Community Policing Strategy (*Polmas*) In The Implementation Of *Bhabinkamtibmas* Tasks As A Radical Detection Basis

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Abstract. The implementation of the Community Policing Strategy (*POLMAS*) in the implementation of *BhabinKamtibmas* duties as the basis for the detection of radical understanding, is very important in creating social security. This study aims to analyze the *Polmas* Strategy in the implementation of *BhabinKamtibmas* duties as the basis for the detection of radical understanding, potential constraints and problems related to the implementation of the *Polmas* Strategy in implementing the duties of *BhabinKamtibmas* as the basis for the detection of radical understanding. The method used in this research is normative legal research. Sources and data types use primary data and secondary data. The data collection method was done through literature study, while the data analysis method used qualitative analysis. The results showed that the implementation of the Community Police Strategy in the implementation of *BhabinKamtibmas* duties as the basis for the detection of radical ideology, namely *BhabinKamtibmas* carrying out door-to-door visits to all areas of its assignment, carrying out and assisting problem solving, organizing and securing activities the public, receive information about the occurrence of non-crime, provide guidance and guidance to the public or the community regarding issues of social security and police services. The obstacles faced are the developing police culture, young police officers, the idiom that police officers on the streets are better than police officers who work behind the desk, the accountability of the police in response to complaints and the dynamics that occur in society, limited human resources, welfare of police officers, 2 police car patrols, accountability command, structural rewards, community satisfaction with police performance, failure to integrate Police work with criminal detection. The problems faced are the public's negative perception of the police, low public awareness of environmental security, sociological diversity of society, ambiguity in people's attitudes, facilities and infrastructure.

Keywords: Community Policing; Community Security; Radical Understanding.

1. Introduction

Advances in science and technology, especially information technology, have made the Indonesian nation more sensitive to various global issues, especially those related to democracy, human rights and the environment. As one of its manifestations, the reform of the life of the nation and the state requires changes in various fields and joints of the life of the nation and state. Changes that are also felt in this regard include the emergence of a tendency for people to prefer to demand their rights rather than fulfill / carry out their obligations.[1]

The changes mentioned above have also resulted in an increase in complex security

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[1] Chief of Police Decree No. Pol: Skep / 432 / VII / 2006, dated 1 July 2006 concerning Guidelines for the Security Intelligence Function with the Community Policing Approach (*POLMAS*).

disturbances, both in terms of quality and quantity. The dynamics and mobility of change as referred to in the end pose a challenge for the Police to further improve its operational capabilities in the present and future. In line with that, the National Police sees the need to adjust themselves by changing the old working paradigm which focuses more on reactive and conventional policing patterns into modern democratic policing patterns, which prioritizes problem solving, partnership, proactivity and prioritizes prevention (crime prevention).[2]

The role of Community Policing by referring to Chuzaiso, NPP, NPC and so on models, creates a diversity of perceptions and a lack of synchronization in its implementation. Therefore it is necessary to make various adjustments so that their implementation is in accordance with the characteristics of Indonesian society.[3]

Community Policing (Community Policing), hereinafter abbreviated as *Polmas*, is an activity to invite the public through a partnership between *Polri* members and the community, so that they are able to detect and identify problems of security and public order (*Kamtibmas*) in the environment and find solutions to problems.[4]

Bhayangkara The guardian of community security and order, hereinafter referred to as *BhabinKamtibmas*, is the caretaker of *Polmas* in the village.[5]

Detection is a series of efforts, jobs and activities as well as actions in order to find quickly various phenomena / symptoms / dynamics and changes in society which include static aspects and dynamic aspects / community life (geography, demography, natural resources, political ideology, socio-economy, socio-cultural and security) by using the five senses or certain equipment.[6]

Understanding is understanding, opinion, view, flow.[7] Radicals are very aggressively demanding changes in terms of laws, government regulations.[8] Radicalism is an understanding that wants to bring about rapid and comprehensive and systematic changes in order to obtain a better situation in the political, economic and social fields.[9] One of the studies shows that the spread of radical terrorism as the entry of digital information technology so as to further spread of radical terrorists massively.[10]

Based on the description described above, the problems that will be discussed in this paper are formulated as follows: a. How is the implementation of the Community Policing Strategy (*POLMAS*) in the implementation of *BhabinKamtibmas* duties as the basis for the detection of radical ideology? What are the potential constraints and problems related to the implementation of the Community Policing Strategy (*POLMAS*) in the implementation of *BhabinKamtibmas* duties as the basis for the detection of radical ideology?

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[2]*Ibid.*

[3]*Ibid.*

[4] Regulation of the Head of the National Police of the Republic of Indonesia number 3 of 2015 concerning Community Policing.
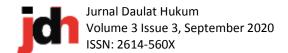
[5] *Ibid.*

[6] Decree of the Chief of the Indonesian National Police No. Pol: SKEP / 989 / XII / 2005, dated December 30, 2005 regarding *Polsek* Guidelines as a Detection Base.

[7] M. Soesilo SH, 2009, *Kamus Hukum*, Gama Press, p. 474

[8]*Ibid.*, p. 519

[9] *Ibid.*

[10] Apromico, "Crime Prevention Strategy Of Terrorism Crime In Indonesia (Case Study In Sukoharjo)" in *Jurnal Daulat Hukum Volume 2 Issue 4, December 2019,* http://jurnal.unissula.ac.id/index.php/RH/article/view/8387, p. 585.

Research Methods

In this study, legal research used is normative legal research.[11]Sources and data types use primary data and secondary data. The data collection method was done through literature study, while the data analysis method used qualitative analysis.

2. Results And Discussion

Community Policing (*POLMAS*) is a philosophy and strategy that transforms the conventional paradigm into a new policing model in civil society. In essence, this model places the community not only as an object but as a partner of the Police in solving various social problems that occur in society.[12]

Polmas is a policing model that emphasizes equal partnerships between officers and local communities in resolving and overcoming any social problems that can threaten the security, order and peace of life of the local community. The aim is to reduce crime, fear crime and improve the quality of life for local residents.[13]

Polmas bearer is every *Polri* member who carries out *Polmas* in the community or community. *Polmas* caretakers are tasked with carrying out community development, early detection, negotiation / mediation, identification, and documentation of community data at the place of assignment relating to the conditions of Community Security.[14]

The *Polmas* strategy is a method or means of involving the community, government, and other stakeholders in making efforts to prevent, prevent, and deal with threats and disturbances of security and security in an equal partnership with the National Police, from policy determination to implementation.[15]

Therefore, community policing is to put back the structure and system of the Police into a social structure that is more civilized, and no longer has the culture of a ruler (*Politicion*) which is more opposed to the people.[16]

The form of the Police is a community group that is specially trained, has a special identity, is orderly and disciplined, has a professional code of ethics, in special uniform so that it looks conspicuous but not military in character, has legal capacity to maintain security and order. The police are community elites that are specially formed in accordance with their duties to maintain the existence of society, the dignity of society and the integrity of society. The police are "social excellence in profession", a priority in the social structure of their profession. The police are part of the extended family of society, and the police are the main pillars of supporting social life whose strength lies in the aspects of law and security.[17]

Police are pro people but not pro crime (against crimes). For the people the police do not

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[11] Mukti Fajar Nur Dewata and Yulianto Ahmad, 2017, *Dualisme Penelitian Hukum Normatif & Empiris*, Yogyakarta: Pustaka Pelajar, p. 160

[12]Chief of Police Decree No. Pol: SKEP / 180 / III / 2006, dated March 14, 2006 concerning the Guidebook for the Implementation of the Duties of the National Police in the field.

[13]Chief of Police Decree No. Pol: Skep / 432 / VII / 2006, dated 1 July 2006 concerning Guidelines for the Security Intelligence Function with the Community Policing Approach (*POLMAS*).

[14] Regulation of the Head of the National Police of the Republic of Indonesia number 3 of 2015 concerning Community Policing.

[15] *Ibid.*

[16]SA Soehardi, 2015, *Polisi dan kepemimpinan*, Semarang: Bhara Kencana Abadi, p. 146

[17] *Ibid*.

need weapons, but against crime, an adequate weaponry is needed "arm against crime", which is not a conventional weapon of war.[18]

While the Police are generally unarmed, this is an indication that the Police are:

- Civil Police; The civilian police are truly the same as the people, this is a manifestation of the seriousness of the Police to identify themselves in reforming the Police culture which has a civilian personality, has a legal personality, and has no military or authority personality. Instead, they have a full personality of a servant, regardless of social status in making social contact with anyone. And the Police in all positions are open to anyone.[19]

- Legal Police; The legal police in their daily life are the same as the law. Police power is synonymous with legal power. Police authority is a legal obligation. The law never requires weapons. That the authority of the law lies in the sanctions prepared by the law itself.[20]

- People's Police; The people police are under review of their closeness to the people, because the police are formed and recruited from the people based on strict certification.[21]

Police are all matters relating to police functions and institutions in accordance with statutory regulations.[22] The National Police of the Republic of Indonesia as a state instrument that maintains public order and security has the duty to protect, protect, serve the community, and enforce the law.[23] The State Police of the Republic of Indonesia is an instrument of the State that plays a role in maintaining public security and order, enforcing the law, and providing protection, protection and services to the community in the context of maintaining domestic security.[24]

BhabinKamtibmas which stands for *Bhayangkara* Pembina Security and Public Order, is a member of the Indonesian National Police (*Polri*) who is tasked with fostering public security and order (*Kamtibmas*) and is also a career of Community Policing (*Polmas*) in villages / sub-districts.[25]

Decree of the Head of the National Police of the Republic of Indonesia Number: Kep / 2542 / XII / 2019 concerning amendments to some of the contents of the Decree of the Head of the National Police of the Republic of Indonesia No. Pol: KEP / 8 / XI / 2009 dated 24 November 2009 concerning changes to the field manual for the Chief of the Indonesian National Police No. Pol: BUJUKLAP / 17 / VII / 1997 dated 18 July 1997 concerning the National Police for Community and Community Protection in Villages, originally written that *BhabinKamtibmas* personnel can be from the Brigadier rank group or Inspector changed to *BhabinKamtibmas* personnel can be filled from the NCO and *Pama* rank groups and the *BhabinKamtibmas* position is entered in the office of First Officer. The main task of *BhabinKamtibmas* is to conduct community development, early detection, and mediation / negotiation in order to

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[18] *Ibid.*

[19] *Ibid.*, 146-147

[20] *Ibid.*, 147

[21] *Ibid.*
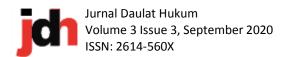
[22] Act No. 2 of 2002 concerning the Indonesian National Police

[23] UUD 1945 second amendment to Article 30 paragraph 4

[24] Act No. 2 of 2002 concerning the Indonesian National Police

[25] Chief of Police Decree Number: Kep / 773 / VII / 2016 concerning *BhabinKamtibmas* Smart Book

create conducive conditions in the village.[26]

Village is an area occupied by a number of residents who have the lowest governmental organization directly under the sub-district, who are not entitled to run their own household.[27] Village is a village and customary village or what is referred to by other names, hereinafter referred to as *Desa*, is a legal community unit which has territorial boundaries which is authorized to regulate and administer government affairs, community interests, rights of origin, and / or traditional rights which are recognized and respected. in the government system of the Republic of Indonesia.[28]

A village is an area occupied by a number of residents as a community unit including a legal community unit which has the lowest government organization under the sub-district and has the right to organize its own household within the ties of the Republic of Indonesia.[29]

Assisted Village is a village or sub-district within the jurisdiction of *Polsek* / ta that is considered to need more serious attention, needs to be given top priority in its continuous and continuous development, because the level of disturbance of social security is high and the safety of the community in the implementation of *Swakarsa Siskamtibmas* is low.[30]

Touch village is a village or sub-district within the jurisdiction of *Polsek* / ta which is assessed for the level of vulnerability to moderate security and social security disturbances and community activities in the implementation of the *Siskamtibmas Swakarsa* that have appeared and require regular guidance.[31]

Monitoring Village is a village or sub-district within the jurisdiction of *Polsek* / ta which is assessed as having a low level of security and social security disturbances as well as community activity in the dynamic implementation of the Social Security System.[32]

BhabinKamtibmas as a Detection Base is a system that places *BhabinKamtibmas* as the spearhead and plays a role in finding and collecting information about the dynamics and changes of society which includes static aspects and dynamic aspects / community life in order to find early symptoms that can cause security disturbances.[33]

BhabinKamtibmas as the bearer of the intelligence function has the task of detecting, identifying and analyzing early symptoms of an activity that has not yet occurred in line with the dynamics and changes in society which include static / tri-state aspects and dynamic aspects / people's lives that can cause security disturbances.[34]

Information materials are descriptions, notes, signs about symptoms, facts, problems, events as a result of an effort to learn, know, appreciate using the five senses and tools about a situation and condition.[35]

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[26] Regulation of the Head of the National Police of the Republic of Indonesia number 3 of 2015 concerning Community Policing.

[27] Chief of Police Decree No. Pol: SKEP / 180 / III / 2006, dated March 14, 2006 concerning the Guidebook for the Implementation of the Duties of the National Police in the field.

[28] Act No. 6 of 2014 concerning Villages

[29] Op.Cit.

[30] *Ibid.*

[31] *Ibid.*

[32] *Ibid.*

[33] Decree of the Chief of the Indonesian National Police No. Pol: SKEP / 989 / XII / 2005, dated December 30, 2005 regarding *Polsek* Guidelines as a Detection Base.

[34] Chief of Police Decree Number: Kep / 773 / VII / 2016 concerning *BhabinKamtibmas* Smart Book

[35] Decree of the Chief of the Indonesian National Police No. Pol: SKEP / 989 / XII / 2005, dated December 30, 2005 regarding *Polsek* Guidelines as a Detection Base.

Understanding is understanding, understanding right.[36] Radical, (from Dutch: radical), 1 at all (by the way), an unbearable act: 2 be careful in the smallest details.[37]

In the English dictionary, the word radical is defined as extreme or hardline. Radicalism means a sectarianism that requires drastic change or fundamental reform. The essence of radicalism is radicalism which requires change with a tendency to use violence. This understanding is actually a political understanding that requires extreme change, in accordance with the manifestation of their ideology.[38]

According to Dawisha, it is essential to distinguish between terrorism and radicalism. If terrorism is only one of the various instruments of the perpetrators, radicalism is the essence of the instrument itself, radicalism also includes the values, goals and concerns of the people who formulated the instrument. Here Dawisha provides a clearer definition of radicalism. He describes radicalism as an attitude of the soul that leads to actions aimed at weakening and changing the established and usually violent political order and replacing it with a new system.[39]

Radicalism (historical), a slacking political group or movement with the aim of achieving independence or electoral reform that includes those who seek to achieve republicanism, abolition of titles, redistribution of property rights and freedom of the press, and are associated with the development of liberalism.[40]

2.1. The Implementation of the Community Policing Strategy (*POLMAS*)

The Community Policing Strategy in the Implementation of *BhabinKamtibmas* Duties as the Basis for Detection of Radical Understanding as follows:[41]

- Door to door visits to all areas of the assignment.
- Doing and helping solve problems (Problem Solving).
- Arranging and securing community activities.
- Receiving information about the occurrence is not criminal.
- Providing guidance and guidance to the public or the community related to security issues and *Polri* services.

2.2. Potential obstacles in the practice of the Community Policing Strategy (*POLMAS*)

Potential obstacles in the practice of the Community Policing Strategy in the Implementation of *BhabinKamtibmas* Duties as the Basis for Detection of Radical Understanding are as follows:[42]

- A thriving police culture.

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[36]Dody DA Armis Dally et al, 2009, *Kamus Bahasa Indonesia Bergambar*, Semarang: Various Sciences, p. 143

[37] *Ibid.,* 658

[38]Agus SB, 2016, Indonesian Deradicalism, *Deradikalisme Nusantara Perang Semesta Berbasis Kearifan Lokal Melawan Radikalisme dan Terorisme*, Cet. I, Jakarta: Daulat Press, p. 47

[39]Bahtiar Effendy, 2016, *Transformasi Politik Islam Radikalisme, Khilafatisme, dan Demokrasi*, Cet. I, Jakarta: Prenadamedia Group, p. 155

[40] https://id.wikipedia.org/wiki/Radicalism, Radicalism, 20 July 2020 at 17.00 WIB

[41] Regulation of the Head of the National Police of the Republic of Indonesia number 3 of 2015 concerning Community Policing.

[42]Muradi, 2010, *Polmas dan Profesionalisme Polri*, Bandung: NUBLITZ, p. 34-40

- Young police officers.
- There is an idiom that police officers on the streets are better than police officers who work behind a desk.
- Police accountability for the response to each complaint and the dynamics that occur in society.
- Human resource limitations.
- The welfare of police officers.
- Patrol car 2 police.
- Command accountability.
- Structural rewards.
- Community satisfaction with police performance.
- Failure to integrate police work with criminal detection.
- Community ambiguity.

The problem is related to the implementation of the Community Policing Strategy (*POLMAS*) in the implementation of *BhabinKamtibmas* duties as the basis for the detection of radical ideology. The problems include:[43] The public's negative perception of the police.

- Public awareness about environmental safety is still low; Sociological diversity of society.
- Ambiguity of people's attitudes; and Facilities and infrastructure.

3. Closing

3.1. Conclusion

Implementation of the Community Policing Strategy (*POLMAS*) in the implementation of *BhabinKamtibmas* duties as the basis for the detection of radical ideology in accordance with the Chief of Police Regulation No.3 of 2015 on Community Policing, *BhabinKamtibmas* carries out door-to-door visits to all areas of its assignment, conducts and assists in solving problem (Problem Solving), make arrangements and secure community activities, receive information about the occurrence of non-crime, provide guidance and guidance to the public or community related to issues of social security and police services. As for potential obstacles in the practice of the Community Policing Strategy (*POLMAS*) in the Implementation of *BhabinKamtibmas* Tasks as the Base for Detection of Radical Understanding, as follows the developing police culture, young police officers, the idiom that police officers on the streets are better than police officers who work behind the scenes. table, the accountability of the police to the response of each complaint and the dynamics that occur in society, limited human resources, the welfare of police officers, police car patrols, accountability of the command, structural rewards, community satisfaction with police performance, failure to integrate police work with criminal detection. Problems related to the implementation of the Community Policing Strategy (*POLMAS*) in the implementation of *BhabinKamtibmas* duties as the basis for the detection of radical ideology are as follows: the negative perception of the community towards the police, low public awareness of environmental security, sociological diversity, ambiguity of community attitudes, facilities and infrastructure.

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[43] *Ibid.*, 73-77

3.2. Suggestion

In carrying out the duties of *BhabinKamtibmas* as the basis for the detection of radical ideology in accordance with the Regulation of the National Police Chief Number 3 of 2015 concerning Community Policing, it is necessary to increase the human resources of the National Police by increasing the intellectual capacity of *BhabinKamtibmas* through comprehensive vocational education to *BhabinKamtibmas*, so that socialization and special materials are given to the *BhabinKamtibmas*. regarding early detection capabilities and supported by official equipment in *BhabinKamtibmas* activities to carry out detection.

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Chief of Police Decree No. Pol: Skep / 432 / VII / 2006, dated 1 July 2006 concerning Guidelines for the Security Intelligence Function with the Community Policing Approach (*POLMAS*).