where appropriate, members of the community. Consequently, restorative justice should not be understood merely as an alternative mechanism for resolving or terminating criminal proceedings, but rather as a comprehensive approach to substantive justice that seeks to restore social relationships and communal balance disrupted by the occurrence of criminal acts.

The implementation of restorative justice in Indonesia has developed in line with the transformation of the national criminal justice system toward a more equitable, human-centered, and socially responsive approach. Within the institutional framework of the Indonesian National Police, this development is reflected in Police Regulation No. 8 of 2021 concerning the Handling of Criminal Offenses Based on Restorative Justice. The regulation provides a normative foundation for police investigators to resolve certain criminal cases through restorative mechanisms at the investigation stage. Nevertheless, such authority is not absolute, as its implementation remains subject to substantive and formal requirements prescribed by the regulation. The substantive requirements are intended, among other things, to ensure that the resolution does not generate public unrest, social conflict, or rejection from the community. Meanwhile, the formal requirements emphasize the existence of a settlement agreement between the parties and the restoration of the victim's rights.

The existence of this regulatory framework is particularly significant in dealing with minor theft cases. The theft of coconuts, for instance, may involve a relatively limited material loss; however, its legal resolution may have broader implications for social relations within the community. A purely retributive approach may potentially create new tensions rather than restore the social relationship between the parties. Conversely, the application of restorative justice provides an opportunity for the offender to assume responsibility, for the victim to obtain recovery of his or her rights, and for the community to regain social harmony. Therefore, the implementation of restorative justice in minor theft cases requires careful consideration of the proportionality between the nature of the offense, the interests of the victim, the accountability of the offender, and the broader interests of society.

Nevertheless, the implementation of restorative justice at the investigation stage cannot be separated from various practical considerations. The existence of a clear legal framework does not automatically guarantee uniform and effective implementation. Investigators are required to exercise professional judgment and discretion while ensuring that every settlement remains consistent with the applicable legal provisions. In addition, the willingness of the victim and offender to reach a peaceful settlement, the restoration of the victim's rights, community acceptance, the understanding of investigators concerning restorative justice, and institutional factors may influence the successful implementation of the mechanism. Conversely, the absence of agreement between the parties, community rejection, difficulties in fulfilling the formal or substantive requirements, and differing interpretations concerning the application of restorative justice may constitute obstacles to its implementation.

The implementation of restorative justice may also be examined from the perspective of Islamic jurisprudence, particularly *fiqh siyasah*. As a branch of Islamic jurisprudence concerned with the governance and administration of public affairs, *fiqh siyasah* emphasizes the realization of justice, public welfare (*maslahah*), the prevention of harm, and the protection of individual and collective rights. The principles underlying restorative justice have a significant conceptual relationship with the Islamic principle of *ishlah*, which emphasizes reconciliation and the restoration of harmonious relations among parties to a dispute. Furthermore, the concepts of *maslahah*, justice, and the protection of rights provide an analytical framework for assessing whether the exercise of state authority in resolving criminal cases through restorative mechanisms is consistent with the objectives and principles of Islamic governance.

From the perspective of *siyasah dusturiyah*, the exercise of state authority must be grounded in principles of justice, legality, and the protection of public interests. Meanwhile, *siyasah qadha'iyah* is concerned with the administration of justice and the resolution of disputes in accordance with principles of fairness and legal propriety (Faizal et al., 2026). Consequently, the implementation of restorative justice by police investigators may be examined not only in terms of its conformity with positive law but also in terms of whether the exercise of such authority promotes *maslahah*, prevents greater harm, restores the rights of victims, and maintains social order. This perspective is particularly relevant because the ultimate purpose of law enforcement should not be limited to imposing punishment but should also encompass the realization of justice and social welfare.

The Bengkulu City Police Department (Polresta Bengkulu) constitutes a relevant locus for examining these issues because the implementation of restorative justice in minor theft cases occurs within a concrete institutional and social context. The application of Police Regulation No. 8 of 2021 at the investigation stage raises questions concerning the extent to which its normative provisions are translated into practical procedures, the factors that facilitate or impede their implementation, and the extent to which such implementation reflects the principles of Islamic jurisprudence. A comprehensive examination of these aspects is therefore necessary to identify the relationship between the normative framework of restorative justice and its practical application in the field.

Based on the foregoing considerations, this study examines the resolution of minor theft offenses through restorative efforts at the investigation stage pursuant to Police Regulation No. 8 of 2021 at the Bengkulu City Police Department. The study is directed toward three principal research questions:

1. How is the resolution of minor theft offenses through restorative efforts implemented at the investigation stage pursuant to Police Regulation No. 8 of 2021 at the Bengkulu City Police Department?
2. What are the supporting and inhibiting factors affecting the implementation of the resolution of minor theft offenses through restorative efforts at the investigation stage pursuant to Police Regulation No. 8 of 2021 at the Bengkulu City Police Department?
3. How is the resolution of minor theft offenses through restorative efforts at the investigation stage pursuant to Police Regulation No. 8 of 2021 assessed from the perspective of *fiqh siyasah*?

Through these three dimensions of inquiry, this study seeks to provide a comprehensive analysis of restorative justice in the resolution of minor theft offenses by examining its normative basis, practical implementation, supporting and inhibiting factors, and compatibility with the principles of *fiqh siyasah*. The study is expected to contribute theoretically to the development of legal scholarship concerning restorative justice and Islamic jurisprudence, while also providing practical insights for law enforcement institutions in implementing restorative mechanisms in a manner that balances legal certainty, justice, accountability, reconciliation, and public welfare.

RESEARCH METHOD

This study employs a juridical-empirical approach (*yuridis empiris*), which examines the implementation of legal norms in practice by integrating normative legal analysis with empirical findings obtained from the field (Rejeki et al., 2026). This approach is considered appropriate because the present study does not merely examine the provisions governing restorative justice, particularly Police Regulation No. 8 of 2021, but also investigates how these provisions are implemented in the resolution of minor theft offenses at the investigation stage at the Bengkulu City Police Department (Polresta Bengkulu). Accordingly, the study seeks to identify the extent to which the applicable legal framework is translated into law enforcement practices and to examine the factors influencing its implementation.

1. Type and Approach of Research

This research is classified as qualitative descriptive research. The descriptive approach is employed to provide a systematic and comprehensive description of the implementation of restorative justice (Parker & Marcucci, 2026) in resolving minor theft offenses. The juridical aspect focuses on examining relevant legal norms, regulations, and legal principles, particularly those contained in Police Regulation No. 8 of 2021 concerning the Handling of Criminal Offenses Based on Restorative Justice. Meanwhile, the empirical

aspect focuses on the actual practices, experiences, and considerations of law enforcement officers and other relevant parties involved in the resolution of such cases.

The juridical-empirical approach enables the researcher to compare the law in books with the law in action. Through this approach, the study examines whether the implementation of restorative justice at the Bengkulu City Police Department conforms to the requirements and objectives established by the applicable legal framework, as well as how these provisions are applied in specific cases of minor theft.

2. Research Location

The research was conducted at the Bengkulu City Police Department (Polresta Bengkulu), particularly within the unit responsible for criminal investigation and the handling of cases that may be resolved through restorative justice. The location was selected because it provides a relevant institutional setting for examining the implementation of Police Regulation No. 8 of 2021 at the investigation stage.

3. Types and Sources of Data

The study utilizes both primary and secondary data. Primary data were obtained directly from the field through interviews with relevant informants, observations of the implementation of restorative justice, and documentation relating to the resolution of minor theft cases. The informants were selected based on their relevance to the research issues, particularly police investigators and other parties who possess knowledge or direct experience concerning the implementation of restorative justice at the Bengkulu City Police Department. Secondary data consist of legal and non-legal materials relevant to the subject of the research. Primary legal materials include Police Regulation No. 8 of 2021 concerning the Handling of Criminal Offenses Based on Restorative Justice and other relevant statutory provisions governing theft, criminal procedure, and law enforcement. Secondary legal materials include scholarly books, journal articles, academic research, legal commentaries, and other relevant literature concerning restorative justice, criminal law, and *fiqh siyasah*. Tertiary materials may also be used to support the understanding of legal terminology and concepts, including legal dictionaries and relevant reference works.

4. Data Collection Techniques

Data were collected through observation, interviews, and documentation. Observation was conducted to obtain empirical information concerning the procedures and practices involved in resolving minor theft cases through restorative justice at the investigation stage. This technique enabled the researcher to understand the implementation of legal provisions within the institutional context of the Bengkulu City Police Department.

Interviews were conducted using a semi-structured format (Hu et al., 2024). This method allowed the researcher to prepare questions based on the research objectives while maintaining sufficient flexibility to explore information arising during the interview process. The interviews focused on the procedures for implementing restorative justice, the considerations taken by investigators, the fulfillment of substantive and formal requirements, and the supporting and inhibiting factors encountered in practice.

Documentation was used to complement and verify information obtained through observation and interviews. Relevant documents may include case records, settlement agreements, investigation-related documents, reports, photographs, and other materials that are legally accessible and directly related to the implementation of restorative justice.

5. Data Analysis Technique

The data were analyzed using a qualitative descriptive analysis technique (Sanusi et al., 2026). The analysis was conducted systematically through several interconnected stages: data reduction, data presentation, and conclusion drawing. During the data reduction stage, information obtained from interviews, observations, and documents was selected, categorized, and organized according to the research questions. Relevant data were then presented in a structured narrative to facilitate the identification of patterns, relationships, and significant findings.

The subsequent stage involved interpreting the empirical findings by relating them to the applicable legal norms, particularly Police Regulation No. 8 of 2021. The researcher then examined the consistency between the normative provisions and their practical implementation. The findings were further analyzed from the perspective of *fiqh siyasah*, particularly through the principles of *maslahah*, justice, *ishlah*, and the protection of individual and public rights.

Finally, conclusions were drawn inductively, beginning with specific empirical findings and proceeding toward broader conclusions concerning the implementation of restorative justice in minor theft cases. The conclusions address the implementation process, the supporting and inhibiting factors, and the compatibility of restorative justice with the principles of *fiqh siyasah*. Through this analytical process, the study seeks to produce findings that are both empirically grounded and normatively relevant to the development of restorative justice within the Indonesian criminal justice system.

RESULTS AND DISCUSSION

1. Implementation of Restorative Justice in Resolving Minor Coconut Theft Cases at the Bengkulu City Police Department

The findings of this study indicate that the resolution of minor coconut theft cases through restorative justice at the Bengkulu City Police Department (Polresta Bengkulu) has been implemented in accordance with the framework established by Police Regulation No. 8 of 2021 concerning the Handling of Criminal Offenses Based on Restorative Justice. The implementation demonstrates that restorative justice has been incorporated into the investigative process as an alternative mechanism for resolving criminal cases (Muslikah & Rahman, 2026), particularly those whose characteristics and circumstances allow for a peaceful settlement.

The implementation begins with the receipt of a police report concerning the alleged theft. The report constitutes the initial basis for law enforcement officers to assess the circumstances of the alleged offense and determine the appropriate legal response. Following the receipt of the report (Koval, 2026), investigators conduct an initial inquiry and investigation to establish whether the reported conduct constitutes a criminal offense

and whether the case has characteristics that potentially meet the requirements for restorative resolution(Hnatenko, 2021).

The next stage involves the examination of the relevant parties and collection of evidence. Investigators examine the victim, alleged offender, and other relevant parties while collecting available evidence. This stage is essential because restorative justice cannot simply be applied on the basis of the parties' willingness to reconcile. Investigators must first establish the factual circumstances of the case and determine whether the offense and its surrounding circumstances meet the requirements prescribed by the applicable regulation(So & Bennett, 2026).

Following the preliminary examination, investigators conduct an assessment of the eligibility for restorative justice. This assessment represents an important stage because not every minor theft case can automatically be resolved through restorative mechanisms. The investigator must consider the substantive and formal requirements established under Police Regulation No. 8 of 2021(Sihombing et al., 2025). In particular, the resolution must not create public unrest or social rejection, while the parties must demonstrate a genuine willingness to settle the matter peacefully. The restoration of the victim's rights and losses also constitutes an important consideration in determining whether restorative justice is appropriate.

If the case is considered eligible, the process proceeds to a case review or case conference. This mechanism provides an institutional forum for examining the case and determining whether restorative justice can appropriately be pursued. The case review is significant in ensuring that the decision to apply restorative justice is not based solely on the individual discretion of an investigator but is subject to an internal assessment and accountability mechanism.

The subsequent stage is mediation between the victim and the offender. Mediation constitutes the core element of the restorative justice process because it provides an opportunity for both parties to communicate their respective interests and seek a mutually acceptable resolution. The victim is given an opportunity to explain the harm or loss suffered(Cassell & Morris, 2023), while the offender is encouraged to acknowledge responsibility and demonstrate good faith through concrete efforts to repair the consequences of the offense(Muwardi et al., 2026).

When an agreement is successfully reached, the parties formulate a peace agreement. The agreement represents the formal expression of the parties' willingness to resolve the dispute through a restorative mechanism. An important aspect of this process is that the agreement should arise from the genuine and voluntary consent of both parties rather than from pressure or coercion. The agreement should also provide an appropriate mechanism for restoring the victim's rights and addressing the consequences of the offense.

The final stage is the termination of the investigation in accordance with the applicable provisions. Thus, restorative justice at the Bengkulu City Police Department does not simply constitute an informal settlement between the victim and offender. Rather, it represents a structured legal process consisting of several stages, beginning with the

receipt of a police report and culminating in the termination of the investigation following the fulfillment of the prescribed requirements.

These findings demonstrate that the implementation of restorative justice reflects a transition from a purely retributive orientation toward a more restorative model of criminal justice. In cases involving minor coconut theft, the central objective is not merely to determine whether the offender should be punished, but also to consider how the harm suffered by the victim can be repaired and how social relations can be restored. This approach is particularly relevant where the material consequences of the offense are limited but the continuation of adversarial legal proceedings may potentially intensify conflict within the community.

2. Supporting and Inhibiting Factors in the Implementation of Restorative Justice

The findings further reveal that the implementation of restorative justice at the Bengkulu City Police Department is influenced by a combination of normative and empirical factors. The existence of a legal framework provides the normative foundation for investigators to exercise restorative mechanisms, while the practical success of the process depends largely on the attitudes, capacities, and cooperation of the parties involved.

One of the most significant supporting factors is the existence of a clear legal basis. Police Regulation No. 8 of 2021 provides investigators with a normative framework for handling certain criminal offenses through restorative justice (Harun, 2025). The existence of such a framework is important because it establishes procedural legitimacy and provides guidance concerning the requirements and mechanisms that must be fulfilled. Consequently, investigators do not exercise discretion in an entirely unrestricted manner but operate within an established regulatory framework.

Another important supporting factor is the knowledge and competence of investigators. The effective implementation of restorative justice requires investigators to possess not only legal knowledge but also communication, mediation, and conflict-resolution skills. Investigators occupy a strategic position because they must assess the eligibility of a case, facilitate communication between the parties, ensure compliance with legal requirements, and safeguard the rights of both victims and offenders.

The willingness of victims and offenders to reach a peaceful settlement is another decisive factor. Restorative justice fundamentally depends on the participation and consent of the parties. A victim who is willing to forgive and accept appropriate restoration creates an opportunity for the case to be resolved without continuing through the conventional criminal justice process. Similarly, the offender must demonstrate accountability and good faith rather than merely seeking to avoid criminal sanctions.

The restoration of the victim's losses also constitutes an essential supporting factor (Prokopenko, 2025). Restorative justice places the victim's interests at the center of the resolution process (Wu et al., 2025). Therefore, the settlement cannot be considered genuinely restorative if the victim's losses and rights are disregarded. The offender's

willingness to repair the harm caused provides a concrete expression of accountability and contributes to restoring trust between the parties.

In addition, the availability of mediation and case-review mechanisms supports the institutionalization of restorative justice. Mediation provides a structured forum for reconciliation, while the case review enables the police institution to assess the legal and factual appropriateness of applying restorative justice. These mechanisms contribute to procedural accountability and reduce the possibility that restorative justice will be applied arbitrarily.

Despite these supporting factors, the study also identifies several inhibiting factors. The first is the victim's unwillingness to reach a settlement. Since restorative justice emphasizes voluntary participation, investigators cannot legitimately impose reconciliation upon a victim who refuses to participate. This demonstrates that restorative justice differs fundamentally from an administrative mechanism for terminating criminal proceedings because the willingness of the parties constitutes a central element of the process.

A second obstacle is the offender's failure to demonstrate good faith. Restorative justice requires offenders to acknowledge responsibility and participate actively in repairing the harm caused. An offender who refuses to acknowledge wrongdoing or fails to fulfill the agreed form of restoration may undermine the possibility of achieving a genuine restorative settlement.

Another obstacle concerns the difficulty of bringing victims and offenders together. Effective mediation requires direct and constructive communication between the parties. Practical difficulties in arranging meetings or establishing communication may delay or prevent the restorative process. Furthermore, emotional tension resulting from the offense may make meaningful dialogue difficult, particularly where the parties have already developed distrust or hostility.

The failure to fulfill the substantive or formal requirements of restorative justice also constitutes a significant legal constraint. Although the parties may express a desire to reconcile, such willingness alone does not automatically justify the application of restorative justice. The requirements established by Police Regulation No. 8 of 2021 must still be satisfied. This demonstrates that restorative justice operates within the principle of legality and cannot be applied solely on the basis of considerations of convenience.

Finally, the limited public understanding of restorative justice remains an important challenge. Some members of the community may perceive restorative justice as an indication that offenders are being released from responsibility or are escaping punishment. Such perceptions may generate resistance to restorative mechanisms. In reality, restorative justice does not eliminate accountability; rather, it restructures the form of accountability by emphasizing acknowledgment of wrongdoing, restoration of harm, and reconciliation.

The interaction between these supporting and inhibiting factors demonstrates that the effectiveness of restorative justice depends not only on the existence of formal legal rules but also on the capacity of law enforcement institutions and the willingness of the parties and community to participate in the process. Therefore, strengthening investigator

competence, improving public legal awareness, and ensuring the voluntary nature of settlements are essential to the sustainable implementation of restorative justice.

3. Restorative Justice from the Perspective of Fiqh Siyasah

The implementation of restorative justice at the investigation stage can also be understood through the conceptual framework of fiqh siyasah (Lubis et al., 2025). The findings indicate that restorative resolution at the Bengkulu City Police Department is substantially consistent with fundamental principles of Islamic governance, particularly the principles of *maslahah* (public welfare), *ishlah* (reconciliation), justice, and the protection of rights.

The principle of *maslahah* provides an important analytical basis for understanding restorative justice (Ediz et al., 2026). In the context of criminal law enforcement, the pursuit of justice should not be reduced to the imposition of punishment. State action should also consider whether the chosen legal mechanism produces greater benefit and prevents further harm to individuals and society. In minor theft cases, resolving the matter through restorative justice may prevent prolonged disputes, reduce social tension, restore the victim's rights, and provide an opportunity for the offender to take responsibility.

This approach is closely related to the principle of *ishlah*, which emphasizes reconciliation and the restoration of harmonious relationships. The restorative process provides a forum in which victims and offenders can communicate (Fathudin et al., 2026), acknowledge the consequences of the offense, and reach an agreement concerning the appropriate form of restoration. In this respect, restorative justice has a conceptual affinity with *ishlah* because both approaches seek to resolve disputes through peaceful means and restore social relations rather than perpetuate conflict.

The principle of justice (*'adl*) is also relevant. Justice does not necessarily mean treating every criminal case identically; rather, it requires consideration of the circumstances, interests, and consequences associated with each case. The application of restorative justice to minor theft offenses can therefore be understood as an effort to achieve proportionate justice by considering the nature of the offense, the extent of the harm, the interests of the victim, and the responsibility of the offender.

Furthermore, the restoration of the victim's rights is consistent with the Islamic emphasis on the protection of individual rights. The offender is not simply released from responsibility through the restorative mechanism. Instead, the offender is expected to acknowledge the wrongdoing, apologize, and compensate or otherwise restore the loss suffered by the victim in accordance with the agreement reached. Consequently, restorative justice maintains an element of accountability while simultaneously prioritizing reconciliation and restoration.

From the perspective of *siyasah dusturiyah*, the exercise of authority by state institutions must be directed toward justice and public welfare and must remain consistent with established legal principles (Havrik et al., 2026). Police Regulation No. 8 of 2021 provides the formal legal framework within which investigators exercise their authority. The investigators' discretion to pursue restorative resolution can therefore be viewed as

legitimate insofar as it is exercised within the limits of the applicable regulation and directed toward achieving justice and public benefit.

Meanwhile, from the perspective of *siyasah qadha'iyah*, the administration of justice should seek to resolve disputes fairly and protect the rights of the parties (Weinrib, 2014). Although the police institution does not function as a court in the strict sense, its authority at the investigation stage constitutes part of the broader law enforcement process. The application of restorative justice therefore remains relevant to the principles of justice, reconciliation, and the protection of rights emphasized within *fiqh siyasah* (Alizadeh & Jafari, 2026).

The principle *Tasharruful Imam 'ala Al-Ra'iyah Manuthun bil Maslahah* which may be understood as the principle that the policies and actions of a leader or authority toward the people must be oriented toward public welfare provides further justification for this perspective (Muzkira & Adan, 2026). The discretion exercised by investigators in resolving minor theft cases through restorative justice may be considered consistent with this principle when such discretion is exercised lawfully, proportionately, voluntarily, and for the purpose of achieving greater benefit for the parties and the community (Riski et al., 2025).

Therefore, the findings suggest that restorative justice at the Bengkulu City Police Department possesses both juridical legitimacy under Indonesian positive law and normative compatibility with the principles of *fiqh siyasah*. Its orientation toward reconciliation, restoration of victims' rights, offender accountability, and social harmony demonstrates that the mechanism extends beyond the narrow objective of terminating criminal proceedings. Rather, it represents an approach to law enforcement that seeks to integrate legal certainty with substantive justice and public welfare.

Overall, the findings demonstrate that the implementation of restorative justice in minor coconut theft cases should be understood as a multidimensional process involving legal, institutional, social, and normative considerations. Its effectiveness depends on the consistency of investigators in applying the requirements of Police Regulation No. 8 of 2021, the willingness of victims and offenders to participate in good faith, the restoration of victims' rights, and community acceptance. From the perspective of *fiqh siyasah*, these elements reinforce the principle that the exercise of state authority should ultimately be directed toward the realization of justice, *maslahah*, *ishlah*, and the preservation of harmonious social relations.

CONCLUSION

Based on the findings and discussion, this study concludes that the resolution of minor coconut theft cases through restorative justice at the Bengkulu City Police Department has been implemented in accordance with Police Regulation No. 8 of 2021. The process includes case reporting, investigation, assessment of eligibility, case review, mediation, the formulation of a peace agreement, and termination of the investigation upon fulfillment of the applicable requirements.

The implementation is supported by a clear legal framework, competent investigators, the willingness of the parties to reconcile, victim restitution, and established mediation and case-review mechanisms. However, it is also constrained by the unwillingness of victims or offenders to reach an agreement, difficulties in bringing the parties together, failure to meet restorative justice requirements, and limited public understanding of the mechanism.

From the perspective of fiqh siyasah, the implementation of restorative justice is consistent with the principles of maslahah (public welfare), islah (reconciliation), justice, and the restoration of victims' rights. The investigators' discretion to resolve cases through restorative justice reflects the principle of Tasharruful Imam 'ala Al-Ra'iyah Manuthun bil Maslahah, whereby the exercise of authority should be directed toward the realization of public welfare. Thus, restorative justice provides a legally grounded and socially oriented approach to resolving minor criminal offenses while balancing accountability, restoration, and social harmony.

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