

The Role of Bhabinkamtibmas in Addressing Crimes Against Women and Children in the Blora Police Jurisdiction

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Abstract. This research aims to analyze the role of Bhabinkamtibmas in combating crimes against women and children within the jurisdiction of the Blora Police, identify the obstacles faced and their solutions, and formulate strategies to optimize this role in the future. The research uses a qualitative method with a legal-empirical approach, combining literature studies, analysis of official documents, and interviews with police officers, victims, and community leaders. The research results indicate that the Bhabinkamtibmas (Village Security and Order Officer) plays a strategic role as the police's frontline at the village level in prevention, initial enforcement, and victim recovery. These roles include legal socialization, early detection of potential criminal activity, facilitation of reporting, victim support, and coordination with relevant agencies. The obstacles faced include limited personnel, minimal infrastructure, low legal awareness among the public, cultural factors, and coordination constraints between institutions. Referring to Soerjono Soekanto's law enforcement theory and victimology perspectives, these obstacles can be overcome through increased personnel capacity, strengthened cross-sectoral synergy, utilization of digital technology, and more operational regulatory support. The optimal strategy for enhancing the role of Bhabinkamtibmas in the future is directed toward three main aspects: (1) strengthening the competence and professionalism of personnel, (2) developing technology-based detection and reporting systems, and (3) empowering the community as active partners in prevention. This research recommends that the Blora Police, in collaboration with the local government and community, establish an integrated mechanism for the protection of women and children, supported by budget, local regulations, and sustainable education programs.

Keywords: Criminal; Children; Enforcement; Offenses.

1. Introduction

The Unitary State of the Republic of Indonesia is based on Article 1 paragraph (3) of the 1945 Constitution of the Republic of Indonesia which states that Indonesia is a state of law. Consequently, the state has a constitutional obligation to guarantee protection, justice, and legal certainty for all its citizens without discrimination. The principle of protection is also emphasized in Article 28D paragraph (1) of the 1945 Constitution of the Republic of Indonesia which states that everyone has the right to recognition, guarantees, protection, and fair legal certainty as well as equal treatment before the law. Similarly, in Article 28B paragraph (2), the state is explicitly obliged to provide special protection for children from violence and discrimination.

Women and children are vulnerable groups who are often easy targets for victims of various forms of violence, both in the domestic environment, social environment, and other environments.¹ Violence against women and children can occur in physical, mental, and sexual forms or economic exploitation. Of course, children and Women who are victims of violence need to receive optimal legal protection as stipulated in the Indonesian legal system. Women are often vulnerable victims of crime because they are perceived as second-class individuals. The stigma of weakness and powerlessness is a primary reason perpetrators target them, especially those in positions of authority that are significantly higher.²

Data from the National Commission on Violence Against Women shows that in 2023, more than 450,000 cases of violence against women were recorded, with the majority of cases occurring in the personal sphere, such as domestic violence (KDRT).³ Meanwhile, according to data from the Ministry of Women's Empowerment and Child Protection's (KemenPPPA) Symphony of Women's Empowerment and Child Protection (Symphony of Women's Empowerment and Child Protection), throughout the same year there were more than 20,000 reports of violence against children.⁴ Both of these figures are estimated to be significantly lower than the actual incidence, given that many cases go unreported. Most violence against women and children occurs in the victim's immediate

¹ Djamaludin Djamaludin, James Simanjuntak, and Reynhard Christian Fatunlibit, "Legal Assistance for Women and Children Victims of Violence in Obtaining Justice," Legal Empowerment: Journal of Legal Service 3, no. 1 (2025): 1–8, <https://doi.org/10.46924/legalempowerment.v3i1.265>.ISSN.

² Nurul Fitriana, "Why Are Women Often Victims of Crime?" Kompas TV, 2022.(https://www.kompas.tv/nasional/272756/mengapa-perempuan-sering-menjadi-korban-kejahatan?page=all#goog_rew), accessed on August 8, 2025.

³ National Commission on Violence Against Women, "Annual Notes on Violence Against Women 2024," National Commission on Violence Against Women, 2024, <https://komnasperempuan.go.id>, accessed August 8, 2025.

⁴ Ministry of Women's Empowerment and Child Protection, "Data on Violence Against Children in 2023," SIMFONI PPA, 2023, <https://kemenpppa.go.id>, accessed on August 8, 2025.

environment, such as the household or local community. This pattern suggests that such violence tends to be hidden, often considered a private matter, and is often resolved informally or through family disputes that are not in favor of the victim, thus hindering a fair and just law enforcement process.

In order to provide legal protection for women and children, the state has created various legal instruments that serve as a normative basis for efforts to prevent and handle criminal acts. First, Law Number 23 of 2004 concerning the Elimination of Domestic Violence (PKDRT Law) provides special protection for victims of violence in the domestic environment, including women and children, and establishes law enforcement mechanisms that support victims. Second, Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection, which affirms children's rights to receive protection from all forms of violence, exploitation, and discrimination. Third, regulations in the Criminal Code (KUHP), which contains criminal provisions for various forms of crimes against women and children, such as articles regarding crimes against morality, abuse, and human trafficking.

Even if the legal structure is well-established, positive law enforcement depends heavily on the quality, capacity, and presence of law enforcement officers in the field, particularly those closest to the community. Bhabinkamtibmas, as law enforcement officers, play a crucial role in early detection, receiving reports, overseeing the legal process, and providing initial support to victims. Without the active involvement and professionalism of officers in the field, established legal norms may be ineffective or even unaffected by victims, particularly in areas with limited access to legal services.

Within the structure of the Indonesian National Police, the Indonesian National Police (Polri) is mandated by Law No. 2 of 2002, specifically Article 13, which states that the Indonesian National Police is responsible for maintaining public security and order, as well as providing comprehensive protection, care, and services to citizens. To implement a community-based policing approach, Bhabinkamtibmas are assigned as representatives of the Indonesian National Police at the village or sub-district level, serving as a bridge between the community and the police institution.⁵

Acting as the Indonesian National Police's vanguard in the community, Bhabinkamtibmas (community police officers) perform a preventative function, including early identification of potential security disturbances through a

⁵ BAMBANG SLAMET EKO S., "The Role of Bhabinkamtibmas in Maintaining Public Order and Security," Jurnal YUSTITIABELEN 7, no. 1 (2021): 51-71, <https://doi.org/10.36563/yustitiabelen.v7i1.320>.

persuasive, humanistic, and dialogical approach. By building community trust, they can prevent conflict and crime before they become major problems.⁶

In the context of crime management, Bhabinkamtibmas plays both a repressive and mediative role. They proactively handle minor cases, mediate between residents, and act as mediators using a problem-solving approach, including penal mediation in cases of minor assault.⁷ Therefore, Bhabinkamtibmas not only plays a role as an official law enforcement officer, but also as a facilitator in resolving non-formal conflicts in the community.

Within the structure of the Indonesian National Police, Bhabinkamtibmas (Public Order and Security Supervisory Officers) play a crucial role as the police vanguard in maintaining public order and security at the closest level, namely villages or sub-districts. Bhabinkamtibmas are placed in permanent areas, enabling them to forge strong bonds with the community, detect potential security disturbances early, and serve as a communication link between residents and the police institution. The Bhabinkamtibmas' presence is not only related to law enforcement duties, but also includes the function of preventing and prosecuting crime, including providing legal protection to vulnerable groups such as women and children.

The Indonesian National Police (Polri) plays a strategic role as security guards, law enforcers, protectors, guardians, and public servants, where the Bhabinkamtibmas functions as an extension of the institution to realize these functions in the field.⁸ The strategy implemented by Bhabinkamtibmas aligns with the principles of community policing, which is an active partnership between officers and the community to prevent crime and address social problems collaboratively. Bhabinkamtibmas is a key agent in creating social relationships that focus on early detection of potential crimes, emphasizing resolution through dialogue and protection for victims. Thus, Bhabinkamtibmas' role is not only focused on prosecuting perpetrators, but also on prevention, education, and victim support, making its presence a crucial instrument in ensuring legal protection for women and children at the community level.

Bhabinkamtibmas, an abbreviation of Bhayangkara Pembina Keamanan dan Ketertiban Masyarakat (Community Security and Order Supervisor), is a member of the Republic of Indonesia National Police who is officially assigned as a

⁶ N Ramadhan, "OPTIMIZATION EFFORTS TO IMPLEMENT THE PROGRAM (Case Study of Menganti Police Station) East Java Province Regulation Number 5 of 2012 Concerning the Provincial Spatial Planning Plan," *Airlangga Development Journal*, no. 4 (2020): 131–42.

⁷ Galih Putra, Rinenda and Abdul Wahid, "The Bhabinkamtibmas Problem Solving Approach in Fostering Public Security and Order in Bunder Village, Susukan District, Cirebon Regency," *Legal Treatise* 17, no. 1 (2021): 26–43.

⁸ I Ketut Adi Purnama, *Police Law: History and Role of the Indonesian National Police in Law Enforcement and Human Rights Protection* (Bandung: Refika Aditama, 2018).

community security and order supervisor at the village, sub-district, or other equivalent levels.⁹

Bhabinkamtibmas is an officer assigned to a village or sub-district with the main task of maintaining security, order, and building harmonious relations with the local community.¹⁰ In addition, the Bhabinkamtibmas also functions to address social issues through preventative and persuasive approaches. Bhabinkamtibmas acts as a law enforcer and mediator in criminal law, particularly in criminal cases, enabling non-litigative conflict resolution.¹¹ Mediation conducted by Bhabinkamtibmas is often an effective option for resolving disputes between individuals at the village community level, especially in areas prone to social tension and minimal access to formal justice institutions.

In the jurisdiction of the Blora Police, which geographically encompasses rural areas with social characteristics still influenced by traditional values and patriarchal systems, the role of Bhabinkamtibmas is crucial. Residents in this area often resolve disputes, including crimes of violence against women and children, through family or deliberation methods that do not always result in justice for the victims. In this context, Bhabinkamtibmas functions as a legal facilitator, community educator, and initial reporter of crimes, as well as an agent of the state in upholding the principles of the rule of law as mandated by the 1945 Constitution.

In general, Blora Police data recorded an increase in the number of complaints related to violence against women and children in the last three years, with 17 cases in 2022, 23 in 2023, and 28 cases as of October 2024, bringing the total to 68 cases for the 2022-2024 period.¹² However, even though reporting mechanisms have become easier, patterns of violence continue to recur and involve vulnerable groups, especially children and women. One concrete example is the case in May 2025, when the Blora Police handled a case of child molestation. A 20-year-old man committed repeated indecent acts against a 15-year-old victim at a homestay in Blora. The perpetrator was charged under Article 81 paragraph (2) of Law Number 17 of 2016 concerning Child Protection, which carries a sentence of 5 to 15 years in prison.

⁹Article 1, Regulation of the Chief of Police Number 7 of 2021 concerning Bhabinkamtibmas.

¹⁰ Mifta Hadi and Albertus Wahyurudhanto, Strengthening Bhabinkamtibmas, 1st Edition (West Java: Kaizen Media, 2020), pp. 1-5.

¹¹ Indonesian National Police, Book of Bhabinkamtibmas Pintah: The Role and Function of Mediation in Maintaining Public Security and Order (Jakarta: Indonesian National Police Public Relations Division, 2014), pp. 3-14.

¹² Nurdian Ghufron, "Cases of Violence Against Women and Children in Blora Increase, Online Complaint Platform Considered Effective," Suara Merdeka Blora, 2024, https://blora.suaramerdeka.com/blora/1713862471/kasus-kekerasan-terhadap-perempuan-dan-anak-di-blora-meningkat-platform-pengaduan-online-dianggap-efektif?utm_source, accessed on August 8, 2025.

2. Research Methods

The approach applied is sociological juridical, namely a legal research method that not only analyzes written legal norms (law in books), but also observes the law that applies in practice (law in action) in society.¹³ According to Soerjono Soekanto, this approach views law as a social phenomenon that is closely related to interactions in the community environment.¹⁴ Through this approach, researchers can evaluate the extent to which the implementation of criminal law regulations related to the protection of women and children is carried out by law enforcement officers, especially at the sectoral police level.

3. Results and Discussion

3.1. The Role of Bhabinkamtibmas in Addressing Criminal Acts Against Women and Children in the Blora Police Jurisdiction

Etymologically, the term role comes from the English word "role," which means a pattern of behavior expected of someone who occupies a certain position in a social system. According to Soerjono Soekanto, a role is a dynamic aspect of a person's position or status. Therefore, when someone exercises their rights and obligations according to their position, they are fulfilling a specific role.¹⁵ In the study of legal sociology, roles are not only understood as formal functions, but also include interaction, communication, and adaptation to the social environment.

In general, a role is a set of behaviors, duties, and responsibilities expected of an individual or group occupying a position within a social or organizational structure. In sociological studies, a role is defined as a dynamic aspect of an individual's status in society.¹⁶ Role is defined as a set of behaviors expected of those who will occupy a position in social life.¹⁷ The role itself has a position in this case it is expected to be a certain position in society which may be high, medium or low.

From a sociological perspective, a role is a dynamic aspect of actions taken by an individual to occupy a position and exercise the rights and obligations commensurate with their status. A role is also defined as the behavioral pattern expected of individuals who hold a position in society. A role is an action taken by an individual in an event.

In the context of law enforcement agencies, a role refers to a series of actions, authorities, and responsibilities carried out by officials in accordance with legal

¹³ Ronny Hanitijo Soemitro, Legal Research Methodology and Jurimetrics (Jakarta: Ghalia Indonesia, 1990), p. 13.

¹⁴ Soerjono Soekanto, Introduction to Legal Research (Jakarta: UI Press, 1986), p. 51.

¹⁵ Soerjono Soekanto, loc. cit, p. 243.

¹⁶ Bruce J Biddle, Role Theory: Expectations, Identities, and Behaviors (New York: Academic Press, 1986), p 5.

¹⁷ BM, "The Role of Inner Campus Da'wah Institutions."

norms, procedures, and societal expectations. This role is dynamic, meaning it can change to adapt to developments in social, political, and technological situations. Satjipto's view regarding the characteristics, functions, and role of law in development is divided into two aspects: first, law is always placed to seek a basis for legitimizing an action that adheres to the procedural characteristics of the legal basis and the regulatory basis.¹⁸

From a legal perspective, a role is defined as the implementation of legal functions by certain legal subjects to achieve legal objectives, namely justice, certainty, and benefit. The role of law enforcers, including Bhabinkamtibmas, is not only measured by the success of law enforcement, but also by their effectiveness in preventing legal violations, mediating conflicts, and restoring victims' rights. In criminal law doctrine, the role of police officers, including Bhabinkamtibmas, is positioned as part of the criminal justice system, functioning as the vanguard in combating crime, through preemptive, preventive, and repressive efforts.

Bhabinkamtibmas is an abbreviation of Bhayangkara Pembina Keamanan dan Ketertiban Masyarakat, namely members of the Republic of Indonesia National Police (Polri) who work at the village or sub-district level to directly foster security and public order in their assigned areas.¹⁹ The existence of Bhabinkamtibmas is formally regulated in the Regulation of the Chief of the Republic of Indonesia National Police (Perkap) Number 3 of 2015 concerning Community Policing, which emphasizes that the function of Bhabinkamtibmas is to prioritize preemptive and preventive efforts in maintaining environmental security.

Within the structure of the Indonesian National Police, the Indonesian National Police (Polri) is mandated by Law No. 2 of 2002, specifically Article 13, which states that the Indonesian National Police is responsible for maintaining public security and order, as well as providing comprehensive protection, care, and services to citizens. To implement a community-based policing approach, Bhabinkamtibmas are assigned as representatives of the Indonesian National Police at the village or sub-district level, serving as a bridge between the community and the police institution.²⁰

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¹⁸ Muntoha, "EDUCATION IN A LEGAL PERSPECTIVE (Between Hope and Reality)," *Jurnal Madaniyah* 1, no. 10 (2016): 90–107.

¹⁹ Indonesian National Police Public Relations, Bhabinkamtibmas and Their Role in Maintaining Public Order and Security (Jakarta: Indonesian National Police Public Relations Division, 2021), p. 5.

²⁰ BAMBANG SLAMET EKO S., "The Role of Bhabinkamtibmas in Maintaining Public Order and Security."

persuasive, humanistic, and dialogical approach. By building community trust, they can prevent conflict and crime before they become major problems.²¹

In the context of crime management, Bhabinkamtibmas plays both a repressive and mediative role. They proactively handle minor cases, mediate between residents, and act as mediators using a problem-solving approach, including penal mediation in cases of minor assault.²² Therefore, Bhabinkamtibmas not only plays a role as an official law enforcement officer, but also as a facilitator in resolving non-formal conflicts in the community.

Within the Indonesian National Police (Polri), Bhabinkamtibmas (Public Order and Security Officers) play a crucial role as the police vanguard in maintaining public order and security at the closest level, namely villages or sub-districts. Bhabinkamtibmas are placed permanently in their assigned areas, enabling them to forge strong bonds with the community, detect potential security disturbances early, and serve as a communication liaison between residents and the police.

The National Police Chief Regulation Number 3 of 2015 concerning Community Policing explicitly states in Article 1 number 8 that Bhabinkamtibmas is the spearhead of the police in implementing community policing, permanently stationed in villages or sub-districts with the task of maintaining security and public order through a humanistic and dialogical approach.

Bhabinkamtibmas, an abbreviation of Bhayangkara Pembina Keamanan dan Ketertiban Masyarakat (Community Security and Order Supervisor), is a member of the Republic of Indonesia National Police who is officially assigned as a community security and order supervisor at the village, sub-district, or other equivalent levels.²³

The Bhabinkamtibmas, as the spearhead of the Indonesian National Police (Polri) at the village/sub-district level, enjoys strong legal legitimacy, stemming from various regulations, both general and specific. This legal basis not only places Bhabinkamtibmas within the institutional structure of the Polri but also details the scope of duties, functions, and code of ethics they must adhere to in carrying out their role within the community.

The primary foundation is Law Number 2 of 2002 concerning the Indonesian National Police. Article 2 defines the Indonesian National Police as one of the

²¹ Ramadhan, "OPTIMIZATION EFFORTS TO IMPLEMENT THE PROGRAM (Case Study of the Menganti Police Station) of East Java Province Number 5 of 2012 Concerning the Provincial Spatial Planning Plan."

²² Putra, Rinenda and Wahid, "The Bhabinkamtibmas Problem Solving Approach in Fostering Public Security and Order in Bunder Village, Susukan District, Cirebon Regency."

²³ Article 1, Regulation of the Chief of Police Number 7 of 2021 concerning Bhabinkamtibmas.

functions of state government in maintaining public security and order, enforcing the law, and providing protection, guidance, and services to the community.²⁴ This positions the Bhabinkamtibmas as a direct representation of the National Police's function at the grassroots level. Furthermore, Article 13(a) states that the National Police's duty is to maintain public security and order, which is the essence of the Bhabinkamtibmas' role at the village or sub-district level.²⁵ In other words, the existence of Bhabinkamtibmas was not born solely administratively, but is a direct derivative of the Indonesian National Police's constitutional mandate to maintain social security stability in the smallest areas.

Additional strengthening is provided through Regulation of the Chief of the Indonesian National Police (Perkap) Number 3 of 2015 concerning Community Policing. Article 1, number 8 of this Perkap formally defines Bhabinkamtibmas as members of the Indonesian National Police (Polri) tasked with fostering public security and order, conducting early detection, and acting as mediators in resolving problems in villages or sub-districts. This library also incorporates the concept of community policing, a policing method that prioritizes cooperation between officers and the community in maintaining security and order. This model encourages Bhabinkamtibmas to act not only as law enforcers but also as facilitators, educators, and promoters of community participation.

One real example is the case in May 2025, when the Blora Police handled a case of child molestation. A 20-year-old man committed repeated indecent acts against a 15-year-old victim at a homestay in Blora. The perpetrator was charged under Article 81 paragraph (2) of Law Number 17 of 2016 concerning Child Protection, with a sentence of 5 to 15 years in prison. The case was handled by the Bhabinkamtibmas of the Blora Police and the Regency Government also explained that the handling of these cases was on track with the support of programs such as SAFE4C and OCSEA by UNICEF, as well as the presence of a victim handling team involving many parties. However, challenges are still felt due to limited resources, such as the availability of only one psychologist to accompany victims throughout Blora Regency.

Based on the results of an interview with the Head of Community Policing at Blora Police, AKP Khoirun,²⁶ It was found that the Bhabinkamtibmas' role in addressing crimes against women and children within the Blora Police jurisdiction is implemented comprehensively through preemptive, preventive, and repressive strategies. In the preemptive phase, legal counseling and outreach activities related to domestic violence, sexual harassment, bullying, and human trafficking are carried out. These activities are generally carried out in village halls, schools, and community forums involving religious and traditional leaders, in line with the

²⁴Law Number 2 of 2002 concerning the Republic of Indonesia National Police, Article 2.

²⁵Ibid, Article 13 letter a.

²⁶Interview with AKP Khoirun as Head of Community Policing Unit of Blora Police, August 13, 2025.

principle of community policing, which positions the community as a strategic partner of the police.

In the preventive phase, Bhabinkamtibmas initiated the establishment of women- and child-friendly complaint posts in villages with high levels of vulnerability. In addition, patrols are carried out routinely, especially during critical hours and in locations with the potential to become crime hotspots. Synergy with village officials, RT/RW heads, and community organizations is carried out to monitor children who are vulnerable to exploitation, as regulated in Article 64 paragraph (1) of Law Number 35 of 2014 concerning Child Protection.²⁷

The repressive phase is implemented when a crime occurs, with the Bhabinkamtibmas acting as the frontline, receiving public reports, securing the crime scene (TKP), and gathering initial statements from witnesses and victims. Furthermore, the Bhabinkamtibmas ensures that victims receive temporary protection before further handling by the Women and Children Protection Unit (PPA) of the Blora Police Criminal Investigation Unit.²⁸

AKP Khoirun also emphasized the role of problem-solving as a measure to prevent escalation of cases. Not all issues are resolved through the courts, especially if they are minor and amenable to mediation. In this context, the Bhabinkamtibmas acts as a neutral mediator who prioritizes the interests and safety of the victim, in line with the principles of restorative justice.²⁹

In addition, early detection is implemented through area mapping and monitoring of high-risk families, such as households with a history of violence or children who frequently miss school without clear reasons. Intensive communication with village officials and the community is a crucial tool in identifying early signs of violence or exploitation so that intervention can be initiated promptly.³⁰

The integration of these five roles is considered to have contributed significantly to reducing the number of crimes against women and children within the Blora Police jurisdiction, while simultaneously increasing public trust in the National Police institution at the village level. Thus, Bhabinkamtibmas function not only as law enforcement officers but also as social companions, playing a role in maintaining community harmony and security.³¹

Based on the above description, the author relates it to role theory. Bhabinkamtibmas fulfills the community's role expectations as protectors and guardians, as well as concrete role performance through field actions. This role is

²⁷Interview with AKP Khoirun as Head of Community Policing Unit of Blora Police, August 13, 2025.

²⁸Interview with AKP Khoirun as Head of Community Policing Unit of Blora Police, August 13, 2025.

²⁹Interview with AKP Khoirun as Head of Community Policing Unit of Blora Police, August 13, 2025.

³⁰Ibid.

³¹Ibid.

not merely normative based on the National Police Chief's Regulation, but is dynamic, adapting to social needs in their respective areas of duty.

Based on the results of an interview with one of the victims of domestic violence (KDRT) in the jurisdiction of the Blora Police³², it was reported that the presence of the Bhabinkamtibmas in her village provided a significant sense of security. The victim explained that at the time of the incident, she was unaware of the proper reporting procedures and was afraid to report the case. However, thanks to information previously obtained from counseling conducted by the Bhabinkamtibmas, the victim gathered the courage to go to the women- and child-friendly complaint post at the village hall. The Bhabinkamtibmas then accompanied the victim to report her case to the Women and Children Protection Unit (PPA) of the Blora Police Criminal Investigation Unit.

The victim acknowledged that the assistance provided not only initial legal aid but also emotional support, making her feel less alone in facing the legal process. She believes the presence of officers who understand the victim's psychology is crucial in mitigating the trauma she experiences. In this context, the Bhabinkamtibmas' role is not only to enforce the law but also to act as a protective figure, facilitating the victim's access to justice.³³

This victim's testimony reinforces Soerjono Soekanto's theory of law enforcement, which states that the success of law enforcement is determined not only by the legal substance but also by the behavior of officers (legal structure) capable of bridging the psychological and social barriers faced by victims. In this regard, the Bhabinkamtibmas acts as the first link between victims and the criminal justice system.

A community leader in Cepu District revealed that the role of the Community Police Officer (Bhabinkamtibmas) in protecting women and children is evident in the intensity of their village visits, patrols, and consistent outreach activities. He explained that the community now has easier access to information about the dangers of sexual violence, human trafficking, and bullying thanks to the community outreach program led by the Bhabinkamtibmas. The leader emphasized that before this approach, many cases of violence against women and children went unreported because victims felt ashamed or afraid of social stigma.³⁴ Furthermore, the community leader appreciated the Bhabinkamtibmas's cross-sector coordination efforts, such as collaborating with teachers, religious leaders, and neighborhood association (RT/RW) officials to conduct early detection of potential violence. He believes this collaborative approach is effective

³²Interview with one of the victims of domestic violence in the jurisdiction of the Blora Police.

³³Ibid.

³⁴ Interview with a figure in Cepu District in the jurisdiction of the Blora Police.

in building collective awareness, enabling the public to view violence not as a private matter but as a public issue requiring legal intervention.

The results of interviews with victims and community leaders reinforce the research findings that the role of Bhabinkamtibmas has two dimensions: law enforcement and social service. From a victimology perspective, the presence of Bhabinkamtibmas at the village level can reduce the psychological and social barriers often experienced by victims in accessing justice. Meanwhile, from a criminology perspective, cooperation between officers and the community expands early detection mechanisms, so that the potential for crimes against women and children can be suppressed before they develop into more serious cases. These findings align with the theory of community policing, which positions the police as an integral part of the communities they serve, rather than simply repressive law enforcement officers.

The findings of this interview indicate that the effectiveness of the Bhabinkamtibmas role lies in the integration of law enforcement functions with a community service approach. Normatively, this role is stipulated in National Police Chief Regulation Number 7 of 2021 concerning Bhabinkamtibmas. Empirically, the success of this role is supported by factors such as community trust, communication skills, and an understanding of the local context.

From the perspective of law enforcement theory, Bhabinkamtibmas is a crucial part of Lawrence M. Friedman's three components of the legal system: legal substance (the applicable rules and procedures), legal structure (the institutions and officers that enforce them), and legal culture (the community's values, attitudes, and perceptions of the law). The harmonious interaction of these three components at the village level creates a prevention and response mechanism that is responsive to the needs of women and child victims.

Linked to the theory of victimology, the implementation of victimology theory at the Blora Police is reflected in the synergy between the Bhabinkamtibmas (community police officers) and the victim service network, which focuses not only on prosecuting perpetrators but also on ensuring victims receive adequate protection and recovery. This approach is crucial for building public trust and creating a sense of security in the community, particularly for vulnerable groups such as women and children.

3.2. Obstacles and Solutions for Bhabinkamtibmas in Addressing Criminal Acts Against Women and Children in the Blora Police Jurisdiction

Crimes against women and children in Indonesia are reaching a serious level. Data from SIMFONI-PPA 2024 recorded 28,350 cases of violence, of which 24,596 were women—indicating that women are highly vulnerable to

victimization.³⁵ Meanwhile, the ministry stated that throughout 2024, there were 12,161 cases of violence against women, involving 12,416 victims, with physical violence being the most common.³⁶ In addition, national surveys revealed that 1 in 4 women (aged 15–64) experienced physical or sexual violence, and 1 in 2 children experienced violence in their lifetime.

At the local level, Blora Regency recorded an increase in reports of violence against women and children over three years: 17 cases (2022), 23 cases (2023), and 28 cases as of October 2024, totaling 68 complaints. Worse still, the local budget for protection is extremely limited, only around Rp 25 million–Rp 85 million per year. This situation highlights the urgent role of Bhabinkamtibmas (community police officers) as the spearhead of legal protection.³⁷ Based on National Police Chief Regulation No. 7 of 2021, Bhabinkamtibmas (community police officers) have a legitimate role in community development, early detection, legal counseling, and conflict mediation. They carry out preemptive, preventive, problem-solving, repressive, and early detection tasks, particularly in the protection of women and children.

This phenomenon is not limited to large urban areas but has also spread to rural and semi-urban areas, including Blora Regency, Central Java. Data from the Women and Children's Services Unit (PPA) of the Blora Police Department shows that between January and December 2024, there were 68 official reports of violence against women and children. This represents an increase of approximately 15% compared to the previous year, with the majority of cases occurring in households and schools.

According to the Head of the Blora Police Community Development Unit, AKP Khoirun, one of the police spearheads directly involved in preventing and handling these cases is the Bhabinkamtibmas (Community Police Officer). Their role is crucial because they are on the front lines, interacting directly with the public every day, both in the context of maintaining public security and order (harkamtibmas) and early detection of potential criminal acts.³⁸

Given the various obstacles faced by Bhabinkamtibmas (community police officers) in the Blora Police jurisdiction in addressing crimes against women and children, ranging from limited human resources, cultural factors, to cross-sectoral coordination constraints, a more focused and sustainable strategy is needed for

³⁵ [Annual Report: Cases of Violence Against Women in 2024 - Muslimah Talks](#), accessed on August 15, 2025

³⁶ <https://www.kemenpppa.go.id/siaran-pers/menteri-pppa-banyak-perempuan-dan-anak-korban-kekerasan-tidak-berani-melapor>, accessed on August 15, 2025.

³⁷ https://jateng.bpk.go.id/wp-content/uploads/2024/12/7.-CB-Nov-2024.pdf?utm_source, accessed on August 15, 2025.

³⁸ Interview with AKP Khoirun as Head of Community Policing Unit of Blora Police on August 13, 2025.

the future. This strategy should not only be reactive to incidents that have already occurred, but also proactive in preventing, educating, and empowering the community. Within this framework, optimizing the role of Bhabinkamtibmas is key to achieving comprehensive protection, in line with the principles of effective and humane law enforcement.

To assess its effectiveness, the author compares it with other countries. The concept of the Bhabinkamtibmas role in Indonesia is fundamentally similar to community policing models in various countries, namely a police approach based on partnerships with the community to proactively prevent and address crime. In the context of protecting women and children, several countries have developed community policing role models integrated with social, legal, and health protection systems.

In Japan, the equivalent of Bhabinkamtibmas (community police officers) is carried out by police officers stationed at koban (small police posts) scattered throughout residential areas. Their job is to build relationships with the community, collect local security data, and respond quickly to cases of domestic violence and child abuse. Japan emphasizes the importance of collaboration between police, child guidance centers, and women's counseling offices. This system has proven successful because it combines regular patrols, education, and victim support.³⁹

In Canada, police have a Victim Services Unit that specifically handles victims of crime, such as women and children who have been victims of sexual violence. This unit collaborates with NGOs, hospitals, and the courts to provide psychological support, emergency shelter, and legal aid. In addition, community liaison officers proactively conduct outreach in schools and community centers to prevent violence.⁴⁰

The Netherlands implements the ZSM (as soon as possible) method, which aims to resolve certain cases quickly through direct collaboration between the police, prosecutors, social workers, and psychologists in one integrated location. In situations of violence against women and children, the first step for protection is taken within 24 hours, including evacuation of the victim, arrest of the perpetrator, and initial counseling. The role of the police here is similar to that of Bhabinkamtibmas, focusing on early detection and rapid intervention based on close contact with the community.⁴¹

³⁹ A. Wahyurudhanto, "Effectiveness of the Implementation of the National Police Cooperation Program with JICA in the Field of Community Policing," *Journal of Police Science* 12, no. 1 (2018): 16, <https://doi.org/10.35879/jik.v12i1.16>.

⁴⁰ Muhammad Fadhel Febrisyah, "Comparison of Restorative Justice Arrangements in Indonesian and Canadian Criminal Law," *Journal of Law and Public Policy Studies* 02, no. 2 (2025): 841–50, <https://jurnal.kopusindo.com/index.php/jkhkp>.

⁴¹ Fibri Karpiananto, Lukman Yudho Prakoso, and Yudha Rusniwan, "Analysis of the Role of the Indonesian National Police Attaché in the Netherlands Facing Asymmetric Threats in the Period

In comparison, the role of the Bhabinkamtibmas (Community Police Officer) at the Blora Police Department is similar in terms of regional patrols, personal approach, and legal outreach. However, in terms of infrastructure support, inter-agency integration systems, and the presence of a dedicated victim protection unit in the field, the models in Japan, Canada, and the Netherlands are relatively more established. These differences indicate opportunities to strengthen the Bhabinkamtibmas role through the development of integrated service mechanisms, increased personnel capacity, and optimization of information technology.

4. Conclusion

The role of Bhabinkamtibmas in tackling crimes against women and children in the jurisdiction of the Blora Police includes preventive, preemptive, and repressive functions. In the preventive function, Bhabinkamtibmas conducts dialogic patrols, legal counseling, and digital literacy outreach to prevent gender-based violence and child exploitation. The preemptive function is realized through community development, strengthening collaborative networks with village officials, community leaders, and educational institutions. Meanwhile, the repressive function is carried out by responding quickly to victim reports, protecting victims from further threats, and coordinating with the Blora Police Women and Children Unit and related agencies for further legal proceedings. This role is in line with the principles of community policing and victimology theory, which places victims at the center of the crime prevention process.

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