

Preventing Theft in Kemiri Village: Collaboration Between Sectoral Police and Village Government

Abraham Abraham

Faculty of Law, Universitas Negeri Semarang, Indonesia

Windi Agustin

Faculty of Law, Universitas Negeri Semarang, Indonesia

Masyitha Aulia Arifa

Faculty of Law, Universitas Negeri Semarang, Indonesia

Dewi Sulistianingsih ✉

Faculty of Law, Universitas Negeri Semarang, Indonesia

✉ dewisulistianingsih@mail.unnes.ac.id

Abstract

This study discusses the role of the village government and the role of the surrounding community in implementing an

environmental protection system. The purpose of writing this article is to find out data related to security and public order in Kemiri Village. This article is descriptive review supported by qualitative data that aims to reveal the facts or reality of certain social phenomena and provide an objective description of the conditions or problems that may be encountered. Then knowing this, actually, what can the village government do in an effort or at least minimize the crime rate, especially theft in the village of Kemiri? Field data and facts were obtained directly from informants through observation, namely parties who know the information needed regarding environmental safety in the Kemiri Village environment, Kaloran District, Temanggung Regency. As a result authors find out that between the Government, The villagers and The Police cooperate to overcome the situation, but in fact not all problems in society can be solved especially concerning thievery. In conclusion the reason why there is still a crime of theft, especially in the village of Kemiri the security facilities which are inadequate and not as modern as in a big city, also some of villagers careless of their belongings and Lack of police personnel.

Keywords

Village Government, Security, Order, Crime Prevention

I. Introduction

Social interaction is the actions, activities, or practices of two or more people, each with a direction and purpose. Therefore, social interaction requires behavior that is known to each other. It's not a matter of distance, it's a matter of knowing each other. Writing short messages via social media to friends is part of social

interaction. Quoted from Soyomukti¹, Soerjono Soekanto emphasized that social interaction is a dynamic social relationship that involves relationships between individuals, between groups of people, and between individuals and groups of people. Social interaction is the key to all social life because, without social interaction, there will be no life together². Even in identifying patterns of social interaction, several factors influence the interaction between two or more individuals, such as (1) the individual has a personal closeness with other individuals, (2) each individual has the same goal, (3) Human beings cannot be separated from other social beings³. In this case, the village community, especially the people in the village of Kemiri, are in line with the opinion of JH Boeke quoted Eko Murdiyanto⁴ in his book entitled '*The Interest of the Voiceless Far east, Introduction to Oriental Economics*' according to him, village communities that have not been modernized are more concerned with social activities than economic activities.⁵

Article 1 of Law No. 6 of 2014 states that "Villages are villages and traditional villages or what are referred to by other

¹ Nurani Soyomukti, *Pengantar Sosiologi: Dasar Analisis, Teori & Pendekatan Menuju Analisis Masalah-Masalah Sosial, Perubahan Sosial, & Kajian-Kajian Strategis*, ed. Meita Sandra (Yogyakarta: Ar-Ruzz Media, 2014).

² Hilman Hadikusuma, *Antropologi Hukum Indonesia* (Bandung: PT. Alumni, 1986).

³ Maria Heny Pratiknjo, *Masyarakat Multiultural Bentuk Dan Pola Interaksi Dalam Dinamika Kehidupan Sosial*, ed. M. Isnaeni (Manado: Yayasan Serat Manado, 2012).

⁴ Eko Murdiyanto, *Sosiologi Perdesaan Pengantar Untuk Memahami Masyarakat Desa*, Edisi Revi. (Yogyakarta: Lembaga Penelitian dan Pengabdian Kepada Masyarakat (LP2M) UPN "Veteran" Yogyakarta Press, 2020).

⁵ Dina Vebiola Saraswati Kuntardi, "Dinamika Sistem Sosial Masyarakat Pedesaan Di Masa Pandemi Covid-19," *Ideas: Jurnal Pendidikan, Sosial, dan Budaya* 7, no. 1 (2021): 1.

names, hereinafter referred to as Villages are legal community units that have territorial boundaries that are authorized to regulate and manage government affairs, local community interests based on community initiatives, origin rights, and/or traditional rights that are recognized and respected within the system of government of the Unitary State of the Republic of Indonesia." Then continued in Article 26 paragraph 2 (g) it is stated that in carrying out their duties the village head has the authority to maintain peace and order in the village community.

Taking control and managing oneself or a group without any outside influence is the concept of self-governance. This can apply to various situations, including personal choices, family dynamics, social circles, interest groups, legal entities, corporate bodies, religious institutions, and governmental bodies, both official and unofficial. Autonomy, liberty, self-regulation, self-discipline, and sovereignty form the foundation of decision making on a societal level. In Indonesia, local wisdom plays a crucial role in promoting a harmonious relationship with the environment. Numerous indigenous communities across the country possess invaluable knowledge in this regard. To achieve the harmonious coexistence of humans and nature, The embracement of self-governance such village autonomy law is also as the means to achieve this reality.⁶

Apart from that, the weakness and low quality of governance on the one hand can be understood that the government as a public servant is still experiencing ineffectiveness and powerlessness in providing services to the community. This powerlessness does not only affect the government at the central

⁶ Agung Wicaksono, Irni Yunita, and Gede Ginaya, "Living Side by Side with Nature: Evidence of Self-Governance in Three Local Communities in Indonesia," *Heliyon* 8, no. 12 (2022): e12248, <https://doi.org/10.1016/j.heliyon.2022.e12248>.

and regional levels, but also the government at the smallest level, namely the village⁷.

In carrying out its functions in the bureaucracy, the village head is also assisted by the village consultative body and elements of the village community. In determining the implementation of strategic village governance, a well-institutionalized bureaucracy can make an important contribution to the quality and coherence of decision-making through policy advice and structuring decision-making processes, even though the decisions themselves are taken outside the bureaucracy.⁸ To effectively serve the villages, a village government must be well-managed and adhere to certain principles. These principles include strategic vision, democracy, justice, transparency, power responsiveness, supremacy law, participation, equality, and accountability. If there is a positive perception, a new program will receive support. Village programs could see improvement if the public actively participates in developing and implementing them. This involvement could include individuals contributing thoughts, efforts, and means. The reciprocal effect of positive support from individuals could empower the public to live in a developed village.⁹

Here we can see it as a form of the value of political participation. The nature of political participation is a measure to determine the quality of the ability of a person or group of citizens to interpret several symbols of power (policies in the welfare of society as well as the steps) into personal symbols¹⁰. Political

⁷ Eko Handoyo, *Kebijakan Publik*, ed. Mustrose (Semarang: “Widya Karya” Semarang, 2012).

⁸ Charles Polidano, “Measuring Public Sector Capacity,” *World Development* 28, no. 5 (2000): 805–822.

⁹ Erna Handayani et al., “Increasing The Performance of Village Services with Good Governance and Participation,” *World Development Sustainability* 3, no. June (2023): 100089, <https://doi.org/10.1016/j.wds.2023.100089>.

¹⁰ Miriam Budiardjo, *Dasar-Dasar Ilmu Politik* (Jakarta: PT Gramedia Pustaka Utama, 2008).

participation can be seen from two sides, namely from the side of the authorities and then from the side of the citizens. From the government's point of view, the nature of political participation means that recognition and appreciation to the community are the form of providing opportunities to participate in thinking about the problems of the life of the country through the activities of selecting individuals who will sit in the institutions of power¹¹, which when viewed from the village government, the political participation of villagers is to elect a village head¹². Then from the point of view of citizens that political participation as recognition and support of the state as well as citizens' obedience to the government means more than that it is an expression of love. A citizen, especially here, is a village community for the progress of their village itself¹³.

Therefore, one of the most important parts of the village community is maintaining security and order in the environment. This of course involves every element of society. The form of community participation in environmental protection is in the form of an environmental security system (*Siskamling*). *Siskamling* is designed to improve the morale and discipline of citizens. Based on Article 1 point 6 of the Regulation of the Head of the National Police of the Republic of Indonesia Number 23 of 2007 concerning the Environmental Security System "The environmental security system, hereinafter abbreviated as *Siskamling*, is a unit which includes components that are

¹¹ Diego Fossati et al., "Ideological Representation in Clientelistic Democracies: The Indonesian Case," *Electoral Studies* 63, no. December 2019 (2020): 102111, <https://doi.org/10.1016/j.electstud.2019.102111>.

¹² Marsall H. Segall, "Human Behavior and Public Policy: A Political Psychology," in *PERGAMON GENERAL PSYCHOLOGY SER*, ed. Arnold P. and Leonard Krasner Goldstein (New York: Pergamon Press Inc. , 1976).

¹³ Yoyoh Rohaniah and Efriza, *Handbook Sistem Politik Indonesia (Menjelajahi Teori Dan Praktik)* (Malang: Intrans Publishing, 2017).

interdependent and related and influence each other, which produces the ability to use as one of the efforts to meet the demands for conditions of security and order in the environment. *Siskamling* activities are joint voluntary activities so that the community gets protection and safety from and by the community itself. Non-formal education, when referring to Article 26(3) of the National Education System Law No. 20 of 2003, namely non-formal education includes life skills education, early childhood education, youth education, women's empowerment education, literacy education, skills education and vocational training, equality education and other education that aims to develop students' abilities. *Siskamling* is a non-formal education program engaged in community empowerment to develop the competence of community members in the field of environmental security and order. The social and cultural context in making adjustments for the benefit of the community itself¹⁴.

An environmental security system is a form of self-help, unification of interdependent, interrelated components that influence each other to achieve results that are able to meet the needs of security and public order in supporting a just, prosperous, and civilized civil society¹⁵. Matters related to security in the village of Kemiri seem to have not been carried out properly, because there is still theft around the village which is troubling the community, so that security and comfort in the village of Kemiri still deserves to be watched out for because it is not completely safe from crimes such as theft.

¹⁴ Deta Marsela and Bayu Pradikto, "Partisipasi Masyarakat Dalam Memberdayakan Siskamling," *Journal Of Lifelong Learning* 4, no. 1 (2021): 37–42.

¹⁵ Hasyim Adnan, "Upaya Pemerintah Desa Meningkatkan Partisipasi Masyarakat Pada Sistem Keamanan Lingkungan (SISKAMLIN) Di Desa Saninten," *Jurnal Kapemda* 10, no. 1 (2020): 1–26.

II. Method

The focus of the author's research in this article is to find out data related to security and public order in Kemiri Village, which the authors took from a sample, namely for Kemiri Hamlet and Pringtali Hamlet. As details, the following table displays some of the data that the author has obtained, namely as follows:

TABLE 1. Information 2 of 7 Hamlet in Kemiri Village¹⁶

| No. | Hamlet | Total population | Nearby theft history (\leq last 1 month) | Poor citizens |
|-----|-----------|------------------------------------|--|---|
| 1. | Pringtali | \pm 600 people, 160 Family Cards | Around October 2022 there was a theft in the form of Rp. 3,000,000 – Rp. 5,000,000 | \leq 60 families who can be classified as underprivileged |
| 2. | Kemiri | Consists of 300 Family Cards | In October 2022 there was a loss of an onthel bicycle at 03.00 WIB at RT.03 | \leq 10 families who can be classified as underprivileged |

The problems faced by the village concerned, can be described as follows:

1. *Siskamling* activities that have not been maximized, in the sense that each *siskamling* activity is carried out basically not until dawn, due to the hamlet head's concern for residents' activities the next day, if it is too late to start the activities of each resident
2. Kemiri Village does not yet have sophisticated technology such as CCTV which makes it possible to monitor the

¹⁶ Population data and others were taken based on observations with 2 village officials (hamlet heads) namely Mr. Rifai as Kemiri Hamlet and Mr. Pariyanto as Head of Pringtali Hamlet.

situation around the environment. In short, only the activities of the security guard and the home security system can protect each other's property.

3. Several communities can be categorized as poor and there are children who drop out of school around the neighbourhood, so that economic conditions sometimes force people in this group to commit theft in order to make ends meet.
4. Not only Inadequate Street lighting but also between one hamlet to another surrounded by gardens or forests, so that many access roads are dark when the day starts to enter the afternoon until dawn.

The benefits that are also part of the output in this article are:

1. Finding the argument, namely the efforts of the village government and community participation in order to improve order and security of the village environment (case study of Kemiri village) in terms of Law No. 6 of 2014 concerning villages
2. Describe the implementation of village government and community participation in order to improve order and security of the village environment

Do not forget that it can also produce suggestions and recommendations for policy stakeholders, namely the village government regarding how important it is to maintain security and order in the environment in Kemiri village for the creation of civil society.

This article focuses on data sources obtained from several informants which in its implementation use the discussion/workshop method. In short, there is direct communication between the questioner and the source to obtain

information¹⁷. This article wants to describe or provide an overview of the phenomena that occur in the field or describe the symbols or signs studied by what really happened according to the context.

In short, this court activity is divided into several stages in data collection, namely as follows:

1. Preparation and planning

In the first stage, the things that need to be prepared include: the preparation of questions to be asked of the speakers along with small research as a basis for comparison in terms of regulations that apply to practice in the field. Furthermore, in terms of coordination, both in terms of the intended informants, as well as the time of implementation, the discussion was carried out. The author of the relevant police agency also attached a letter as a sign that the researcher wishes to make observations related to security and public order.

2. Implementation of activities

This activity is a whole series of events/activities that researchers carry out.

3. Recapitulation

This series of activities is nothing but collecting all the information that the author got in the discussion session with the intended informants.

4. Writing devotional articles

This activity is the entire series that the author has compiled to become an article manuscript.

In writing this article, the reasons for choosing the method of implementation as above are: the author needs information directly from the informants concerned apart from the implementation which tends to be easy, also for the sake of

¹⁷ A. Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif, Dan Penelitian Gabungan* (Jakarta: Kencana, 2014).

strengthening relations or social interaction between the author and village officials and the informants concerned, seeing if the community village is a community whose level of concern for one another tends to be quite high¹⁸. Then, if the research is carried out by filling out questionnaires online, it tends to be that many do not understand how to fill them out and if the internet speed is not sufficient to do this, the authors decide on a method of implementation in this way.

III. Preventing Theft in Kemiri Village: Collaboration Between Sectoral Police and Village Government

From the results of research in the field, the researchers obtained some information related to the environmental security system, especially in Pringtali Hamlet, Kemiri Village. Some of the things that are of concern here are, *siskamling* activities actually run regularly every day. This illustrates the participation of residents in *siskamling* in 'RT'¹⁹ 2, 3 and 4, based on the results of related studies, in Pringtali hamlet the level of involvement and participation of residents in implementing *siskamling* is high, residents express support, residents become more active and increase participation, active on patrols. The internal form of citizen participation in *siskamling* is that residents actively participate in *siskamling* in the form of participating in night shift activities, always following the schedule while on patrol, and complying with the rules related to any agreements made together. There are 3 posts that carry out patrols every night. Community participation in maintaining order and environmental security is

¹⁸ Budiman Pohan and Wahyu Gunawan, "Proses Sosial Sebagai Akar Sublimasi Masyarakat Pedesaan," *Simulacra* 2, no. 2 (2019): 133–147.

¹⁹ RT: '*Rukun Tetangga*' (Neighbourhood Association)

good enough, and in return the people in the hamlet pay a daily fee of Rp. 2,000.00 for security. The night patrol starts at 22.00 WIB – 04.00 WIB. However, there are a number of things to pay attention to here, namely the first, even though there are night patrols on guard, there are still many shortcomings because thieves can carry out their actions outside the hours of the night patrol. It was proven that there were still thefts in Pringtali hamlet, the last victim lost an amount of Rp. 3,000,000.00–Rp.5,000,000.00. At that time the victim's house was empty because his family was traveling, and the theft occurred around the time of Maghrib to Isha'. In the opinion of the hamlet head, the theft was not carried out by himself, but rather there were spies or informants in the hamlet who knew all community activities, so the theft would be easier to do. Apart from that, the next difficulty is that the residents do not know when new people come, whether the purpose of their arrival is just to visit or instead gather information to commit a crime.

Henceforth, the author obtains information from the head of the Kemiri hamlet, Mr. Rifai. The authors requests data and information related to the security system and environmental order in the village of Kemiri. First, regarding the responsibility for environmental security, it is the responsibility of the hamlet head and local security guard. And the criterion for whether the environment is safe or not depends on the welfare of the people in the village. Sometimes when the community is not prosperous, evil intentions may arise. If quoting a political scientist that is Francis Fukuyama²⁰ in his book entitled *The Great Disruption*, he explains that crime can come from within, which means that children imitate the habits of their parents, or receive less good treatment from their parents, then it could also be due to environmental factors. In a phenomenon in the family, the

²⁰ Francis Fukuyama, *The Great Disruption*, Bahasa Ind. (Yogyakarta: Penerbit Qalam, 2016).

breakdown of the family is one of the connecting parts that are important in relation to poverty. Poverty is synonymous with crime²¹. Poor people do not always mean people who have lost the opportunity to become successful, due to lack of education, transportation, scholarships, etc., but also those who do not have a father figure who can motivate, provide support or at least be a role model who can emulate for the child.

From a legal point of view, in determining whether the perpetrators of a crime can be criminally responsible for their actions, the existence of an unlawful act (*actus reus*) must first be tested to determine whether there is a crime or not. Then examine the inner attitude of a person (*men's rea*) and whether there is criminal responsibility. If these two elements are fulfilled, then the offender can be punished according to the criminal threat committed by him by the provisions of the applicable laws and regulations.²² But apart from that, whether the thief can be punished or not for reasons of forgiveness because the thief is indeed unable to make ends meet so he has to take the rights/property of other people.

Henceforth, here are some real data which community took place in order to maintain the security of the village. First, the place for carrying out *siskamling* activities in the Kemiri hamlet has been divided into 3 posts, each post starts to go around the residents' houses and the stop is at one point starting at 22.00 WIB - 00.00 WIB. *Siskamling* activities are carried out alternately by involving the participation of local residents/communities.

²¹ Leena Suopajarvi and Anna Kantola, "The Social Impact Management Plan as a Tool for Local Planning: Case Study: Mining in Northern Finland," *Land Use Policy*, no. October 2018 (2019): 104046, <https://doi.org/10.1016/j.landusepol.2019.104046>.

²² Amalia Hani, "Pertanggungjawaban Pidana Terhadap Tindak Pidana Pencurian Menggunakan Sistem Elektronik (Studi Putusan No. 132/Pid.B/2012/Pn. Pwk)," *Jurnal Hukum dan Kemasyarakatan Al-Hikmah* 1, no. 2 (2020): 208–224.

Usually, whenever there is an extraordinary incident/event concerning security and public order, it will be reported to the *Hansip*²³ or the easiest way is to go to the neighbourhood unit or community unit first. Furthermore, regarding the fee per citizen related to environmental security of Rp. 500.00,- which size is not mandatory, however, there are still parties from the local hamlet youth organization who will control if for 1 week they do not participate in environmental security fees regardless of whether the residents concerned really have no money or forgot to pay dues. In Kemiri village itself, there are rarely residents who provide fences in their homes, because social interaction between residents is very high, so closeness and familiarity with fellow neighbours feels tenuous, but this can also be a negative thing because it can be used to commit crimes such as theft, plus theft will be difficult to trace if what is stolen is agricultural or plantation products because it is far from public monitoring.

When a theft occurs, the first thing usually done is to protect the thief from being judged by the 'society'. Furthermore, coordination between the hamlet head and the village head. Then if there is a theft depending on who stole it means that if the thief is a member of the local community then as much as possible it will be resolved amicably, except if the thief is an unknown outsider then the case will be immediately handed over to the local police.

Then regarding the strategic plan to avoid criminal acts of theft, actually it has not yet reached that stage, but the source said that every 1 month, surely 6 RT's in the Kemiri hamlet will definitely be gathered for a meeting in which the sourced person asks each RT so that everyone unknown people who enter, should report, and if there are no reports or for example visiting at night, then the person will be visited by residents or the head of the local

²³ *Hansip*: A defense and security unit formed by the government in Indonesia, Based on Presidential Decree No. 55 of 1972

RT to ask for information about what the intent and purpose of the person concerned is visiting the Kemiri hamlet. Furthermore, as explained above, it is possible that the people from this hamlet themselves committed the crime of theft, sometimes the community has to be more vigilant about residents, for example children who drop out of school. A children like them have a tendency to get drunk and gather in quiet places which can have an impact on enabling them to committing crimes in the local community. Where night until dawn is the most vulnerable hours for residents to keep an eye on their goods or valuables. Acts of theft in the village are also usually very rare for residents to proceed to legal channels, due to various reasons, in particular, the level of legal awareness in the community is still low and they do not know the procedure for how to report to the authorities.

In this study, the author took the latest primary data from one of the informants who served as deputy head of the Kaloran sub-district police, namely Ipda Khofim. Law 2 of 2002 states that "The function of the police is one of the functions of the state government in the field of maintaining public order and security, law enforcement, protection, patronage, and service to the community." Particularly in village communities, it has become the responsibility of the Bhayangkara Supervisor for Community Security and Order (*bhabinkamtibmas*) in maintaining security and order in the community who have been provided with training in solving problems. The main task of *bhabinkamtibmas* apart from solving problems in the community is also to visit community leaders, religious leaders, traditional leaders, youth leaders and so on. In accordance with Article 27 (2a) of the Chief of Police Regulation No. 3 of 2015 concerning Community Police, in carrying out their duties *bhabinkamtibmas* implements a door to door system program which is carried out alternately every day in each village. In the Kaloran itself, each *bhabinkamtibmas* is charged with making 3 visits per day which may include visits to community leaders, to traditional leaders, or

even to the school level. in carrying out their duties, *bhabinkamtibmas* carries out a door to door system program which is carried out alternately every day in each village.

Furthermore, what might be an obstacle is the number of *bhabinkamtibmas* in the Kaloran sub-district, only 5 people, while there are 14 villages consisting of 109 hamlets, 416 RTs, 110 RWs. Each personnel here actually has to supervise 3 villages, whereas ideally, 1 personnel is only in charge of 1 village. So, the shortage of police personnel is also one of the factors in the difficulty of maintaining security as a whole. Then, with this relatively few personnel, what *Bhabinkamtibmas* can do to prevent crimes from occurring, especially criminal acts of theft in the villages, is to go around at night to monitor every activity in each village and urge the community to become police for themselves and their own families. Then the task of *bhabinkamtibmas* is also to carry out early detection which means that before a crime occurs, there is already a way or strategy in anticipating a crime, but sometimes one thing that cannot be ascertained is that if the perpetrators of the crime are people from within the village itself which is difficult to detect identify or difficult to find out the motives of each person concerned. Apart from that, there is a lack of public vigilance, who sometimes think that it is usually safe, or because of the negligence of the residents themselves. Furthermore, regarding coordination between each village and the local police. So in the Kaloran sub-district there is such a thing as the association of village heads, and a communication forum for sub-district leaders where once every 45 days there is a meeting with the local police to coordinate regional security matters. So, every time there is an important event, or certain incidents related to the security and orderliness of the residents must be reported at the meeting by the parties of each village head concerned.

Furthermore regarding personnel or tools that can make it easier for the police to maintain local security is the use of CCTV, but the use of CCTV in the village is not fully comprehensive,

there are only a few places because the use of village funds still depends on the village head who leads or it is possible to use community money that is personally withdrawn by each hamlet head, but this can actually be a burden for local residents/communities.

As the authors decide that villagers are somekind of rural communities which considered to be smaller than urban communities, having a lower population density and having a chance of knowing each other's business and having regular interactions with each other. Safety is a term that has a variety of definitions. Some fields of study consider safety to be a feeling that is subject to the individual (e.g. related to perceived risk), while others believe it to be the opposite of actual risk (e.g. It's safe to be criminal). In this article, the word "safety" is used to describe both a non-criminogenic environment and the perception of safety by a person who feels that they are free from the fear of crime. The impact of technological advances in rural areas has not been documented as extensively as urban areas. Thoroughly as other types of initiatives, but the investigations that are existing assess e.g. technological methods of preventing farm theft in the design of housing, this prevents break-ins.²⁴

From the statement above, we actually found out, that in the village of Kemiri itself, there are still many roads that have not been given street lights at several points so that it makes it easier for the crime of theft to occur, especially at night. If there is a criminal act of theft, even the source stated that the police are not necessarily able to solve the residents' problems. There are also unresolved citizen problems regarding such theft. This is because there are still many obstacles and shortcomings experienced by both the village administration and the local police.

²⁴ Jonatan Abraham and Vania Ceccato, "Crime and Safety in Rural Areas: A Systematic Review of the English-Language Literature 1980–2020," *Journal of Rural Studies* 94, no. May (2022): 250–273.

In that case, the participation of the village community in carrying out security is one thing that is proclaimed in a program that is formed between the policies of the village head or village government and the sectoral police. In the division of tasks, each hamlet has its own patrol post where they work together to form a village road security to prevent criminal acts of theft. The vision of the Kemiri Village government is to create an advanced village and then also to create a village where every villager can live comfortably and feel safe while doing activities or working in the village. Furthermore, the village's current mission is to place every CCTV and street lighting at every point of the road that connects these hamlets. Even though in practice it requires a lot of money to make something like that, the social demands of the village community are very enthusiastic about maintaining village security. also accompanied by real community action that is strengthened by the implementation of village administration to create a safe and peaceful village. So that crimes such as theft can be reduced.

Now then, we all know Police is a legal institution. As explained above, the function of the Police is to guarantee and maintain public order. This is indeed part of the legal function. However, when we enter into the problem of organizing the police, we will face problems that are specific to organization. This problem is subject to organizational laws and organizational management which of course is far from the problem of legal justice and so on²⁵. Police officers who are goal substitution and goal displacement. Even though the function of the Police is part of the legal function, dealing with concrete daily organizational challenges and obstacles, the police must find their own way to deal with these two things so that the police can survive and survive as an institution and survive as a law enforcement agency.

²⁵ David Luban, "Justice and Law," *International Encyclopedia of the Social & Behavioral Sciences: Second Edition* 12 (2015): 932–936.

things that are different²⁶. If we look at the facts of the police as a legal institution, it has the function of controlling society so that it becomes orderly and organized by upholding the law. In carrying out this function, the police deal with the entire population, in which case the target of policing can shift towards groups of people who do not carry many risks. However, the reality is different if what they face has a middle to upper social and economic position with such a shift in target, substitution occurs to secure institutions. The phenomenon of goal displacement involves actions that consciously put aside organizational goals to be replaced by other goals. The purpose of the police is indeed to serve the community and enforce the law, but that can be replaced by other goals, namely to expedite the running of the bureaucracy. In terms of improving the Village welfare and meeting the wants and needs of villagers is the central goal of sustainable development. The SDGs have three key areas of focus: education and health as measures of human development, the environment with a focus on social and economic advancement, and efforts to enhance natural resources and environmental quality. These indicators together aim to create better living conditions and a more sustainable future.²⁷

The working of these variables has been alluded to about the phenomenon of goal substitution and goal displacement. Another variable is the workload factor that must be borne by a legal institution, as happened in the *bhabinkamtibmas* case²⁸.

²⁶ Philip Selznick ; Philippe Nonet, *Hukum Responsif*(Bandung: Nusa Media, 2020).

²⁷ I. Gusti Ayu Purnamawati, Gede Adi Yuniarta, and Ferry Jie, "Strengthening the Role of Corporate Social Responsibility in the Dimensions of Sustainable Village Economic Development," *Heliyon* 9, no. 4 (2023): e15115, <https://doi.org/10.1016/j.heliyon.2023.e15115>.

²⁸ Satjipto Rahardjo, *Sosiologi Hukum Perkembangan Metode Dan Pemilihan Masalah*, ed. Khudzaifah Dimiyati (Surakarta: Muhammadiyah University Press, 2002).

IV. Conclusion

In conclusion, the reason why there is still a crime of theft, especially in the village of Kemiri, is that apart from the security facilities which are inadequate and not as modern as in the city, there are also some of villagers/village residents who are careless about guarding their own belongings. As stated by Ipda Khofim, at least the task of *bhabinkamtibmas* is to appeal to the public so that at least they can become police themselves. Then also the shortage of police personnel, especially *bhabinkamtibmas*, which only numbered 5 people in the Kaloran sub-district, made the problem complicated because ideally a *bhabinkamtibmas* member oversees just 1 village per person, but in the Kaloran sub-district itself, each member must supervise at least 3 villages where each village itself is divided into several hamlets. Actually, in this case, there are several things that can be considered if law enforcers (in this case the police) are concerned about the number of personnel, then indirectly referring to the quantitative police in disseminating information regarding prevention/prevention of criminal acts in society, but we can in the discussion above that the behaviour of some people still have not changed. This means that law enforcers have not succeeded in conveying security and order in society according to existing procedures²⁹. Law can also be regarded as a social phenomenon³⁰ which is a means to maintain the existence of law and order. The role is to guarantee that the changes that occur in society can be orderly. Indonesia which was born from a revolution or a struggle for independence, often the law is

²⁹ Indra Rahmatullah, "Filsafat Hukum Aliran Studi Hukum Kritis (Critical Legal Studies); Konsep Dan Aktualisasinya Dalam Hukum Indonesia," *Adalah: Buletin Hukum Dan Keadilan*, 2021.

³⁰ Hilary Silver, "Sociology: Moral Dialogues and Normative Change," *Social Science Journal* 55, no. 1 (2018): 19–22, <https://doi.org/10.1016/j.soscij.2018.02.005>.

considered as a status quo³¹. In using law as a tool, what needs to be considered is that the law is actually not the only means of social control, if there are other social control tools that are considered more effective by most people, especially in villages, then the application of the law will actually be in vain³². So in this case what really needs to be considered is to what extent the law has been socialized, has been institutionalized or has even been ingrained in the part or becomes part of the community concerned. So if the law was used as a tool to change society which is said to guarantee order in the process of change in society then the law also has limitations in certain conditions³³, if these boundaries are considered understood and applied in society. then we can predict if the use of law as a tool has positive hopes in changing society effectively but if it doesn't match expectations then it is returned to the pioneers or people who use law as a means³⁴.

The fact reveals that even though *siskamling* activities have been carried out, it does not rule out the possibility that theft crimes can still occur. and moreover, *siskamling* activities carried out by each hamlet do not guard until dawn due to one reason or another. Then, as the author discussed earlier, the level of social interaction in the Kemiri village community is still very high, perhaps installing a fence as additional security at home is not an ideal thing to do, because a fence indicates a boundary or barrier that separates one community from another.

³¹ OK. Saidin, *Mencari Dan Menjadi Hukum Indonesia Refleksi Pemikiran Prof. Mahadi* (Depok: PT. RajaGrafindo Persada, 2016).

³² H.-C. Stoeklé, J.-F. Deleuze, and G. Vogt, "Society, Law, Morality and Bioethics: A Systemic Point of View," *Ethics, Medicine and Public Health* 10 (2019): 22–26, <https://doi.org/10.1016/j.jemep.2019.06.005>.

³³ Fence M. Wantu, *Pengantar Ilmu Hukum* (Gorontalo: REVIVA CENDEKIA, 2015).

³⁴ Soerjono Soekanto, *Pokok-Pokok Sosiologi Hukum*, Cetakan Ke. (Jakarta: Rajawali Pers, 2014).

In that case, due to a lack of police personnel to guard the neighborhood park, each hamlet took the initiative to hold night patrols as they stand guard and protect the village community from criminal acts of theft. Indeed, as we can learn that it is not fully successful 100%. However, if we look at the data above, the theft rate in Kemiri Village is decreasing, meaning that implementation from both the village community and the Kemiri Village government, coupled with sectoral police support, makes the village more secure and peaceful.

V. Recommendation

According to Article 80 Paragraph (4e) of Law no. 6 of 2014 concerning Villages, it is stated that the priorities, programs, activities and needs of Village Development are to improve the quality of order and peace of the Village community based on the needs of the Village community. According to the writer's opinion, it is time to realize a safe village and high order in the village area. As written in article 70 of the same law also says that "Village Finance is all Village rights and obligations that can be valued in money and everything in the form of money and goods related to the implementation of Village rights and obligations." where the money can be used to meet development needs that are agreed upon in village meetings and in accordance with the priorities of the district/city regional government, provincial government³⁵.

Furthermore, regarding *Bhabinkamtibmas*, they have carried out their respective duties and functions, but regarding police personnel who are very lacking, it may be an evaluation for the Temanggung Police Chief and the Central Java Regional Police

³⁵ Budiman Rusli, "Kebijakan Publik: Membangun Pelayanan Publik Yang Responsif," *Kebijakan Publik* (2013).

Chief to strengthen conduciveness in maintaining security and order in the village community.

VI. References

- Abraham, Jonatan, and Vania Ceccato. "Crime and Safety in Rural Areas: A Systematic Review of the English-Language Literature 1980–2020." *Journal of Rural Studies* 94, no. May (2022): 250–273.
- Adnan, Hasyim. "Upaya Pemerintah Desa Meningkatkan Partisipasi Masyarakat Pada Sistem Keamanan Lingkungan (SISKAMLIN) Di Desa Saninten." *Jurnal Kapemda* 10, no. 1 (2020): 1–26.
- Ayu Purnamawati, I. Gusti, Gede Adi Yuniarta, and Ferry Jie. "Strengthening the Role of Corporate Social Responsibility in the Dimensions of Sustainable Village Economic Development." *Heliyon* 9, no. 4 (2023): e15115. <https://doi.org/10.1016/j.heliyon.2023.e15115>.
- Budiardjo, Miriam. *Dasar-Dasar Ilmu Politik*. (Jakarta: PT Gramedia Pustaka Utama, 2008).
- Fossati, Diego, Edward Aspinall, Burhanuddin Muhtadi, and Eve Warburton. "Ideological Representation in Clientelistic Democracies: The Indonesian Case." *Electoral Studies* 63, no. December 2019 (2020): 102111. <https://doi.org/10.1016/j.electstud.2019.102111>.
- Fukuyama, Francis. *The Great Disruption*. Bahasa Ind. (Yogyakarta: Penerbit Qalam, 2016).
- Hadikusuma, Hilman. *Antropologi Hukum Indonesia*. (Bandung: PT. Alumni, 1986).
- Handayani, Erna, Askar Garad, Aman Suyadi, and Naelati Tubastuvi. "Increasing The Performance of Village Services with Good Governance and Participation." *World Development Sustainability* 3, no. June (2023): 100089.

- <https://doi.org/10.1016/j.wds.2023.100089>.
- Handoyo, Eko. *Kebijakan Publik*. Edited by Mustrose. (Semarang: Widya Karya Semarang, 2012).
- Hani, Amalia. "Pertanggungjawaban Pidana Terhadap Tindak Pidana Pencurian Menggunakan Sistem Elektronik (Studi Putusan No. 132/Pid.B/2012/Pn. Pwk)." *Jurnal Hukum dan Kemasyarakatan Al-Hikmah* 1, no. 2 (2020): 208–224.
- Kuntardi, Dina Vebiola Saraswati. "Dinamika Sistem Sosial Masyarakat Pedesaan Di Masa Pandemi Covid-19." *Ideas: Jurnal Pendidikan, Sosial, dan Budaya* 7, no. 1 (2021): 1.
- Luban, David. "Justice and Law." *International Encyclopedia of the Social & Behavioral Sciences: Second Edition* 12 (2015): 932–936.
- Marsela, Deta, and Bayu Pradikto. "Partisipasi Masyarakat Dalam Memberdayakan Siskamling." *Journal of Lifelong Learning* 4, no. 1 (2021): 37–42.
- Murdiyanto, Eko. *Sosiologi Perdesaan Pengantar Untuk Memahami Masyarakat Desa*. Edisi Revi. (Yogyakarta: Lembaga Penelitian dan Pengabdian Kepada Masyarakat (LP2M) UPN "Veteran" Yogyakarta Press, 2020).
- Nonet, Philip Selznick. *Hukum Responsif*. (Bandung: Nusa Media, 2020).
- Pohan, Budiman, and Wahyu Gunawan. "Proses Sosial Sebagai Akar Sublimasi Masyarakat Pedesaan." *Simulacra* 2, no. 2 (2019): 133–147.
- Polidano, Charles. "Measuring Public Sector Capacity." *World Development* 28, no. 5 (2000): 805–822.
- Pratknjo, Maria Heny. *Masyarakat Multiultural Bentuk Dan Pola Interaksi Dalam Dinamika Kehidupan Sosial*. Edited by M. Isnaeni. (Manado: Yayasan Serat Manado, 2012).
- Rahardjo, Satjipto. *Sosiologi Hukum Perkembangan Metode Dan Pemilihan Masalah*. Edited by Khudzaifah Dimiyati. (Surakarta: Muhammadiyah University Press, 2002.)
- Rahmatullah, Indra. "Filsafat Hukum Aliran Studi Hukum Kritis

- (Critical Legal Studies); Konsep Dan Aktualisasinya Dalam Hukum Indonesia.” *Adalah: Buletin Hukum dan Keadilan*, 5, no. 3 (2021): 1-10.
- Rohaniah, Yoyoh, and Efriza. *Handbook Sistem Politik Indonesia (Menjelajahi Teori Dan Praktik)*. (Malang: Intrans Publishing, 2017).
- Rusli, Budiman. “Kebijakan Publik: Membangun Pelayanan Publik Yang Responsif.” *Kebijakan Publik* (2013).
- Saidin, OK. *Mencari Dan Menjadi Hukum Indonesia Refleksi Pemikiran Prof. Mahadi*. (Depok: PT. RajaGrafindo Persada, 2016).
- Segall, Marsall H. “Human Behavior and Public Policy: A Political Psychology.” In *PERGAMON GENERAL PSYCHOLOGY SER*, edited by Arnold P. and Leonard Krasner Goldstein. (New York: Pergamon Press Inc. ., 1976).
- Silver, Hilary. “Sociology: Moral Dialogues and Normative Change.” *Social Science Journal* 55, no. 1 (2018): 19–22. <https://doi.org/10.1016/j.soscij.2018.02.005>.
- Soekanto, Soerjono. *Pokok-Pokok Sosiologi Hukum*. Cetakan Ke. (Jakarta: Rajawali Pers, 2014).
- Soyomukti, Nurani. *Pengantar Sosiologi: Dasar Analisis, Teori & Pendekatan Menuju Analisis Masalah-Masalah Sosial, Perubahan Sosial, & Kajian-Kajian Strategis*. Edited by Meita Sandra. (Yogyakarta: Ar-Ruzz Media, 2014).
- Stoeklé, H.-C., J.-F. Deleuze, and G. Vogt. “Society, Law, Morality and Bioethics: A Systemic Point of View.” *Ethics, Medicine and Public Health* 10 (2019): 22–26. <https://doi.org/10.1016/j.jemep.2019.06.005>.
- Suopajarvi, Leena, and Anna Kantola. “The Social Impact Management Plan as a Tool for Local Planning: Case Study: Mining in Northern Finland.” *Land Use Policy*, no. October 2018 (2019): 104046. <https://doi.org/10.1016/j.landusepol.2019.104046>.

Wantu, Fence M. *Pengantar Ilmu Hukum*. (Gorontalo: Reviva Cendekia, 2015).

Wicaksono, Agung, Irni Yunita, and Gede Ginaya. "Living Side by Side with Nature: Evidence of Self-Governance in Three Local Communities in Indonesia." *Heliyon* 8, no. 12 (2022): e12248. <https://doi.org/10.1016/j.heliyon.2022.e12248>.

Yusuf, A. Muri. *Metode Penelitian Kuantitatif, Kualitatif, Dan Penelitian Gabungan*. (Jakarta: Kencana, 2014).

Acknowledgment

None

Funding Information

This research funded by Universitas Negeri Semarang

Conflicting Interest Statement

There is no conflict of interest in the publication of this article.

Publishing Ethical and Originality Statement

All authors declared that this work is original and has never been published in any form and in any media, nor is it under consideration for publication in any journal, and all sources cited in this work refer to the basic standards of scientific citation.