

# OPTIMIZING THE ROLE OF THE POLICE IN MAINTAINING SECURITY AND ORDER IN THE ISLAMIC COMMUNITY IN EAST LAMPUNG

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**ABSTRACT:** *Public safety and order (kamtibmas) is an ongoing social challenge faced by the Muslim community in East Lampung Regency, a community whose communal structure and religious values dictate that security cannot be relied upon solely on law enforcement, but rather requires the active involvement of the community as strategic partners of the police. This study examines the optimization of the police's role in maintaining security and order within the Muslim community in East Lampung, focusing on Sukadana Village, Sukadana Sub-district, which has recorded a relatively high level of security disturbances. The research employs a qualitative approach using the case study method. Primary data was obtained from members of the East Lampung District Police, specifically Bhabinkamtibmas personnel, as well as religious and community leaders selected through purposive sampling, while secondary data was obtained from official reports, archives and other relevant documents. Data collection was carried out through observation, in-depth interviews and documentation, and analyzed through data reduction, data presentation, and the drawing of conclusions and verification; Data validity was established through triangulation, extended participation, persistent observation and member checking. The research findings indicate that: (1) the role of the police is carried out through preventive and repressive functions; the preventive function is realized through security education based on religious values, community development, strengthening the role of Bhabinkamtibmas officers, cultural approaches, and partnerships with the community, while the repressive function is carried out through law enforcement, restorative justice, rapid response to disturbances, and action against offenses; (2) implementation is achieved through standard operating procedures (SOPs) for routine patrols and community visits, tiered coordination with religious and community leaders, community development programs, and responsiveness to reports from residents; and (3) the implications include an increased sense of security, higher levels of legal compliance, more harmonious relations between officers and residents, a stronger culture of reporting, and better coordination among community members. The novelty of this research lies in the Integrative Pre-emptive-Preventive-Repressive Police Model Based on Islamic Values, which positions the Muslim community as the primary actor in maintaining security through the strengthening of partnerships, the internalization of religious values, and community empowerment.*

Keywords: Security, Order, Preventive Role, Repressive Role, Muslim Community.

## INTRODUCTION

The Indonesian National Police (Polri) carries out a constitutional mandate as stipulated in Article 13 of Law Number 2 of 2002 concerning the Indonesian National Police to maintain public security and order, enforce the law, and provide protection, shelter, and service to the community a task reflected in Tri Brata as the ethical basis for every member of the Polri [1]. Public security and order (kamtibmas) is a prerequisite for the creation of a peaceful, just, and prosperous social life; when security is disturbed, what is lost is not only order, but also public trust in the state. Soekanto emphasized that social security is an integral part of national stability, because a safe society tends to have stronger social resilience, so that maintaining kamtibmas becomes one of the main concerns in the administration of government [2].

National data shows that violent theft, fraud, and motor vehicle theft remain the most frequently reported crime categories, accompanied by an increasing trend in cybercrime, which emphasizes the need for a more proactive and collaborative strategy between the police and the public. Research by the Indonesian National Police Research and Development Center (Puslitbang Polri) shows that public trust in security institutions remains fluctuating, influenced by fluctuating crime rates and uneven police responses to public reports [3], while a study by the Indonesian Institute of Sciences (LIPI) shows that security disturbances stem not only from economic factors, but also from weak social

oversight, low community participation, and minimal cultural sensitivity in policing strategies [4].

Order is a fundamental requirement for the creation of a prosperous and harmonious social life; its absence tends to trigger social, economic, and political instability which in turn hinders development. Wilson and Kelling's "Broken Windows" theory states that visible social order can prevent criminal behavior and strengthen citizens' sense of security, which implies that security and order are collective, not merely individual, responsibilities [5].

In Islamic societies, security and order have not only a social dimension, but also a religious one. When values such as respecting the rights of others, maintaining communal peace, and rejecting criminal acts are internalized in daily practice, efforts to maintain public order and security become a form of social worship. Sociologically, Islamic societies are bound by a shared value system derived from the Qur'an and Hadith, and are realized through deliberation, mutual cooperation, and brotherhood, which demand cultural and spiritual sensitivity from the police. Bullock and Johnson emphasize that the success of police relations with Muslim communities depends on the ability of officers to "blend" into the community through a continuous and sensitive approach, not simply through repressive actions [6]; Wibowo et al. also emphasize the importance of the role of police officers as spiritual guides in community partnership forums to strengthen religious moderation and mediate faith-based conflicts [7].

This orientation is in line with the principle of the Qur'an regarding amar ma'ruf nahi munkar as stated in QS. Ali Imran [3]:110 [8], as well as the hadith narrated by Abu Sa'id al-Khudri as narrated by Muslim, that evil should be prevented by hand, then by tongue, and at least rejected in the heart [9]. Read in the context of this research, the role of the police can be understood as a professional manifestation of the principle of nahi munkar not limited to formal law enforcement, but extending to social functions that maintain community harmony in line with the religious character of the society it serves.

East Lampung Regency has a dynamic social climate, shaped by the agricultural, plantation, and interregional trade sectors, and a population whose Lampung cultural identity marked by a firm stance and a strong sense of honor coexists with Islamic values such as brotherhood, deliberation, and mutual cooperation. Specifically, in Sukadana Village, Sukadana District, field observations recorded a relatively high level of security disturbances, as presented in Table 1

.Table 1

| No | Types of Security & Order Disturbances | Number of Events | Impacts Caused                           | Handling Efforts                                      |
|----|----------------------------------------|------------------|------------------------------------------|-------------------------------------------------------|
| 1  | Motor vehicle theft                    | 13 cases         | Material losses & public unrest          | Night patrol & CCTV installation                      |
| 2  | Fights between residents               | 3 cases          | Physical injury & social tension         | Mediation by police & community leaders               |
| 3  | Drug abuse                             | 8 cases          | Increasing crime & social disorder       | Socialization of the dangers of drugs & routine raids |
| 4  | Thuggery and extortion                 | 7 cases          | Fear & local economic disruption         | Law enforcement & intensive patrols                   |
| 5  | Illegal street racing                  | 3 cases          | Accidents & disturbances of public order | Vehicle raids & monitoring of vulnerable routes       |

Source: East Lampung Police Documentation, 2024 [10].

Based on the table above, Sukadana Village experienced various forms of security and order disturbances that negatively impacted the social and economic conditions of the community, with motor vehicle theft as the most dominant case. East Lampung Police data also shows that the number of crimes (JTP) and the resolution of crimes (PTP) fluctuated between 2022 and 2024 789 cases were reported with 376 cases resolved (48%) in 2022, 847 cases were reported with 574 resolved (68%) in 2023, and 697 cases were reported with 472 resolved (68%) in 2024 [10] which shows an increasing trend in the percentage of case resolutions even though the number of reports fluctuated.

To respond to these conditions, the East Lampung Police combined a preventive approach implemented by the Community Development Unit (Sat Binmas) through outreach, legal education, dialogic patrols, and partnerships with community leaders, with a repressive approach implemented by the Criminal Investigation Unit (Sat Reskrim) through investigations, arrests, and legal action. However, the police still face a number of obstacles, including uneven preventive and repressive performance, limited community participation, case resolution rates that have not reached targets, and limited personnel resources, equipment, and digital infrastructure. Previous studies such as those by Ibañez, Morales, Yaun, and Gono on the determinants of public satisfaction with police performance [11], and Dachi on community policing in preventing conflict between motorcycle gangs [12] emphasize the importance of active community involvement in policing, but have not yet examined how Islamic values and social norms of the Muslim community shape policing strategies in areas such as East Lampung. This gap is what drives this research, which integrates social norms and Islamic values into the analysis of

policing practices, while also placing the role of the police within the broader framework of Islamic community development, where the community itself is the main actor in realizing a safe, orderly, and harmonious social life.

Several previous studies have enriched the perspective of this research. Adityawarman and Purba found that collaboration between the police and the community through the role of Bhabinkamtibmas is effective in suppressing environmental security disturbances, but these studies have not yet examined the religious dimension as a reinforcing variable of collaboration [24]. Meanwhile, Braithwaite, in his study of responsive regulation, emphasized that a restorative approach involving the community tends to be more effective in restoring social relations than a purely punitive approach, a principle that is relevant but has not been contextualized in rural Muslim communities such as Sukadana [25]. By filling this gap, this research provides a new contribution in the form of an understanding of how Islamic values deliberation, brotherhood, trustworthiness, and amar ma'ruf nahi munkar can function systematically as instruments to strengthen police-community collaboration, both at the preventive and repressive levels.

Based on this background, this study examines three problem formulations: (1) how to optimize the role of the police in maintaining security and order in the Islamic community in East Lampung; (2) how to implement this role; and (3) what are the implications of this role for the social life of the Islamic community concerned.

## RESEARCH METHODS

This research uses a descriptive qualitative approach with a case study design, chosen because of its ability to capture the roles, perceptions, interactions, and social dynamics between the police and the Muslim community in a context rich in

religious and cultural meaning. Arikunto explains that the case study approach is an intensive, detailed, and in-depth study of a particular social phenomenon [13], while Stake emphasizes that the purpose of the case study is to maximize understanding of the case itself, not to generalize widely [14]. The research was conducted in the jurisdiction of the East Lampung Police, with a particular focus on Sukadana Village, Sukadana District, which was chosen because it recorded a relatively higher level of security disturbances than other districts, making it a representative location for studying the problem and the police response to it. Field research was conducted from January to September 2025.

Primary data were obtained through in-depth interviews with police personnel particularly members of the Bhabinkamtibmas, Sat Binmas, and Sat Reskrim who are responsible for preventive and repressive functions along with religious leaders, community leaders, and residents involved in policing programs, as well as through direct observation of patrol activities, police-community partnership forums (FKPM), religious guidance activities, and the handling of criminal cases. Secondary data were obtained from internal police reports and records, previous literature reviews, relevant laws and regulations, and local and national media documentation. Sugiyono emphasized that qualitative data is descriptive-narrative, not numerical, and focuses on meaning, actions, and social interactions [15], while Moleong emphasized that primary data in qualitative research comes primarily from the words and actions of research subjects, which are obtained through interviews, direct observation, and documentation [16].

Data analysis followed the interactive model of Miles and Huberman, which includes data reduction, data presentation, and drawing conclusions and verification, carried out until the data reached saturation point [17]. Data reduction focused on the preventive and repressive roles of the police, while data presentation was arranged in the form of a thematic narrative based on research indicators. Data validity was tested through triangulation of sources and methods, extended participation, observational diligence, and member checks, to ensure that conclusions drawn were based on consistent and verified field evidence.

## RESEARCH RESULT

### 1. Preventive Role of the Police

The preventive role of the East Lampung Police, carried out primarily by Bhabinkamtibmas personnel assigned to the Sukadana sub-district, relies on a community-based approach grounded in Islamic values, rather than solely on formal legal counseling. Four key practices characterize this role.

First, security education and outreach are delivered through religious forums religious study groups, religious study groups, and mosque-based halaqah where officers discuss issues such as juvenile delinquency, the spread of hoaxes, and drug trafficking by linking them to Islamic concepts such as enjoining good and forbidding evil, trustworthiness, and the prohibition of evil on earth. Bripka Fajar, a Bhabinkamtibmas officer in Sukadana Village, explained in an interview that this approach was deliberately implemented so that legal messages would not feel rigid or instructive, but rather become part of a moral preaching program with spiritual

value. This makes it easier for residents to accept public order messages when linked to religious principles, as they feel they are performing an act of worship, not simply obeying police orders. IPTU Eko Sujarwo, Head of the Community Development Unit of the East Lampung Police, echoed this sentiment, emphasizing that personnel particularly Bhabinkamtibmas are encouraged to understand the social conditions in their assigned areas, as in religious areas like Sukadana, a religious preaching approach is more acceptable than formal legal lectures. Local religious figure Ustaz Jamaludin confirmed that messages delivered by officers in religious study groups are considered advice, especially when linked to verses and hadith, so residents don't feel patronized. One active member of the study group, Ibu Sulastri, said that residents are now quicker to respond to minor disturbances in the neighborhood, such as teenagers gathering late at night or the presence of suspicious strangers, because they are accustomed to hearing advice from Bhabinkamtibmas in religious forums.

Second, the development of mosque youth and youth organizations through leadership training, religious discussions, and the Night of Faith and Piety (MABIT) program directs vulnerable age groups those potentially involved in illegal racing, promiscuity, motorcycle gangs, brawls, and alcohol abuse toward constructive involvement, using the concepts of Islamic brotherhood, ta'awun, and shared responsibility as a development framework. A mosque youth administrator, Ahmad R., said that the forum with the Bhabinkamtibmas felt different because the officers did not lecture, but instead encouraged them to think, and real-life stories about peers involved in legal cases made them feel afraid and ashamed if they experienced similar things demonstrating how this education shaped the youth's internal motivation to stay away from breaking the law. The mosque administrator, Mr. H. Lukman, added that youth listened more when the Bhabinkamtibmas spoke, especially when legal and religious messages were delivered simultaneously. In addition to the mosque youth forum, collective religious occasions such as neighborhood association (RT) Yasinan (recitation of the Yasinan), tahlilan (recitation of the Qur'an), Isra Mi'raj (Islamic New Year) commemorations, the Prophet's Birthday, and Ramadan fasting together are also utilized by Bhabinkamtibmas (community police officers) to insert public order messages from the importance of tolerance among residents, vigilance against provocative issues on social media, to calls to revive night patrols. As Bripka Fajar explained, his presence at community events such as tahlilan or neighborhood association (RT) Yasinan allows public order messages to be delivered in a relaxed and religious atmosphere, so that residents are more open and listen intently.

Third, a cultural and familial approach allows officers to leverage traditional and religious authority structures involving traditional leaders, village elders, and religious scholars in dialogue and mediation to resolve minor disputes before they escalate, in line with the community's preference for deliberation over formal legal processes. This approach is primarily realized through routine village visits and door-to-door visits by Bhabinkamtibmas, visiting religious leaders,

traditional leaders, youth leaders, and ordinary citizens without distinction of social background, to foster relationships, explore residents' aspirations, and provide public order and security education in a family-like atmosphere. The Head of Binmas, IPTU Eko Sujarwo, emphasized that the police must now be part of the community's social environment, not just law enforcement. Therefore, the village visits aim not only to convey appeals but also to listen to residents' concerns so that solutions can be found together. Sukadana Police Chief, AKP M Faisal, added that security is not only about night patrols or operations, but also about how the police presence can be felt close to the community in everyday life. Bripka Fajar explained that his afternoon visits and casual conversations made residents more open about suspicious incidents around them. Meanwhile, local religious leader, Mr. Jamaludin, stated that the Bhabinkamtibmas' visits were considered honored guests, making the security messages more likely to be heard and taken seriously. This cultural approach was further reinforced through village mutual cooperation activities and community service activities with the police, which served as a social space for building togetherness, collective work, and emotional closeness between officers and residents.

Fourth, strengthening the role of Bhabinkamtibmas itself, combined with the use of social media and digital tools for public communication and early warning dissemination, expands the reach of preventive guidance beyond face-to-face interactions and accelerates the dissemination of security information in sub-district areas.

## 2. The Repressive Role of the Police

When preventive measures are insufficient, the Criminal Investigation Unit (Sat Reskrim) carries out its repressive function through six main steps: law enforcement based, to the extent possible, on restorative justice; rapid response to reports of disturbances; targeted operations and reactive patrols against street crime; raids and arrests of perpetrators; management of religious activities that risk triggering communal conflict; and ongoing evaluation and strengthening of operational procedures.

Restorative justice-based law enforcement is implemented through a careful case identification and qualification scheme. Criminal Investigation Unit officers verify the perpetrator's status whether they are a repeat offender or a first-time offender and assess the victim's openness to non-litigative resolution before a case is deemed suitable for mediation. The Head of the Criminal Investigation Unit of the East Lampung Police, AKP Stevanus Bayok, explained that the victim and perpetrator are first invited separately to assess their emotional readiness, rather than simply fulfilling formalities. Therefore, the restorative justice process only proceeds if the perpetrator is honest and the victim is willing to accept a peaceful resolution. The Sukadana Police Chief, AKP M Faisal, added that the assessment also takes into account the views of village leaders, religious teachers, and hamlet heads regarding the appropriateness of a family resolution, while cases that have the potential to trigger further conflict are still processed legally. Bhabinkamtibmas officers are involved from the initial stage to provide

information on the social relations between the perpetrator and victim; as stated by Sat Reskrim member AIPDA Arif Darmawan, a case investigation is only carried out if the Bhabinkamtibmas assesses there is a chance for peace, and is not forced if the victim strongly refuses. In one case of minor theft involving local youth, for example, religious leaders and the RT head stated that the perpetrator and victim were related so the case was resolved through traditional and religious mediation.

The involvement of community and religious leaders village heads, traditional leaders, religious teachers (ustaz), and mosque imams is a crucial element in strengthening the legitimacy of the mediation process, not only as witnesses but also as facilitators who actively mediate conflicts in accordance with Islamic values and local culture. The Sukadana Police Chief emphasized that a purely formal approach is often poorly received by the community, while the presence of religious teachers, traditional leaders, or village heads in the mediation process makes case resolution more acceptable to residents. This approach makes conflict resolution not merely legalistic, but also rooted in culture and spirituality, while also accelerating case resolution and restoring social relations between perpetrators and victims within a cohesive Islamic community. At the same time, officers emphasized that repressive measures, including intensified patrols, vehicle inspections, and the installation of CCTV in vulnerable areas, remain a necessary last resort to deter perpetrators and protect public order when preventive approaches alone are unable to resolve disturbances.

## 3. Implementation of the Role of the Police

The implementation of preventive and repressive roles is supported by four operational practices: the implementation of standard operating procedures (SOPs) for routine patrols and visits; tiered coordination with religious leaders, community leaders, and village governments; the implementation of community development programs, including the Police Da'i initiative that directly involves personnel in da'wah activities; and a rapid response to public reports and complaints, including through the "Lapor Polisi" application and a 24-hour call center service.

The Police and Community Partnership Forum (FKPM) serves as the primary coordination forum, regularly bringing together police personnel with religious leaders, traditional leaders, and village officials to discuss current security dynamics and formulate joint anticipatory measures. Through this forum, information on potential disturbances from suspicious activity to planned community activities that could potentially lead to crowds can be mapped early, enabling a more precise police response rather than a purely reactive one. The Police Da'i Program complements this approach by employing Bhabinkamtibmas personnel with da'wah skills as preachers at religious events, so that public order messages are conveyed alongside religious material and are received as part of the community's spiritual development, not simply as institutional instructions. This program serves as a bridge between state institutions and the Islamic values held by the community, strengthening the social legitimacy of the police within a religious community. Field findings indicate that these practices not only reduce the frequency of disturbances

but also strengthen the relationship between officers and residents, strengthen legal awareness, and strengthen social cohesion within the community.

#### 4. Implications of the Role of the Police

The combination of preventive and repressive approaches is reflected in five outcomes: an increased sense of security among residents in carrying out their daily activities; more harmonious social relations between officers and the

community; greater compliance with legal and social norms; a growing culture of reporting, where residents are more willing to report disturbances early; and better coordination between community elements religious leaders, youth organizations, and neighborhood watch structures in jointly maintaining security. These five outcomes are summarized in Table 2

.Table 2

| No | Implications                  | Information                                                                                                                                               |
|----|-------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1  | Increased sense of security   | Residents are calmer in their activities, especially at night, as patrols and visits have intensified.                                                    |
| 2  | Harmonious relationship       | The relationship between officers and residents has become more fluid due to routine interactions in religious forums and FKPM.                           |
| 3  | Legal compliance              | Legal awareness grows because the message of public order and security is linked to Islamic values.                                                       |
| 4  | Reporting culture             | Residents are more proactive in reporting disturbances early through Bhabinkamtibmas or the Police Report application.                                    |
| 5  | Coordination between elements | The synergy between religious leaders, youth organizations, and neighborhood watch groups is increasingly solid in maintaining public order and security. |

Source: Processed from the results of interviews and field observations, 2025.

These five implications are interrelated: an increased sense of security encourages residents to be more open in reporting disturbances, while harmonious relations between officers and the community strengthen compliance with legal and social norms. In turn, stronger coordination between community elements means that the security system in Sukadana Village relies not solely on the presence of officers but also on the collective awareness of residents to protect their own environment.

#### 5. Constraints and Ongoing Evaluation

The implementation of preventive and repressive roles is inseparable from a number of technical and tactical obstacles. Delays in response due to limited facilities and infrastructure, lack of coordination between units, and communication constraints in the field are the weaknesses most frequently identified in internal evaluations. For example, in an enforcement operation in Way Jepara District, the team experienced delays due to limited tactical vehicles, which then became the basis for evaluation to improve facility management in subsequent operations. To overcome these obstacles, the East Lampung Police periodically conduct internal evaluations through analysis and evaluation (ANEV) roll call forums, monthly coordination meetings, and supervision from higher units. The Head of the Criminal Investigation Unit, AKP Stevanus Bayok, explained that these evaluations aim to identify technical and tactical weaknesses in the operation's implementation so that improvements can be made immediately in subsequent activities, through post-operation debriefings, the preparation of daily and weekly evaluation reports by each functional unit, internal reconstruction of activities that encountered obstacles, and optimization of communication facilities and tactical vehicles based on the evaluation results. This ongoing evaluation process serves as an institutional latency

mechanism that ensures that the police's preventive and repressive roles are continuously adjusted to field dynamics, without compromising their commitment to a humanist and Islamic-value-based approach.

#### 6. Novelty: An Integrative Model of Preemptive-Preventive-Repressive Policing Based on Islamic Values

The primary theoretical contribution of this research is a model that integrates the preemptive, preventive, and repressive functions of the police into a single, continuous process, rather than treating them as separate institutional functions. In this model, the preemptive dimension builds public awareness through the internalization of Islamic values, security education, and social development; the preventive dimension strengthens police-community partnerships through patrols, visits, and social communication; and the repressive dimension enforces the law contextually in accordance with the characteristics of Islamic communities, particularly through restorative justice and the involvement of religious and community leaders. This model positions the community not as a passive object of protection, but as a key actor in maintaining its own security, with the police serving as a strategic partner, not merely an external law enforcement authority.

#### DISCUSSION

The above findings can be read through several complementary theoretical perspectives. Community Empowerment Theory views the role of the police as a process of strengthening the capacity of communities to control their own social and security conditions, so that citizens become active subjects, not merely passive objects, of security policies a reading reinforced by Paulo Freire's idea of critical consciousness, where education is directed not merely towards compliance, but towards helping

communities recognize their social realities and the potential for change they can create themselves [18].

Talcott Parsons' AGIL (Adaptation, Goal Attainment, Integration, Latency) structural-functional scheme further explains how the police function as one element in a broader social system [19]: adaptation is seen in the adjustment of the police approach to the religious and cultural character of the Sukadana community; goal attainment is seen in efforts to create security and order through preventive activities and services; integration is seen in the development of cooperative relationships with religious and community leaders; and latency is seen in the strengthening of values, norms, and social awareness that support orderly behavior in the long term. Soerjono Soekanto's role theory, on the other hand, explains how officers occupy a dual position as both formal law enforcement officers and informal social partners [20] a duality that, based on this research data, is key to the acceptance of the police within the Sukadana community.

From a normative perspective, these findings align with classical Islamic political thought: Al-Mawardi in *Al-Ahkam al-Sultaniyyah* places security as a prerequisite for the implementation of religious life as well as social and economic stability [21], while Ibn Khaldun in *Muqaddimah* links security directly to a society's capacity to develop productively and harmoniously [22]. Read alongside Bayley's indicators of police effectiveness crime reduction, responsiveness, public trust, successful prevention, and consistent and non-discriminatory law enforcement [23] the East Lampung case demonstrates that religiously sensitive policing does not replace these standard measures of effectiveness, but rather provides a locally credible path to achieving them.

The practice of restorative justice found in the jurisdiction of the East Lampung Police is also in line with Braithwaite's view on responsive regulation, which places conflict resolution based on restoring social relations as a more adaptive path than a purely punitive approach [25]. The involvement of religious and traditional leaders in the mediation process, as found in cases of petty theft and inter-resident disputes in Sukadana, confirms that the effectiveness of restorative justice in Islamic society is highly dependent on the socio-religious legitimacy attached to the mediators, not solely on formal legal procedures. Thus, it can be said that the policing model in East Lampung is a combination of a structural-functional approach, community empowerment, and mutually reinforcing Islamic values, so that the role of the police is no longer understood as a sole function of law enforcement, but rather as an integral part of the process of building a safe and sustainable Islamic society.

## CONCLUSION

This study concludes, first, that the optimization of the police's role in maintaining security and order in the Muslim community in East Lampung is realized through a preventive dimension security education based on religious values, a cultural and family approach, strengthening the function of Bhabinkamtibmas, and the use of social media and digital devices and a repressive dimension carried out through law enforcement based on restorative justice, rapid response to

disturbances, targeted operations against street crime, arrests, management of conflict-prone religious activities, and continuous procedural evaluation; together, these findings reflect the understanding that security cannot be separated from sustainable social and cultural development.

Second, the implementation of the police's role has been carried out consistently through standard operating procedures (SOPs) for patrols and routine visits, tiered coordination with religious and community leaders, community development programs, and rapid responses to citizen reports, which not only prevent disturbances but also strengthen legal awareness and social cohesion.

Third, the implications of this role are evident in an increased sense of security, a more harmonious relationship between officers and citizens, greater compliance with laws and norms, a growing culture of reporting, and increasingly strong coordination between elements of society proof that an active and collaborative police presence is capable of fostering a truly community-based security system.

Overall, these findings suggest that optimizing the role of the police in East Lampung relies fundamentally on active collaboration with the community, a balanced application of preventive and repressive strategies, and an adaptive approach to local social and cultural characteristics. The main contribution of this research is the Integrative Model of Preemptive-Preventive-Repressive Policing Based on Islamic Values, which positions the Muslim community not as a passive recipient of protection, but as a key actor in building sustainable security a model that has the potential to become a framework for community-based policing in other Islamic social environments.

Theoretically, this study expands the scope of Community Empowerment Theory and role theory by demonstrating how Islamic values can function as an instrument of social integration in the context of policing, while enriching the discourse on community policing in religious communities. Practically, these findings recommend that the East Lampung Police and similar regional units strengthen religious approach training for Bhabinkamtibmas personnel, expand the scope of the Police Da'i program, optimize the police-community partnership forum as an early detection instrument, and continue to improve facilities, infrastructure, and inter-unit coordination to support the sustainability of the implementation of Islamic value-based restorative justice. Further research is recommended to quantitatively test the application of this Preemptive-Preventive-Repressive Integrative Model in other jurisdictions, to assess its generalizability to different Islamic community contexts.

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