

THE ROLE OF THE DA'I KAMTIBMAS IN COMMUNITY POLICE PARTNERSHIP FORUM THROUGH RELIGIOUS MODERATION

Sarji¹, Budi Permana Yusuf^d, Ardianto Bayu Wibowo^{1*}

¹*Universitas Muhammadiyah Prof. Dr. Hamka (Uhamka)*

*Corresponding author: ardiantobayuwibowo@gmail.com



©2021 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>)
DOI: <http://dx.doi.org/10.30983/fuaduna.v5i2.4776>

Received: September 10, 2021

Revised: December 20, 2021

Published: December 31, 2021

Abstract

The relationship and collaboration between preachers (da'i) and the police is an interesting topic of discussion, especially since there are many cases of terrorism in the name of religion. This article aims to reveal the important role of Da'i Kamtibmas (public security and order) who are members of the FKPM (police and community partnership forum) in strengthening religious moderation in society. This study uses an ethnographic method, several characteristics, namely: exploring or researching social phenomena, unstructured data; few cases or samples; and carried out data analysis and interpretation of data about the meaning of human action. The results showed that the involvement of Da'i Kamtibmas in FKPM was to combat radicalism, extremism, intolerance and terrorism in order to synergize and collaborate with the government and the police in creating security and public order. Therefore, Da'i Kamtibmas need to be equipped with certain standard human resources capabilities such as communication and management skills. So that the preacher can give lectures and advice in accordance with the context of the problem, and can be a mediator between the community and the police.

Keywords: Community Police Partnership Forum; Religious Moderation; Da'i Kamtibmas.

Abstrak

Relasi dan kolaborasi antara pendakwah (da'i) dengan kepolisian menjadi tema pembahasan menarik, terlebih karena munculnya banyak kasus terorisme atas nama agama. Artikel ini bertujuan untuk mengungkap peran penting Da'i Kamtibmas (keamanan dan ketertiban masyarakat) yang tergabung dalam FKPM (forum kemitraan polisi dan masyarakat) dalam memperkuat moderasi beragama di masyarakat. Penelitian ini menggunakan metode etnografi dengan beberapa karakteristik, yaitu: menggali atau meneliti fenomena sosial, data tidak terstruktur; kasus atau sampel sedikit; dan dilakukan analisis data dan interpretasi data tentang arti dari tindakan manusia (human action). Hasil penelitian menunjukkan bahwa keterlibatan Da'i Kamtibmas dalam FKPM adalah untuk memerangi radikalisme, ekstremisme, intoleransi dan terorisme dalam rangka bersinergi dan berkolaborasi pemerintah dan kepolisian dalam menciptakan keamanan dan ketertiban masyarakat. Karenanya, Da'i Kamtibmas perlu dibekali dengan kemampuan standar SDM tertentu seperti kemampuan komunikasi dan manajemen. Sehingga da'i tersebut dapat memberikan ceramah dan nasihat sesuai dengan konteks permasalahan, serta dapat menjadi mediator antara masyarakat dengan kepolisian.

Kata kunci: Forum Kemitraan Polisi Masyarakat; Moderasi Beragama; Da'i Kamtibmas.

INTRODUCTION

Relations and collaboration between religious leaders, especially preachers (da'i) and the police, have become an important topic of discussion lately. Especially because there are many cases of terrorism in the name of religion that trigger tension and suspicion between the two parties. The arrest of several ulama or preachers on charges of being involved in terrorism caused a loss of trust between the two parties.

The government, TNI, POLRI and other institutions can officially coordinate with the religious institutions mentioned above in fostering moderate religious communities, without certifying Da'i, Kyai, Pastor, Pandita, Upacarika Stakeholders and so on. This is because it will cause controversy and is difficult to implement, given the number and extent of the territory of the Republic of Indonesia¹. The police can coordinate with religious leaders to ease their task. So that small problems can be solved with the support or assistance of religious leaders, namely da'i. As the leader of the majority community, the presence of the da'i is considered to have a positive impact if it is directed properly.

One of the events that can be used as a factor in the need for cooperation between the Indonesian National Police and the da'i, namely the relationship between the PC GP Ansor in the city of Kediri and the Kediri Police in the city of Kediri are always together in dealing with issues of radicalism in the city of Kediri². GP Ansor Kediri, in his actions seemed slow because apart from having to coordinate with the police, he also coordinated with the ulama in the city of

Kediri. This incident illustrates that the separation of the ulama and the POLRI caused the problem solving time to be longer. Therefore, the combination of the police and the da'i in one organization is believed to be able to simplify and speed up the resolution of a conflict.

Characters that describe the moderate nature of Muslims, namely not leaning towards exaggeration (*ifrath*) or underestimation (*tafrith*) in various issues related to religion or the world. Not including those who are extreme in religion (*arbab al-ghulum fi ad-din al-mufrithin*), nor are they among those who annul religious provisions (*arbab at-ta'thil al-mufarrithin*)³. The idea emerged to cooperate with da'i because they are the leaders of the majority religious community in Indonesia. Islam as the majority adherents to the teachings of moderation, namely adhering to a neutral party or not taking sides with any side. Moderation also emphasizes tolerance as a necessary attitude in dealing with diversity in Indonesia. So that moderation is considered to be the right step in helping to solve problems that exist in the community.

The formulation of the problem determined in this study, namely: (1) How do Da'i participate in FKPM in order to encourage order in society? (2) How does the Police maintain the existence of the FKPM organization? (3) How can the human resources of the preachers who carry out their duties as mediators in disseminating the understanding of religious moderation be improved? Furthermore, the purpose of this study is to answer the formulation of the problem.

Researchers hope that this research can be useful for readers so that they can participate in implementing understandings related to religious moderation, assisting and participating in FKPM and encouraging the growth of quality human resources for preachers by providing

¹ Khairan M Arif, "Concept and Implementation of Religious Moderation in Indonesia," *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 12, no. 1 (2021): 90–106, <https://uia.e-journal.id/alrisalah/article/view/1212>.

² Ahmad Subakir and Ahmad Khoirul Mustamir, "Gerakan Moderasi Islam Dalam Perspektif Deteksi Dini: Studi Gerakan Pemuda Ansor Kota Kediri," *Tribakti: Jurnal Pemikiran Keislaman* 31, no. 2 (July 19, 2020): 187–201, <https://doi.org/10.33367/tribakti.v31i2.1013>.

³ Iffaty Zamimah, "Moderatisme Islam Dalam Konteks Keindonesiaan," *Jurnal Al-Fanar* 1, no. 1 (August 31, 2018): 75–90, <https://doi.org/10.33511/alfanar.v1n1.75-90>.

information to prospective preachers who are considered to have qualification to join FKPM.

This study uses an ethnographic research method. Ethnography as the oldest method in qualitative research is very important for social research which has several characteristics, namely: (1) exploring or researching social phenomena, (2) unstructured data; (3) few cases or samples; (4) data analysis and interpretation of data concerning the meaning of human action is carried out⁴. Ethnographic research is descriptive qualitative, in qualitative research, the main characteristics come from natural/reality backgrounds in the community, using qualitative methods with observations, interviews, and document review. Theory is built on data. The presentation and analysis of data in qualitative research is carried out in a narrative manner⁵. The ethnographic research was chosen by the researcher because the collaboration between the *kamtibmas da'i* and the police is a system that is needed in society. The purpose of this organization is to help the POLRI, which has an unbalanced ratio with population growth. So that solving social problems takes a long time and is not complete.

THE URGENCE OF RELIGIOUS MODERATION FOR DA'I

In the era of globalization, control and supervision in the field of security and order are the main needs in realizing a just and prosperous society, both physically and mentally. The social dynamics that have occurred recently and cases and social problems that have arisen in the community related to the fields of law, politics, religion and culture, can actually be addressed directly and quickly by the community through

deliberation to reach consensus. A popular Arabic proverb gives the term "Likuli ro'si ro'yi". The meaning of the sentence shows that "every head has an opinion". The steps for solving problems amicably are considered more harmonious. However, this has rarely happened and on the contrary, it prioritizes egocentric attitudes and disproportionate, uncontrollable momentary emotions. So that solving the problem must take a long process and take a long time. This process consumes more energy, money and time by delegating the problem to legal channels or courts.

Local policies in solving problems through consensus deliberation are considered naive or rare actions and are not easy to do. People prefer the concept of winning or losing in court, although these efforts are not prohibited by religion or state law. On the one hand, the number of police personnel in certain areas is not balanced with the ratio of the population that continues to grow. So this is the cause of increasing social problems that are difficult to overcome in a short time.

This situation encourages the issuance of regulations that are believed to be able to empower the potential power possessed by the community in the form of an informal Polri organization, which aims to become a partner of the Police. As regulated in the National Police Chief Regulation Number 3 of 2015 concerning Community Policing and the Police Law Number 2 of 2002 which stipulates that the Indonesian National Police is a state instrument that has the function of State government in the fields of maintenance, security, and public order. As law enforcers, protectors, protectors and public servants by upholding Human Rights (HAM), the Decree of the National Police Chief No. Pol. Skep/737/X/2005 dated October 13, 2005 concerning Policies and Strategies for Implementing Community Policing Models in Implementing Polri's Duties which are the functions and implementation of Polri's duties.

⁴ Setyowati Setyowati, "Etnografi Sebagai Metode Pilihan Dalam Penelitian Kualitatif Di Keperawatan," *Jurnal Keperawatan Indonesia* 10, no. 1 (April 24, 2014): 35–40, <https://doi.org/10.7454/jki.v10i1.171>.

⁵ Subandi, "Deskripsi Kualitatif Sebagai Satu Metode Dalam Penelitian Pertunjukan," *HARMONIA* 11, no. 2 (2011): 173.

Indonesia is a country that has the largest Muslim population in the world. This has pushed Indonesia into the main spotlight in terms of Islamic moderation. Moderation is the main teaching in Islam. Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, such as: religion, customs, ethnicity and nationality⁶. Religious moderation is appropriate if implemented in Indonesia because it can be a solution for the diversity that exists in this country. Since the pre-independence era, Indonesia has been a multicultural region with the presence of ethnic Arabs, Chinese and other European communities, so that this nation is used to living side by side with differences.

The interpretation of religious moderation must be considered contextually, not textually. This is intended so that moderation in religion runs in Indonesia, not the Indonesian state which is moderated or softened. But interpretation in religion must be rational because Indonesia has various customs, cultures and customs⁷. Religious moderation in Indonesia is an interpretation that should be owned by all Muslims because they are aware of the situation and conditions that exist in their country. Therefore, moderation only works if Muslims instill tolerance in their daily lives.

Awareness and interpretation of cultural diversity (multicultural), especially diversity in embracing religion is increasingly needed by the community. Religious leaders as a messengers who are trusted by the community, should be mastered or competent and imply moderation to increase harmony between people⁸. Religious

leaders such as kyai or Da'i, priests and monks are expected to encourage the strengthening of religious moderation in Indonesia. They are expected to be able to interpret religious teachings rationally so that inter-religious people avoid clashes or conflicts.

Conflicts with religious nuances often occur because of ideological differences and are often caused by economic, social, legal and political injustice⁹. Differences are part of the diversity or multicultural life that exists in Indonesia. This has happened since the pre-independence era. So if conflicts related to SARA issues still occur, then this is due to provocateurs who try to take advantage of the conditions and situation of the Indonesian nation. Whereas people should be used to all the differences in terms of ethnicity, race and religion. Therefore, the public must be aware of the conditions and situations that exist in Indonesia.

POLICE AND COMMUNITY PARTNERSHIP FORUM (FKPM) IN INDONESIA

The role of FKPM (Police and Community Partnership Forum) in preventing crime is to group residents' problems, hold meetings with residents to increase community confidence regarding the benefits of its existence and solve community problems. Efforts to increase the role of FKPM can be carried out with different community empowerment management models between urban and rural communities¹⁰. FKPM is an organization that is expected to be a mediator between the police and

⁶ Darlis Dawing, "Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural," *Rausyan Fiker: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 13, no. 2 (February 5, 2018): 225–55, <https://doi.org/10.24239/rsy.v13i2.266>.

⁷ Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (2019): 95–100, <https://doi.org/10.19109/intizar.v25i2.5640>.

⁸ Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia "

S Diversity," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

⁹ Ardillah Abu, Ismail Suardi Wekke, Sabil Mokodenseho, "Moderasi Beragama Perspektif Muhammad Jusuf Kalla," *Journal Mistar* xx, no. (xx) (2021): xx.

¹⁰ Tri Wahyu Andayani, "Peningkatan Peran Forum Kemitraan Polisi Masyarakat (FKPM) Dalam Pencegahan Tindak Pidana," *Journal de Jure* 6, no. 1 (December 30, 2014), <https://doi.org/10.18860/j-fsh.v6i1.3193>.

the community. With this organization, residents' problems can be accommodated and get solutions in a family way. Various socializations can be carried out through these organizations and at the same time can create a positive image for the police. In addition, legal awareness is one of the indicators needed to create security and order in the community. This is because, when people have low legal awareness, the environment is vulnerable to problems that disrupt security and order¹¹.

FKPM was formed as a community organization with management according to the standard organizational structure. The involvement of Polri officials at the Polsek level becomes the protector or advisor of the organization¹². This shows that the police and citizens have an equal relationship, because all this time there has been a misunderstanding regarding this relationship, namely hierarchical relationships which suggest that the police are superior to the community. So that the situation looks like a contradiction with the values of democratic policing which respects human rights and positions citizens as subjects.

There are several procedures that must be followed to build a partnership between the police and the community, namely:¹³ There are several procedures that must be followed to build a partnership between Polri and the community, namely: (1) Maximizing the function of FKPM whose membership reflects representatives of all elements in society, including Polmas officers and

local government. This is a forum for cooperation between the police and the community who run Polmas in their environment; (2) Carrying out socialization programs carried out by Polmas and officers in functional units to increase public awareness and public order towards the law in order to build relations between the Police and the community; (3) Cooperating with social figures including businessmen, mass media, and Non-Governmental Organizations (NGOs) in order to provide support for the smooth and successful Polmas programs; (4) To ensure the continuation of Polmas, each regional unit needs to cooperate with the local government, DPRD and other relevant agencies. So that the operation of Polmas can be a local government program that is supported by the APBD; (5) Calling on the public to try to find, identify, analyze and seek solutions to problems of disturbance of security and order. For example, disputes between citizens and other social problems that originate from their lives in order to create an atmosphere of peaceful and peaceful coexistence.

In the FKPM organization there are also obstacles, including the lack of socialization about FKPM, the attitudes and behavior of Polri members who have not supported the formation of community communities¹⁴. In addition to the community, all members of the National Police must also be given socialization related to the existence of preachers who are members of FKPM, so that there are no more errors in perception. Every member of the National Police must be aware that the ratio of the number of police officers is not proportional to the growth of the community and the da'i who are members of the FKPM are considered to be able to help ease the burden on the duties of Polri members.

The different points of view of the police and the community have created a gap in relations and communication between the two elements of the nation. A kamtibmas preacher

¹¹ Yusnandia Herayu Nurhafida, Moh Muchtarom, and Dewi Gunawati, "Strategi FKPM (Forum Kemitraan Polri Dan Masyarakat) Dalam Meningkatkan Kesadaran Hukum Masyarakat (Studi Di Kelurahan Kadipiro Kecamatan Banjarsari Kota Surakarta)" 8, no. 1 (2020): 72–82.

¹² Arif Alfani Haji, "Evaluasi Kebijakan Perpolisian Masyarakat (Studi Deskriptif: Diseminasi Kebijakan Polmas Terhadap Petugas Pelaksana Polmas Di Kepolisian Sektor Jajaran Kepolisian Resort Kota Besar Surabaya)," *Kebijakan Dan Manajemen Publik* 1, no. 1 (2013): 186–200.

¹³ Haji, 78.

¹⁴ Haji, 79.

must be brave and strong in the midst of this gap. The courage is the capital to build other noble character. The courage is the middle point between recklessness and cowardice¹⁵. The courage is the attitude of being kind and putting one's trust in Allah SWT. The capital of courage is faith and patience, because it is the greatness of the soul and virility. All the benefits that are felt by mankind related to religious affairs as well as world affairs. This cannot be realized except with courage and generosity.

PARTICIPATION OF KAMTIBMAS DA'I IN FKPM

Da'i is someone who does invitation or the person delivering teachings (*muballigh*)¹⁶. The subject of da'wah is an important component in the implementation of da'wah because a da'i can be a guide for others in carrying out missions and announced to the object of da'wah with arguments that can be justified. The Da'i are expected to soften the hearts of the people in their environment professionally so that the mission conveyed can be accepted by the community.

In society, the da'i is identified with the ustadz who wears a koko shirt, wraps a turban around his neck, wears a cap and carries prayer beads wherever he goes. People's point of view like this is not wrong, but when the assessment becomes an absolute standard and cannot be contested then it can be disputed¹⁷. There are many other characters apart from outward appearance that a da'i must possess in order to preach successfully. The development of culture and civilization of society makes da'wah must face various things. Some of them are new things, such as the meaning and implementation of

da'wah by considering the community's background.

Difficulties or dangers that can threaten the existence and balance of the organization require appropriate changes. This refers to crisis management, namely planning, strategies for dealing with emergency conditions that hit an organization, whether natural or human error¹⁸. To maintain the existence of an organization, planning is needed regarding the goals of an organization, strategies in dealing with crucial problems and problems that occur unintentionally.

The process of organizational development should be followed by changes in the existing flow in the internal and external environment. This flexibility makes the organization less rigid. So that the organization can keep up with the times and survive in a sustainable and even advanced manner¹⁹. Knowledge is required in an organization for strategy execution and regulation. Knowledge is created through interactions between individuals at various levels within the organization. Organizations cannot develop knowledge without the role of individuals. The fact shows that if individual knowledge is not shared with other individuals or groups, then individual efforts can find obstacles that affect organizational effectiveness. A useful approach to help interpret managers' policies is to think of their work as a process. The process is the entire action in achieving something. For example, a step in creating a profit or providing a service. To achieve goals, managers use resources and carry out four main managerial functions, namely

¹⁵ Haji, 81.

¹⁶ Aris Risdiana, "Tranformasi Peran Da'i Dalam Menjawab Peluang Dan Tantangan," *Jurnal Dakwah* XV, no. 2 (2014): 433–51, <http://ejournal.uin-suka.ac.id/dakwah/jurnaldakwah/article/view/315>.

¹⁷ Risdiana, 445.

¹⁸ Arief Fajar, "Sistem Kendali Dan Strategi Penanganan (Manajemen) Krisis Dalam Kajian Public Relations," *Jurnal ASPIKOM* 1, no. 3 (July 15, 2011): 279, <https://doi.org/10.24329/aspikom.v1i3.25>.

¹⁹ Yohannes Dakhi, "Implementasi POAC Terhadap Kegiatan Organisasi Dalam Mencapai Tujuan Tertentu," *Jurnal Warta* 53, no. 9 (2016): 1679–99, <https://media.neliti.com/media/publications/290701-implementasi-poac-terhadap-kegiatan-orga-bdca8ea0.pdf>.

POAC (Planning, Organizing, Actuating, Controlling).

Organizational quality is determined by existing human resources (HR) and HR development is determined by changes in real terms and leads to organizational growth²⁰. Human resources (HR) can be declared advanced if there are real changes and continue to develop. The indicator of increasing the human resources of the kamtibnas da'i is to have advanced and developing qualities. According to the development of competency-based human resources (HR), it can support the integration of HR planning through organizational business planning. Thus, organizations can assess HR capabilities based on the competencies and abilities needed to achieve the organization's vision, mission and goals²¹. The development of human resources (HR) based on the vision and mission of the organization is considered to be able to improve organizational performance²². Most organizations ignore the development of human resources as the main capital. Human resources (HR) is an important capital for any organization to achieve a competitive advantage in the current era of globalization. Therefore, the development of human resources (HR) can be a benchmark for organizations in achieving the vision and mission of Da'i Kamtibmas in order to encourage the success of the FKPM organization in the community.

One of the involvements of Da'i Kamtibmas is to combat radicalism, extremism,

intolerance and terrorism in the context of synergizing and collaborating with the government and the Indonesian National Police in creating security and public order. This is done so that people do not commit acts of anarchy and take the law into their own hands. We must avoid these anarchic, provocative aspects. Da'i Kamtibmas together with Bhabinkamtibmas and FKUB provide counseling to the community when there is a conflict of worship related to other people's houses of worship.

In particular, the Da'i Kamtibmas contributed significantly together with Bhabinkamtibmas to organize activities, for example during this pandemic. Da'i Kamtibmas gave an appeal to worshipers at the mosque to implement health protocols. Then the da'i in East Java province made post posts, distributed masks and helped the police so that these congregations did not take the bodies that were declared positive for COVID-19 at the hospital to be buried (buried) themselves. The existence of such events is very dangerous. Therefore, Da'i Kamtibmas must play an active role in mosques to prevent unwanted things or events during this pandemic.

Therefore, Da'i Kamtibmas who are members of FKPM, together with members of the Police and the local community each carry out security enhancement activities, as has been done many times. The Da'i Kamtibmas are expected to join in Siskamling activities, and deliberation activities at the community meeting hall.

Reflecting on this situation, Da'i Kamtibmas must be more active in increasing the number of members of Da'i Kamtibmas in each region, so that the addition of da'i personnel can become the spearhead with the Police and the community in counteracting existing religious issues. In addition, the da'i are also able to become mediators in existing problems because at this time the existence of the Da'i Kamtibmas has not been felt by the community, which

²⁰ I Dewa Ketut Raka Ardiana, "Mendorong Dan Mengarahkan Perilaku SDM Dalam Kehidupan Organisasi Bisnis Di Era Global," *DiE: Jurnal Ilmu Ekonomi Dan Manajemen* 5, no. 1 (October 1, 2008), <https://doi.org/10.30996/die.v5i1.28>.

²¹ Kaushiki Tripathi and Manisha Agrawal, "Competency Based Management In Organizational Context : A Literature Review," *Global Journal of Finance and Management*. 6, no. 4 (2014): 349–56.

²² Masruhi Kamidin, "Pengaruh Kompetensi Terhadap Prestasi Kerja Pegawai Sekretariat Daerah Kabupaten Bantaeng," *Jurnal Economic Resources* 11, no. 30 (2010): 79–91.

dominates religious activities only from the community leaders.

With the strong enthusiasm and intentions of these Kamtibmas preachers, the Police are expected to be able to make formal rules for making membership identities or licenses that support the participation of Kamtibmas Da'i in carrying out their activities. In addition, the Police are expected to increase their seriousness in supporting the Kamtibmas Da'i da'i as official Polri partners in the field of da'wah with the Bhabinkamtibmas in every Polri jurisdiction throughout Indonesia.

FKPM held various seminars and discussions. In fact, FKPM also organizes SABDA Schools. The SABDA school is Sekolah Agama dan Damai or the School of Religion and Peace. It was formed together with Prof. Dr. Ahmad Syafii Mufid, MA who was the former chairman of the FKUB. He is a member of the Dai Kamtibmas FKPM (police and community partnership forum). Many people who participated became students of this SABDA school. This is considered very good because the school has graduated several batches. SABDA School is the only new school available in Jakarta. SABDA schools can be adopted by other provinces. The SABDA school was built to prevent conflicts between religious communities. Because students from SABDA school consist of various religions, namely Islam, Catholicism, Christianity, Hinduism, Buddhism, Confucianism. All students are united into one class, tolerate each other, respect each other, understand each other. This is the attitude or form of the teachings of all religions. For example, worship, so that when individuals understand, they understand each other, and there will be no conflict.

The development of da'i kamtibmas is actually quite a lot. It looks like the one in Makassar. The Kamtibmas Da'i also provide tausiah and advice in prisons. Then there are those in East Java, for marginalized people. Then the Kamtibmas preachers who have the label as

Kamtibmas Da'i feel called. So, when they give lectures at Friday Khutbahs or during religious holidays, the da'i can convey and give encouragement, advice, or directives or tausiah to the community.

The importance of the involvement of the da'i in participation to create security and public order in order to stay away from the community to participate in carrying out radicalism and terrorism. This is what must be given prevention and requires the involvement of the da'i kamtibmas. With the formation of Da'i Kamtibmas who are members of the FKPM (police and community partnership forum) we hope that in a structured, organized and clear program, because at this time it cannot be said to be optimal.

The procedures that must be carried out by the FKPM da'i based on the interview are:

1. Perform and collaborate with the government to preach in the community.
2. Calling on the community through mosques related to events that occur in the community.
3. Carry out security thickening activities through siskamling.
4. Willing to be active in warding off religious issues when preaching.
5. Participate in seminars and discussions to gain knowledge related to handling conflicts between religions.

Several policies must be carried out by the National Police in maintaining the existence of the FKPM organization (police and community partnership forum), namely:

1. Make various plans related to the realization of the vision and mission of the FKPM organization (police and community partnership forum) in order to continue to exist and develop. Because the characteristics of a good organization are always developing and making real changes. To achieve the goal of advancing the FKPM organization (police and community partnership forum), the use of

four main managerial functions, namely POAC (Planning, Organizing, Actuating, Controlling) can be implemented.

2. Design strategies to deal with emergency or crucial issues. Organizations must be flexible and not rigid. The FKPM organization (police and community partnership forum) which oversees the security and security preachers is expected to provide various anticipations to deal with conflicts related to terrorism, anarchism and SARA.

Furthermore, the indicators needed to improve the human resources of the da'i who are members of the kamtibmas da'i are:

1. Maximize his function as a preacher in the police and community partnership forum (FKPM).
2. Socializing the FKPM programs (police and community partnership forum).
3. Cooperate with social figures in supporting the smooth and successful FKPM program (police and community partnership forum).
4. Cooperate with the local government, DPRD and other relevant agencies in the implementation of the FKPM program (police and community partnership forum).
5. Calling on the public to try to find, identify, analyze and seek solutions to problems of disturbance of security and order.

According to M. Rudi Hartono, the police-community partnership forum is a forum and a means for the police and the community to work together in creating a conducive and safe environment. Therefore, it is necessary to have the participation of various local government parties²³. FKPM is a forum that was formed to thaw the relationship between the police and the community with mediators from the da'i.

The steps for establishing a community police forum can be described as follows:

²³ M. Rudi Hartono, "Implementasi Peran Forum Kemitraan Polisi Masyarakat Dalam Mencegah Kejahatan Di Wilayah Hukum Polsek Maro Sebo," *Jurnal Ilmiah Universitas Batanghari Jambi* 16, no. 1 (2016): 119–27.

1. Establishment of a committee or implementing committee.
2. Internal empowerment.
3. Conduct a study on the conditions that existed in the community at that time.
4. Lobbying different different groups in society.
5. Hold a general meeting or meeting.
6. Conduct formal consultations with all stakeholders.
7. Define a forum model to discuss issues such as the focus of community needs, resources, evaluation, transparency and complaints against the police²⁴.

The above procedures can be steps that can be applied to FKPM da'i before entering the community. Policies that must be prepared by the police in maintaining the existence of FKPM are to make plans and strategies to deal with conflicts that arise. Meanwhile, indicators related to human resources for qualified da'i maximize their functions, cooperate with various elements of local government and urge the public regarding the socialization of FKPM programs (police and community partnership forums).

CONCLUSION

The involvement of da'i kamtibmas in FKPM requires certain HR standards such as communication and management skills, so that the preacher can give lectures and advice according to the context of the problem.

The police should review the vision and mission of FKPM so that conflicts and social problems in the community can be completely resolved. The police must also socialize their members to respect the existence of the kamtibmas da'i who are members of the FKPM. So that members of the Police can realize the equality of positions with the Da'i Kamtibmas

²⁴ Eddy Rifai, "Model Pelaksanaan Pemolisian Masyarakat (POLMAS) Oleh FKPM Dalam Menciptakan Kamtibmas Di Kota Bandar Lampung," *Cepalo* 2, no. 1 (September 12, 2019): 43, <https://doi.org/10.25041/cepalo.v2no1.1761>.

because the presence of the da'i is involved to lighten the workload of the police. Do not take advantage of the presence of the kamtibmas preacher to be the spearhead of the conflict. On other occasions, however, the da'i have become scapegoats for unresolved conflicts. Like the conflicts and tensions that have occurred between the police and the da'i so far. The organizational structure of FKPM needs to be clarified so that internal conflicts do not occur and reduce the solidity of an organization. In fact, FKPM (police and community partnership forum) is an organization that has positive opportunities in the future.

The procedures that can be used as steps that can be applied to kamtibmas da'i who are members of the FKPM before entering the community. Furthermore, the policies that must be prepared by the police in maintaining the existence of the FKPM are to make plans using the POAC method and strategies to deal with conflicts that arise. Meanwhile, indicators related to qualified human resources for da'i are maximizing their function in the FKPM organization (police and community partnership forum), collaborating with various elements of local government and urging the public regarding the socialization of FKPM programs, so that the role of Da'i Kamtibmas who are members of the FKPM can be felt by the community with the development of good human resources and the existence of FKPM itself.

BIBLIOGRAPHY

- Akhmadi, Agus. "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity." *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.
- Andayani, Tri Wahyu. "Peningkatan Peran Forum Kemitraan Polisi Masyarakat (FKPM) Dalam Pencegahan Tindak Pidana." *Journal de Jure* 6, no. 1 (December 30, 2014). <https://doi.org/10.18860/j-fsh.v6i1.3193>.
- Ardiana, I Dewa Ketut Raka. "Mendorong Dan Mengarahkan Perilaku SDM Dalam Kehidupan Organisasi Bisnis Di Era Global." *DiE: Jurnal Ilmu Ekonomi Dan Manajemen* 5, no. 1 (October 1, 2008). <https://doi.org/10.30996/die.v5i1.28>.
- Ardillah Abu, Ismail Suardi Wekke, Sabil Mokodenseho. "Moderasi Beragama Perspektif Muhammad Jusuf Kalla." *Journal Mistar* xx, no. (xx) (2021): xx.
- Arif, Khairan M. "Concept and Implementation of Religious Moderation in Indonesia." *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 12, no. 1 (2021): 90–106. <https://uia.e-journal.id/alrisalah/article/view/1212>.
- Dakhi, Yohannes. "Implementasi POAC Terhadap Kegiatan Organisasi Dalam Mencapai Tujuan Tertentu." *Jurnal Warta* 53, no. 9 (2016): 1679–99. <https://media.neliti.com/media/publications/290701-implementasi-poac-terhadap-kegiatan-orga-bdca8ea0.pdf>.
- Dawing, Darlis. "Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural." *Rausyan Fikir: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 13, no. 2 (February 5, 2018): 225–55. <https://doi.org/10.24239/rsy.v13i2.266>.
- Fahri, Mohamad, and Ahmad Zainuri. "Moderasi Beragama Di Indonesia." *Intizar* 25, no. 2 (2019): 95–100. <https://doi.org/10.19109/intizar.v25i2.5640>.
- Fajar, Arief. "Sistem Kendali Dan Strategi Penanganan (Manajemen) Krisis Dalam Kajian Public Relations." *Jurnal ASPIKOM* 1, no. 3 (July 15, 2011): 279. <https://doi.org/10.24329/aspikom.v1i3.25>.
- Haji, Arif Alfian. "Evaluasi Kebijakan Perpolisian Masyarakat (Studi Deskriptif: Diseminasi Kebijakan Polmas Terhadap Petugas Pelaksana Polmas Di Kepolisian Sektor Jajaran Kepolisian Resort Kota Besar Surabaya)." *Kebijakan Dan Manajemen Publik* 1, no. 1 (2013): 186–200.
- Hartono, M. Rudi. "Implementasi Peran Forum Kemitraan Polisi Masyarakat Dalam

- Mencegah Kejahatan Di Wilayah Hukum Polsek Maro Sebo.” *Jurnal Ilmiah Universitas Batanghari Jambi* 16, no. 1 (2016): 119–27.
- Iffaty Zamimah. “Moderatisme Islam Dalam Konteks Keindonesiaan.” *Jurnal Al-Fanar* 1, no. 1 (August 31, 2018): 75–90. <https://doi.org/10.33511/alfanar.v1n1.75-90>.
- Kamidin, Masruhi. “Pengaruh Kompetensi Terhadap Prestasi Kerja Pegawai Sekretariat Daerah Kabupaten Bantaeng.” *Jurnal Economic Resources* 11, no. 30 (2010): 79–91.
- Nurhafida, Yusnandia Herayu, Moh Muchtarom, and Dewi Gunawati. “Strategi FKPM (Forum Kemitraan Polri Dan Masyarakat) Dalam Meningkatkan Kesadaran Hukum Masyarakat (Studi Di Kelurahan Kadipiro Kecamatan Banjarsari Kota Surakarta)” 8, no. 1 (2020): 72–82.
- Rifai, Eddy. “Model Pelaksanaan Pemolisian Masyarakat (POLMAS) Oleh FKPM Dalam Menciptakan Kamtibmas Di Kota Bandar Lampung.” *Cepalo* 2, no. 1 (September 12, 2019): 43. <https://doi.org/10.25041/cepalo.v2no1.1761>.
- Risdiana, Aris. “Tranformasi Peran Da’i Dalam Menjawab Peluang Dan Tantangan.” *Jurnal Dakwah* XV, no. 2 (2014): 433–51. <http://ejournal.uin-suka.ac.id/dakwah/jurnaldakwah/article/view/315>.
- Setyowati, Setyowati. “Etnografi Sebagai Metode Pilihan Dalam Penelitian Kualitatif Di Keperawatan.” *Jurnal Keperawatan Indonesia* 10, no. 1 (April 24, 2014): 35–40. <https://doi.org/10.7454/jki.v10i1.171>.
- Subakir, Ahmad, and Ahmad Khoirul Mustamir. “Gerakan Moderasi Islam Dalam Perspektif Deteksi Dini: Studi Gerakan Pemuda Ansor Kota Kediri.” *Tribakti: Jurnal Pemikiran Keislaman* 31, no. 2 (July 19, 2020): 187–201. <https://doi.org/10.33367/tribakti.v31i2.1013>.
- Subandi. “Deskripsi Kualitatif Sebagai Satu Metode Dalam Penelitian Pertunjukan.” *HARMONIA* 11, no. 2 (2011): 173.
- Tripathi, Kaushiki, and Manisha Agrawal. “Competency Based Management In Organizational Context: A Literature Review.” *Global Journal of Finance and Management*. 6, no. 4 (2014): 349–56.