

THE FUNCTIONAL ROLE OF THE POLICE IN EMPOWERING ISLAMIC COMMUNITY HARMONY TOWARDS PREVENTION OF RADICALISM IN THE JURISDICTION OF THE WEST LAMPUNG POLICE

^{1*}Dimas Afditiya Ramadhan, ²Abdul Syukur, ³Ahmad Zarkasi, ⁴Budimansyah, ⁵Rini Setawati, M. Mawardi J
^{1,2,3,4,5}Postgraduate Doctoral, Islamic State University Of Raden Intan Lampung, Indonesia

Corresponding Author Email: *Correspondence: Tel. + (62) 1272163023 email: teroret49@Gmail.Com

Abstract: *Radicalism has emerged as a crucial threat to the harmony of Muslims in Tambak Jaya Village, Way Tenong District, West Lampung Regency, characterized by the influx of extreme ideologies through social media and exclusive groups. Amidst this dynamic, the police play a central role in mitigating radicalism through community empowerment based on moderate Islam and local wisdom. This study aims to analyze the function of police strategies in strengthening harmony among Muslims to prevent the spread of radicalism in the region. A qualitative approach with a phenomenological design was applied to explore the experiences and views of the community regarding the functional contribution of the police. Primary data from 12 key informants through purposive sampling, while secondary data include official documents, activity reports, and relevant references. Data collection included participant observation, in-depth interviews, and document analysis. Data analysis followed the Miles and Huberman model: data reduction, data display, and verification of conclusions, with validity maintained through triangulation of sources, methods, and member checks. The main findings reveal: (1) The police function in empowering harmony among Muslims is realized in a preventive-educative, collaborative, and mediative-dialogical manner, forming an understanding of radicalism as the antithesis of religious teachings and the ideological resilience of society. (2) Empowerment activities include public order and security studies, national da'wah safaris, dissemination of anti-radicalism messages by clerics, development of religious study groups, involvement of mosque youth, and synergy with FKUB, Kemenag, and MUI with the police as facilitators and security. (3) Public perception positions the police as a dialogical partner that fosters trust, emotional bonds, a sense of security, and active participation, thus giving birth to religious moderation and collective awareness to preserve harmony. (4) The main supporters are the support of religious leaders and local social capital, while obstacles include budget limitations, resistance from radical groups, and digital propaganda.*

Keywords: Empowerment of Islamic Community, Radicalism, Functional Collaboration, Police

I. INTRODUCTION

Radicalism is a serious threat to social stability, national security, and social harmony.[1] The development of radical ideology not only leads to the emergence of extremism and terrorism, but also has the potential to undermine social cohesion and spark religious-based conflict within society. This phenomenon demonstrates that radicalism is no longer a purely individual issue but has evolved into a social problem requiring comprehensive handling through various approaches, including security, social, and religious ones.[2] In Indonesia, the spread of radical ideology is often influenced by low levels of moderate religious literacy and weak social resilience in society [3], as well as gaps in social interactions that extremist groups can exploit to spread their ideology. These conditions demonstrate that efforts to prevent radicalism cannot rely solely on a repressive approach through law enforcement, but also require preventive strategies through community empowerment and strengthening the values of social harmony.

From an Islamic perspective, harmony and brotherhood are fundamental values that must be maintained in social life. The Quran emphasizes that fellow believers are brothers and sisters who must maintain good relations and reconcile any disputes. This Islamic value of brotherhood is a crucial foundation for building a harmonious and tolerant social life. Therefore, strengthening moderate religious values through community empowerment is a crucial strategy in preventing the spread of radicalism in society.

The community empowerment approach carried out by the police is also in line with the concept of community policing, namely an approach that emphasizes the active involvement of the community in maintaining environmental security

together.[4] Through this approach, the police can build closer relationships with the community, thereby detecting potential radicalism early and strengthening the community's social resilience against the influence of extreme ideologies.

West Lampung Regency is a region with significant social, cultural, and religious diversity. While this diversity is a strength in building a harmonious community, it also poses potential vulnerabilities if not managed properly. In recent years, several cases of radicalism have been reported in several villages in West Lampung, including the spread of intolerant content through social media, exclusive religious study groups, and the distribution of anti-NKRI leaflets. This situation demonstrates that the threat of radicalism remains a challenge that requires serious attention through preventive and collaborative measures.

In facing these challenges, the West Lampung Police have an important role in preventing radicalism through various police functions, such as community development by the Binmas Unit, early detection by the Intelkam Unit, and law enforcement by the Criminal Investigation Unit.[5] However, the effectiveness of these efforts depends heavily on the synergy between the police and various elements of society, including religious leaders, religious organizations, government institutions, and local communities.

II. Research Objective

This study aims to analyze the functional role of the police in empowering harmony in the Islamic community as an effort to prevent radicalism in the jurisdiction of the West Lampung Police. This study also aims to identify strategies implemented by the police in building partnerships with religious leaders, community leaders, and related institutions to strengthen the community's social resilience against the

spread of radical ideology. Furthermore, this study aims to identify various obstacles faced by the police in implementing community empowerment programs and evaluate the effectiveness of these efforts in creating a harmonious, tolerant community environment free from the influence of radicalism.

III. Previous research

Several previous studies have examined the role of the police in preventing radicalism in various regions in Indonesia. Putra's research shows that the police play a strategic role in combating radicalism through preemptive, preventive, and repressive approaches.[6] This approach is implemented through community development activities, legal counseling, and strengthening cooperation with religious and community leaders to raise public awareness of the dangers of radical ideology. However, the research also revealed several obstacles, such as limited human resources and suboptimal synergy between the police, religious and community institutions.

Furthermore, research conducted by Aslati et al. emphasizes the importance of synergy between the police and the community in preventing the spread of radical ideology. The results of this study indicate that guidance activities, national education, and strengthening the values of nationalism and religious moderation can be effective strategies in preventing the influx of radical ideology at the local level. This study also confirms that the success of preventing radicalism is greatly influenced by active community involvement and good cooperation between security forces, religious leaders, and community organizations in building a harmonious and tolerant social environment[7]

IV. Data and Methodology

A qualitative approach with a phenomenological design to understand community experiences and perceptions regarding the functional role of the police. According to Husserl, phenomenology aims to uncover the essences contained in human experience by "hanging" assumptions and distancing oneself from existing perspectives.[8] The data sources consisted of primary data obtained from 12 key informants through purposive sampling, as well as secondary data in the form of official documents, activity reports, and related literature. Data collection techniques included observation, in-depth interviews, and document studies. Data analysis involved data reduction, data presentation, and conclusion drawing. Data validity was checked through source triangulation, technical triangulation, and member checking.

V. ANALYSIS

Analysis of the Functional Role of the Police in Empowering Community Harmony Regarding the Prevention of Radicalism in the Jurisdiction of the West Lampung Police

The functional role of the police in empowering community harmony to prevent radicalism in the jurisdiction of the West Lampung Police shows that the police function not only as law enforcers, but also as social actors, playing a role in strengthening community capacity to maintain social stability and harmony. In the context of a religious community such

as in Tambak Jaya Village, the police carry out their role with a more participatory, humanistic, and religious-value-based approach, so that the community becomes the primary subject in maintaining social order. In general, this role is carried out through three main approaches.

a. Role

Preventive-Educative Police

Police efforts to raise public awareness through religious-themed public order and security education, strengthening the values of tolerance, and disseminating a moderate Islamic narrative. This approach aims to instill an understanding that maintaining security, harmony, and rejecting violence are part of Islamic teachings. In this way, radicalism prevention is achieved by strengthening the community's ideological awareness from an early age.

1. Public Order and Security Counseling with Religious Nuances.

The police conduct public security and order education programs linked to Islamic values such as brotherhood, peace, and the common good. This approach uses religion as a moral foundation for building collective community awareness to maintain harmony and reject conflict and radicalism.

2. Persuasive and Humanistic Approach

The police build a dialogic relationship with the community through polite, persuasive communication and respect for the community's socio-religious values. In this way, the public feels valued and involved, thereby increasing trust in the police and strengthening public participation in maintaining security.

3. Strengthening the Narrative of Moderate Islam

The police also support the spread of a moderate, tolerant, and inclusive understanding of Islam through collaboration with religious and community leaders. This moderate Islamic narrative serves as an ideological bulwark capable of suppressing the spread of radicalism and strengthening peaceful and balanced religious attitudes within society.

b. Partnership and collaborative approach

Collaboration between the police and various religious and social institutions, such as the FKUB (Family Forum for Religious Affairs), the Ministry of Religious Affairs, the Indonesian Ulema Council (MUI), and religious and community leaders. This model clearly defines roles: the police are responsible for maintaining security and early detection, while religious leaders play a role in moral development and disseminating moderate Islamic teachings. This collaboration strengthens social legitimacy in efforts to prevent radicalism and increases community participation in maintaining social stability.

1. Synergy between the Police and Religious Institutions and Religious Figures

The police are collaborating with the FKUB (Family Forum for Religious Affairs), the Ministry of Religious Affairs, the Indonesian Ulema Council (MUI), and religious leaders to foster community harmony. This synergy positions religious institutions as moral authorities, playing a role in educating the community and conveying moderate Islamic values.

2. Clear Division of Roles between Social Actors

In this collaboration, there is a proportional division of tasks, namely the police are responsible for aspects of security and order, while religious institutions and religious figures play a role in moral development and religious education of the community.

3. Police as Facilitator

The police serve as a liaison and facilitator, strengthening communication and coordination between elements of society. In this role, community and religious leaders remain the primary stakeholders in maintaining harmony and preventing the spread of radical ideology.

c. Mediative and dialogical approach

The police act as mediators, facilitating dialogue between Islamic groups, resolving potential conflicts through deliberation, and conducting early detection through social communication with the community. This approach encourages a culture of dialogue, mutual trust, and peaceful problem-solving, thereby preventing potential conflict and the spread of radical ideology from the outset.

1. Facilitating Dialogue Across Islamic Groups

Facilitating inter-Islamic group dialogue is done to create a safe and neutral communication space for various community groups to express their views and resolve differences. This dialogue aims to prevent the emergence of prejudice, exclusive attitudes, and one-sided claims of truth that can trigger social conflict.

From an Islamic perspective, dialogue and deliberation are based on the principle of shura as mentioned in the Qur'an which emphasizes the importance of gentleness, mutual respect, and joint discussion in decision-making.

Theoretically, according to Jim Ife, participatory dialogue strengthens a community's capacity to manage conflict independently. Meanwhile, in Talcott Parsons' structural-functional theory, dialogue serves as a mechanism for social integration, maintaining community cohesion and preventing fragmentation due to differing views.

2. Resolution of Potential Conflicts Based on Deliberation

Deliberation-based conflict resolution is the primary mechanism for managing potential social and religious conflict. Deliberation allows each group to express their opinions openly and produce mutually agreed-upon decisions that are acceptable to all parties.

This approach represents a shift from a coercive conflict management model to a participatory approach. The police play a role in ensuring a fair and conducive dialogue process, while the community plays a key role in finding solutions.

From a social theory perspective, deliberation strengthens social trust and increases community solidarity. Furthermore, this approach aligns with the principle of community empowerment, as it directly involves the community in decision-making processes affecting their social lives.

3. Early Detection Through Social Communication

Early detection through social communication is an effort to prevent conflict and radicalism by building intensive communication between the police and the community. Through ongoing social interaction, changes in attitudes,

interaction patterns, or religious narratives that could potentially lead to conflict can be identified early.

According to Talcott Parsons' structural-functional theory, social communication functions as a mechanism for adaptation to potential threats and for maintaining values (pattern maintenance) within society. With open and inclusive communication, society becomes more actively involved in maintaining social stability and preventing the development of radical ideologies.

Overall, the analysis shows that the success of preventing radicalism in the jurisdiction of the West Lampung Police is greatly influenced by the police's ability to carry out their functional role in a humane, collaborative, and community-empowering manner. By combining structural, cultural, and religious approaches, the police are able to strengthen community social resilience and create a harmonious and tolerant environment that serves as a bulwark against the growth of radicalism.

Analysis of the Forms of Islamic Community Empowerment Activities Carried Out by the Police in the Context of Preventing Radicalism in the jurisdiction of the West Lampung Police

The form of Islamic community empowerment activities carried out by the West Lampung Police in the context of preventing radicalism is focused on strengthening moderate, participatory, and community-based religious awareness.

1. Socialization and Moderate Religious Literacy

Theoretically, moderate religious outreach and literacy activities are a form of implementation of the theory of Islamic community empowerment, which positions the community as active subjects in understanding moderate, tolerant, and compassionate religious values. Through activities such as religious study groups, national preaching, and the dissemination of anti-radicalism messages, the community not only receives information but also internalizes the values of religious moderation.

From a community policing perspective, the police act as facilitators, building public trust through persuasive, preventive, and participatory approaches. Meanwhile, in Talcott Parsons' structural-functional theory, religious literacy activities serve as a mechanism for social integration and pattern maintenance, maintaining social cohesion and preventing ideological conflict within society.

2. Religious Community-Based Empowerment

Religious community-based empowerment demonstrates that communities can play a key role in maintaining social and ideological stability. Activities such as fostering religious study groups, involving mosque youth, and Islamic organizational activities reflect the application of Islamic community empowerment theory, which emphasizes the values of ta'aruf (consultation), ta'awun (religious brotherhood), ukhuwah (brotherhood), and amar ma'ruf (promoting good and forbidding evil) as the basis for social change.

Within the framework of community policing, the police act as community partners, strengthening community capacity without dominating religious activities. Meanwhile, according to Talcott Parsons' structural-

functional theory, religious communities perform the functions of maintaining values and social adaptation, enabling the community to build ideological resilience against the internal influence of radicalism.

3. Collaborative Activities with Religious Institutions

Collaboration between the police and religious institutions such as the FKUB (French Forum for Religious Affairs), the Ministry of Religious Affairs, and the Indonesian Ulema Council (MUI) demonstrates that preventing radicalism requires a synergistic approach across institutions. From the perspective of community empowerment theory, this collaboration strengthens the moral legitimacy of religious institutions, making their message of religious moderation more readily accepted by the public.

From a community policing perspective, this collaboration reflects an equal partnership between state officials and the community in creating social security. Meanwhile, according to Talcott Parsons' structural-functional theory, religious institutions serve as pattern maintainers, while the police play an integrative role, maintaining social stability and preventing ideological conflict within the community.

4. The Role of the Police as Social Companions and Security

In Islamic community empowerment activities, the police do not act as the primary controller, but rather as a companion and social safeguard. This approach aligns with the principles of community policing, which emphasize cooperation between officers and the community in creating shared security.

From the perspective of Talcott Parsons' structural-functional theory, the police perform an integrative function that maintains social order, while religious institutions and religious leaders uphold the social and moral values of society. This synergy creates an environment conducive to the development of moderate religious awareness and the community's ideological resilience against radicalism.

Analysis of Community Perceptions and Experiences Regarding the Functional Role of the Police in Empowering Community Harmony to Prevent Radicalism

Public perceptions and experiences are key dimensions in assessing the effectiveness of the police's functional role in fostering harmony in Islamic communities as a strategy for preventing radicalism. The resulting perceptions not only reflect social assessments of the police institution but also reflect the extent to which the functional approach implemented is accepted, internalized, and transformed into the collective consciousness of the community.

1. Public Perception and Experience

Public perceptions and experiences of the role of the police demonstrate that social reality is not formed objectively, but rather through repeated interactions and experiences. This aligns with social construction theory, which explains that public understanding of the police institution is constructed through internalization and social interpretation. In this context, the police are no longer viewed solely as law enforcement officers, but as part of a

social system that functions to maintain harmony and prevent radicalism through a more humanistic approach.

2. Views of Religious and Community Leaders

The views of religious and community leaders demonstrate that the social legitimacy of the police is heavily influenced by the moral authority of local figures. Theoretically, this relates to the concept of social legitimacy and the role of opinion leaders, where religious leaders serve as a bridge between formal institutions and the community. Their support strengthens community acceptance of empowerment programs, enabling more effective radicalism prevention due to a strong foundation of trust.

3. Police as Dialogue Partners

The police's position as dialogue partners reflects a shift from a coercive to a communicative approach. This aligns with participatory communication theory, which emphasizes the importance of dialogue in building shared awareness. From a structural-functional perspective, this demonstrates the functioning of the integration function, where the police play a role in connecting various social elements to maintain cohesion. This dialogical approach also strengthens community participation, ensuring that radicalism prevention is carried out collectively, rather than unilaterally.

4. Level of Trust and Emotional Closeness

The trust and emotional closeness between the community and the police demonstrate the strong social capital inherent in the relationship. Theoretically, trust is a key element in encouraging community participation. Within a structural-functional framework, this relates to the latency function, where social values such as harmony and moderation are maintained through harmonious relationships. This closeness makes the community more open and receptive to efforts to prevent radicalism.

5. Community Experience in Empowerment Activities

Community experiences in empowerment activities demonstrate that direct involvement can increase awareness and a sense of ownership of social programs. This aligns with the concept of community empowerment, which positions the community as an active participant. Through these experiences, communities not only receive programs but also participate in maintaining harmony and independently preventing radicalism.

6. Sense of Safety and Active Involvement

A sense of security is a key factor driving active community involvement. In empowerment theory, a secure environment is a prerequisite for social participation. Structurally and functionally, this reflects the function of adaptation and goal achievement, where security stability enables communities to participate in maintaining harmony. A sense of security encourages communities to engage more willingly in social and religious activities.

7. Effectiveness of Non-Repressive Approaches

The police's non-repressive approach has demonstrated effectiveness in building harmonious social relations. Theoretically, this approach aligns with the concepts of social persuasion and empowerment, where change is achieved not through pressure, but through awareness.

From a structural-functional perspective, this approach strengthens integration and the maintenance of values, thereby sustainably preventing conflict and radicalism.

8. Community Response to Radicalism Prevention

The positive public response indicates that the values of harmony have been well internalized. This relates to the theory of value internalization, where social norms are accepted and serve as guidelines for behavior. The public is not only the object of policy but also plays a role as a social regulator in preventing radicalism.

9. Changes in Attitude and Mindset

Changes in community attitudes and mindsets reflect the success of the empowerment process. Theoretically, this relates to the theory of behavioral change, where increased knowledge and awareness lead to more moderate attitudes. This change is an important indicator that radicalism prevention is not only external but has also touched the community's internal consciousness.

10. Rising Collective Consciousness

The rise in collective consciousness indicates the formation of shared values in maintaining harmony. This aligns with the theory of collective consciousness, which states that shared norms serve as a social bond. Under these conditions, society actively maintains social stability and prevents the influx of radical ideologies through participatory social control mechanisms.

The functional role of the police in fostering community harmony and preventing radicalism in Tambak Jaya Village, Way Tenong District, West Lampung Regency, is perceived positively and constructively. The police are viewed not merely as law enforcement officers, but as social partners, present through a dialogical, humanistic approach, aligned with Islamic values emphasizing moderation, brotherhood, and the common good.

Community experience in socio-religious activities demonstrates a growing sense of security, trust, and collective awareness of maintaining harmony as a shared responsibility. These perceptions and experiences confirm that harmony-based empowerment is more effective when the police function as facilitators and strengtheners of socio-religious awareness, so that radicalism prevention does not depend on repressive control but rather on the resilience of the community's own values and awareness.

Analysis of Factors Influencing the Functional Role of the Police in Empowering Community Harmony to Prevent Radicalism in the Jurisdiction of the West Lampung Police

The functional role of the police in empowering community harmony to prevent radicalism in the jurisdiction of the West Lampung Police, particularly in Tambak Jaya Village, does not exist in isolation, but is influenced by various structural, cultural, and socio-religious factors. Therefore, an analysis of the factors influencing the functional role of the police is important to understand why the approach of empowering harmony can be effective on one hand, but faces challenges on the other hand in community-based radicalism prevention efforts.

1. Internal Police Factors

Theoretically, the functional role of the police is influenced by the organization's internal capacity. This

includes the quality of human resources (HR), professionalism, integrity, and the officers' understanding of preventive and humanistic approaches. From an organizational theory perspective, performance effectiveness is determined by individual competency and institutional culture. Furthermore, the availability of infrastructure and budgetary support are also important factors in optimizing the police's role in community empowerment.

2. External Factors (Society)

According to community participation theory, the success of empowerment programs depends heavily on the level of community involvement. Public awareness, education, and understanding of the dangers of radicalism influence the effectiveness of the police force. Support from religious, traditional, and community leaders is also a key element in fostering social harmony as a bulwark against radical ideology.

3. Social and Cultural Factors

From a sociological perspective, local cultural values and local wisdom play a role in fostering social harmony. Communities with a culture of high tolerance tend to be more resistant to radicalism. Conversely, social conflict, inequality, and weak social cohesion can create opportunities for the entry of radical ideologies.

4. Communication and Partnership Factors

Social communication theory emphasizes the importance of effective communication between the police and the community. Dialogic, persuasive, and participatory approaches are key strategies for building public trust. Partnerships between the police and educational institutions, religious organizations, and local governments also strengthen efforts to prevent radicalism.

5. Policy and Regulatory Factors

Public policy theory suggests that successful program implementation is influenced by clear regulations and policy support. The police's role will be more optimal if supported by clear policies, inter-agency synergy, and government programs focused on community-based radicalism prevention.

6. Threat Factors and the Development of Radicalism

Theoretically, the dynamics of radicalism are influenced by developments in technology and information. The spread of radical ideology through social media presents a new challenge for the police. Therefore, adaptive strategies based on social intelligence and digital approaches are needed to detect and prevent the spread of radicalism.

Thus, it is understandable that the functional role of the police in empowering harmony in the Islamic community to prevent radicalism in the jurisdiction of the West Lampung Police is influenced by a dynamic interaction between supporting and inhibiting factors. The support of religious leaders, strong social capital, local wisdom, and a humanistic approach from officers are important foundations that strengthen the effectiveness of the police's role in a persuasive and sustainable manner. However, limited resources, resistance from certain groups, and the massive influence of digital media present structural and cultural challenges that cannot be ignored. These

conditions emphasize that optimizing the role of the police requires an integrative strategy that prioritizes the empowerment of the Islamic community, strengthening the values of religious moderation, and social collaboration that is adaptive to local dynamics and current developments.

CONCLUSION

This research shows that the police's functional role in preventing radicalism in Tambak Jaya Village is effective through three main approaches: preventive-educational, partnership-collaborative, and mediative-dialogic. These approaches are implemented through activities to promote moderate Islamic values, collaboration with religious leaders and institutions, and open dialogue with the community.

Community empowerment activities are carried out through religious study groups, guidance for religious study groups (Majelis Taklim), involvement of mosque youth, and collaboration with institutions such as the Indonesian Ulema Council (MUI) and the Ministry of Religious Affairs. This can strengthen ideological resilience and increase community participation in maintaining harmony.

The public views the police's role positively, as evidenced by increased trust, a sense of security, and shifts toward more moderate and tolerant religious attitudes. However, the implementation of this role is influenced by supporting factors such as support from religious leaders and local wisdom, as well as inhibiting factors such as limited resources, resistance from certain groups, and the spread of radical ideology through digital media.

REFERENCES

- [1] Gunaratna, Rohan. *Understanding Radicalism and Countering Violent Extremism*. Singapore: Springer, 2020, p. 210
- [2] Gunawan, I. *Strategy for Preventing Radicalism Through Community Empowerment: Case Studies in Several Regions of Indonesia*. *National Security Journal*, 4(1), 2019, 78-94.

- [3] Azra, Azyumardi. *Islam Nusantara: History, Transformation, and Prospects in Indonesia*. (Jakarta: Mizan, 2019), p. 171
- [4] Goldstein, H. *Problem-Oriented Policing*. (New York: McGraw-Hill. 2019), p. 45–67.
- [5] Syarif, M. *The Role of the Police in Preventing Criminal Acts of Terrorism Based on Preventive and Repressive Approaches*. *Journal of Law and National Security*, 5(1), 2021, pp. 45–59
- [6] Sutrisno, & Koto, Z. *Police-community synergy in preventing potential radicalism*. *Journal of Police Science*, 16(2), 2022, pp. 101–115
- [7] Aslati, A., Silawati, S., Darmawati, D., & Zatrachadi, MF *Synergy between the Police and the Community in Tanjung Balai Karimun in Preventing Radicalism*. *Sociohumaniora*, 20(3), 2018, 233-240.
- [8] Husserl, Edmund. *Logical Investigations*. Translated by JN Findlay, 2nd ed., (Routledge, 2019), p. 117.