

## A HUMAN RIGHTS PERSPECTIVE ON THE ROLE OF BHABINKAMTIBMAS IN MAINTAINING PUBLIC SECURITY AND ORDER IN THE DIGITAL ERA

Sarmina  
Naya Amin Zaini

### ABSTRACT

*In carrying out its duties, the Indonesian National Police (Polri) engages in various activities by applying multiple approaches to address issues through preventive, preemptive, and repressive measures. The preventive approach emphasizes identifying and addressing the root causes of crime through social, situational, and community-based strategies, eliminating potential barriers or crime correlates. This preventive approach aims to prevent emerging issues from escalating into real threats or disturbances (crime). As police officers assigned as community safety officers (Bhabinkamtibmas) in villages or neighborhoods, they cannot work alone on complex and demanding tasks. Instead, sustainable collaboration between the community and the Bhabinkamtibmas is essential to ensure effective outcomes.*

**Keywords:** Protection; HAM; Bhabinkamtibmas; Digital Era

### INTRODUCTION

Legally, Indonesia enforces the rule of law as an exercise of state sovereignty, as mandated by Article 1(3) of the 1945 Constitution of the Republic of Indonesia. This provision requires all Indonesian citizens to adhere to the law, including those regarding public security disturbances. Security disturbances refer to incidents that disrupt societal stability, encompassing both criminal and social issues. The prevalence of such legal cases stems from various factors, including economic pressures and poverty. Currently, criminal law issues are widely discussed and scrutinized in both theoretical and practical contexts. Matters of social security are intrinsically linked to national security, which is expected to be upheld at the highest level within Indonesia's legal framework. This aligns with the legal maxim *Salus Populi Suprema Lex Esto*, meaning "the safety of the people shall be the highest law."

The community is inherently intertwined with social conditions that arise within daily life. Humans, as *zoon politicon* or social beings, interact and connect to achieve collective goals. However, negative social interactions may lead to undesirable outcomes, such as crimes committed within otherwise positive environments, which harm both individuals and society, such as drug abuse and alcohol consumption. Conversely, positive social interactions foster constructive behaviors and can contribute to achieving desirable life goals. Social conditions include a variety of issues, such as education, health, drug abuse, food security, unemployment, and crime rates.

In relation to security and public safety, these issues cannot be separated from the law or the role of the Indonesian National Police (POLRI) as a law enforcement agency in Indonesia. POLRI is an organ of the state responsible for maintaining public security and order, enforcing laws, and providing protection, guidance, and services to the community to ensure domestic security.

POLRI is tasked with facilitating the public's engagement in enhancing legal awareness and compliance with laws and regulations (Article 2, Law [mention exact law if possible]; Article 14(1)(b)). Since 2002, through its Community Development Unit (Binmas), POLRI has sought to increase public awareness and participation in efforts to maintain public security and order.

In carrying out its duties, POLRI undertakes a range of activities using preventive, preemptive, and repressive approaches to address issues. The preventive approach involves examining the root causes of crime through social, situational, and environmental perspectives to eliminate potential obstacles (crime correlations). The preemptive approach aims to prevent minor issues from escalating into full-blown disturbances or actual threats (crimes).

Community policing officers assigned as *Bhabinkamtibmas* in villages or neighborhoods face complex challenges and cannot work alone. Sustainable collaboration between the police and the community is essential. The partnership between *Bhabinkamtibmas* and the community becomes increasingly crucial as social problems grow, necessitating a structured approach, such as community policing (often referred to as *Polmas*). The presence of *Polmas* is vital in providing timely information on the current state of the community, whether there are threats or if the situation is secure.

Community police officers also must act within the constraints of Indonesia's legal framework, as vigilante actions by community officers are not permitted. Indonesian policing has moved away from a militaristic system marked by violence, oppression, arrogance, coercion, and secrecy, which previously led to a lack of public trust in the police. Today, POLRI has made various efforts to build public trust, such as placing *Bhabinkamtibmas* in villages and neighborhoods as part of its reform toward a self-reliant, transparent, accountable, and trustworthy force.

The synergy between POLRI and the surrounding community, educational institutions, and other organizations led to the adoption of the *Polmas* program in 2005, formalized under Police Chief Decree No. Pol: Skep/737/X/2005, dated October 13, 2005, which outlines policies and strategies for implementing community policing within POLRI's duties. This decree was followed by Police Chief Regulation No. 7 of 2008, which provided foundational guidance for community policing strategies, and was updated by Police Chief Regulation No. 3 of 2015 on Community Policing. The community policing concept, abbreviated as *Polmas*, serves as a new strategy for POLRI, providing an effective approach to build partnerships with the community while ensuring the protection of human rights. This partnership helps the public understand the primary responsibilities and role of the police, thus raising awareness of social issues, especially in terms of security and order, and ultimately, whether intentionally or not, preventing and combating crime, whether perpetrated by adults, minors, or students. In this role, *Bhabinkamtibmas* officers are expected to foster close, familiar relationships and offer personalized service to each citizen, emphasizing a more personal approach than traditional formal engagements.

The placement of POLRI members as *Polmas* officers is a long-term assignment, enabling them to develop partnerships with residents in their designated villages or neighborhoods. Authority and responsibility given to *Bhabinkamtibmas* and the Police-Community Partnership Forum (FKPM) should be autonomous and independent in addressing minor criminal offenses or conflicts between citizens, police, and local officials.

The implementation of *Bhabinkamtibmas*, aimed at fostering a well-maintained and dynamic security environment, has a significant impact on society, both positively and negatively. This outcome reflects the varying perceptions held by the community regarding the activities of *Bhabinkamtibmas* and the police. Effective coordination and participation from all relevant parties, including the government, the military (TNI), and the police, are essential to establish security and order, as these agencies have considerable authority in ensuring public protection.

## RESEARCH METHOD

This study employs a combined approach of empirical juridical legal research. An empirical juridical approach in this context means that the analysis of issues is conducted by integrating legal materials (as secondary data) with primary data collected from the field.

## INTRODUCTION

### Human Rights Protection Perspective on Bhabinkamtibmas in Implementing Community Security and Order in the Digital Era

Community security and order (Kamtibmas) are essential for supporting societal activities and development, allowing people to feel calm, safe, and at peace. A secure environment enhances individuals' motivation and quality of life by alleviating fear of potential disruptions. *Bhabinkamtibmas*, or Community Security and Order Officers, actively engage with and serve communities directly, aiming to establish a stable and dynamic security environment. Their efforts can impact communities both positively and negatively, as perceptions of their activities vary among community members.

The police function, as one of the governmental roles in maintaining public order, enforcing laws, protecting and serving the public, is regulated under Law No. 2 of 2002 on the Indonesian National Police (POLRI). Achieving optimal outcomes from this role requires police-community collaboration, as police efforts to establish order and security cannot succeed without the willingness and awareness of the community itself. The need for public awareness of the importance of a secure environment is critical. According to the Indonesian National Police Chief Decree No. Pol.KEP/8/II/2009, which amends Field Guide No. Pol.: BUJUKLAP/17/VII/1997, the term *Babinkamtibmas* (Community Security and Order Officer) has been updated to *Bhabinkamtibmas* (Bhayangkara Community Security and Order Officer), extending from the rank of Brigadier to Inspector. Further, Article 1(4) of Police Regulation No. 3 of 2015 on Community Policing states that *Bhabinkamtibmas* is the designated community policing officer at the village or subdistrict level, with the following functions:

1. Conduct visits to listen to residents' concerns regarding security issues, provide explanations and solutions, and maintain positive relationships.
2. Provide guidance on law and security to raise public awareness of these issues while respecting human rights.
3. Disseminate information on police policies related to public order and safety.
4. Promote neighborhood security systems to support community safety initiatives.
5. Offer police services to community members in need.
6. Facilitate and mobilize community activities with a positive impact.
7. Coordinate efforts to maintain community security with local officials and related parties.
8. Engage in consultation, mediation, negotiation, facilitation, and motivation for the public regarding community security and crime prevention.

The primary duties of *Bhabinkamtibmas* include community development, early detection, and mediation/negotiation to establish conducive conditions within villages or subdistricts. To fulfill these duties, *Bhabinkamtibmas* officers undertake activities such as:

1. Conducting door-to-door visits across their designated areas.
2. Assisting in conflict resolution.
3. Managing and securing community events.
4. Receiving reports of criminal incidents.
5. Providing temporary protection to individuals who are lost, victims of crime, or offenders.
6. Assisting disaster or epidemic victims.
7. Offering guidance to the community regarding security issues and police services.

In executing community policing tasks, *Bhabinkamtibmas* is also empowered to:

1. Resolve disputes within the community.
2. Take necessary actions to implement agreements made with the Community Police Partnership Forum (FKPM) to maintain neighborhood security.
3. Visit crime scenes and take initial response actions.
4. Monitor community beliefs that could lead to division or threaten national unity.

This structured approach ensures that *Bhabinkamtibmas* officers play a proactive and collaborative role in fostering security and order, balancing the need for public protection with respect for human rights within the community context.

Community involvement in maintaining public order and security (kamtibmas) goes beyond merely assisting the police in their duties as protectors, guides, and service providers for society. It also critically opens up opportunities for community empowerment. Instead of solely serving as objects within the policing function, communities can become active subjects, managing their own safe and orderly environments. A lack of awareness and engagement in safeguarding public order can lead to an increase

in criminal cases within society. Therefore, collaboration between the police and the community is essential, as unity can create extraordinary strength, achieving something significant only through collective effort (Constitution of 1945, Article 30, Paragraph 1).

The digital era connects people across borders and time zones through the internet, where access to unlimited information has become foundational to societal engagement, replacing capital ownership as the primary asset. As a government institution that manages significant information, the police (Polri) are now expected to present their information online. This expectation is reflected in the establishment of official Polri websites at various levels, from the central headquarters (Mabes Polri) to local police sectors (Polsek), offering information ranging from organizational profiles and crime statistics to public service details. The official, state-funded website is hosted at [www.polri.go.id](http://www.polri.go.id), while other unit-based sites, funded independently, typically use .com domains.

In addition to official websites, individual officers have created personal websites to support their responsibilities, such as sharing safety information, providing community guidance, and preventing cybercrime, with examples including [www.bayususe.no](http://www.bayususe.no), [www.epolmas.com](http://www.epolmas.com), and [www.bhabinkamtibmas.com](http://www.bhabinkamtibmas.com). Independently owned websites not affiliated with the police have also emerged, dedicated to reducing online fraud from untrustworthy e-commerce sites, such as [www.polisionline.com](http://www.polisionline.com) and [www.laporpolisi.com](http://www.laporpolisi.com). These sites, if translated to a real-world context, represent community potential in crime prevention, suggesting possible partnerships with Polri for crime prevention on the internet.

Currently, official police websites, individual officers' sites, and community-led websites addressing online fraud remain independent, lacking integration into a unified network or centralized back-office system. As a result, the information provided to the public is limited, and if one site receives information outside its domain, the operators or administrators face challenges in forwarding this data to the appropriate unit with authority to act on it.

In the digital age, people freely express themselves and interact across various social media and messaging platforms. Boyd, as cited by Rulli Nasrullah, describes social media as a collection of tools allowing individuals or communities to gather, share, and communicate. Similarly, Van Dijk, also cited by Nasrullah, highlights social media as an online medium that strengthens user connections while functioning as a social bond. Nasrullah himself defines social media as an internet-based medium enabling users to present themselves, interact, collaborate, communicate, and build virtual social connections. Examples include Facebook, Twitter, LinkedIn, and Instagram. Messaging accounts, like SMS, WhatsApp, and Telegram, serve as more private platforms designed for close-knit personal or group interactions, requiring permission from the owner or administrator to join.

In the digital era, humans increasingly rely on technology, becoming almost inseparable from devices such as smartphones, which have become essential. Through smartphones, users can easily access information such as news, academic articles, health tips, legal advice, tourism guides, and public services. Events from any location can be swiftly disseminated globally in a fraction of a second via the internet.

Social media and messaging platforms have also influenced Polri's operational practices. Communication between superiors and subordinates, among fellow officers, and between officers and the public now often occurs online. Information on planned police activities, traditionally shared through physical documents or briefings, is now frequently communicated via officers' messaging accounts. Coordination with related agencies, previously conducted through formal letters, can also occur via digital platforms, provided it aligns with each institution's administrative guidelines.

While conventional, manual communication methods remain in use, they are now complemented by digital tools, enhancing efficiency and responsiveness. Technology has thus influenced human behavior and perceptions, reshaping experiences and worldviews.

Technology also assists Polri in fulfilling their duties, from law enforcement to maintaining public order. Bhabinkamtibmas officers, responsible for community security and order, embody the Polmas (community policing) function at the village or district level. Polmas operates in three models: Model A, Model B, and Model C. This research focuses on Model B, which emphasizes Polri's role in community development, implemented through guidance and counseling (bingluh) activities, including:

1. Providing community guidance on public order and safety through socialization, consultation, audience engagement, mediation, and negotiation;
2. Delivering safety awareness education;
3. Sharing public safety messages, with a particular focus on the effectiveness of these message dissemination efforts.

Before discussing E-Polmas, it is necessary to understand E-Policing. According to Marcel Eugene Lebeuf, E-Policing refers to the exchange of services and information between the police and the community through internet channels.

## CONCLUSION AND SUGGESTION

### Conclusion

From the analysis above, the core elements of Human Rights Protection in Bhabinkamtibmas for Community Security in the Digital Era can be summarized as follows:

1. The community policing model through a Police and Community Communication Forum (Forum Komunikasi Polisi dan Masyarakat, FKPM) aims to foster public order and safety, facilitated by both the community and police officers. At the sub-district level, FKPM is tasked with maintaining peace and order within its community. FKPM also has the authority to carry out preventive actions to ensure community safety and order and to take repressive measures in cases of minor offenses, allowing such matters to be resolved peacefully without necessitating a court trial.
2. Increasing police presence within the community, both offline and online, enables officers to convey law enforcement knowledge, including messages of public security (Kamtibmas), to the public. This enhances community awareness, empowering citizens to act as self-monitors and allowing early crime prevention.
3. Problem-solving: Police presence allows for dialogue with community members, facilitating effective communication (both in person and virtually) and enabling the resolution of issues affecting the community or even the police.

4. E-Polmas serves as a supplement, bridging communication gaps encountered by Bhabinkamtibmas officers in engaging with their designated communities. The E-Polmas program is universal, as the Kamtibmas messages shared by Bhabinkamtibmas officers can also reach a global audience through accessible social media, messaging platforms, websites, and forums.
5. Obstacles in implementing community policing through FKPM in achieving public order include limited human resources among law enforcement and community members, as well as inadequate infrastructure and certain legal constraints.

### Suggeston

From the conclusions above, insights can be drawn regarding the implementation of information and communication technology-based public service innovations among Bhabinkamtibmas officers and the factors that support or hinder these efforts. Based on this discussion, the following recommendations are proposed to minimize obstacles and optimize the development of public service innovations:

1. Socialization efforts should be further intensified to increase community participation in using E-Polmas services, as many community members remain unaware of the service.
2. E-Polmas services, which are intended for reporting criminal incidents and emergency traffic accidents, should ideally be integrated with other emergency public services.
3. A regulatory framework should be established to govern the operational execution by officers (operators).
4. The current website should be further developed into an application accessible on multiple platforms, not only Android. The app should also include a feedback section for evaluation, improvement, and enhancement of services.

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Sarmina

*Faculty of Law,*

*Darul Ulum Islamic Centre Sudirman University*

*Tentara Pelajar No 13 Street, Ungaran, Semarang Regency, Central Java, Indonesia*

*e-mail: sarmina@gmail.com*

Naya Amin Zaini

*Faculty of Law,*

*Darul Ulum Islamic Centre Sudirman University*

*Tentara Pelajar No 13 Street, Ungaran, Semarang Regency, Central Java, Indonesia*

*e-mail: nayaaminzaini@gmail.com*