

# The Roles of Babinsa and Bhabinkamtibmas in Creating a Harmonious Environment: Study Case in Genteng Village, Sukasari Sub-district, Sumedang District

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Abstract: Village has become the central point of a country development. To meet this need, village development requires stakeholder's involvement, including the three village leaders that consist of the headman of the village, Babinsa, and Bhabinkamtibmas. The three leaders are expected to not only develop the village, but they are also required to create a harmonious environment. This study aims to describe the roles of Babinsa and Bhabinkamtibmas in creating a harmonious environment in all development aspects in Genteng Village, Sukasari Sub-District, Sumedang District. This study adopted qualitative descriptive and case study methods. The data source of this study derived from primary and secondary data. The collection data technique used was in-depth interview, non-participant observation, and literature review. Then the data was processed through some stages involving data reduction, data analysis, and conclusion. The result deriving from this study suggest that Babinsa and Bhabinkamtibmas play an important role in providing support and guidance, keeping communities safe, and promoting the village development from various aspects of the community, ranging from social, education, economic, culture, religious, to political issues.

## 1 INTRODUCTION

Village has become one of the central factors for the country development. According to the Law Number 6 of 2016 concerning the villages, village is defined as a legal community unit that has a territorial boundary and authorization to regulate and manage the government affairs, the interests of local communities based on the community initiatives, the origin or traditional community rights that are recognised and respected by the government of Republic Indonesia. Based on this definition, it can be argued that a village has its own authority in the state government system based on their local wisdom.

According to the Indonesian Government Regulation Number 137 of 2017 concerning the code and data of the local government administration, Indonesia has 416 regencies, 98 cities, 7,094 sub-districts, 8,940 districts, and 74,957 villages. The highest number of villages in Indonesia has led village to become the central point of the country development. During the Joko Widodo and Jusuf Kalla presidency, village started to become the

main subject to the country development and thus was the central point for strengthening the role of the country in maintaining the motivation of national development. To support this, there exist policies and programmes focusing on village development. One of the most popular programmes was *Program Dana Desa* (Village Fund Programme). This programme aimed to promote the community development in the villages.

The village development basically aims to increase the community welfare and their quality of life as well as to alleviate poverty through meeting the community's basic needs, building village facilities and infrastructures, and promoting the local economy and the sustainability of natural resources (Surono, 2017, p. 472). In its implementation, the village development requires the involvement of all institutions in the village, particularly the three village leaders (Tripides) consisting of the headman of the village, Babinsa, and Bhabinkamtibmas. The Tripides are basically not only expected to promote the village development, but also to create a harmonious environment. Indeed, a harmonious environment cannot be separated from the village

development. A harmonious environment can be used as an indicator to show the condition in which the community members are socially well-connected and respect each other. Some scholars also argue that this term also shows the condition in which individuals live in harmony with the goals of their society (Mulya, 2013; Taufiq, 2014).

A harmonious environment is one of people's primary needs. Based on Maslow's hierarchy of needs, the need for a harmonious environment or the need for a sense of security from the surrounding environment ranks second after physiological needs (Iskandar, 2016). It can be seen that a harmonious environment is a basic need for every individual. There is no one will be able to have a good social function and actualization without a harmonious environment, which will also have a direct impact on the individual's participation to the village development. Therefore, it can be argued that a harmonious environment will have a positive contribution to the village development. To create a harmonious environment, the stakeholders who are mainly responsible for this are Babinsa and Bhabinkamtibmas .

Babinsa (*Bintara Pembina Desa* [non-commissioned officers]) with a supervisory role in their villages is working under the *Koramil* (Mustafa, 2008, p.35). Babinsa is the executor of territorial coaching that deals directly with the village diverse community and their problems. Babinsa, that is an integral part of TNI (Indonesian National Army), play an active role in the national development focusing on the village community welfare. Broadly speaking, the main tasks of Babinsa are carrying out their main duties as TNI soldiers; keeping the local community safe; providing guidance to the community in relation to security and order; protecting the local community from any dangers, disturbances, and threats caused by drugs misuse, illegal logging, or terrorism; carrying out any intelligence tasks; providing social services in the community; providing social support to the community who are victims of natural disasters; carrying out various activities to improve the standard of living and income of the community; coaching and counseling in agriculture, fisheries, animal husbandry, and other aspects as well as counseling about family planning programs; carrying out tasks in fostering territorial and working in a collaboration with local governments (Wahyudin, 2013).

Moreover, Bhabinkamtibmas (*Bhayangkara Pembinaan Keamanan dan Ketertiban Masyarakat* [Bhayangkara Leadership for Social Security and

Order]) is a part of the National Police that play a crucial role in promoting public order and security (Polri, 2014). According to the Police Chief Regulation No. Pol KEP/618/VII/2014, Bhabinkamtibmas has a role to promote the importance of legal awareness, to protect the community, and to provide community services as an attempt to develop and maintain the community's safety both in villages and districts. In doing this, the Bhabinkamtibmas play a range of roles such as a mediator, negotiator, facilitator, and motivator in solving the social problems that occur in rural/urban communities. There are four Bhabinkamtibmas's activities written in the Bhabinkamtibmas Smart Book, including developing public order, providing community security, and promoting the community's strengths.

To sum up, it can be clearly seen that the Babinsa and Bhabinkamtibmas play a key role in maintaining the security and order of the community and actively participating in the village development. This is also linier with the results of previous studies on the role of Babinsa and Bhabinkamtibmas which concluded that they play a central role in creating a safe and conducive village environment (Musabrianto and Darmawan, 2012; Sari, Winarti and Suranto, 2016). In addition, the existence of Babinsa and Bhabinkamtibmas has also had an impact on the welfare of the community and the village development through various coaching activities (Darajat, 2015; Kartini and Zohrah, 2018).

Therefore, this study aims to describe the roles Babinsa and Bhabinkamtibmas play in creating a harmonious environment in Genteng Village, Sukasari Sub-District, Sumedang District in various aspects of community.

## 2 METHODS

This study employed descriptive qualitative and study case methods. The study aimed to describe the roles Babinsa and Bhabinkamtibmas play in creating a harmonious environment in Genteng Village, Sukasari Sub-District, Sumedang District. Both primary and secondary data used as the main source of this study. In regard to the methods of data collection, this study adopted in-depth interview, non-participant observation, and literature review. Then the data was processed through some stages involving data reduction, data analysis, and conclusion.

### 3 FINDINGS AND DISCUSSION

#### 3.1 Background Information of Genteng Village

Genteng Village is one of the villages located in Sukasari Sub-District, Sumedang District. The village has an area of 1,371 hectares with topography area include natural formation such as valleys at 800-1200 mdpl. According to the data profile of Genteng Village in 2017, Genteng Village consists of 6 sub-village, 19 *rukun warga* (neighborhood unit), 76 *rukun tetangga* (sub-neighborhood unit) with 2,219 families. The population of Genteng Village is 5,973 people including 3,002 male and 2,971 female citizens.

According to the profile data of Genteng Village (2017) in regard to the education background of the population, there are 38.41% (2,325 people) hold elementary school degree, 30.08% (1,817 people) hold junior high school degree, 14.40% (872 people) hold senior high school degree, and 1.96% (119 people) hold either undergraduate or graduate degree. However, there are 4.69% (284 people) of population in Genteng Village who do not pursue education. Agriculture remains the most important source of livelihood for people living in Genteng Village.

#### 3.2 The Roles of Babinsa and Bhabinkamtibmas in Creating a Harmonious Environment in Genteng Village

The village headman, Babinsa, and Bhabinkamtibmas, who are obliged to work in a collaboration, play a crucial role in the Genteng Village development. Indeed, village development has been centrally important for the development of a country. Therefore, the central government provides a financial support for the village development to the village governments in Indonesia with the aim of developing the villages. In this case, however, the local governments may also face lots of challenges in creating a harmonious environment for the population living in villages, in which this situation is also faced by the village government in Genteng Village.

The Babinsa and Bhabinkamtibmas of Genteng Village have been working for this village for years. The Babinsa of Genteng Village with the title of *Sersan Satu* (Sergeant First Class), who is from *Komando Rayon Militer 1004* Tanjungsari, is

working under *Komandan Rayon Militer* (Danramil) 1004 Tanjungsari who has been working in Genteng Village for 12 years. Additionally, the Bhabinkamtibmas of Genteng Village, who is from Police Sector (*Polsek*) Tanjungsari with the title of *Brigadir Polisi Kepala* (Head of Police Brigadier), is working under the supervision of Kapolsek Tanjungsari who has been working in Desa Genteng for 8 years.

To create a harmonious environment, Babinsa and Bhabinkamtibmas of Genteng Village have been facing some issues in the society, including social, education, economic, culture, politics, and religion issues. In regard to the social issue, there were some criminal cases in Genteng Village, including theft/robbery (livestock theft, agricultural equipment theft, or motorcycle theft), physical violence between citizens, suicide attempts due to economic problems, the case of a dead body found in a land owned by local citizens, and so on. To address these criminal issues, the Babinsa and Bhabinkamtibmas have been always trying to make an appropriate action through discussion and agreement approaches with the community members involved. However, if the cases break the law of Babinsa and Bhabinkamtibmas, then the cases will go to the courts.

Besides curative actions, preventative actions are also promoted by Babinsa and Bhabinkamtibmas to address the issues mentioned. The preventative actions used to prevent criminal issues from happening in order to promote and maintain community's safety and discipline. The preventative approaches involve some actions including providing supervision to some stakeholders who play an important role in the society such as Linmas (*Perlindungan Masyarakat* [civil defence, emergency service]) members, PKK (*Pemberdayaan Kesejahteraan Keluarga* [Family Welfare Empowerment]), Karang Taruna (Local Youth Organisation), and the society in general in the controlling of foreseen and unforeseen concerns in the society. Additionally, the Babinsa and Bhabinkamtibmas also routinely do *siskamlingand patroli* (surrounding security) to all areas in the Genteng Village. The Babinsa and Bhabinkamtibmas work in a collaboration with all stakeholders including the local government, headman of village, the head of the neighbourhood, the head of local youth organisation, local public figures, and religious leaders.

Furthermore, Babinsa and Bhabinkamtibmas play an active role in various social activities in the society. The Babinsa and Bhabinkamtibmas have

been actively supporting the society to improve public facilities, build a bridge, promote Integrated Service Post (Posyandu), help with local home improvements, and either attend in a local event such as wedding event or funeral/memorial service. Babinsa and Bhabinkamtibmas are also obliged to attend and participate in every religious holy days such as PHBI (*Peringatan Hari Besar Islam*) and PHBN (*Peringatan Hari Besar Nasional*) that are held by local people in the Genteng Village. These programmes are useful to strengthen and maintain relationships between citizens to create a harmonious environment.

In regard to the educational contribution, the Babinsa and Bhabinkamtibmas provide support to all schools in the Village Genteng by promoting the importance of education and road safety as well as providing information about the risks of drugs misuse, free sex, and violence among young people. They usually run these programmes when they become the head of flag ceremony in schools.

In the village development, the Babinsa and Bhabinkamtibmas participate in controlling the use of Village Fund (*Dana Desa*) allocated by the central government to the village government. This controlling process done regularly starting from the discussion of village development planning (*Musyawarah Rencana Pembangunan Desa/Musrenbangdes*), Village Budgeting and Income Budgeting activities (*Kegiatan Penyusunan Anggaran Pendapatan dan Belanja Desa/APBDes*) to the implementation stage. These programmes are not only done by Babinsa and Bhabinkamtibmas but also by other social institution located in Genteng Village such as BPD, LPMD, local youth organisation (Karang Taruna), PKK, the headman of village, the headman of local neighbourhoods, and the society themselves who are becoming more aware of the importance of controlling the *Dana Desa* (the village fund).

In addition to the programmes mentioned, the Babinsa and Bhabinkamtibmas also play an active role in overseeing other government programmes implemented at the village level. Some of these programs such as Poverty Alleviation programme (e.g. *Program Keluarga Harapan* (Family Hope Programme), *Program Bantuan Pangan Non Tunai* (Non-Cash Food Assistance Programme), *Program Rumah Tinggal Layak Huni* (Livable Living Program), *Program Kelompok Usaha Bersama* (Joint Business Group Program), *Program Kartu Indonesia Pintar* (Smart Indonesia Card Programme), *Program Kartu Indonesia Sehat* (Health Card Program), Agricultural Programmes

(e.g. seed assistance, fertilizer and agricultural equipment) and so on. In this case, the Babinsa and Bhabinkamtibmas are responsible for distributing, tracking, controlling, and reporting the use of the village fund.

In the implementation of social assistance programmes, there exist various kind of problems, including jealousy amongst society members, inaccurate targets, conflicts of interests, and irregularities in the distribution of social assistance that are not in accordance with the procedures. In addressing these problems, Babinsa and Bhabinkamtibmas conduct supervision to minimize it.

In regard to the village development, the development is currently not only focused on the physical development but also the human resource development. The village government together with Babinsa and Bhabinkamtibmas of Genteng Village always send out productive age citizens to various training activities, ranging from work training held by the Sumedang District Manpower Office to various capacity building training (agriculture, plantation, processing of agricultural/plantation products, post-harvest, government, etc.) held either by the government or private sectors.

Furthermore, Genteng Village has become one of the main locations for KKN (*Kuliah Kerja Nyata*) or a Community Service Programme led by students in the community in which this programme is positively welcomed by the village government, Babinsa and Bhabinkamtibmas. The universities who run their KKN in Genteng Village usually have a range of programmes that can be useful for the human resource development in the village. With these programmes, it is hoped that the local community can be more aware of the importance of education. In addition, all parents in the village are expected to encourage their children to pursue higher education which can potentially have a positive impact on their children's motivation. The activities are also expected to promote the importance of information sharing amongst society to increase their knowledge and capacity as well as to increase opportunities in developing various potential assets of Genteng Village in all community aspects. Indeed, there is an opportunity for a pentahelix collaboration between the government, private sectors, the community, academics, and the media for the village development which might not exist the other villages.

In regard to the culture and religion aspects, the village government, Babinsa and Bhabinkamtibmas strive to maintain their culture and customs based

religious values. An example of the cultural aspects is maintaining a culture of mutual cooperation amongst society, environmentally friendly living, protection of nature and forests, and religious cultures (e.g. commemoration of the prophet's birthday, commemoration of the Islamic New Year, *munggaran* tradition, Eid al-Fitr and Eid al-Adha, etc). These cultures are felt necessary to be maintained since cultures and customs are one of the important factors in developing and maintaining community bonding in the Genteng Village with the aim of creating a harmonious environment. Not only a harmonious living with other human beings, but also with the God and the surrounding nature that is the source of their livelihood. The Babinsa and Bhabinkamtibmas' attempts to promote the importance of maintaining traditional cultures are usually carried out in formal forums such as weekly meetings, religious forums and other occasions. Finally, in terms of politics, Babinsa and Bhabinkamtibmas strive to ensure that heterogeneous political choices do not potentially become a conflict and division in the society. This is done through various outreach activities such as providing socialisation, guidance, and appeals through various media as well as monitoring the community to keep the election safe and peaceful.

Therefore, it can be argued that Babinsa and Bhabinkamtibmas of Genteng Village basically have been working in accordance with their duties and functions properly, including their duty to provide guidance, protect, maintain order and public safety. This is in accordance with the concept expressed by Musabrianto and Darmawan (2012) and Sari et al. (2016). Furthermore, it can also be seen that the tasks carried out by Babinsa and Bhabinkamtibmas aim to create a harmonious village environment, where each community member can live and function socially and contribute to the village development. This is consistent with the concept explained by Kartini & Zohrah (2018) and Darajat (2015).

## 4 CONCLUSION

Overall, the overarching aims of this study were achieved. This chapter revisits the research questions posed and considers the main findings of this research in the context of the wider literature and empirical research reviewed as follow:

- a. Babinsa and Bhabinkamtibmas play an important role in providing guidance, protecting, promoting order and community security as well as

encouraging the village development in various aspects of the community, including social, educational, economic, cultural, religious, and political aspects.

- b. In terms of social issue, Babinsa and Bhabinkamtibmas of Desa Genteng conduct various preventive and curative efforts in solving various criminal cases and play an active role in various social activities.
- c. In educational field, Babinsa and Bhabinkamtibmas of Genteng Village provide a range of support to all schools in the village.
- d. In the village development, Babinsa and Bhabinkamtibmas of Genteng Village provide guidance and supervision over the use of *Dana Desa* (Village Funds), the use of village facilities and infrastructure, the implementation of other government programmes (such as social assistance programs and other assistances), and the human resource development.
- e. In the field of culture and religion, the village government, Babinsa and Bhabinkamtibmas of Genteng Village always strive to encourage the local community to preserve their culture and traditional customs based on their religious values.
- f. In the political field, Babinsa and Bhabinkamtibmas of Genteng Village try to prevent the heterogeneous political choices from potential conflict and division in the community.

## 5 RECOMMENDATIONS

Based on the conclusion mentioned, this study has some recommendations for the Babinsa and Bhabinkamtibmas of Genteng Village to create a harmonious environment as follow:

- a. The study proposes consideration of working in a collaboration with the village government and other related stakeholders.
- b. The Babinsa and Bhabinkamtibmas of Genteng Village can promote the *Pentahelix* collaboration between the government, private sectors, the community, academics, and media for the village development and to create a harmonious environment of Genteng Village.

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