



## **Analysis of The Role of Bhabinkamtibmas to Maintain Security and Order in Summersari Village, Sleman**

**Fuadi Isnawan**

*Faculty of Law, Universitas Islam Indonesia*

*email: [fuadi.isnawan@uui.ac.id](mailto:fuadi.isnawan@uui.ac.id).*

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### **Abstract**

This study addresses the legal challenges in maintaining community security and order in Summersari Village, particularly concerning disturbances caused by individuals with mental illness. The research aims to analyze the role of Bhabinkamtibmas in managing these disturbances and identify the factors that hinder their effectiveness. Using an empirical juridical method, the study reveals that while Bhabinkamtibmas actively engages in monitoring and community interaction, their efforts are often undermined by the low legal awareness of families affected by mental illness. The Bhabinkamtibmas in Summersari Village have been crucial in maintaining security, particularly in managing disturbances caused by individuals with mental illnesses (ODGJ). Their approach includes educating families and the community about legal responsibilities, encouraging proactive measures, and fostering informed, compassionate responses. Bhabinkamtibmas also involves the community in security efforts, promoting a sense of ownership and solidarity. Routine monitoring and coordination with village authorities ensure timely interventions. However, their efforts are challenged by low legal awareness among families and community tolerance of disruptive behaviors, which undermine the enforcement of social norms. Strengthening legal education and community cooperation is essential for improving security and order in the village.

**Keyword:** Bhabinkamtibmas; Law enforcement; Security

### **INTRODUCTION**

Security and order are fundamental needs for any community, providing a foundation for harmonious, balanced living. In Indonesia, the aspiration for a peaceful existence drives collective efforts within communities to maintain these conditions. These efforts are typically led by local leaders and are rooted in the community's values and morals, aligning with local customs to minimize conflict and enhance communal harmony. However, maintaining this equilibrium is not without

challenges, particularly when social conflicts arise. These conflicts, often stemming from daily interactions, can disrupt the peace and require proactive measures to prevent escalation into more significant, prolonged disputes. ("Fungsi Dan Peranan Bhabinkamtibmas Di Era Millennial," 2019).

Community security and order can be interpreted as a peaceful condition for community members in living their lives in their area. According to the POLRI Law, what is meant as community security and order is: (Ramadhan et al., 2021)

*A dynamic condition of society as one of the prerequisites for the implementation of the national development process which is characterised by guaranteed security, order and the rule of law as well as the fostering of peace which contains the ability to foster and develop the potential and strength of the community in preventing, counteracting and overcoming all forms of law violations and other forms of disturbances that can disturb the community.*

Article 2 of Law Number 2 of 2002 concerning the Indonesian National Police has explained that the function of the National Police is to maintain security and order in the community or better known as the kamtibmas function. (Andrian Candra Satriya, 2022) Here the role of the National Police has a nature that is directly dealing with the people in its territory. Here, it can be seen that the police have a huge responsibility towards the community because they must be able to establish synergistic cooperation with the community for the order and security of the community in their environment. (Tampubolon, 2020)

Establishing security and order is not only the task of the police themselves. In the community, there are police officers called Bhabinkamtibmas as representatives of the police to foster the community in achieving peace and order. (Adi Nur Sholeh, 2023) However, this cannot be fully given to Bhabinkamtibmas because community security and order are the responsibility of the community members where Bhabinkamtibmas is only a coach. (Wikha Ardilestanto, 2023)

Based on Article 1 of National Police Chief Regulation No. 3/2015 on POLMAS, Bhabinkamtibmas is a member of the National Police who has the duty and authority to carry out community policing functions. This can also be called community policing in the village. (Maisa & Irmawaty Ambo, 2019) Bhabinkamtibmas is a modified version of the Community Security and Order Officer. In accordance with the Decree of the National Police Chief, the determination of Babinkamtibmas (Bintara Pembina Keamanan dan Ketertiban) to Bhabinkamtibmas (Bhayangkara Pembina Keamanan dan Ketertiban Umum), from Brigadier General to Inspector and Binmas Unit as the function of Bhabinkamtibmas. (Septiana Dewi et al., 2020)

Bhabinkamtibmas is short for Bhayangkara Pembina Keamanan dan ketertiban Masyarakat (Bhayangkara Pembina Keamanan dan ketertiban Masyarakat). He is a member of the Indonesian National Police who has the task of fostering security and order in the community or can be called Kamtibmas. (Estuning Abdi Putro, 2024) In addition, he is also an official who has the duty to carry out

community recovery at the village or kelurahan level. Babinkamtibmas also provides services to the community on various matters relating to problems related to security and order in the community. (Zasima Margawaty Djamil, 2020) This is also synergised with the development of order in the community regarding the various norms that exist and apply in the community. Another task is to provide facilities and mediate in terms of solving social problems in the community. From this description, it can be understood that the gold team is a partner of the community that helps to solve social problems in the community.

For example, in Summersari Village, Moyudan, Sleman, there is an person with mental illness who always behaves in a way that disturbs the surrounding community by committing acts such as taking clothes, taking sandals, taking goods and also entering people's homes without permission. Although the person has a mental disorder and commits acts that can be categorised as a criminal offence, the surrounding community does not report it to the Police and tends to ignore it. However, gradually, what is done by people with mental disorders cannot be tolerated anymore because it has disturbed the life in the community. In fact, according to the author's observation here, the mentally ill person committed a very disturbing act against the community members. This is what makes the peace and order in the village disturbed because of what is done by the mentally ill person.

The significance of this research lies in its potential to contribute to the broader understanding of community policing, particularly in rural settings where unique challenges, such as disturbances caused by individuals with mental illnesses, often arise. By focusing on the role of Bhabinkamtibmas in Summersari Village, this study sheds light on the critical function of community-oriented policing in maintaining security and social order. The research not only examines the effectiveness of Bhabinkamtibmas in addressing these challenges but also highlights the importance of community engagement and legal awareness in fostering a harmonious environment.

The research question guiding this study is: "What is the role of Bhabinkamtibmas in maintaining community safety and order in Summersari Village, and what factors inhibit their effectiveness in ensuring security and order?" This question aims to explore the multifaceted responsibilities of Bhabinkamtibmas officers in managing community safety, particularly in the context of disturbances caused by individuals with mental illnesses. Additionally, the study will investigate the obstacles that hinder their effectiveness, such as gaps in legal awareness among residents and community tolerance of disruptive behaviors.

The primary objective of this research is to critically analyze the role of Bhabinkamtibmas in maintaining security and order in Summersari Village, particularly in addressing disturbances caused by individuals with mental illnesses (ODGJ). The study seeks to explore how Bhabinkamtibmas, as a community-oriented

police force, engages with both the families of those with mental disorders and the broader community to foster a safe and orderly environment. Additionally, this research seeks to evaluate the impact of community engagement and educational initiatives led by Bhabinkamtibmas. This includes assessing how these initiatives have influenced the legal awareness of the community and the families of individuals with mental illnesses, and how they have contributed to the overall security and order of the village.

This study has a unique novelty compared to previous research. For example, the study by Muh Fadli Faisal Rasyid (2023), titled "Peran Bhabinkamtibmas Mengurangi Kejahatan Yang Dilakukan Oleh Remaja Di Kabupaten Pinrang," reveals the role of Bhabinkamtibmas in reducing juvenile delinquency through counseling activities and motivational efforts for positive actions. However, this study is limited to teenagers, whereas our research focuses on ODGJ, a group requiring a more specific and sensitive approach.

Furthermore, the study by Laras Ayu Pitajeng, Ismail Ismail, and Fierda Nurany (2024), titled "Strategi Bhabinkamtibmas Polsek Jambangan Untuk Meningkatkan Peran Serta Masyarakat Guna Pemeliharaan Kamtibmas di Wilayah Kecamatan Jambangan," discusses strategies to increase community participation in maintaining public order and safety. While they highlight participatory approaches, our research adds a new dimension by examining the efforts of Bhabinkamtibmas in handling ODGJ, including psychological and social challenges and barriers related to societal stigma towards ODGJ.

The study by Andrian Candra Satriya (2024), titled "Peranan Bhayangkara Pembina Keamanan Dan Ketertiban Masyarakat (Bhabinkamtibmas) Dalam Penyelesaian Tindak Pidana Penganiayaan Yang Dilakukan Oleh Anak Melalui Mediasi Penal," demonstrates the role of Bhabinkamtibmas in resolving juvenile assault cases through penal mediation. While this research emphasizes penal mediation, our study focuses on a holistic and integrative approach to addressing mental health issues in ODGJ, requiring coordination with mental health services and a more empathetic approach.

Finally, the study by Ariski Pramanto, Abdul Hakim, and Maya Jannah (2024), titled "The Role of Bhabinkamtibmas in Resolving Domestic Violence in Rokan Hilir Area," discusses the role of Bhabinkamtibmas in resolving domestic violence. While significant, our research introduces a new dimension by focusing on handling ODGJ who face different challenges, such as lack of understanding and stigma from society, as well as the need for integration with mental health services.

## **METHODS**

The type of this research is the empirical juridical method. The empirical juridical method is an approach that examines legal issues not only from a normative

perspective or legal theory, but also based on empirical data and facts that exist in society. This research aims to analyse legal problems that arise in people's daily lives, assess the effectiveness of law enforcement by law enforcement officials, and evaluate the implementation of the rule of law in society. (Muhaimin, 2020) With this method, this research seeks to obtain a comprehensive picture of how the rule of law is applied in practice, as well as how the community responds and interacts with the rule of law.

The research approach in this research is a legal sociology approach. The sociology of law approach is an approach that aims to examine law in its social context. (Solikin, 2021) Through this approach, the research seeks to understand how the law is not only understood as a set of formal rules set by the competent authority, but also as a social phenomenon that interacts with various aspects of people's lives. The aim of this approach is to explain and relate the law to social dynamics, examine how formal law operates in everyday practice, and criticise the effectiveness and impact of the application of the law in society. Thus, the sociology of law approach allows researchers to obtain a more holistic picture of the role of law in social structures, people's behaviour towards law, and various social factors that affect the success or failure of law enforcement.

The research involves the following categories of legal material. The legal materials are:

1. Primary Data: Primary data is data obtained directly from the field through direct interaction with sources. This data collection was carried out by researchers using observation and interview techniques. Observations were made to directly observe the phenomena occurring in the field, while interviews were conducted with relevant parties to obtain in-depth information on the legal issues under study.
2. Secondary Data: Secondary data is obtained through literature studies conducted by studying and collecting data relevant to the object of research. This data includes scientific journals, literature books, and relevant laws and regulations. Secondary data is grouped into two types of legal materials:
  - a. Primary Legal Materials: Primary legal materials include laws and regulations that form the legal basis of this research, such as Law of the Republic of Indonesia Number 2 of 2002 concerning the Indonesian National Police and National Police Chief Regulation Number 3 of 2015 concerning Community Policing.
  - b. Secondary Legal Materials: Secondary legal materials are sources that provide explanations of primary legal materials. This includes relevant legal journals and reference books that support the legal analysis in this research.

Primary data is gathered through direct observation and in-depth interviews. Observations allow for the real-time assessment of community interactions and law

enforcement activities, while interviews with Bhabinkamtibmas officers and community members provide detailed insights into their experiences and perceptions. Secondary data is collected through a literature review, encompassing scientific journals, textbooks, and legal statutes. This literature supports the analysis by providing a theoretical framework and contextual understanding of the empirical findings.

Data analysis is conducted using qualitative descriptive methods. This involves organizing and categorizing the data based on relevance and accuracy, integrating empirical findings with theoretical frameworks from the literature review, and interpreting the results to draw conclusions about the effectiveness of Bhabinkamtibmas in managing community safety. This methodological approach ensures a thorough and nuanced understanding of the factors influencing law enforcement practices and community responses in Summersari Village.

## **DISCUSSION AND RESULT**

### **The Role of Bhabinkamtibmas in Maintaining Community Safety and Order**

The main target of Babinkamtibmas related to the problem is the achievement of stable and dynamic Kamtibmas conditions to ensure the development and prosperity of the nation, especially in Summersari Village. (Nyi Ayu Fitria Facha & Achmad Sulchan, 2021) Meanwhile, what is meant by kamtibmas signifies a dynamic state of society, characterised by guaranteed order and law enforcement, fostering the potential and strength of the community (Elkana Muyu et al., 2018), and promoting peace including the ability to develop, prevent, overcome all forms of unlawful activities and other forms of disturbance that can disturb the community, which is the main requirement for national development to be carried out properly. (Ash Siddieq et al., 2018)

In Summersari Village, the role of Bhabinkamtibmas has been pivotal in maintaining security and addressing disturbances, particularly those involving individuals with mental illnesses (ODGJ). As frontline officers in community policing, Bhabinkamtibmas are tasked with implementing a range of strategies designed to ensure public safety and order. (Surajab, 2020) Their responsibilities include not only conducting community development and early detection activities but also engaging in mediation and providing guidance tailored to the specific challenges posed by mental health issues. In Summersari Village, where disturbances by individuals with mental illnesses have created significant disruptions, Bhabinkamtibmas have utilized their role to bridge gaps between law enforcement and community needs. They have been instrumental in educating families about managing mental health issues and the legal implications of disruptive behaviors, thus fostering a more informed and supportive environment. Furthermore, Bhabinkamtibmas have facilitated communication and coordination with community members, promoting active

participation in maintaining security and addressing disturbances collaboratively. Their efforts in organizing consultations and discussions have led to a more empathetic and effective approach to managing the complexities associated with mental illnesses. Through these initiatives, Bhabinkamtibmas have not only mitigated immediate security concerns but have also contributed to long-term community resilience, demonstrating their critical role in balancing law enforcement with compassionate community engagement. (Santoso & Surono, 2020) (Agung Himawan, 2023)

As the spearhead of the Police at the village level, Bhabinkamtibmas must always be present in the community to conduct monitoring and persuasive approaches. (Panji Wisnu Pamungkas et al., 2022, p. 511) The presence of Bhabinkamtibmas in the field is not only a symbol of the state's presence, but also a guarantee that every citizen, including person with mental illness, receives proper protection and attention. (Deni Setyo Utomo et al., 2023) They must be able to identify person with mental illness who have the potential to disrupt security and order and understand their psychological and behavioural conditions to provide appropriate treatment. (Antonius Iwan Murdianto, 2018)

The importance of a humane approach in handling person with mental illness is one of the main focuses of Bhabinkamtibmas. They should be trained to handle crisis situations calmly and non-violently, using de-escalation techniques to reduce potential harm. Awareness of the rights of person with mental illness and efforts to protect their dignity are also an integral part of the Bhabinkamtibmas approach. Thus, Bhabinkamtibmas not only acts as a security guard, but also as a protector of human rights, especially for vulnerable groups such as person with mental illness.

To maintain security against disturbances caused by ODGJ (person with mental illness), Bhabinkamtibmas has implemented various preventive and responsive actions. These actions include various strategies designed to overcome the challenges in handling person with mental illness cases. The concrete steps that have been taken by Bhabinkamtibmas include:

### **1. Communicating and Educating The Family**

With the disturbance of security and order committed by person with mental illness sufferers, bhabinkamtibmas members have communicated well with the family of the person with mental illness sufferer. The communication carried out by these members is carried out in two directions by inviting discussions about what is complained about by the surrounding community so that the family also knows that one of their family members has made actions that disturb the community. Therefore, there needs to be concrete action to overcome this. The family welcomed the duties and authority of the bhabinkamtibmas by telling them about the progress that had been made to overcome what was felt by the

community. However, this was not enough because the family had given up on overcoming it because they were no longer able to and felt that it could not be changed anymore.

The bhabinkamtibmas member also educated the family on legal issues related to what the person with mental illness patient had done. This education aims to make the family of the person with mental illness sufferer aware and compliant that what is done by their family member can become a legal problem in the future so it needs to be addressed immediately. This legal education also aims to provide a comprehensive legal understanding for the family and also for the wider community that criminal offences can occur in the community even though they are not classified as dangerous acts. However, it should be noted that this does not mean that the person with mental illness sufferer is free to do whatever they want, but the family must be aware that if one of their family members commits an act that is detrimental to the community, then they must be prepared for the real consequences that have been regulated and threatened in the law. As babinkamtibmas officers who are also partners of the community, they have educated well, correctly and humanistically to make the family aware so that between the community and the family there is no friction that makes them problematic in the future. Because if it is left unchecked, the friction will arise into an enlarged problem in the community and later it will actually make the security and order of society destroyed and cannot be arranged anymore because it is too late to overcome problems that were once only trivial problems.

## **2. Delivering The Results of Education To The Community**

After the bhabinkamtibmas member has done his duty to educate the family of the person with mental illness sufferer, he then conveys the results of his work to the community who reported the disturbing actions that disturbed the order and security of the community committed by the sufferer. He said that the results obtained from the education were comprehensive to provide awareness of the applicable laws and regulations, so that the family became aware and would take various actions to overcome family members who committed actions that disturbed the surrounding community. What the babinkamtibmas members do is a manifestation of their concern for the security and order in the community. With the delivery of the progress of what is the duty and authority of babinkamtibmas, this will make the community's trust in the police well fostered so that the synergy between the community and the police can be well established. The people who receive the results of the century conducted by bhabinkamtibmas will feel relieved that their complaints have been handled properly and correctly by the authorities, so they will feel appreciated that what is their right has been responded to properly and so humanely by members of the police, this time represented by members of



bhabinkamtibmas. The delivery of the results of the education to the family of the person with mental illness sufferer is not only to inform but also to invite the community who reported it to jointly overcome the problem in a good and correct way so that the neighbourhood becomes conducive again without friction and can coexist peacefully.

### **3. Inviting The Community To Participate In Maintaining Security**

Here the role of the bhabinkamtibmas is to function as a partner of the community in creating community order and security. It should also be emphasised that his role is to invite community members to jointly maintain the security and order that exists in it so that they have a sense of belonging to their environment. This is done so that the community does not fully rely on bhabinkamtibmas alone. Persuasive invitation to work together to overcome the disorder of person with mental illness sufferers who often behave harmfully and disturb the community. It needs to be realised that the person with mental illness sufferers are members of the community in the village, so they must be treated humanely as human beings, not as material to be hurt and treated inhumanely. The emphasis on this is the focus of the activity because the treatment of someone who is different can determine how the community lives on a daily basis.

The community has a huge responsibility as its role for order and security in the community where it lives. It is intended that the environmental order and security in the community can be maintained properly so that life can be harmonious and there is no friction in the community, which will have serious and dangerous consequences if it is not identified early by members of the bhabinkamtibmas and resolved by inviting participation from the community as a form of responsibility as citizens in the community. The community must play an active role in maintaining order and security in the community, because the main task of the police is as a coach with the assistance of its members in bhabinkamtibmas, so that it must be supported by the citizens who live in the area so that the task becomes lighter and the problem of person with mental illness sufferers can be resolved properly in accordance with the values and morals of life in the community.

From this, there will be good cooperation between community members who support each other, because they have the same feeling as community members in that location. So that the problem of person with mental illness sufferers, which is often felt by the community, which is one of the residents who live in the area, can be overcome by working together, participating and playing an active role in overcoming these problems because it is a shared responsibility among community members who live in the area. Awareness of community participation is a must for bhabinkamtibmas members to the community so that they can realise the importance of order and security in the community which is the coordination

between bhabinkamtibmas members and every citizen living in the area. It is undeniable that citizens often have friction due to these problems so that there needs to be awareness from members of the bbenkamtibmas to every citizen that the problem is a common problem not a personal problem so that every citizen who lives in the area must have a sense of caring for each other, a sense of loving each other in order to create a situation that is truly expected by the community.

#### **4. Early Detection and Routine Monitoring By Bhabinkamtibmas**

Early detection and routine monitoring are one of the crucial roles of Bhabinkamtibmas in maintaining security and order in Summersari Village, especially in dealing with person with mental illness. Bhabinkamtibmas must have the ability to recognise the early symptoms of mental disorders through adequate education and training, so that they can identify signs such as drastic mood swings, unusual behaviour, social isolation, or incoherent speech. They also disseminate this information to the community through outreach activities and group discussions, so that families and neighbours can participate in the early detection process. In conducting routine monitoring, Bhabinkamtibmas make visits to residents' homes to observe environmental conditions and social interactions, as well as dialogue with families and neighbours to gather information related to changes in person with mental illness behaviour or mental state.

This routine monitoring is conducted through periodic visits whose frequency is adjusted to the needs and condition of the individual. Bhabinkamtibmas document each visit and the progress observed in detail, including changes in behaviour, social interaction, and response to interventions or treatments provided. They also help the person with mental illness family, including counselling, assistance in accessing health services, and basic techniques to manage crisis situations at home. The use of technology can also be optimised, such as a technology-based information system to monitor and document the person with mental illness condition more efficiently, as well as digital communication to stay connected with the family even when there is no physical visit. Based on the results of routine monitoring, Bhabinkamtibmas conducts periodic evaluations of the effectiveness of the intervention and, if necessary, adjusts the strategy used. If the person with mental illness condition does not improve or worsens, they immediately coordinate further interventions with health personnel, including referrals to more comprehensive health facilities, intensive treatment, or specialised rehabilitation programmes. By effectively carrying out early detection and regular monitoring, Bhabinkamtibmas can make a significant contribution to maintaining law and order in Summersari Village, ensuring that person with mental illness receive proper care and are positively integrated into the community.

## **5. Coordination with Village Institutions**

Coordination with village institutions is an important aspect of Bhabinkamtibmas' role in maintaining security and order in Summersari Village, especially in dealing with person with mental illness. Village institutions, as local authorities who have a deep understanding of the social and demographic conditions of the village, become strategic partners for Bhabinkamtibmas in carrying out their duties. This coordination starts with establishing effective communication between the Bhabinkamtibmas and the village officials, including the lurah, village secretary, and other staff. Through regular meetings and joint discussions, they can exchange information on person with mental illness cases and the evolving security situation in the village.

One concrete form of this coordination is the involvement of village institutions in the identification and monitoring of person with mental illness. Village institutions can assist Bhabinkamtibmas in collecting data on residents who show symptoms of mental illness and provide recommendations on steps to be taken. In addition, coordination with kelurahan institutions also includes the development and implementation of education and socialisation programmes at the village level. For example, Bhabinkamtibmas can collaborate with the kelurahan to conduct counselling on mental health and the rights of person with mental illness and involve community leaders and religious leaders in these activities to increase community participation and acceptance.

Furthermore, Bhabinkamtibmas also plays a role in coordinating the handling of person with mental illness cases that require further intervention. For example, if a person with mental illness case is found that requires intensive medical treatment or specialised rehabilitation, Bhabinkamtibmas can coordinate referrals with health institutions through administrative and logistical support from the kelurahan. This coordination ensures that the referral process runs smoothly and that the person with mental illness receives treatment that is appropriate to their needs. In addition, kelurahan institutions can provide support in the form of ongoing supervision and monitoring of person with mental illness who have undergone treatment, ensuring that they do not return to conditions that endanger themselves or others.

Through effective coordination with village institutions, Bhabinkamtibmas can strengthen collective efforts in creating a safe and supportive environment for person with mental illness in Summersari Village. The synergy between Bhabinkamtibmas and kelurahan institutions not only increases the effectiveness of person with mental illness case management but also builds awareness and solidarity among villagers, creating a more inclusive and responsive community to mental health issues.

### **Inhibiting Factors of Bhabinkamtibmas Security and Order in Summersari Village**

The factors that motivate Bhabinkabtimas members in maintaining order and security in Summersari Village are various. This factor is heavily influenced by the legal culture that exists in society. These factors include:

#### **1. Lack of Legal Awareness of The Family of Person with Mental Illness**

What is meant by legal awareness is referring to legal obedience or legal effectiveness activities that exist in the surrounding community, especially for families of people with person with mental illness . This legal awareness will show the function of the law in the community whether it functions properly or not. This legal awareness can be said to be a moral and mental interdependence that exists within each community. This legal awareness can be interpreted as a situation where there is no friction in society, meaning that society lives in harmony, harmony and balance. The community accepts the law as something that is accepted sincerely, not as coercion, even though in reality the community is stretched or forced from outside. (Sudika Mangku & Yuliartini, 2020)

As previously explained, the person with mental illness sufferer often commits acts that disturb the community and may one day commit a criminal offence. This will clearly make the community feel uncomfortable, worried and anxious about the actions of the person with mental illness sufferer. Even though the person is a member of the community in the village, if he continues to commit unsettling and even non-criminal acts such as taking goods, taking clothes and entering people's houses without permission, he can be reported to the police even though it will not be a crime. This will certainly cause friction in the community which can have serious consequences. If the legal awareness of the family of the person with the disease is good then this will not happen because the family has a big responsibility to make one of their family members aware of the disturbing act. So that the legal awareness of the family needs to be increased again so that they are not only aware but also obey the applicable laws and morals in society.

Legal awareness is closely related to legal compliance to comply with various kinds of legal rules that exist in the community. A person's compliance in society has four things behind it. These things include: (Belladonna & Anggraena, 2019)

- a. Indoctrination means that why citizens become obedient and obey the law is that they are taught and doctinated to do so from childhood to adulthood in their community life. They receive it through various processes such as the socialisation process that exists in the community.

The family of the person with mental illness patient has never been educated about the law by his family from an early age, so their knowledge of the law and the applicable legal rules is lacking. This causes them to not understand the law properly in their family and even not pay attention to what their family members who are person with mental illness are doing.

- b. Habituation, meaning that community members who have been socialised about the various rules, norms and laws that apply since childhood will have the habit of obeying the various rules that apply. Although at first they find it difficult to comply, over time it will become a habit because it is done repeatedly in the socialisation process in the community. Because from an early age the family did not get a good education to understand and know about the law, there are no habits for them to obey the laws that apply in their community so that this process brings a failure from the family to understand and practice the law consciously and without coercion for the sake of order and security in the community where he lives. This long-standing habit will certainly make it difficult for them to understand and know the law because they are not used to doing so. Therefore, they need to make more effort to understand and know the law in the community so that they can control their family member who is person with mental illness .
- c. Utility, meaning that fundamentally living properly and regularly is a tendency possessed by humans, therefore it is necessary to have basic guidelines to regulate the order and appropriateness that exists in society so that there are no frictions that can cause peace and order in society to be disrupted. people will realise that the rules that exist in society are useful for regulating their orderly and orderly lives. Various kinds of values that exist in society have existed for a long time in the area where the family lives. The same applies to moral values in the area. However, because the family of the person with mental illness patient does not understand the rule of law well, the family's legal obedience and compliance is lacking, resulting in various things that cause the family members to often cause unrest in the community.
- d. Group Identification, meaning that people obey and comply with the rule of law, one of which is because it is a form of identifying themselves with groups in society. they obey the law consciously and do not consider their group a superior group because they want to make an identification with the group. As members of the community, of course, these family members want to be good members of the community, but because there are family

members who suffer from mental disorders, they feel they are different from others so that obedience and compliance with the law caused by group identification is not well established. This causes them not to obey and comply with the applicable laws because they cannot identify themselves in the life of the community in the area.

## **2. The Community Tends To Tolerate Such Behaviour**

The community living in the area has repeatedly conveyed some of the things done by the family member of the person with mental illness patient to his family, and has been responded well by the family, but the efforts made by the family have not been maximised. Efforts that have been made have been taken to the rehabilitation of mental disorders, but this has not had a good effect on the family member. This is because after undergoing rehabilitation for mental disorders, the person with mental illness returned home and returned to behaving as before. He repeats his jungle behaviour that he used to do before being taken to mental rehabilitation, such as taking clothes, entering people's houses without permission and so on. Many times the community members have conveyed these complaints to the family and the family has made existing efforts but the same as the previous results.

This is why the community is tired of doing the same thing and they are forced to accept what happens in their area as long as it does not materially harm them. The community has considered it normal and commonplace in their area, so they inevitably tolerate these actions. They can only make preventive efforts so that the person with mental illness patient does not take their goods or clothes or even enter their house without their permission.

The behaviour of the community that tends to tolerate such acts has resulted in the handling of the person with mental illness sufferer not being optimal due to the lack of community participation to prevent and overcome the disturbing acts committed by the person with mental illness sufferer. In fact, community participation is one of the requirements to be able to overcome and prevent the unrest caused by the person with mental illness .

The behaviour of the community makes it difficult for the bhabinkamtibmas officer to invite community participation in maintaining security and public order in the area because the community allows and tends to tolerate the disturbing things done by the person with mental illness in their area. There needs to be a well-established synergy between the police through bhabinkamtibmas members and the community to maintain peace and security in the community so that the purpose of life in society can be achieved and the community can live in harmony, harmony and balance and there is no friction that can lead to conflict in the future.

## **CONCLUSION**

The Bhabinkamtibmas in Summersari Village have played a pivotal role in maintaining security and order, especially in dealing with disturbances caused by individuals with mental illnesses (ODGJ). Their efforts encompass a range of strategies, starting with effective communication and education aimed at both the families of those with mental illnesses and the broader community. By informing families about the potential legal implications of actions taken by their mentally ill members, Bhabinkamtibmas officers not only fostered awareness but also encouraged proactive measures to address these issues before they escalate. The education provided also extended to the community, ensuring that the responses to these disturbances were both informed and compassionate. The Bhabinkamtibmas further strengthened community involvement by inviting residents to actively participate in maintaining security. This approach not only distributed the responsibility of order and safety but also cultivated a sense of ownership and solidarity within the community, ensuring a more humane treatment of individuals with mental illnesses. Additionally, the routine monitoring and early detection conducted by Bhabinkamtibmas officers were crucial in identifying and addressing potential security threats early on. These activities, coupled with close coordination with village institutions, allowed for a comprehensive approach to managing cases of mental illness. By collaborating with village authorities, Bhabinkamtibmas ensured that interventions were both timely and appropriate, thus enhancing the overall effectiveness of their efforts. The actions taken by Bhabinkamtibmas in Summersari Village exemplify a holistic approach to maintaining public order in the face of challenges posed by mental illness. Their strategies not only address immediate security concerns but also build a foundation for long-term community resilience and inclusivity.

The challenges faced by Bhabinkamtibmas in maintaining security and order in Summersari Village primarily stem from two significant factors: the lack of legal awareness among the families of persons with mental illness and the community's tendency to tolerate disruptive behaviors. The legal culture in the community plays a pivotal role in shaping these factors. Legal awareness is not merely about understanding the law; it involves a deeper commitment to abiding by legal norms and fostering a harmonious society. In the context of Summersari Village, the insufficient legal education and socialization within families have led to a failure in developing habits of legal compliance, especially in dealing with the actions of family members with mental disorders. This lack of legal awareness contributes to the community's inability to effectively address behaviors that disrupt social order. Furthermore, the community's tolerance towards the disruptive behaviors of persons with mental illness exacerbates the problem. Despite the efforts made by the families

and Bhabinkamtibmas, the community's passive acceptance of such behaviors hinders the enforcement of social norms and legal standards. This tolerance undermines the efforts of Bhabinkamtibmas to involve the community in maintaining security and order. Therefore, it is essential to enhance the legal awareness of families and foster a collective sense of responsibility within the community. Strengthening the synergy between the police and the community is crucial to achieving a secure and orderly environment. This conclusion highlights the need for targeted legal education and active community engagement to address the challenges identified in Summersari Village.

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