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Urgency of Realizing Bystander Concept in Preventing Crime Victims

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Abstract

The concept of bystander intervention is not yet widely recognized or legally established in Indonesia, whereas it has emerged internationally as a crucial and effective element in crime prevention. This research aims to explore bystander intervention as a promising concept for preventing victimization. It does so by examining legal frameworks in other countries and assessing the potential for their implementation in Indonesia, drawing upon local wisdom values and existing criminal law norms. This research employs a normative juridical approach, utilizing conceptual, legislative, and comparative methodologies. The analysis is based on secondary data and is conducted through qualitative and comparative analysis. It has been established that bystander intervention is an ideal concept for crime prevention, as it provides both direct and indirect forms of intervention. In various countries, this concept has been successfully advanced through programmatic initiatives, including formalized training and educational curricula designed to empower both students and adults to prevent



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victimization. While the concept of a "bystander" is not officially recognized in Indonesia, its principles find legal resonance in Articles 532 and 432 of the 2023 Criminal Code. Moreover, the core tenets of bystander intervention are consistent with local wisdom values, particularly the principles of kinship, mutual cooperation (*gotong royong*), and mutual aid (*tolong-menolong*). The findings of this research culminate in several practical recommendations. It is recommended that a Bystander Intervention Program be formally incorporated into educational and workplace training curricula. Additionally, the study advocates for the more effective enforcement of existing criminal law provisions, specifically Article 532 and Article 432 of the 2023 Criminal Code, to provide a legal basis for intervention. The research also emphasizes the importance of utilizing and revitalizing local wisdom values to support these efforts.

Keywords

Bystander Intervention; Comparison; Criminal Law; Local Wisdom.

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Introduction

The position of witnesses has a significant role in upholding law and justice.¹ Their involvement in the criminal justice system is inseparable from the role and limitations of normatively witnessing parties who see, hear, or experience criminal events firsthand.² Informants and reporters also have a strategic role in uncovering criminal acts. However, without ruling out their contribution in proving a crime, people rarely question the extent to which informants, reporters, and witnesses are willing to prevent the crime from occurring in the first place, thereby providing direct benefits to the victim.

In Indonesia, a social reality exists where there is a normalization of behavior that favors inaction and spectatorship over active assistance to victims of accidents.³ This phenomenon is also evident in numerous cases of domestic violence, where public hesitation to intervene has led to serious assault and even death.⁴ The same apathy is observed in instances of sexual harassment, street crimes, and bullying, where bystanders often fail to intervene to prevent harm or provide aid to victims. Therefore, it is logical that compensation for victims of criminal acts cannot be separated from the state's failure to prevent crimes which could actually be prevented through Bystander Intervention.

¹ Fariaman Laia, "Perlindungan Hukum Bagi Saksi Tindak Pidana Pembunuhan," *Syntax Idea* 3, no. 4 (April 2021): 763–78, <https://doi.org/10.46799/syntax-idea.v3i4.1156>.

² Mutia Febriana and Arrum Budi Leksono, "Perlindungan Hukum Bagi Saksi Yang Memberikan Fakta Dalam Perkara Pidana," *Syntax Literate ; Jurnal Ilmiah Indonesia* 8, no. 10 (2023): 6070–81, <https://doi.org/10.36418/syntax-literate.v8i10.13825>.

³ Rizkiyah Nurul Fatihah, Alfitra Alfitra, and Mara Sutan Rambe, "Penegakan Hukum Bagi Pelaku Reaksi Pasif Masyarakat Terhadap Korban Kecelakaan Lalu Lintas," *Journal of Legal Research* 4, no. 2 (2022): 441–54, <https://doi.org/10.15408/jlr.v4i2.17640>.

⁴ Prima Sulistya, "Banyak Kasus Suami Bunuh Istri Didahului KDRT Berulang, Keluarga dan Tengga Tahu Kenapa Tetap Terjadi?," *Vice.com*, 2023, <https://www.vice.com/id/article/y3w5nw/banyak-kasus-suami-bunuh-istri-didahului-kdrt-berulang-keluarga-dan-tetangga-tahu-tapi-kenapa-tetap-terjadi>, accessed 8 October 2024.

In comparison, some developed countries have recognized this condition before the digital era, distinguishing between Witnesses and Bystanders. In principle, a Bystander can qualify as a witness, but a more specific character is attached. A bystander is defined as “*an individual who observes or witnesses a situation of discrimination or violence committed by a perpetrator towards a victim, and has the opportunity to condone either, intervene, or do nothing*”.⁵ Bystander Intervention refers to the act of a Bystander taking a proactive stance to intervene in an ongoing crime, thereby preventing its commission and the potential emergence of victims. Conversely, the Bystander Effect describes the phenomenon in which bystanders choose not to intervene or help when a crime is occurring. In various literature, the bystander effect is conceptualized as a “psychological phenomenon in which individuals tend not to intervene due to uncertain situations, the presence of many people (causing a diffusion of responsibility), and the social influence of others’ inaction”.⁶ Based on the concept above, it is encouraged that someone can act as a Bystander Intervention.

The Bystander Effect initially developed in the field of Criminology, Social Psychology, and also Victimology, which historically recognized the importance of Bystander Intervention starting from the 1964 murder case of Kitty G. in New York where at least 38 (thirty-eight) people witnessed but did not do anything to help the victim including calling the police which ultimately caused the victim to die without aid.⁷

⁵ Billy Henson, Bonnie S. Fisher, and Bradford W. Reynolds, “There Is Virtually No Excuse: The Frequency and Predictors of College Students’ Bystander Intervention Behaviors Directed at Online Victimization,” *Violence Against Women* 26, no. 5 (2020): 505-27, <https://doi.org/10.1177/1077801219835050>.

⁶ American Psychological Association, “Bystander Intervention Tip Sheet”.

⁷ Lena Y. Zhong, “Bystander Intervention and Fear of Crime,” *International Journal of Offender Therapy and Comparative Criminology* 54, no. 2 (2010): 250-63, <https://doi.org/10.1177/0306624X08331214>.

There is a tendency for bystanders to refuse intervention due to the presence of others who are perceived to be helping the victim, the phenomenon known as “spreading responsibility,” uncertainty about whether the situation is an emergency or serious, and the fear of unfavorable public judgment.⁸

The rapid advancement of technology and social media has not been met with a corresponding strengthening of moral and human values. This concerning trend has prompted four decades of research into the Bystander Effect in various countries. This extensive body of research has successfully identified patterns of societal behavior toward bystander intervention, leading several nations to train children to become active interventionists. The goal of this education is to empower future generations to prevent crimes and reduce victimization.⁹

From a broader perspective, the real question is whether the Bystander context is more about the level of legal awareness, morals, culture, or psychological issues. Especially now that we are faced with the digital and post-truth era, the consideration of Bystander Intervention decisions in the modern era will certainly be more complex.

In the modern digital era, a pervasive social trend sees individuals prioritizing the recording or videotaping of accidents and crimes over providing immediate assistance. This phenomenon extends beyond the general public. It is also evident among influencers, well-educated individuals, and even those with expertise in law enforcement, many of

⁸ Maya Flax, Olivia Millband, and Windy Grendele, “Doesn’t Anyone Care Anymore?” – Bystander Intervention to Hate Crime,” *International Review of Victimology* 31, no. 1 (2025): 3–21, <https://doi.org/10.1177/02697580241271465>.

⁹ Kurikulum *Bringing in the Bystander*/BIBT-HSC pada sekolah menengah di Amerika secara signifikan mengurangi pelecehan seksual dan tindakan penguntitan, liat Katie M. Edwards et al., “Evaluation of a Bystander-Focused Interpersonal Violence Prevention Program with High School Students,” *Prevention Science* 20, no. 4 (2019): 488–98, <https://doi.org/10.1007/s11121-019-01000-w>.

whom are hesitant to intervene against bullying, insults, and verbal harassment in social media comment sections. Instead, they often choose to remain passive observers.

Therefore, to combat the widespread occurrence of the Bystander Effect, numerous countries have developed regulations and programs that promote bystander intervention in criminal matters. In contrast, a significant normative gap exists in Indonesia's legal framework. Indonesian positive criminal law only explicitly recognizes the concept of a witness, without a specific legal provision for the intervention of a bystander.

However, a closer examination reveals that both Indonesia's criminal law framework and local wisdom present a clear opportunity to implement the concept of Bystander Intervention. To capitalize on this potential, the strategic role of Bystander Intervention in the criminal justice system must be formally developed in Indonesia.

Several previous studies examining bystander intervention, such as Kania and Cale (2021), show that there are barriers to bystanders recognizing situations that have the potential to lead to sexual violence.¹⁰ Another factor discovered by Jonsson and Muhonen (2022) is that in cases of bullying, bystanders tend to be passive due to forgiveness of bullying behavior, fear of negative consequences, and the fact that bystanders are not members of the dominant group. However, the active role of bystanders is very much needed.¹¹ Kettrey et al. (2023) argue that for optimal results, bystander intervention programs in criminal cases should be implemented with an ecological approach that not only focuses on individuals but also

¹⁰ Rachel Kania and Jesse Cale, "Preventing Sexual Violence Through Bystander Intervention: Attitudes, Behaviors, Missed Opportunities, and Barriers to Intervention Among Australian University Students," *Journal of Interpersonal Violence* 36, no. 5–6 (2021): 2816–40, <https://doi.org/10.1177/0886260518764395>.

¹¹ Sandra Jönsson and Tuija Muhonen, "Factors Influencing the Behavior of Bystanders to Workplace Bullying in Healthcare—A Qualitative Descriptive Interview Study," *Research in Nursing & Health* 45, no. 4 (2022): 424–32, <https://doi.org/10.1002/nur.22228>.

considers aspects of society, community, and the social relationships that are established within these contexts.¹² Pfaff et al. (2024) reviewed studies in America, Europe, Asia, and Africa, finding that Bystander Intervention programs targeting sexual violence among academics have a significant positive impact on preventing sexual violence on campus, suggesting that organizations outside the academic world could also adopt these prevention programs.¹³

Based on the previous research above, it is evident that Bystander research in America, Europe, and surrounding areas has developed rapidly and has been able to overcome the problems inherent in their individualistic cultures, transforming them into positive behavior in preventing crime victims. In contrast, studies on the Bystander Effect in Indonesia are very limited. Among them, Nande and Noorrizki (2022) noted that the Bystander phenomenon involves a psychological process that ultimately determines whether an individual will choose to help or not.¹⁴ Nabila Nst et al. (2023) found that the higher the percentage of bystanders who become active defenders, the greater the percentage of bullying prevention among high school students.¹⁵ Julinar et al. (2024) found a correlation between a higher bystander effect and lower levels of prosocial behavior.¹⁶

¹² Heather Hensman Kettrey et al., "Effects of Campus Sexual Assault Prevention Programs on Attitudes and Behaviors Among American College Students: A Systematic Review and Meta-Analysis," *Journal of Adolescent Health* 72, no. 6 (June 2023): 831–44, <https://doi.org/10.1016/j.jadohealth.2023.02.022>.

¹³ Johanna Pfaff, Sandra Jönsson, and Tuija Muhonen, "Bystander Intervention Programs Focusing on Sexual Violence in Academia—A Scoping Review," *Sage Open* 14, no. 2 (2024): 1–16, <https://doi.org/10.1177/21582440241259156>.

¹⁴ Sherafie Sharon Sanggalangi Nande and Rakhmaditya Dewi Noorrizki, "Pengaruh Kehadiran Orang Lain Terhadap Waktu Yang Diperlukan Seseorang Untuk Menolong Dalam Perspektif Prosocial," *Flourishing Journal* 2, no. 5 (2022): 392–97, <https://doi.org/10.17977/um070v2i52022p392-397>.

¹⁵ Mutiara Nabila Nst, Wilodati Wilodati Wilodati, and Mirna Nur Alia Abdullah, "Pengaruh Perilaku Active Defending Pada Bystander Terhadap Pencegahan Bullying (Studi Kasus Siswa SMA Di Kota Medan)," *JSHP: Jurnal Sosial Humaniora Dan Pendidikan* 7, no. 2 (2023): 211–20, <https://doi.org/10.32487/jshp.v7i2.1789>.

¹⁶ Julinar Julinar, Khairunnisa' Syarif, and Nurul Aiyuda, "Hubungan Antara Bystander Effect Dengan Perilaku Prosocial Pada Mahasiswa Pekanbaru," *Indonesian Research Journal on Education* 4, no. 3 (2024): 317–321s, <https://doi.org/10.31004/irje.v4i3.787>.

Similar findings were also reported in a study by Zai et al. (2024), which found that the presence of other people in emergencies can cause individuals to feel less responsible, caring, and responsive in their responses to emergencies, resulting in a decrease in prosocial behavior.¹⁷ This includes the findings of Ashilah and Tatiyani (2025) regarding the relationship between empathy and the Bystander Effect on students' prosocial behavior.¹⁸

Although these studies have made significant contributions, new research is limited to understanding the bystander effect from a psychological perspective and other factors that influence their decisions to provide assistance and prosocial behavior.

This research addresses the question of why Bystander Intervention is an ideal concept for crime prevention and underscores the necessity of implementing it within Indonesia's criminal justice system. Accordingly, this study aims to analyze the concept of Bystander Intervention through a comparative analysis of other countries' legal frameworks and an assessment of its potential for implementation in Indonesia, utilizing a criminal law approach and drawing upon local wisdom values.

The primary finding of this study is that the concept of Bystander Intervention in criminal law can be implemented in Indonesia by reinforcing both criminal law norms and local wisdom. However, the research acknowledges certain limitations, specifically the scarcity of domestic data directly examining Bystander Intervention in criminal law and the absence of an explicit normative definition for Bystander Intervention in Indonesia. To overcome these challenges, this study

¹⁷ Aziza Safira Zai, Siti Atiyyatul Fahiroh, and Dzulkifli Dzulkifli, "Hubungan Antara Bystander Effect Dengan Perilaku Prososial Pada Kader Ikatan Mahasiswa Muhammadiyah Di Universitas Muhammadiyah Surabaya," *Archetype: Jurnal Ilmiah Psikologi & Terapan* 6, no. 1 (2024): 25-32.

¹⁸ Dhia Ashilah and Tatiyani Tatiyani, "Hubungan Antar Empati dan Bystander Effect Dengan Perilaku Prososial Pada Siswa Kelas XI SMA X Jakarta," *Psikologi Kreatif Inovatif* 5, no. 1 (October 27, 2024): 64–70, <https://doi.org/10.37817/psikologikreatifinovatif.v5i1.4322>.

employed comparative legal analysis and reviewed Supreme Court decisions to establish a legal basis supporting bystander intervention in Indonesia.

Method

The urgency of implementing the Bystander Intervention concept in crime prevention necessitates an in-depth study. This research is therefore a normative juridical study, utilizing several methodological approaches.

First, using the Statutory and Regulatory Approach. This approach examines the extent to which existing legal substance can encourage the implementation of bystander intervention. The analysis focused on Article 532 of the Indonesian Criminal Code, Article 432 of the 2023 Criminal Code, and relevant decisions of the Constitutional Court. Second, using the Conceptual Approach. This approach was used to understand the fundamental concept of Bystander Intervention and to conceptually identify its key differences from the legal role of a witness. Third, using the Comparative Approach. This method involved a comparative study of China, the United States, the United Kingdom, and Australia. These jurisdictions were selected because they have effectively developed and implemented bystander intervention programs within their criminal law frameworks.

This research relies on secondary data sources, including legal regulations, court decisions, and academic literature. The authors identified and inventoried legal norms, prevailing social norms, and decisions of the Indonesian Constitutional Court that can accommodate the Bystander Intervention concept, as well as selected and collected relevant literature from other countries.

The data was then re-identified to align with the research problems. The subsequent stage involved a literature analysis, along with grammatical, theological, and futuristic interpretations of legal norms, values, and court

decisions. A comparative analysis method was applied to the substance, programs, and implementation of Bystander Intervention in other countries. This multi-layered approach ensures that the data is comprehensively understood and linked to the legal theories and concepts underpinning the study.

Result and Discussion

A. Bystander Intervention as an Ideal Concept in Preventing Crime Victimization in a Comparative Country Approach

As explained in the research background, a bystander is conceptually defined as an individual who witnesses a situation of discrimination or violence perpetrated by an offender against a victim and has the opportunity to intervene, forgive, or remain passive.¹⁹ Bystanders who intervene when a crime is taking place are called Bystander Intervention; on the other hand, those who choose not to intervene due to various factors are called Bystander Effect.

The Bystander Effect can occur due to (1) risk assessment or fear, assessment of the victim's response that does not show signs of distress, leading to the assumption that it is not appropriate to intervene, and the correlation between young age and lack of self-confidence²⁰ (2) moral release and self-efficacy of defenders;²¹ (3) gender differences;²² (4) the

¹⁹ Henson, et al., "There Is Virtually No Excuse"

²⁰ Maya Flax, et al., "'Doesn't Anyone Care Anymore?' – Bystander Intervention to Hate Crime".

²¹ Björn Sjögren, Robert Thornberg, and Jun Sung Hong, "Moral Disengagement and Defender Self-Efficacy as Predictors of Bystander Behaviors in Peer Victimization in Middle School: A One-Year Longitudinal Study," *Journal of School Psychology* 107 (2024): 101400, <https://doi.org/10.1016/j.jsp.2024.101400>.

²² Yih-Lan Liu, Tong-En Jian, and Cheng-Yan Wang, "Utilizing VR Technology to Explore the Moral Courage Process and Bystander Behaviors: An Experimental Trial," *Computers in Human Behavior Reports* 17 (2025): 100596, <https://doi.org/10.1016/j.chbr.2025.100596>.

personal relationship between the bystander and the perpetrator and victim;²³ and others.

Conceptually, Bystander Intervention carries positive connotations, embodying moral, humanitarian, and religious values that are indeed desired and necessary in fulfilling one's role as a political being. This concept distinguishes it from that of a witness. Bystander Intervention can certainly qualify as a witness since it involves someone who sees, hears, or experiences the crime. However, its role is expected to extend beyond that, hence the specific characteristic of placing moral responsibility on bystanders to assist victims in the face of criminal attacks.

Bystander Intervention is considered an ideal concept in preventing crime, as it offers two forms of intervention: direct intervention and indirect intervention. Direct intervention emphasizes actively disrupting the criminal process and assisting the victim in confronting the crime, while indirect intervention involves informing the police or seeking help from others.²⁴

This means that the absence of direct intervention by a bystander does not mean that a person loses their essence as a human being. In this case, a bystander can provide indirect assistance to the victim. The decision regarding the form of intervention is inseparable from the bystander's assessment of their ability to help, the perceived level of danger to themselves, and the perceived level of success of their chosen course of action. However, regardless of the form of intervention, this concept is capable of uncovering and encouraging the essence of humanity, whose

²³ Matthew P. West, Jessica Huff, and Bailey Saldana, "Crime Severity, Relational Distance, and Bystander Reporting," *Journal of Criminal Justice* 87 (2023): 102074, <https://doi.org/10.1016/j.jcrimjus.2023.102074>.

²⁴ Annerie Wilbrink, *The Effect of Prior Victimization on Bystander Intervention into Crime* (Bachelorthesis Sociology, Utrecht University, 2019).

existence is expected to be beneficial to others and driven by morality and humanity.

Cultural differences significantly influence the implementation of Bystander Intervention. In Europe, the Americas, and England, the occurrence of the bystander effect is inextricably linked to the individualistic and privacy-respecting nature of these societies, which often leads to hesitation in intervening. To counter this phenomenon, the concept of Bystander Intervention was promoted, establishing a moral responsibility for witnesses to assist victims of physical and verbal attacks. This contrasts with the historical context of Indonesian culture, which is founded on the value of mutual cooperation (*gotong royong*). However, recent developments have led to a decline in this communal character. This degradation, compounded by a law enforcement culture that only formally recognizes the role of a witness, has impeded the development of Bystander Intervention in Indonesia.

This finding aligns with research conducted in Shanghai, China, where students who pretended to be shoplifters in a shopping mall observed that only a small number of bystanders intervened. This outcome provides further evidence in support of the theory of moral deficiency.²⁵ This situation is becoming increasingly complex, as the digital era reveals a degradation of morals and humanity.²⁶ Ultimately, bystander intervention has become an important form of informal social control, categorized as a helping behavior, prosocial behavior, and altruism. In China, specifically, beliefs about altruism are deeply rooted in Taoism and Confucianism, and

²⁵ Zhong, "Bystander Intervention and Fear of Crime"

²⁶ Aida Hayani Hiriya and Ika Tri Susilowati, "Penurunan Moral Pendidikan Di Era Digitalisasi 1," *Literasi* XIII, no. 2 (2022): 162–68, <https://ejournal.almaata.ac.id/index.php/LITERASI/article/download/4913/2764>; Nur Laylu Sofyana and Budi Haryanto, "Menyoal Degradasi Moral Sebagai Dampak Era Digital," *Jurnal Manajemen dan Pendidikan Islam* 3, no. 4 (2023): 224, <https://ejournal.penerbitjurnal.com/index.php/JMPI/article/download/441/383>.

active bystander intervention is highly admired as a "Samaritan" act in the communist state.²⁷

Even considering international instruments such as the basic principles of CEDAW, which emphasize the obligation of states to take steps to change cultural and social aspects to eliminate discrimination against women, this demonstrates that states are obligated to shape societal behavior patterns that are responsive and protective of other members of society.

The strategic role of bystanders, along with the challenges they face, has prompted various countries to develop Bystander Intervention programs. The implementation of Bystander Intervention in several countries has been deemed successful, as it has been followed by the development of training programs and the inclusion of Bystander Intervention in educational curricula.

As in China, many universities in the country require students to participate in Bystander Intervention training programs, and this approach is effective in increasing bystanders' behavioral intervention intentions, making it a feasible and effective way to prevent sexual violence.²⁸

In contrast, in Kentucky, U.S., the Bystander Intervention model in secondary schools has been shown to reduce dating and sexual violence. The Bystander Intervention approach has even been effective in reducing victimization and human rights violations among high-risk groups of students who witness domestic violence between their parents.²⁹

²⁷ Zhong, "Bystander Intervention and Fear of Crime"

²⁸ Hongliang Chen, Qin Huang, and Minyou Jiang, "Empowering Chinese College Students to Prevent Sexual Assault in Post-MeToo Era: An Empirical Study of the Bystander Intervention Approach," *Journal of Interpersonal Violence* 37, no. 1-2 (2022): 449-472, <https://doi.org/10.1177/0886260520917515>.

²⁹ Annelise M. Mennicke et al., "Bystander Program to Reduce Sexual Violence by Witnessing Parental Intimate Partner Violence Status," *American Journal of Preventive Medicine* 63, no. 2 (2022): 262-72, <https://doi.org/10.1016/j.amepre.2021.12.022>.

In the United States, one such Bystander Intervention program is integrated into various levels of education, including the Bringing in the Bystander (BITB-HSC) curriculum, which is implemented in high schools. This curriculum is also designed to address interpersonal violence, including among college students, by teaching safe and effective intervention techniques and providing support to victims.³⁰ The results show that this curriculum is significantly effective in reducing sexual harassment and stalking.³¹ BITB has also been implemented in hundreds of universities and adapted by the military. BITB is a face-to-face education program that encourages participants to become positive bystanders in cases of violence and sexual and interpersonal abuse. Participants learn to identify problematic situations and also learn practical skills for safe and effective intervention. Training can also be provided in the workplace by professionals.³² The U.S. clearly recognizes that Bystander Intervention is an ideal concept for preventing victimization, which has been successfully developed through various programs, particularly through education curricula and workplace training.

From certain perspectives, British students observe that individuals often rely on the explicit verbal consent of victims, which can complicate a bystander's ability to accurately interpret whether genuine consent has been given.³³ Several studies point to the potential for cooperation between universities and schools, so that when students arrive at university they already have a full awareness of sexual abuse and domestic abuse and have a

³⁰ Edwards, et al., "Evaluation of a Bystander-Focused Interpersonal Violence Prevention Program with High School Students".

³¹ Edwards, et al., "Evaluation of a Bystander-Focused Interpersonal Violence Prevention Program with High School Students".

³² Navex, "Courses: Bystander Intervention Training", <https://www.navex.com/en-gb/courses/bystander-intervention-training/>.

³³ Danielle Labhardt et al., "UK and Australian University Students' Perceptions of the Nature of Sexual Assault and Intervening Behavior," *Journal of Interpersonal Violence* 39, no. 9–10 (2024): 1952–75, <https://doi.org/10.1177/08862605231212171>.

mindset that opposes the normalization of abusive practices.³⁴ Therefore, through measured training from professionals, participants are expected to be able to recognize emergencies and how to handle them safely and effectively. Currently, Norwich (England) provides Bystander Intervention Training (BIT). This training model was developed for application in various sectors, including education, medicine, clinical healthcare, and the public and private sectors. Participants in this training program are encouraged to become active bystanders.³⁵ Most of these programs utilize the 5D strategy (Distract, Delegate, Document, Delay, Direct), developed by Right To Be and Green Dot, and have been widely adopted by numerous educational institutions in the UK, particularly to reduce the risk of harassment and violence in schools and universities.

The Welsh Government is also providing free Bystander Intervention Training to its citizens during 2024-2026 to help them deal with potentially dangerous situations, including sexual harassment in public places.³⁶ The Bystander training program can also contribute to preventing child abuse in public places, not only by encouraging changes in societal norms but also by increasing public responsibility.³⁷

Australia also supports the Be a Supportive Bystander program, which addresses various acts of violence.³⁸ It includes Bystander Intervention in

³⁴ Helen Bovill and Paul White, "Ignorance Is Not Bliss: A U.K. Study of Sexual and Domestic Abuse Awareness on Campus, and Correlations With Confidence and Positive Action in a Bystander Program," *Journal of Interpersonal Violence* 37, no. 5–6 (2022): 2801–25, <https://doi.org/10.1177/0886260520916267>.

³⁵ University of East Anglia, "Bystander Intervention Training," <https://www.uea.ac.uk/about/norwich-medical-school/equality-diversity-inclusion/bystander-intervention-training>.

³⁶ Llywodraeth Cymru Welsh Government, "Apply Free Bystander Intervention Training," <https://www.gov.wales/apply-free-bystander-intervention-training>.

³⁷ Nancy L. Weaver et al., "Support Over Silence for KIDS: A Bystander Training Program to Address Public Child Maltreatment," *Children and Youth Services Review* 118 (2020): 1052–57, <https://doi.org/10.1016/j.chidyouth.2020.105257>.

³⁸ Australian Human Rights Commission, "Be a Supportive Bystander," <https://humanrights.gov.au/our-work/commission-general/be-supportive-bystander>.

the workplace as a follow-up to the Australian Human Rights Commission's recommendation on the importance of active Bystanders in preventing sexual harassment, bullying, and discrimination in the workplace.³⁹

The successful implementation of bystander intervention programs in nations such as China, the United States, the United Kingdom (including Norwich and Welsh), and Australia demonstrates that effectiveness stems from both heightened legal awareness and the widespread adoption of specific training initiatives. These programs have been integrated into various sectors, including education, healthcare (medical and clinical), public and private workplaces, and have even been incorporated into educational curricula. Details of each country are presented in Table 1.

Table 1. Development of Bystander Intervention in Various Countries.

No.	Country	Factors Influencing Success
1	China	Bystander Intervention Training Programs at various universities
2	The United States	<ul style="list-style-type: none"> a. The Bringing in the Bystander Curriculum (BIBT-HSC) is available at various levels of education. b. Bystander Intervention training in the workplace.
3	the United Kingdom (including Norwich and Welsh)	<ul style="list-style-type: none"> a. Bystander Intervention Training (BIT) across various sectors, including education, medicine, and clinical healthcare, as well as the public and private sectors. b. Free BIT program from the government for its citizens for two years (2024-2026)

³⁹ Bystander Training Program, "Bystander Training," <https://bystandertraining.com.au/>.

4	Australia	The Be a Supportive Bystander program follows up on recommendations from the Australian Human Rights Commission.
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The concept of bystander intervention holds significant potential for implementation in Indonesia. However, this potential is not predicated on a widespread legal awareness comparable to that in other countries. Instead, its feasibility rests on existing Indonesian criminal law norms and deeply ingrained social values, which can be leveraged as foundational resources for implementing bystander intervention.

A significant barrier to the development of bystander intervention in Indonesia is the lack of understanding among legal stakeholders, as well as a corresponding dearth of research on the topic within the criminal justice context. Existing domestic studies tend to focus on prosocial behavior from a psychological perspective, thereby neglecting the legal implications of bystander intervention in criminal matters. For instance, a study by Kusumawardani et al. (2022) examined the prosocial behavior of volunteers using a psychological framework that measured six aspects: altruism, complaint, emotion, public, anonymity, and directness.⁴⁰ Therefore, the realization of Bystander Intervention in Indonesia needs to be encouraged and developed like other countries while still relying on the strength of Indonesia's own values.

⁴⁰ Christina Anggraeni Kusumawardani, "Empati Dan Perilaku Prosocial Pada Relawan Jogo Tonggo," *Jurnal Inovasi Penelitian* 3, no. 7 (2022): 7133-40, <https://doi.org/https://doi.org/10.47492/jip.v3i7.2220>.

B. The Urgency of Realizing the Concept of Bystander Intervention through the Opportunity of Criminal Law Approach and Local Wisdom

As mentioned earlier, there has been a moral decline among some Indonesians in their response to disasters, including violations and crimes. The majority of people prefer to simply watch traffic accident victims, hesitating to intervene in domestic violence, dating violence, abuse, sexual harassment, and bullying. This situation has become increasingly complex in the digital era and the modern era, where freedom of speech does not always align with upholding morality and the law. This potential for neglect can lead to a low level of legal awareness among the public. Not only that, the state must also provide compensation to victims of criminal acts because it is deemed to have failed to protect its citizens from crimes that could have been prevented through Bystander Intervention.

A compelling illustration of this phenomenon is the September 8, 2023, homicide of Mega Suryani Dewi by her husband in Bekasi. This incident is symptomatic of a broader pattern of domestic violence that culminates in the brutal homicide of a spouse and/or child. Similar cases were recorded throughout 2023 in East Jakarta (June), Banten (April & June), Jambi (June), and Pati (May & June). The most critical aspect of these cases is the troubling reality that the abuse was often "common knowledge" among neighbours and family members. Yet, there was a widespread failure to intervene or take concrete action to protect the victim.⁴¹ This situation persists throughout the year, including accidents

⁴¹ Prima Sulistya, "Banyak Kasus Suami Bunuh Istri Didahului KDRT Berulang, Keluarga Dan Tengga Tahu Kenapa Tetap Terjadi?" Vice.com, 2023, <https://www.vice.com/id/article/y3w5nw/banyak-kasus-suami-bunuh-istri-didahului-kdrt-berulang-keluarga-dan-tetangga-tahu-tapi-kenapa-tetap-terjadi>, accessed 8 October 2024.

where bystanders are more concerned with filming rather than helping the victim.⁴²

There is a criminal law framework that can actually accommodate the role of Bystander Intervention, namely Article 531 of the Criminal Code, Constitutional Court Decision Number 114/PUU-XXI/2023 and Article 432 of the 2023 National Criminal Code. Article 531 of the Criminal Code states that *"Anyone who witnesses another person facing death and fails to provide assistance that can be given without unduly endangering themselves or others shall be punished, if the person subsequently dies, with a maximum sentence of 3 months imprisonment or a fine of up to four thousand five hundred rupiah"*. Through this provision, it is clear that the criminal law framework actually recognizes the concept of bystander intervention, even threatening criminal sanctions if assistance is not provided, resulting in the victim's death.

However, in reality, this provision is not enforced. The enforcement of the law in this case has lost its scientific spirit because it has abandoned the human values implied in this regulation. The concept of a Bystander in Indonesia is largely based on the normative framework of a witness, emphasizing their intervention in a crime for disclosure and proof, rather than for the prevention of victimization.

Aware of this condition, the legal framework of Article 531 should be an opportunity for the existence of the role of Bystander Intervention. There are clear limitations in Article 531, which stipulate the obligation to intervene when someone is in mortal danger, provided that the intervention does not endanger oneself or others. This limitation regulates the commitment of individuals to assist others who are in mortal danger. Assistance can take the form of direct actions, such as saving someone, or

⁴² M. Adam Samudra, "Nasib Tragis Korban Kecelakaan Ditonton tapi Enggak Ditolong, Untung Ada Polisi", 18 July 2020, <https://www.gridoto.com/read/222249518/nasib-tragis-korban-kecelakaan-ditonton-tapi-enggak-ditolong-untung-ada-polisi>, accessed 10 September 2025.

indirect actions, such as contacting the authorities or medical services. However, this obligation only applies if the action does not endanger oneself or others. The existence of this provision shows that the law not only regulates formal aspects but also emphasizes the moral responsibility of individuals towards others.⁴³

This opportunity is reinforced by Constitutional Court Decision No. 114/PUU-XXI/2023 regarding the material review of the Criminal Code and Law No. 22 of 2009 on Road Traffic and Transportation against the 1945 Constitution, which states that the provision of Article 531 of the Criminal Code actually implies that anyone who witnesses someone facing imminent danger should assist the person in question, but must ensure that they or others remain safe while doing so. This means that the obligation to provide “assistance” is an essential and fundamental meaning according to civilized humanity, so the urgency of assisting in the norm of Article 531 of the Criminal Code is a *conditio sine qua non*.

Furthermore, the Constitutional Court decision states that the essence of “assistance” within the framework of Article 531 has the same intent and motive as the “Good Samaritan Law,” which is to place someone who is in or facing mortal danger, who, according to reasonable judgment, requires assistance. Thus, it fundamentally stems from the same principle of concern for human life safety (*le soin à la sécurité de la vie humaine*). However, there is a conceptual difference, as in the “Good Samaritan Law,” there is no threat of criminal sanctions for failing to assist, as it is based solely on voluntary action, meaning the motivation to help truly lies within the individual or is of a voluntary nature. Meanwhile, under Article 531, assistance is not merely based on voluntary action but is driven by a legal obligation to assist, appearing more imperative in nature. This reflects the principles of “*beneficence and nonmaleficence*.” It also aligns with the

⁴³ Reynold S. Manoppo, “Tinjauan Yuridis Terhadap Pasal 531 Kitab Undang-Undang Hukum Pidana Membiarkan Orang Yang Sedang Menghadapi Maut,” *Lex Privatum* 14, no. 4 (2022): 1–10, <https://ejournal.unsrat.ac.id/v3/index.php/lexprivatum/article/view/59402>.

principle of "*primum non-nocere*" (first, not harm), prioritizing assistance and avoiding harm or injury to others. Therefore, the obligation to assist under Article 531 must be maintained to ensure that society upholds its social and humanitarian responsibility to assist those facing imminent danger, whose lives are threatened, and/or those involved in traffic accidents.

Although the criminal sanctions in Article 531 are relatively light and alternative in nature, with a maximum imprisonment of three months or a fine of up to four thousand five hundred rupiah, they at least serve the purpose of enforcing social responsibility in assisting. There are differing perspectives. Some argue that the law should not regulate such moral aspects, while others contend that the coercive power of legal norms is necessary to encourage altruistic behavior.⁴⁴ Similarly, the Constitutional Court Decision on Article 312 of Law 22/2009 states that every person who drives a motor vehicle and/or every person who witnesses an accident must provide assistance and cannot ignore the accident victims without a valid or lawful reason.

Even in its development, the essence of the provisions of Article 531 of the Criminal Code remains upheld in the revision of criminal law, where through Article 432 of the National Criminal Code of 2023 it is stipulated that "*any person who, upon witnessing another person facing imminent danger of death, fails to provide assistance that can be given to them without endangering themselves or others, if that person dies, shall be punishable by imprisonment for a maximum of six months or by a fine not exceeding the amount stipulated under Category II.*" This provision is included in Chapter XVI, Crimes Against Persons, of the 2023 National Criminal Code, and its criminal penalties are higher than those in Article 531, clearly demonstrating the state's commitment to encouraging socially responsible behavior in assisting. Thus, it can be said that, theoretically, the concept of

⁴⁴ Manoppo, "TINJAUAN YURIDIS TERHADAP PASAL 531".

Bystander Intervention is not yet widely popular in Indonesia; however, normatively, it has the potential to exist, even with enforceable power due to the accompanying criminal penalties.

However, there is a critical issue where Article 531 is not applied, meaning that the enforcement of Article 531 is extremely rare.⁴⁵ The implementation of Bystander Intervention faces several obstacles in the Indonesian legal system. From a legal structure perspective, law enforcement officers do not yet view the offenses under Article 531 of the Criminal Code as serious crimes. These actions are not considered to have a significant social impact or disrupt public order, and therefore, they are not a priority for law enforcement. From a legal substance perspective, the penalties are very light. This leads victims to believe that the personal cost of pursuing legal action would outweigh the potential benefits. Finally, from a legal culture perspective, there is a prevailing mindset among the public, victims, and law enforcement that helping is merely a moral responsibility. This is compounded by a lack of legal awareness, which can lead to the failure to act in such situations being considered a punishable offence.

Barda Nawawi Arief's doctrine of victim protection establishes a core principle of "legal protection to avoid becoming a victim of a crime," which is a form of human rights or legal interest protection. This concept underscores a preventive approach to safeguarding individuals, with an emphasis on averting the occurrence of victimization. As such, the effective application of Article 531 of the Criminal Code is essential, as it directly serves as a mechanism for this preventive legal protection.

Therefore, a concrete strategy that needs to be implemented is massive outreach regarding both the concept of bystander intervention and the legal implications of Article 531 of the Indonesian Criminal Code or

⁴⁵ Manoppo, "TINJAUAN YURIDIS TERHADAP PASAL 531".

Article 432 of the 2023 National Criminal Code. Furthermore, making crimes under Article 531 a priority for law enforcement can be a key step. This can encourage effective enforcement of the article.

The next opportunity lies in Indonesian local wisdom values, which are considered to be in line with Bystander Intervention. Referring to Satjipto Rahardjo's theory of a legal state that brings happiness to its people, the Indonesian nation is encouraged to look at its basic character, which is referred to as kinship in the 1945 Constitution. This is called development from within Indonesia itself (development from within). To ensure that the development of the Indonesian rule of law is carried out from within Indonesia itself, the development strategy relies on social-cultural capital and the strengths already possessed.⁴⁶ Local wisdom, in this case, is certainly a key asset in a constitutional state. Local wisdom encompasses the philosophy of life and the strategies employed by local communities to carry out their activities, fulfill their needs, and resolve their problems.⁴⁷ These values are based on the experiences of communities that have been passed down from one generation to the next and have become guidelines for community activities.⁴⁸ Local wisdom is ranging from the sacred to the profane.⁴⁹

The characteristics of local wisdom among Indonesian communities that have become institutionalized include kinship, mutual assistance, and a high regard for manners and humanity. These characteristics are closely tied to the diversity of ethnic groups in Indonesia, each of which shares

⁴⁶ Satjipto Rahardjo, *Negara Hukum Yang Membahagiakan Rakyatnya*, 2nd ed. (Yogyakarta: Genta Publishing, 2009).

⁴⁷ Vickli Dorongsilhae, Sarah Sambiran, and Pangemanan Fanley N, "Peran Pemerintah Desa Dalam Pengembangan Kearifan Lokal Di Desa Pontak Kecamatan Ranoyapo Kabupaten Minahasa Selatan," *Ejournal Unstrat* 2, no. 1 (2022): 1–11.

⁴⁸ Abu Hanif Muhammad Syarubany et al., "Pengaruh Pamali Sebagai Kearifan Lokal Dalam Mewujudkan Nilai dan Norma Dalam Kehidupan Sosial Generasi Z," *Jurnal Kewarganegaraan* 5, no. 2 (2021): 570–77, <https://doi.org/10.31316/jk.v5i2.1945>.

⁴⁹ Dinar Fatmawati, "Islam and Local Wisdom in Indonesia," *Journal of Social Science* 2, no. 1 (2021): 20–28, <https://doi.org/10.46799/jss.v2i1.82>.

similar philosophical principles, particularly in emphasizing etiquette, brotherhood, mutual assistance, and cooperation. Over time, these values have become deeply ingrained in communal living.

The culture of mutual assistance reflects social solidarity. It is considered an integral part of the values and norms of Indonesian society, making it a way of life in various regions such as the traditional village of Banceuy,⁵⁰ Batak Toba,⁵¹ Kulu Pahari custom in Central Kalimantan,⁵² including the imposition of fines on residents who do not participate, as in the case of Penglipuran Village in Bali.⁵³ In general, the values of the majority of Indonesian society are centered on the principles of kinship, mutual cooperation or helping one another, and of course emphasizing aspects of manners, morals, and humanity.

These values are inherent in indigenous communities and can support the implementation of Bystander Intervention. Not only is the value of solidarity manifested in helping other community members experiencing difficulties, but the value of mutual cooperation is also manifested in the form of "night patrols" carried out by several community members on a rotating basis to maintain security and prevent crime. This tradition exists not only in indigenous communities but also persists in urban settings. Moreover, in some indigenous communities, a member who fails to prevent a crime against another is considered to be neglecting their fraternal

⁵⁰ Irra Martiana and Dian Peniasiani, "Local Wisdom of Mapag Cai Tradition of Banceuy Villages Indigenous Community for Sociology Learning Outcomes," *Inovasi Kurikulum* 21, no. 4 (2024): 1971, <https://doi.org/10.17509/jik.v21i4.74511>.

⁵¹ Rolas Tipando Siagian, "Representation Of Gotong-Royong Local Wisdom In Toba Batak Folklore," *L'Gencus: The Journal Language Generations of Intellectual Society* 9, no. 1 (2020): 24–27, www.iocscience.org/ejournal/index.php/gencus.

⁵² Muhammad Fikri Firdausi, Hamdanah Hamdanah, and Miftahurrizqi Miftahurrizqi, "Kula Pahari Culture: Local Wisdom and Educational Media to Build Harmony in Central Kalimantan Communities," *Kamaya: Jurnal Ilmu Agama* 8, no. 1 (2025): 202, <https://doi.org/10.37329/kamaya.v8i1.4066>.

⁵³ Lukman Maulana et al., "Menanamkan Nilai Gotong Royong Melalui Kearifan Lokal Desa Penglipuran," *RISOMA: Jurnal Riset Sosial Humaniora Dan Pendidikan* 3, no. 3 (2025): 112-19, <https://doi.org/10.62383/risoma.v3i3.756>.

duties. This clearly demonstrates the high relevance of local wisdom values to the concept of Bystander Intervention.

The characteristics and basic nature of Indonesian society became the foundation for the drafting of the 1945 Constitution and Pancasila. Pancasila is a *Weltanschauung*, meaning a worldview that integrates noble values.⁵⁴ Therefore, Pancasila is something that has existed and developed within local communities, which was then agreed upon as the philosophical basis of the state (*Philosophische Grondslag*). Pancasila as *Philosophische Grondslag*,⁵⁵ and therefore it is imperative that all aspects of life are based on and aimed at Pancasila.

The objectives of Pancasila can be seen in the meaning of each principle, and it is in the second and third principles that the characteristics of local wisdom of the Indonesian people, which align with the concept of Bystander Intervention, reside. The second principle of Pancasila, “Just and civilized humanity,” means that as social beings, we must not be selfish and must be fair to ourselves, others, and the environment.⁵⁶ The third principle, “Indonesian unity,” refers to kinship and solidarity.⁵⁷ These values are crucial elements for incorporating social and moral responsibility into the concept of Bystander Intervention. This clearly demonstrates that the concept of bystander intervention aligns with local Indonesian wisdom, thereby providing an opportunity for its realization.

Even the Constitutional Court Decision No. 114/PUU-XXI/2023 states that the obligation to assist, as stipulated in Article 531, must be maintained to ensure that society upholds its social and humanitarian

⁵⁴ Sugiharto et al., “Analisis Pancasila Sebagai Weltanschauung Bagi Kehidupan Berbangsa,” *Pendas : Jurnal Ilmiah Pendidikan Dasar* 9, no. 2 (2024):661-70, <https://doi.org/10.23969/jp.v9i2.15506>.

⁵⁵ Restu Gusti Monitasari, Eki Furqon, and Enis Khaerunnisa, “Demokrasi Dalam Dimensi Nilai-Nilai Pancasila Berdasarkan Paradigma Philosophische Grondslag,” *Jurnal Ilmu Hukum* 1, no. 2 (2021): 239–40.

⁵⁶ Ratna Sari and Fatma Ulfatun Najicha, “Memahami Nilai-Nilai Pancasila Sebagai Dasar Negara Dalam Kehidupan Masyarakat,” *Harmoni* 7, no. 1 (2022): 53–58.

⁵⁷ Sugiharto et al., “Analisis Pancasila Sebagai Weltanschauung Bagi Kehidupan Berbangsa”.

responsibility to assist those facing life-threatening dangers and/or traffic accidents. Such prioritization aligns with principle of Pancasila, namely humanity that is just and civilized.

Bystander Intervention behavior is already evident in Indonesian society. There are characteristics where, in certain crimes such as theft, kidnapping, harassment, or assault, some Indonesian people tend to intervene to assist the victim directly. This demonstrates a sense of solidarity, family ties, and humanity that has been manifested for a long time through local cultural teachings, religious teachings, and school curricula centered on the internalization of Pancasila values. In some cases, the strength of solidarity can even lead society to take the law into its own hands. However, in private spheres such as domestic violence, society tends to intervene indirectly.

However, the implementation of bystander intervention faces significant challenges in the modern digital era, where a shift in social values is evident in certain segments of society. This condition is also apparent in the behavior of teenagers, who are more likely to defend victims of cyberbullying offline than online.⁵⁸ This is inseparable from the fact that social media has far-reaching implications, triggering doubts and fears of hate comments if one intervenes. Currently, behaviors such as “curiosity” and “meddling” have negative connotations. This situation can encourage passive behavior and individualism. The shift in societal values can ultimately influence bystanders' decisions to intervene.

From an axiological perspective in addressing moral issues arising from the destructive excesses of science and technology, there is a group that argues that the neutrality of science toward values is limited to the metaphysics of science. At the same time, its users must base their actions

⁵⁸ Siti Hajar Zakiah, “Karakteristik Pengamat (Bystander) Cyberbullying Pada Siswa Di Sekolah Menengah Kejuruan,” *Al-Ittizaan: Jurnal Bimbingan Konseling Islam* 7, no. 1 (2024): 29-36, <https://ejournal.uin-suska.ac.id/index.php/alittizaan/article/view/30252>.

on moral values. Moral values do not stand alone; when they belong to someone, they merge with existing values, such as religion, law, and culture. This means that regardless of the conditions of societal development and its social dynamics, the use of science and technology must always be guided by moral values, even if there has been a shift in societal values that do not align with the goals of local wisdom.

The ease with which phenomena that cause shifts in values occur in society does not mean that they must be followed. When viral phenomena such as hoaxes, pranks, buzzers, bullying, shifts in the meaning of intervention, and various other forms of normalization occur, bystanders must still be able to act based on the values of local wisdom that have long been established and need to be reignited.

This situation suggests that modern developments are actually driving the need for Bystander Intervention to prevent crime victims. This can be achieved through a multi-pronged strategy that includes reviving local wisdom values, conducting massive public education on the legal implications of crimes under Article 531 of the Indonesian Criminal Code (KUHP) and Article 432 of the 2023 National Criminal Code, and prioritizing the enforcement of these offenses. However, the existing Indonesian criminal law framework is insufficient on its own, as these provisions are limited to situations that are life-threatening or endanger a person's life. In stark contrast, international practice defines the concept of bystander intervention more broadly, encompassing any situation where a victim requires assistance, regardless of the severity of the crime. The adoption of this wider concept is crucial for Indonesia, as it would enable the suppression of even minor offenses and formalize a collective responsibility to act. A key challenge remains, as the current punishment framework in Indonesia is limited to cases where the victim's life is at risk and a death has occurred.

Local wisdom values can also be elaborated upon through international practices, given their alignment with humanitarian values, etiquette, kinship, solidarity, and mutual assistance. Therefore, the next practical step is to adopt a programmatic approach through training activities and the inclusion of Bystander Intervention programs in educational curricula, as has been developed in other countries. Within the behavioral and social sciences, integrating values and culturally appropriate adaptation of such interventions may not only result in better engagement but also be associated with higher understanding and retention, as well as greater attitude improvement.⁵⁹ A participatory approach, such as conducting co-design with participants in the intervention program, has also yielded positive outcomes, including more active stances and promoted empowerment for those involved, particularly among children and young people.

Conclusion

The implementation of Bystander Intervention is crucial for Indonesia, as it offers a relevant and necessary response to the challenges of crime in a modern, digital era marked by a decline in moral and legal standards. The erosion of public willingness to assist victims underscores the need for Bystander Intervention as an effective mechanism for crime prevention.

The potential for implementing Bystander Intervention in Indonesia is considerable, rooted in the nation's existing criminal law framework and deeply ingrained local wisdom values. This is particularly evident in Article 532 of the Indonesian Criminal Code and Article 432 of the 2023 National Criminal Code, which impose criminal sanctions on those who fail to

⁵⁹ Flavio F Marsiglia and Jamie M Booth, "Cultural Adaptation of Interventions in Real Practice Settings," *Research on Social Work Practice* 25, no. 4 (2015): 423–32, <https://doi.org/10.1177/1049731514535989>.

render assistance, resulting in a victim's death. This legal foundation is further bolstered by Constitutional Court Decision No. 114/PUU-XXI/2023. Likewise, the concept aligns with the institutionalized values of Indonesian local wisdom, which include principles of kinship, solidarity, and mutual assistance, values that are foundational to the constitution and Pancasila. These cultural tenets provide a strong basis for the concept's implementation.

Based on the analyses, this research offers several practical recommendations. These include the revitalization of local wisdom values, the launch of public awareness campaigns, and the prioritization of crimes under Article 531 of the Indonesian Criminal Code or Article 432 of the 2023 National Criminal Code by law enforcement agencies. Furthermore, it is essential to draw on the successful development of Bystander Intervention in other countries by adopting a programmatic approach. This can be achieved through reforms to educational curricula and the integration of professional Bystander Intervention training in medical, public, private, and other professional environments. These recommendations distinguish this research from different studies, namely that it is based on a comprehensive analysis that integrates criminal law frameworks, local wisdom, and concrete training program models.

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