

OPTIMIZATION THE ROLE AND FUNCTION OF THE COMMUNITY POLICE IN MAINTAINING COMMUNITY SECURITY AND ORDERLINESS IN SIDOMUKTI VILLAGE

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Abstract

The research aims to know and describe the role and function of the Community Police in maintaining security and order in the community. This research uses an empirical juridical approach. Data collection techniques are carried out by observation, interview, and documentation studies, which then the data obtained from the research are processed using qualitative analysis methods, which then the results of the analysis are described descriptively. The results showed that the role of the Community Police in maintaining security and order in Sidomukti Village, Sukamaju District, North Luwu Regency, one of which was to overcome fights by youth groups in Sidomukti Village, namely their position as law enforcement officers (Gakkum) and as the core of Kamtibmas Coach, in this case the National Police has a duty in regulatory efforts to create security and order in the community. In addition, the role of the Police in overcoming brawls at the Bone-Bone Police Station is by conducting coaching and activities that are 1) Prefentive, such as carrying out coaching, lighting, legal counseling activities and carrying out patrols in vulnerable areas, and 2) Repressive, such as implementation in the form of enforcement of soft ones, to strict actions in the form of criminal punishment.

Keywords:

Optimization,
Community
Police,
security,
Orderliness

INTRODUCTION

Maintenance of internal security through efforts to carry out police functions which include maintaining public security and order, law enforcement, protection, protection and service to the community is carried out by the National Police of the Republic of Indonesia as a state tool assisted by the community by upholding human rights. Internal security is the main requirement in supporting the realization of a just, prosperous and civilized society based on Pancasila and the 1945 Constitution of the Republic of Indonesia.

In Law Number 2 of 2002 concerning the National Police of the Republic of Indonesia, especially regulated in Article 1 paragraph (5), states that public security and order (kamtibmas) is a dynamic condition of society as one of the prerequisites for the implementation of the national development process in order to achieve national goals characterized by guaranteed security, order and law enforcement as well as the building of peace containing the ability to build and develop the potential and strength of the community in deterring, preventing and overcoming all forms of

lawlessness and other forms of disturbances that can disturb the community (Tatang Sugandhi, 2002: 28).

The main task of the 1945 Constitution is to organize the life of the state and administer social welfare. Because the Basic Law is a basic law, it can be said that the law in general according to the Indonesian nation is a tool or vehicle or order and to carry out social welfare.

Based on article 13 of Law Number 2 of 2002 concerning the National Police of the Republic of Indonesia (Law 2/2002), stipulates that:

“The main task of the police is to maintain public security and order, enforce the law, and provide protection, protection, and services to the community.”

In the context of fostering kamtibmas and legal counseling that according to Article 1 of the National Police Law of the Republic of Indonesia Number 2 of 2002 it is stated that:

“Public security and order is a dynamic condition of society, one of the requirements for the implementation of the national development process which can be marked by the guarantee of security and order and the establishment of a legal order in society.”

Among community members, there is sometimes an assumption that violations are an attitude of action that should be tackled by certain parties, in this case the police. However, it is possible that there is a conflict of opinion, because the attitude of deviant acts is formulated by certain sections of society concerned. The discrepancy between the formulation by the authorities and public perception, usually described as tolerance for the occurrence of attitudes of action that the holders of power and authority consider as abuse. Such a state usually occurs in the lower layers of society. Tolerance may also occur in certain social groups, such as groups of high school students in big cities. In the group there are fights that are considered as ordinary acts of action. Thus it can be said that kamtibmas disorders are actually all forms and processes of disturbance.

Public Security and Order (Kamtibmas) is a dynamic condition of society characterized by the guarantee of order and law enforcement as well as the building of peace that contains the ability to build and develop the potential and strength of the community in deterring, preventing and overcoming all forms of lawlessness and other forms of disturbances that can disturb the community, which is one of the prerequisites for the implementation of the national development process (Miharsi Sunggih, 2018 : 67).

So it is clear that the law is not for order alone or in the present term public security and order (kamtibmas) or to uphold and protect human rights, but the law has two roles, namely; establish order and strive for prosperity.

The same opinion was expressed by Ramadhan (2017: 1 - 7) that Kamtibmas is an essential need of a community that lives the ideals of goals and all activities of an orderly and safe, just and prosperous society both materially and spiritually whose achievements are carried out jointly by the government and the people through the implementation of functions, activities or operations aimed at maintaining and continuously improving a system and community conditions that are absolutely necessary for guarantee and maintain the continuity of government authority and

public order in the framework of national resilience based on the ideology of Pancasila.

The creation of a professional National Police is not an easy effort but an absolute one. The role of the National Police is service, protection, guidance and community development and law enforcement continues to improve services to the community. Ideally, it is a role in creating safe and conducive community security and order (kamtibmas), even though creating community security and order is a shared responsibility, including the community itself in the village.

From the obligation of the community, in several areas of North Luwu Regency, especially Sidomukti village, is forming a community police forum (Polmas) that cares about kamtibmas which aims to eradicate crime, in terms of development needs, youth are a source of labor in the future and as a human source of the nation's potential. Therefore, the young generation, the hope of the nation and the State must be one of the main businesses that need to be instilled. But these government efforts will not succeed well if they do not get a positive response from the younger generation, as lately it has been widely reported both through print and electronic media that young people are always involved in acts that are not commendable (anarchies).

For North Luwu Regency, especially Sidomukti village as a whole, it is known that people who carry out dishonorable anarchies (actions) are relatively small in percentage, but if not handled seriously, it is feared that it will cause social insecurity. One of the causes of social insecurity or fights between youths in Sidomukti Village is the lack of job opportunities so that the unemployment rate is increasing. In addition, the emergence of brawls that occur in several places, especially in Sidomukti Village due to offence between underage youths which can affect emotions so that group fights are easy to occur. The delinquency that occurs in Sidomukti Village is not only from young people who have dropped out of school but also often carried out from school students in Sidomukti village, so that schools that carry out the task of realizing national aspirations, national ideals and educational goals that have been carefully thought out and formulated and feel called to immediately overcome student delinquency that are separated from society in general and in essence students are a part that is sustainable with society.

METHOD

This research uses an empirical juridical approach. The empirical juridical approach is to conduct research in the field, namely by looking at the implementation of the Bhabinkamtibmas Program at the Bone-Bone Police Station which is obliged and the duty to serve, protect, foster, maintain public security and order in accordance with laws and regulations. Data collection techniques were carried out by observation, interview, and documentation study methods. In this study, the data source came from interviews with respondents as primary data as well as secondary data obtained from documents from the Sidomukti village office and the Bone-Bone Police Office. In processing the data obtained from the research, the author uses an analysis method with qualitative data which then the results of the analysis are described descriptively.

RESULTS AND DISCUSSION

Awareness of the need to foster a legal culture due to the development of the idea that law will only begin to be effective if the community has known, understood and implemented the rule of law consistently. Fostering legal culture includes legal counseling. By realizing the importance of the function of law for the life of society, nation and state, the government organizes guidance on all elements of law. The target of legal guidance in addition to legal materials and legal institutions is the legal culture.

The problem of law enforcement is indeed a problem faced by every citizen of the community, however, each community with its own characteristics may provide a pattern of problems to its law enforcement framework. The similarity is that the goal of each is to achieve a state of peace within society as a result of functional law enforcement. The state of peace or peace means that on the one hand *there is external* interpersonal order and on the other hand there is internal personal order .

The problems mentioned above certainly cannot be separated from the fact that the proper functioning of the law depends largely on the harmonious relationship between the law itself, law enforcement (police) and the society it governs. The duties of the Police are now generally briefly formulated as the maintenance of security and public order.

The Role of Community Police in Overcoming Group Fights in Sidomukti Village

In terms of development needs, youth is a source of labor in the future and a human source of the nation's potential. Therefore, the issue of youth development and development must be one of the main efforts that need to be instilled, but these government efforts will not succeed well if they do not get a positive response from the younger generation as lately many youth (students) have been involved in dishonorable acts.

For Bone-Bone sub-district as a whole, that many students are involved in dishonorable acts is relatively smaller in percentage, but if not taken seriously it is feared that it will cause social insecurity. The occurrence of student delinquency such as fights between groups, disrespect to teachers and parents, smoking and drinking and so on. Overall, students in Sidomukti Village who commit delinquency are relatively small compared to other villages, but if we allow this kind of thing to continue continuously, it will undoubtedly be a factor for public security and order.

According to Sutopo Sahid (2007: 3) stated that: student delinquency can be divided into 3 (three) groups, namely:

- 1) Ordinary delinquency made by students where each is within reasonable limits, such as; truancy, disrespect to teachers, throwing stones at neighbors' houses, smoking, disrespect to parents;
- 2) Delinquency that leads to offenses / crimes, such as; stealing family goods/money, molesting someone, playing gambling and so on;
- 3) Special delinquency is an act that has led to a specific offense / crime, such as; sex outside marriage, rape of minors, abuse of illegal drugs.

The rapid development of the times like today has caused many changes and advances in various aspects of life in society, especially students to be able to adjust to these advances. Changes and developments as mentioned above will result in

increasing types of work in society, increasing types of education, patterns of life and so on. Thus, every student will face various problems such as adjustment, job selection problems, educational problems, family problems, social problems, financial problems and personal problems. If the young man is not successful in this adjustment, it will be possible to cause mischief that results in brawls, namely:

- 1) *Internal Factors* (those that come from within). That individuals/students from birth carry certain traits. For example; Patient, calm, angry, rude and other traits possessed. These individual traits are below birth and will develop if the environment is supportive.
- 2) *External Factors* (those of external origin). Which includes:
 - a. *Family Environment*. The family is the main educational center for children, before getting to know other relationships, children first learn in their family environment. The number of children in the family, the rules prevailing in the family, parental attention to the child and the work of the parents will greatly affect the personal formation of the child. The more the number of children in the family will tend to cause a rowdy atmosphere as well as less attention from parents. Attention from parents to children is needed, if this need is not met it will cause delinquency. Rules made by parents that are too strict and inconsistent can cause conflict for the child tends to break the rules if parents are caught off guard. Parents who are too busy with work or because of other affairs so they do not have time to communicate with children, can also cause mischief, because basically children really need parental attention as a manifestation of affection for children.
 - b. *School Environment*. Prominent characteristics of students include that students are in a transitional phase to a position of responsibility. In this phase, students have a desire to immediately realize ideas that are sometimes poorly considered, as a result of which rules made by schools that are not consistently enforced can also invite students to violate them.
 - c. *Community Environment*. The surrounding community where students are located greatly influences children's behavior patterns. This is understandable considering that the existence of students in society is longer than the existence of students in schools. A heterogeneous community environment with various kinds of cultural customs can also affect the child's personality.

According to Henderson (2007: 170) states that the cause of juvenile delinquency is caused by 2 (two) things, namely:

- 1) Instinctive factors (from within the individual) include: a) Impaired personality development; b) The person concerned has a physical disability; c) The person concerned has a disturbed habit; d) *Low Intelligence* stage.
- 2) Extrinsic factors (from outside the individual) include: a) Unfavorable social environment; b) Family conditions do not support good personality development; c) Social jealousy or frustration with the surrounding circumstances and d) The influence of mass media.

According to Kompol Pawe Judda / Bone-Bone Police Chief (Interview Results July 25, 2022) stated that the factor causing group fights is due to the ease of offense between underage youths which can affect other groups so that fights are easy to occur. In addition, the characteristics of society in general are high temperament so they tend to be able to solve problems in their own way / vigilante. This is because it generally involves brawls triggered by trivial problems because they are irritable and can be influenced by drinking. Therefore, the steps taken by the police include:

- 1) That with the development of intensive development carried out by the Sidomukti Village Government brings various positive and negative impacts where social inequality is one of the impacts that need to be watched out for and anticipated as early as possible because it can cause vulnerability in the form of mass brawls that can disrupt security stability in Sidomukti Village, Bone-Bone District.
- 2) Democratic freedoms greatly affect the situation of security and order at the regional level whose resolution takes a long time and thought to avoid such handling.
- 3) In addition, national development activities, especially in Sidomukti Village, will have positive and negative impacts. The negative impact can be in the form of threats, disturbances, obstacles which need to be anticipated appropriately and conceptually so as not to hinder development in general.
- 4) The consequences of a brawl will be able to cause material losses can also cause social impacts in people's lives where resentment and mutual hostility arise.

There are several things that can be done by the community to support the realization of conducive kamtibmas including;

- 1) Religious and community leaders provide information on kamtibmas that occur in their area to law enforcement officials;
- 2) Reactivate the system movement to prevent the possibility of kamtibmas disturbances;
- 3) Reactivate the law-conscious movement in society;
- 4) Increased cooperation and communication between potential communities, satlinmas, community police, PP police officers, Polri and TNI at the village / village level and improved communication between Linmas kasatgas, village heads / lurah, Babinsa, Bhabinkamtibmas in anticipating various potential kamtibmas disturbances as well as finding solutions so that they can be prevented as early as possible crimes that occur.

The role of law enforcers in the field is to find that actions and modes have been carried out as well and effectively as possible. What and how and the nuances of the action are depends on the situation facing the officer. The role of the Police in overcoming brawls at the Bone-Bone Police Station is by conducting coaching and activities of a nature;

1. Prefentive, such as carrying out coaching, lighting, legal counseling activities and carrying out patrols in vulnerable areas.

2. Repressive, such as the implementation of soft actions, to strict actions in the form of criminal punishment.

That is the role of the police in tackling group brawls, but this success is not achieved if there is no awareness for the community. Therefore, the key to success in realizing kamtibmas depends on the level of discipline of its citizens. How to overcome before negative things happen, it needs *repentive* and *repressive* actions. Under the circumstances of our homeland, both of these methods have been implemented. And those who must be responsible and must do it are both parties, namely the government and the family or the community.

Individually or individually a family has responsibilities in the family environment first. So the family is the middle or central point of formation of a generation. That is why the government is so keen to promote family planning programs because it is seen that the family is the beginning of nation building. *Rationally* the government wants a healthy family. This movement must consciously be followed by every citizen, by every head of the family. Psychologically, coaching is also the same, for example teaching children to religious values and carrying out what is commanded. With religious values can bring students towards the formation of morals and reason. Not only in the form of lectures or da'wah but must be in the form of elaboration so that it can be felt and digested its usefulness.

Then the way to overcome *repressively*, this is usually more difficult, but it must also be implemented simultaneously either by the government or by the community or for someone who experiences it by means of skills education, by religious means and other means that can support peace. Thus, in overcoming the problem of delinquency is the responsibility of all of us, be it the government, the head of the family, the environment, but as the key to avoid the complexity of the problem must start from family education. Countermeasures in preventing group fights are:

1. Provide and improve the quality of the family
2. Fostering a healthy social environment
3. Cooperation between the School and Parents
4. Mass media is healthy
5. The behavior and appearance of tourists are regulated and controlled
6. Healthy recreation and exercise places are developed
7. Religious education and appreciation are maintained and improved
8. Increased education and training to fill the leisure time of adolescents
9. Exemplary community leaders both formal and informal.

Based on the results of research and interviews with the Bone-Bone Police Chief, efforts to overcome group fights include:

- 1) Coordinate with the Bone-Bone District government to be able to follow up on the incident, so that the problem can be resolved properly.
- 2) Approach community leaders, religion, youth together with the government to conduct meetings that can essentially provide guidance and conduct counseling so that there are no kamtibmas disturbances that can disturb the community.

- 3) Appeal to the community to maintain security stability in their respective environments and maintain conducive kamtibmas stability (Kompol Pawe Judda, July 25, 2022).

A person is very obedient to the law even the opposite. However, in this case, compliance is generally encouraged because it wants to avoid the possibility of being penalized if it violates these norms. Similarly, it often happens for teenagers that they obey the applicable laws but will believe in the noble values contained therein. Such an attitude has its own consequences because if legal norms are expected to achieve effectiveness, then the community together with the charismatic government always hold strict and good supervision.

A basic assumption that must be understood in the administration of law, especially for adolescents, is that the functioning of the law is not solely due to its juridical aspects and sanctions. However, a legal norm will work with all social devices, including group leaders. Such patterns are especially true in traditional societies and youth groups that still respect the function and position of a leader. As for urban communities (including teenagers), compliance with legal norms that often arise because these norms can guarantee fulfillment or at least because these norms are able to protect all their interests. If the factors of protection and fulfillment of interests slowly disappear then the compliance of society, especially adolescents with legal norms can eventually disappear as well.

According to Simanjuntak (1984: 56) that one of the specificities of the characteristics of legal norms and other norms is heteronomous sanctions. Sanctions that come and are imposed from outside, often make the mentality of Indonesian teenagers who are diverse in life and the community environment that raises them.

One of the main characteristics of Indonesian society is to believe in God Almighty, all Indonesian people must be religious. In Indonesia there are several religions such as: Islam, Catholicism, Christianity, Hinduism and Buddhism. Religion for humans, especially the Indonesian nation, is the main element contained in religion is basically the highest value for humans, as well as for teenagers, religious norms are still recognized as sacred rules originating from God. The rules outlined in religion are always good, because they aim to guide people in the right direction. Religious rules contain things that are forbidden and show things that are required and religion outlines good and bad deeds so that if teenagers really explore and understand the content of religion. So it is likely that they will be good members of society and reluctant to do actions that harm society and interfere with the rights of others both property and life, such as theft, persecution, murder, fraud, embezzlement and other crimes.

In all religions there is no commandment to hate each other, much less interfere with the rights of others. But God's command is to kaish love, affectionate, and loving love between fellow human beings, because according to his nature in man there is love and love. From within the association of life it must show the existence of a just and civilized humanity, not a humanity full of tyranny / evil and barbarity.

For teenagers, it is very necessary to understand, deepen and obey the teachings of the religion adhered to. In everyday reality, it shows that teenagers who commit crimes mostly lack understanding of religious norms and may even neglect

to fulfill religious commandments, including attending services, masses, fasting and praying.

Broadly speaking, the meaning of religion for adolescents today is complex, because religion in accordance with its functions and objectives is indeed multi-dimensional. Adolescent children who are part of the who must accept religion in accordance with their nature, which is a subject that has two conditions, namely physical and spiritual. Therefore, religion in its manifestation includes two aspects: correcting, straightening and armonizing the nature of character, human disposition towards the right goal, while the other side of religion alludes to the physical aspect. Teenagers who are mentally healthy, morally and spiritually in the true sense, then physically healthy.

Every religion in this world must have complete teachings that regulate man's relationship with his God, man's relationship with fellow humans and even man's relationship with the surrounding nature. These rules are binding on their adherents, therefore they must be obeyed. Regarding human relations with fellow humans both in Islam and Christianity have been fully regulated. These regulations are outlined as follows:

According to universal postulates, man essentially has sovereignty in determining the course of his life. According to qadariyah, man has his own freedom and power to realize his actions. In Islamic teachings, there is indeed the widest freedom for humans to do things according to their will, both economic, political, and social, the freedom given by Allah to Muslims does not mean complete separation from religious and social norms.

In Islam the way of life is group (society has been arranged in such a way. Social life dictates that each individual bears a burden of obligation towards other individuals, each individual in one society to another has a functional relationship. In everyday life, it is necessary to realize that the functions of individuals in society are actually very broad and these functions can be performed by everyone, both young and old.

There are too many things to mention one by one things that can be done as the fulfillment of human functions to society. Broadly speaking, everything that is in the interest of society, which performs services both material and intangible in order to carry out Allah's command to help in obligations and piety including human functions towards society that must be fulfilled.

CONCLUSION

The role of the Police in this case is the Community Police in maintaining security and order in Sidomukti Village, Sukamaju District, North Luwu Regency, one of which is to overcome fights by youth groups in Sidomukti Village, namely their position as law enforcement officers (Gakkum) and as the core of Kamtibmas Coaches, in this case the National Police has a duty in regulatory efforts to create security and order in the community. In addition, the role of the Police in overcoming brawls at the Bone-Bone Police Station is by conducting coaching and activities that are 1) *Prefentive*, such as carrying out coaching, lighting, legal counseling activities and carrying out patrols in vulnerable areas, and 2) *Repressive*, such as implementation in the form of enforcement of soft ones, to strict actions in the form of criminal punishment. Overcoming the problem of delinquency is a shared responsibility of the government, community, head of family, environment, but as a

key to avoid the complexity of the problem must start from family education. Countermeasures in preventing group fights are; 1) Provide and improve the quality of the family, 2) Fostering a healthy social environment, 3) cooperation between schools and parents, 4) Mass media is healthy, 5) The behavior and appearance of tourists are regulated and controlled, 6) Healthy recreation and sports areas are developed, 7) Religious education and passion are maintained and improved, 8) Increased education and training to fill the leisure time of adolescents and 9) Exemplary community leaders both formal and non-formal.

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