

The Role of the Da'i Kamtibmas Polda Lampung in the Eradication of Premanism for Creating a Safe, Clean and Prosperous City

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Abstract. This qualitative research aims to reveal the role of the Lampung Police Kamtibmas preacher in eradicating thuggery to create a clean, safe and prosperous city of Bandar Lampung. The city of Bandar Lampung, which incidentally is the provincial capital, is also not spared from the crime of thugs. This study uses social role theory from Ralph Linton which has variables of social interaction, cognitive concepts and social actors. The results show that the Kamtibmas da'i interacted with social contacts and communication with thugs in a humanistic and moderate way. They carry out community empowerment in the context of equitable power sharing, in the sense of working together and listening to each other. Da'i Kamtibmas attaches importance to the subject's "recognition" of the "ability" or "power" of the Preman. This process sees the importance of the flow of power from da'i to thugs. Da'i Kamtibmas acts as a social actor by being a friend by showing an example and being an effective listener. With these steps, the da'i kamtibmas plays a role in eradicating thuggery from its roots with a humanism approach.

Keywords: Role, Da'i Kamtibmas, Thugs, Polda Lampung

1 Introduction

Thugs become a phenomenal social issue that never ends. Many violent crimes are committed by thugs in the form of theft with threats of violence, extortion, rape, persecution, destruction of goods and even murder. This certainly disturbs public order and causes unrest in the community.[1]

The act of thuggery is a crime that most often occurs in the community.[2] The city of Bandar Lampung, which incidentally is the provincial capital, is also not spared from the crime of thugs. The facts reveal, in June 2021, as many as 140 thugs were arrested at several points in the city of Bandar Lampung in their actions to commit crimes.[3] Even after the arrest, the thugs did not stop, moments later the Bandar Lampung thugs reappeared, threatening the security guards using machetesthugs,[4] destroying restaurants,[3] harassing the public and other illegal acts. This phenomenon confirms that the city of Bandar Lampung is also still developing a strong thuggery culture.

The behavior of thuggery and street crime prevents Bandar Lampung from becoming a safe, clean and prosperous city. This is a social problem that starts from the mental attitude of the people who are not ready to accept the conditions of life that are considered less favorable.

When viewed from history, thuggery in Indonesia has existed since the Dutch colonial era. Even then, apart from acting alone, the perpetrators of thuggery had also used several local champions to carry out acts of lower-level thuggery, which generally committed street crimes.

The phenomenon of thuggery in Indonesia, especially in the city of Bandar Lampung, is growing during the pandemic, when the economy is getting tougher and the unemployment rate is getting higher. As a result, groups of working age people began to look for ways to earn income, usually through extortion in the form of providing services that were not really needed by the community or other people.[5] Not infrequently acts of thuggery actually lead to fatalities with conditions of death that are quite gruesome. This fact is certainly a serious threat to the peace of the people in the country, especially in the city of Bandar Lampung.

The presence of these thugs clearly disturbs the peace and order of society. It even tends to be a threat and spreader of fear in the community. The commotion between thugs in public spaces inevitably spreads fear. Thugs are a general term to describe arbitrary actions and are generally accompanied by acts of coercion, violence, and even murder. This shows that the current thuggery is very concerning and cause unrest in the community.[6]

In accordance with the mandate of the 1945 Constitution, the task of the State Law Enforcement apparatus is the Indonesian National Police (Polri) which is based on Law No. 2 of 2002 concerning the Indonesian National Police, in particular Article 13 reads; "In carrying out its duties, the Police have the Main Duties: Maintaining security and public order, Enforcing the law and protecting, nurturing and serving the community.

The police in this case are related to their function as community protectors have a very large role in efforts to overcome thuggery. The police who are so close to the community are expected to be able to take appropriate action in responding to the phenomena of thuggery in the community.[7]

Broadly speaking, the job of the police is to provide a sense of security to the public. This includes the duty of the Kamtibmas preacher to eradicate thuggery. However, recently thuggery is so rampant in Indonesia, especially in small towns.

When the community is directly involved in handling the case of thuggery, it is feared that a conflict will arise between thugs and the community, so one solution that can handle the case of thuggery is the da'i Kamtibmas Polda Lampung as a state institution whose thugs are still growing in the city of Bandar Lampung which in the end create unrest and even misery in society.

2 Research Methods

This research is descriptive because generally descriptive types of research consist of various characteristics including case studies, surveys, development research, follow-up research, document analysis, trend analysis and correlation research, in line with the focus of this research which discusses the Lampung Mobile Brigade Unit Management in tackle Radicalism and terrorism which requires a survey.

The primary sources of this research are observations, interviews and documentation that are officially in the Mobile Brigade Unit of Lampung Province which can be observed also related informants, namely: Dansat Brimob Polda Lampung KBP Wahyu Widiarso Suprpto, S.IK., M.Si Head of Operations Unit Satbrimob Polda Lampung AKP Andreas Haratua Hutapea, S.IK.,MM

AKP Dimas Putra Twins, S.IK., M.H. Position: Danki 2 Battalion B Pioneer, IPTU Suwarjo Position: Danki 1 Battalion B Pioneer. IPTU Darwanto, S.H. Position: Danki 3rd Battalion B Pioneer.

Furthermore, as a benchmark in the context of this research so that later it will be more specific with appropriate results, the researcher also interviewed the community using purposive sampling with certain criteria, such as:

- a. The sample is someone who has served as an element of the Muspida for at least 3 years
- b. Minimum age of the research sample is 30 years
- c. Have lived in the neighborhood for at least the last 5 years
- d. Recent education at least S1

With these criteria, the researchers got five names in the Sumur Putri sub-district, Tanjung Karang Timur sub-district, Bandar Lampung: Sumardi, Chairman of RT 08, Eka Saputra Chairman of RT 09, and Yudi Chairman of RT 10.

The process of data analysis with the stages of data reduction, data display and conclusion drawing / verification.

3 Theoretical Review

Role as a sociological concept first emerged in 1930-1940 through the works of classical thinkers such as George Herbert Mead, Ralph Linton, Mead, through his symbolic interactionist perspective focusing on the role of individual factors, the evolution of roles through social interaction, and various forms of social interaction.[8] cognitive concepts by which social actors understand and interpret behavioral guidelines for themselves and others. Ralph Linton defines a role as an activity that is played or played by someone who has a position or social status in the organization.

According to Ralph Linton, role theory implies that if we (as analysts) have information about the role expectations for a particular position, we can predict accurately the behavior of the person occupying that position. According to role theory, behavior change requires a change or review of the person's role. This may be done by changing the role expected by others or changing one's role into a completely different role.[9]

Role theory states that a person's role is not only determined by behavior, it is also determined by beliefs and attitudes. In other words, individuals carry their attitudes that align with the expectations defined by their role. A change in role will result in a change in attitude. In general, the roles that a person fights are not only related to their behavior but also to shape attitudes.[10]

Roles can affect the values held by a person and affect the continuity of the development and growth of their personality. Role theory in particular refers to actors and norms sometimes state that in social life, individuals play a role not as ourselves, but individuals accept roles as basic components of the self (self). Likewise, the fact that we play the role of another does not mean it is artificial or unnatural.

Linton uses a structural approach to explain the behavioral characteristics of a person who occupies a certain social position in an established social system. The role is then conceptualized as normative expectations that are firmly held and become the basis for the creation of these behaviors. Role theory generally focuses on one of the most important

characteristics of social behavior, namely the fact that humans behave in different and predictable ways depending on the situation and their respective social identities.[11]

This theory explains the concept of role with the initial assumption that people are an integral part of certain social positions that hold expectations for their own behavior and for the behavior of others around them. Expectations are then interpreted as a person's beliefs regarding his personal behavior as well as a person's beliefs that are distributed or attached to others. In addition, the role is also said to be a reflection of one's position in a social system as well as the rights and obligations as well as the powers and responsibilities that accompany it.[12]

Interaction between individuals in this social system then occurs through certain ways by playing each role they have in order to anticipate the behavior of others in their environment. Several researchers have applied concepts in Role Theory in explaining the relationship between the perceived and attached role of a person with the implementation of tasks and functions carried out in his work environment.

Agustina found that the presence of role conflict, role ambiguity and role overload can reduce the level of satisfaction and quality of institutional performance.

On the other hand, the practice of thuggery today is growing in various regions and in various lines of human life. Thugs in Indonesia have existed since the colonial era, the Dutch colonial era, in addition to acting alone, the perpetrators of thuggery have also used several local champions to commit acts of lower-level thuggery, which generally commit street crimes.

The actions of thugs are generally not tried through the courts, unless the actions of these thugs have resulted in a criminal act. For example, thugs who are tried will be sentenced to imprisonment, confinement, or fines. But in most cases, thugs who do not commit the crimes that are threatened in the Criminal Code (KUHP) or similar laws, are only given direction and guidance.[13]

After being scouted, the thugs were released, without thinking about the benefits of being arrested and what effect it would have on the thugs. Once released, the thugs will repeat their actions, are arrested again, then trained, and released again. Such is the cycle of eradicating thugs in Indonesia today that never ends.

For this reason, it is the duty of law enforcement officers in this case the Police to provide a sense of security and comfort to the surrounding community. This is in accordance with what is mandated in Law Number 2 of 2002 concerning the National Police of the Republic of Indonesia, that the main task of the National Police is to maintain public security and order, enforce the law, provide protection, shelter, and service to the community.[14]

The police in this case are related to their function as community protectors have a very large role in efforts to overcome thuggery. The police who are so close to the community are expected to be able to take appropriate action in responding to the phenomena of thugs in society. Of course, this cannot be separated from the participation of the entire community to assist the police in uncovering the actions of thugs that occur around them, so that in the future the community can live in peace and harmony.

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4 Results and Discussion

Da'i Kamtibmas as social actors do not need the stage and public support, because they are not entertainers who miss the thunderous applause of fans, nor are players who need award medals.

In the context of this research, it can be seen that Da'i Kamtibmas as a social actor, according to the researcher, is a person who is sincere and consistent in designing social movements for thugs as a step for community empowerment. This is evidenced by the frequent activities carried out by Da'i Kamtibmas in daily life even though he is not on duty.

Da'i Kamtibmas always social actors come to offer alternative solutions to solving problems. They sincerely help thugs without specific targets, and consistently serve others with greetings and friendly smiles. For Da'i Kamtibmas as a social actor, every soul is important without having to look into whose body the soul resides. The soul of a gangster is the same as the soul of a state official. Thugs are friends and companions, and the natural demands of every soul are to be considered important.

That is why for social actors every soul is important in any condition, not only when there are certain interests. As Sofyan stated: "They consider me a friend, even though they call me an ustadz"[15]

Da'i Kamtibmas never let other humans as thugs walk alone using blind maps in solving problems of their social life, especially in prisons. Da'i Kamtibmas came to spread friendship to connect brotherhood to solve life's problems.

The construction of Da'i Kamtibmas as a social actor does not appear instantly, but it takes time and consistency to be directly involved in designing social activities with thugs.

"As a moderate Da'i, of course, he has a definite mission, which is to be able to convey moral messages to the community by providing a wise, wise and beautiful example."[16]

As a social actor, Da'i Kamtibmas should be an example in all aspects of his life. Because the example of Da'i Kamtibmas is a method in educating and shaping the attitude of thugs towards goodness and morality. All of the Da'i's behavior both in speaking, doing, and acting are examples for his mad'u, in this case, he is a thug in developing his attitude and personality about actions that disturb the community.

Exemplary is the most convincing method of success in preparing and forming good moral, spiritual and social attitudes of thugs. This is important to do, because Da'i Kamtibmas as a social actor is the best example in the view of thugs who will be imitated through his behavior, his manners whether consciously or not, even it is directly imprinted in his soul and feelings, both in speech and deed.

The example of Da'i Kamtibmas is something that thugs need in developing their personality to be good again. The importance of the example of Da'i Kamtibmas is based on the tendency of thugs to make excuses for doing things that are against religious norms and values.

The exemplary applied by Da'i Kamtibmas to thugs is in accordance with Al-Quran surah Al-Ahzab verse 21.

Meaning: Indeed, the Messenger of Allah has been a good role model for you (ie) for those who hope (the mercy of) Allah and (the coming of) the Day of Judgment and who remember Allah a lot.

Da'i Kamtibmas Polda Lampung, as one of the police instruments in presenting social security in the community certainly has a hand in creating an orderly and safe environment. This share is in the context of the duties and authorities of Da'i Kamtibmas as Da'i.

Besides being active in preaching in mosques, Da'i Kamtibmas is also active in preaching on television and radio media. Besides that, according to Agus Hermanto, Da'i Kamtibmas also contributed directly in realizing peace in the field, including social interaction with thugs. So based on this information, Da'i Kamtibmas has 3 locations that become activity centers to offer strategic and noble ideas, firstly activities at mosques, secondly activities on social media, and thirdly activities in the field (going directly to the community).

In the context of this study, the interaction between Da'i Kamtibmas and thugs will occur if the Da'i has knowledge of who is meant by thugs. Interestingly, one of the Da'i Kamtibmas that the researcher interviewed Sofyan Muarif had a broad and comprehensive understanding of thugs. Sofyan explicitly stated that the thugs were the behavior, not the person.

"In Arabic terms, thugs are called "Al Balthajah" which means behavior that uses violence and force to frighten others with the intention of taking their property." [15]

From the information above, Sofyan as Da'i Kamtibmas according to the researcher has deep and broad knowledge, Sofyan assumes that anyone who uses violence and force to take his property is called a thug. Thugs are not seen from the clothes and facial expressions, but rather from the attitude and behavior. In the context of this research, it is true that thugs speak specifically to "street" thugs, but Sofyan also has the meaning of "home office" thugs for anyone who uses violence and force to take the rights of others.

Indonesia needs Da'i who have the depth of religious knowledge, as well as the depth of scientific insight, nationality and culture. Thus, the lectures that are echoed in the community are lectures that are already based on qualified knowledge and deep contemplation regarding how to build a moderate understanding of religion. Understanding of religion that bears a religious attitude that is polite, friendly, tolerant, brings goodness and represents Islam rahmatan lil alamin.

A very substantial national insight was strengthened among preachers, especially regarding the state foundation of Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, the motto Bhineka Tunggal Ika, the history of the nation's struggle, especially the role of various ethnic groups and religious groups in the struggle for independence and the birth of the Indonesian nation state. In addition, the role and wisdom of the kiai and Islamic groups in agreeing on the establishment of the Unitary State of the Republic of Indonesia (NKRI) based on Pancasila. Equally important, including part of national insight is recognizing, understanding, and appreciating various traditions, cultures, and local wisdom that exist in the community. So from there, a Da'i's love for his homeland will strengthen.

Cognitive concepts in this study are interpreted as activities related to perception, thought, memory, and information processing that allow Da'i Kamtibmas to solve problems faced in interacting with thugs. Perceptions and thoughts about thuggery cognitively that can describe the fundamental problem and allow finding the right solution.

As the researcher describes in the section on social interaction, Da'i Kamtibmas' understanding of thugs is broad. The thugs are eaten by Da'i Kamtibmas as deviant behavior, not focusing on deviant humans.

"In Arabic terms thugs are called "Al Balthajah" which means people who use violence and force to frighten others with the intention of taking their property." [16]

From the information above, it can be understood that cognitively Da'i Kamtibmas has a critical and open mind and perception about thugs. Islam really emphasizes thinking broadly, so that there is no stagnation in the face of such a swift current of change. Everything starts from the way of structuring the mind, if what affects Da'i Kamtibmas' mind is still a narrow

way of thinking, it means that the arrangement of thoughts will end up being narrow because it is influenced by a narrow way of thinking.

Critical thinking in Islam is called contemplation. The command to think critically has also been contained in the Qur'an, Surah Ali Imran, verses 190-191. Allah SWT says:

"Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs (of Allah's greatness) for people of understanding, (ie) those who remember Allah while standing, sitting or lying down, and they think about the creation of the heavens and the earth (saying), "Our Lord, you have not created all this in vain; Glory be to You, protect us from the punishment of hell."

Da'i Kamtibmas critical thinking will have the ability to think clearly and rationally. Accustomed to critical thinking will also make Da'i Kamtibmas have many alternative answers and creative ideas. If they face a problem, they are not only fixated on one way out or solution, but will have many options or options as a solution.

Open and critical thinking makes it easy for Da'i Kamtibmas to interact socially with thugs. Because, critical thinking is needed in the environment and can make them respected by thuggery because they have an open mind.

Critical is related to having sharpness in analyzing a thing or problem and making decisions. The sharper one is analyzing a problem, the sharper the decisions made by the person will be. Critical thinking includes logical and reasoned thinking related to skills such as comparing, classifying, sorting, causation, compiling, linking, analogy, deductive thinking processes, and inductive causes, forecasting, planning, making hypotheses, and critical review.

The ability of Da'i Kamtibmas to think critically and openly according to researchers, will also produce open and critical thugs. Thugs will have the ability to find the right answer to a problem that is asked by Da'i Kamtibmas. The critical thinking ability of thugs can be known by asking Da'i Kamtibmas questions and asking the Da'i to answer these questions critically and openly based on reason and revelation.

The questions asked are questions that allow the thugs to stimulate their knowledge to build new knowledge. This means that developing critical thinking skills is an activity to integrate the development of several abilities such as observation, analysis, reasoning, judgment, decision making, and persuasion of thugs.

Developing abilities in eliminating thuggery will produce thugs' abilities in overcoming problems with satisfactory results. Critical thinking is an ability that needs to be honed continuously. The more often the thugs train to think critically and openly, the sharper the thugs' critical and open thinking skills will be.

Social interaction activities that can develop thugs' critical thinking skills well are activities that hone thugs' high-level thinking skills. This can be done by familiarizing thugs to face problems by asking questions and problems that direct thugs to think critically.

At first, the thugs might hesitate and don't have the courage to say the answer. This is quite reasonable because most of the learning activities have not led to learning to think critically and openly. To overcome this, Da'i Kamtibmas should be patient and continue to guide the thugs diligently. Over time the thugs will get used to the questions and problems, so that the longer they will be more and more challenged to solve difficult problems.

Da'i Kamtibmas in providing understanding and cognitive perception of thuggery to thugs is a concept that is in the human mind that is hidden, not in an empirical world. Values relate to one's view of good and bad, beautiful and not beautiful, worthy and unworthy, fair and unfair and so on.

Basically, perception and understanding is a standard of behavior, a measure that determines or a person's criteria of good or bad, beautiful and not beautiful, worthy and

unworthy, so that standard will color a person's behavior. Thus, the effort of Da'i Kamtibmas is basically a process of instilling values into thugs so that they behave according to views that are considered religious and socially good and do not conflict with applicable norms.

In a rapidly changing society like today, the efforts of Da'i Kamtibmas in providing cognitive understanding for children are very important. This is because in this global era, thugs will be faced with many choices about values that they may consider good which in the end will plunge them back into acts of thuggery.

The exchange and erosion of the values of a society today will be possible openly. Values that are considered good by a community group are not impossible to fade, replaced by new values that are not necessarily in accordance with the values community culture.

Value for a person is not static, but always changing. Every people will think something is good according to his view at the time. Therefore, the value system owned by thugs can be fostered and directed. If the thugs consider the value of religion above all else, then the other values will depend on the value of that religion.

5 Conclusion

The results of this study indicate that the da'i of Kamtibmas interacted in social contact and communication with thugs in a humanistic and moderate way. In social interaction, Da'i Kamtibmas empowers the community in the context of sharing power fairly, in the sense of working together and listening to each other. Da'i Kamtibmas attaches importance to the subject's "recognition" of the "ability" or "power" of the thugs. This process sees the importance of flowing power (flow of power) from da'i to thugs. In terms of cognitive concepts, da'i Kamtibmas have critical and open-minded perceptions and thoughts about thuggery. Then the da'i Kamtibmas acts as a social actor by being friends and companions of thugs by showing examples and being effective listeners. With these steps, the da'i kamtibmas plays a role in eradicating thuggery from its roots with a humanism approach. The qualifications of Da'i Kamtibmas are faith in Allah, possessing useful knowledge, patience, noble character and sincerity.

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