

## **Capacity Building for Community Organizations in Maintaining Public Safety and Order in The Kudus Police District: A Study of The Partnership Between The Community Relations Unit and The Lindu Aji Community Organization**

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**ABSTRACT**

Public security and order (kamtibmas) are fundamental for social stability and sustainable development, yet traditional policing alone is often insufficient to address complex social dynamics. This study aims to examine the effectiveness of capacity building and strategic partnerships between the Kudus Police Community Development Unit (Satuan Pembinaan Masyarakat/Satbinmas) and the Lindu Aji Community Organization in enhancing community-based security. Employing a qualitative case study design, data were collected through in-depth interviews, observations, and document analysis, focusing on the interaction patterns, trust, social networks, and normative values within the CSO-police partnership. The findings indicate that while the coaching and partnership initiatives have contributed to building social capital, including trust, networks, and norms, the approach remains largely administrative and reactive, limiting the proactive engagement of CSOs in early detection and conflict prevention. Intensive communication and operational synergy between Satbinmas and Lindu Aji demonstrate potential for collaborative security governance, yet the absence of structured operational frameworks, standard operating procedures, and role clarity restricts the effectiveness of these partnerships. The study concludes that transforming CSOs into active, adaptive agents requires participatory, structured coaching and institutionalized strategic partnerships, enabling sustainable kamtibmas. The results provide both theoretical insights on social capital-driven policing and practical guidance for optimizing community-police collaboration to strengthen public safety.

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### **INTRODUCTION**

Public security and order (kamtibmas) are fundamental elements in ensuring social stability and the sustainability of national development (Adi et al., 2026; Rizkiano & Hadiningrat, 2024; Rosadi et al., 2023). In this context, the National Police of the Republic of Indonesia has a strategic mandate as stipulated in Law Number 2 of 2002, which not only focuses on law enforcement, but also on preventive efforts through the maintenance of

kamtibmas and community empowerment. Along with the development of the modern security paradigm, the approach to maintaining kamtibmas has shifted from a repressive model to a collaborative approach based on community policing (Polmas), which places the community as a co-producer of security in creating a safe and orderly environment (Polri, 2015).

In its implementation, the community development function is carried out by the Community Development Unit through coaching, counseling, and strengthening partnerships with various elements of society, including community organizations (CSOs). Conceptually, CSOs have a strategic position as social capital that can strengthen the stability of kamtibmas. According to Putnam (2000), social capital is a social network, norms, and beliefs that encourage coordination and cooperation to achieve common goals. In line with that, Coleman (1988) asserts that social capital functions as an inherent resource in the structure of social relations that is capable of facilitating collective action. With a broad membership base and cultural proximity to the community, CSOs have the potential to become effective informal social control agents in supporting early detection of security disturbances and conflict resolution at the community level.

However, empirical reality shows that this strategic potential has not been fully utilized optimally (Han et al., 2024; Wu et al., 2024). The increase in the number of community organizations in various regions, including Kudus Regency, is not automatically directly proportional to the improvement in the quality of kamtibmas (Daradjat, 2015; Hapsari et al., 2024). On the other hand, social dynamics characterized by high population mobility, complexity of social interactions, and fluctuations in crime rates indicate that a security approach that relies solely on the apparatus alone is no longer adequate (Prieto Curiel & Cresci, 2020; Ordaz et al., 2025). This condition emphasizes the importance of a collaborative approach that is able to integrate the role of the community more systematically in the community-based security system (Alipio et al., 2025; Gill et al., 2024; Hasyim et al., 2022).

The main problem lies in the lack of a development model and partnership that is able to transform CSOs from mere objects of development to subjects that play an active role in maintaining environmental security. The coaching that has been carried out so far still tends to be administrative and ceremonial, and has not been fully directed at strengthening the capacity of CSOs as community-based security actors. In the perspective of strategic partnerships, effective relationships should be built through long-term collaborations that are structured, mutually beneficial, and oriented toward mutual value creation (Austin, 2000). However, in practice, partnerships between the police and CSOs are still dominated by informal and reactive relationship patterns, and have therefore not been able to make a significant contribution to crime prevention and social conflict resolution.

In Indonesia, public security and order (kamtibmas) represent a critical area of governance. Data from Kudus Regency, Central Java, show a population density of 2,097 people/km<sup>2</sup> and 320 registered mass organizations, yet crime rates fluctuate: 144 cases in 2020, 156 in 2024, and 175 in 2025 (BPS Central Java, 2026; Kudus Police, 2025). This indicates that the presence of community organizations alone does not ensure effective crime prevention, reflecting a gap between social potential and realized community security outcomes.

Previous research underscores the role of social capital in strengthening community resilience. Putnam (2000) conceptualizes social capital as networks, norms, and trust that foster cooperation, while Coleman (1988) emphasizes its function in facilitating collective action. These studies demonstrate that CSOs can act as informal agents of security, yet empirical evidence suggests their potential is often underutilized, with partnerships remaining largely informal or reactive rather than strategic.

Community policing, a paradigm emphasizing the co-production of security, has been widely advocated as a solution to these challenges (Polri, 2015; Trojanowicz & Bucqueroux, 1990). By positioning the community as co-producers of safety, policing initiatives aim to integrate CSOs into early detection of conflicts, conflict mediation, and preventive social interventions. However, systematic models for operationalizing such partnerships remain limited, particularly in mid-sized urban regions such as Kudus.

The research gap lies in the insufficient institutionalization of strategic partnerships between police units and community organizations. While the Kudus Police have implemented 61 coaching and partnership activities from 2020 to 2025 with the Lindu Aji CSO, the outcomes remain inconsistent, and the operational capacity of CSOs in crime prevention has not fully translated into measurable community safety improvements. This highlights the need for structured and sustainable frameworks for community-police collaboration.

Addressing this gap is urgent, as fluctuating crime rates and social dynamics demand adaptive strategies that move beyond one-way administrative coaching. Globally, similar urban regions have shown that empowering CSOs through participatory and dialogical approaches increases community resilience and responsiveness to emerging social risks (Office of the Deputy Prime Minister, 2004). Without such measures, traditional policing risks remaining reactive and insufficiently integrated with local social structures.

This research contributes novelty by proposing a framework that transforms CSOs from passive objects of development to active agents in community security. By examining the case of Lindu Aji in partnership with Kudus Police Satbinmas, the study explores structured coaching models, operational synergy, and social capital mobilization, offering an empirical basis for replicable strategies in comparable regions.

The purpose of the study is to analyze how community policing and strategic partnerships can be optimized to strengthen kamtibmas. Specifically, it investigates the interplay between trust, social networks, and norms within CSOs, identifying mechanisms through which these dimensions translate into actionable security contributions. The study aims to bridge theoretical insights on social capital with practical security governance.

From a practical perspective, this research provides recommendations for enhancing institutionalized partnerships, including standard operating procedures, role delineation, and participatory coaching approaches. These interventions are intended to increase proactive CSO engagement, improve early detection of social disturbances, and promote sustainable collaboration between police and community actors.

Finally, the study's objectives include mapping current CSO capacities, identifying barriers to effective collaboration, and designing an integrated coaching and partnership model. The expected benefits encompass improved operational security outcomes, strengthened community resilience, and enriched theoretical understanding of social capital-

driven policing, contributing to more adaptive and inclusive public safety governance in Indonesia and globally.

## **METHOD**

This study uses a qualitative approach with a case study design, which aims to deeply understand the phenomenon of community organization development and partnership patterns between Community Development Units and mass organizations in the context of maintaining public security and order (*kamtibmas*) in the Kudus Police area. The qualitative approach was chosen because it is able to explore the meaning, process, and social dynamics that occur naturally in the field, especially in relation to the interaction between police officers and community organizations. Meanwhile, the case study design was used to provide a comprehensive and contextual picture of the phenomenon being studied, with a focus on the Lindu Aji CSO as the main unit of analysis.

The location of the research is in the jurisdiction of the Kudus Police, considering that this area has high social dynamics and a significant number of community organizations. The subjects of the study include Kudus Police Satbinmas personnel, Lindu Aji Mass Organization administrators, and other related parties who have direct involvement in coaching and partnership activities. The selection of informants was carried out through purposive sampling, based on the consideration that each informant possesses knowledge, experience, and direct involvement in the phenomenon being researched.

The data collection techniques in this study include in-depth interviews, observations, and documentation studies. Interviews were conducted to obtain information related to coaching patterns, forms of partnerships, and the dynamics of interaction between Satbinmas and mass organizations. Observations were carried out to directly examine the practice of coaching and partnership activities in the field, enabling researchers to understand the social context more comprehensively. Documentation was used to supplement the data through written sources, such as activity reports, institutional data, and official documents relevant to the research.

Data analysis was carried out in a qualitative descriptive manner using the stages of data reduction, data presentation, and conclusion drawing. Data reduction was conducted by filtering and grouping data relevant to the focus of the research. The presentation of data was carried out in the form of a systematic descriptive narrative to facilitate understanding of patterns and relationships among variables. Furthermore, conclusions were drawn inductively based on findings in the field. To maintain the validity and credibility of the data, this study employed source and method triangulation techniques, so that the data obtained could be tested for consistency and reliability.

## **RESULTS AND DISCUSSION**

Fostering CSOs by the Kudus Police Satbinmas in the Context of Maintaining Public Security and Order

The development of community organizations by the Community Development Unit (*Satuan Pembinaan Masyarakat/Satbinmas*) of the Kudus Police is essentially a strategic effort that is not only administratively oriented, but also has a sociological dimension in building social capital as the basis for maintaining public security and order (*kamtibmas*). In the

perspective of social capital theory proposed by Putnam (2000), the quality of social relations characterized by the existence of trust, networks, and norms is the main factor in creating social stability. Thus, the coaching of 320 community organizations and the implementation of 61 partnership activities during the 2020–2025 period can be interpreted as a form of institutional intervention in the process of social capital formation. Continuous interaction between police officers and mass organizations is expected to build a mutual relationship that not only strengthens the legitimacy of the National Police, but also increases the collective ability of the community to manage potential security disturbances independently (Putnam, 2000).

Viewed from the dimension of trust, the *sambang* activities carried out by *Satbinmas* function as an important instrument in transforming the pattern of relations between the community and the police. Coleman (1988) emphasized that trust is a fundamental element in encouraging collective action because it can reduce uncertainty and strengthen social coordination. Through intensive and continuous interactions, *sambang* activities open a more personal and humane communication space, thereby shifting the public's perception of the police from previously repressive to more collaborative. This condition allows for a more open exchange of information, including matters related to potential social conflicts and indications of *kamtibmas* disturbances at the local level. However, the trust that is formed still tends to be personal and has not been fully institutionalized within a formal relationship system, so its sustainability remains highly dependent on certain figures (Coleman, 1988).

In terms of networks, the existence of 143 active mass organizations in Kudus Regency theoretically shows great potential in building bridging social capital, namely networks that are able to connect diverse social groups. In Bourdieu's (1986) view, social networks are resources that can be utilized to achieve collective interests, including in maintaining security. However, the results of the study show that the networks formed still tend to be elitist and centralized at the management level, and have not yet reached members at the grassroots level. This indicates that existing social networks have not developed horizontally and inclusively. As a result, the potential of CSOs as early detection agents at the community level has not been optimally utilized, because the flow of information from the grassroots level has not been effectively integrated into the communication system with the police. Therefore, a more systematic strategy is needed to expand the reach of these networks to the member level (Bourdieu, 1986; Putnam, 2000).

Meanwhile, in terms of norms, the coaching carried out by *Satbinmas* has been directed at instilling legal values, order, and the prevention of vigilantism. This approach is in line with the concept of *Polmas* (*Perpolisian Masyarakat*), which places the community as a co-producer of security (Polri, 2015). However, the process of internalizing these norms is still dominated by a one-way, top-down approach, and has not fully become a collective awareness reflected in the daily behavior of CSO members. This has an impact on the non-optimal role of CSOs in encouraging preventive behavior within the community. This condition is reflected in the fluctuating crime rate in the Kudus area, which shows that the social capital formed has not been fully converted into a tangible force in crime prevention. Therefore, it is necessary to shift the coaching approach toward a more participatory and dialogical model so that the values conveyed can be truly internalized by members of mass organizations (Polri, 2015; Putnam, 2000).

Furthermore, the development of mass organizations by the Kudus Police Satbinmas can also be understood within the framework of community policing as part of a crime prevention strategy. From the perspective of crime prevention, this effort falls within the realm of pre-emptive and preventive approaches, which aim to instill positive values while reducing the opportunity for crime through strengthening the social capacity of the community (Office of the Deputy Prime Minister, 2004). However, the findings of the study show that there is an imbalance between the intensity of coaching activities and the quality of the results achieved. Coaching that is still dominated by a one-way socialization pattern tends to result in passive participation from mass organizations. As a result, the role of CSOs in maintaining security remains reactive and has not developed into independent initiative. Therefore, an empowerment-based approach is needed that actively involves CSOs in every stage of kamtibmas activities (Putnam, 2000; Coleman, 1988).

Overall, the development of mass organizations by the Kudus Police Satbinmas has made an initial contribution in building social capital, but has not yet reached an optimal level in supporting the maintenance of kamtibmas sustainably. The social capital that has been formed remains partial and has not been systematically integrated into community-based security mechanisms. Therefore, it is necessary to transform the coaching model toward a more collaborative, structured, and capacity-oriented approach that positions CSOs as social security actors. Thus, CSOs would not only function as objects of guidance, but also as active, adaptive, and sustainable subjects in maintaining the stability of kamtibmas in the jurisdiction of the Kudus Police.

Partnership of the Kudus Police Satbinmas with Lindu Aji Mass Organization in the Context of Supporting Harkamtibmas in the Jurisdiction of the Kudus Police

The partnership between the Kudus Police Satbinmas and the Lindu Aji CSO not only represents the implementation of community policing, but also reflects the practice of collaboration-based security governance that involves state actors and civil society simultaneously. In the perspective of modern community policing, as stated by Telep and Somers (2023), the effectiveness of policing is no longer solely determined by the capacity of police institutions, but by the ability to build meaningful partnerships with the community. In this context, Satbinmas' relationship with Lindu Aji demonstrates a form of co-production of security, where security is produced jointly through continuous interaction between the apparatus and the community. Conceptually, this partnership can also be understood as an effort to build social capital linking (Putnam, 2000), which is a vertical relationship that connects society with formal institutions. Lindu Aji, with a broad, heterogeneous membership base and formal legitimacy from the state, acts as an intermediary actor that bridges the interests of the community with those of the police, while strengthening the social legitimacy of the National Police at the community level.

In empirical practice, the partnership is manifested in the form of operational synergy in various strategic security activities, such as Operasi Ketupat and Operasi Lilin. Lindu Aji's involvement in these activities reflects the redistribution of the security role from a state-centric model to a collaborative security model, as described in the police innovation literature (Weisburd & Braga, 2019). Within this framework, CSOs not only function as technical support, but also as part of a social surveillance system that expands the range of early detection of potential kamtibmas disturbances. In addition, the intensive communication

established between the leadership of Satbinmas and the management of Lindu Aji indicates the presence of trust-based coordination, which is the primary prerequisite for collective action (Coleman, 1988). This flexible and informal communication pattern allows for the rapid exchange of strategic information, especially in anticipating horizontal conflicts in areas with high social density such as Kudus.

Furthermore, this partnership also develops toward social empowerment through community service activities and other social programs. From the perspective of social capital, these activities contribute to strengthening both bonding and bridging social capital (Putnam, 1993), which reinforces internal organizational solidarity while building connectivity across social groups. From the perspective of collaborative governance (Ansell & Gash, 2008), this interaction demonstrates the existence of a collaborative process characterized by dialogue, trust, and mutual commitment between state and non-state actors in achieving public goals. In addition to providing direct benefits to the community, these activities also carry strategic implications in enhancing the legitimacy and image of the National Police as a humanist and responsive institution. Thus, this partnership encompasses not only an operational dimension, but also a symbolic dimension in building public trust in the police institution.

However, when analyzed using the strategic partnership framework (Austin, 2000), the partnership between Satbinmas and Lindu Aji remains at the transactional stage, where the relationship is still dominated by activity-based cooperation and has not yet reached the integrative partnership stage, which is characterized by a common vision, resource integration, and strong institutional foundations. The absence of standard operating procedures (SOPs), a clear division of roles, and structured evaluation mechanisms suggests that these partnerships remain informal and dependent on personal relationships. This condition indicates that the social capital potential of CSOs has not been fully converted into operational capacity to support community-based security. Therefore, a transformation is needed toward a more systematic strategic-operational partnership model, achieved through strengthening the capacity of CSOs in early detection, conflict mediation, and community-based problem-solving. This transformation is in line with the principle of collaborative governance, which emphasizes the importance of institutionalizing collaboration in order to produce sustainable impact. Thus, Lindu Aji can develop not only as a supporting partner, but as an agent of community security that plays an active role in maintaining the stability of kamtibmas in an adaptive, participatory, and sustainable manner.

## **CONCLUSION**

Based on the results of the research, it can be concluded that the development of community organizations by the Community Development Unit in the Kudus Police area has been running consistently, and shows that there are institutional efforts in building social capital as the basis for maintaining kamtibmas. This is reflected in the implementation of various coaching and partnership activities that are able to build the dimensions of trust, networks, and social norms between the police and the community. However, the coaching still tends to be administrative and ceremonial, and has not been fully directed at strengthening the role of CSOs as independent and proactive community-based security actors. As a result, the social capital that has been formed remains passive and has not been optimally converted into an operational force in preventing kamtibmas disturbances.

Furthermore, the partnership between the Kudus Police Satbinmas and the Lindu Aji Mass Organization shows great potential in supporting security stability through operational synergy, intensive communication, and social community activities. This partnership has contributed to supporting security activities and the early detection of social conflicts on a limited basis. However, the effectiveness of the partnership remains suboptimal, as it has not been supported by a systematic operational framework encompassing standard operating procedures (SOPs), a clear division of roles, and a mechanism for evaluating partnership performance. The involvement of CSOs that is still reactive and based on personal closeness indicates that the partnership has not yet developed into an institutional strategic-operational relationship.

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