

Empowering the Legally Aware Community as a Strategy for Preventing Special Criminal Offenses (A Field Study in Baru Ulu Subdistrict Balikpapan City East Kalimantan)

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Abstrack

This article discusses the phenomenon of “pelabrakan”, both physical and digital, which reflects low legal awareness and the dominance of social emotions over legal rationality in Indonesian society. Acts of vigilantism often arise due to perceptions of slow law enforcement, injustice, and a communal culture that emphasizes personal or family honor. In the digital era, pelabrakan has expanded to social media through the dissemination of personal shame, insults, and threats, which can be classified as cybercrime under the Electronic Information and Transactions Law (UU ITE). This study analyzes the psychological and juridical interactions of pelabrakan through the Family Legal Awareness (Kadarkum) Socialization program in Kelurahan Baru Ulu, Balikpapan. The findings show that value-based legal education can transform community behavior from emotional reactions to rational resolution, foster self-control, and build a legal culture. These results emphasize the need for preventive, educational, and digital approaches in fostering legal awareness among society.

Keywords: Collision, legal awareness, cybercrime, Family Legal Awareness (Kadarkum), socio-emotional behavior, digital law

Introduction

Indonesia firmly affirms itself as a state of law (rechtstaat) as stated in Article 1 paragraph (3) of the 1945 Constitution of the Republic of Indonesia. In the concept of a state of law, all actions of citizens, institutions, and the government must be based on applicable legal norms, not on personal power or will. The law plays a role as a social control, a means of conflict resolution, and a guardian of justice for all of society.

However, in social practice, this idealism of a state based on the rule of law often clashes with the social realities of society. One form of deviance that remains frequently encountered is the act of street violence, which is the act of taking the law into one's own hands or a form of social punishment against someone deemed to have committed a moral or ethical violation, or

a reprehensible act, particularly in the context of domestic and social relationships. Street violence is usually spontaneous and emotional, and can even be accompanied by physical violence, intimidation, or defamation in public and digital spaces.

Street violence is essentially a violation of the law because it is carried out without proper legal procedures and tends to involve elements of assault, unpleasant behavior, threats, or insults. This can be prosecuted under the provisions of the Criminal Code (KUHP), including:

1. Article 351 of the Criminal Code concerning assault,
2. Article 335 of the Criminal Code concerning unpleasant acts,
3. Articles 310–311 of the Criminal Code concerning defamation, and
4. Article 170 of the Criminal Code concerning mob violence.

Furthermore, if the assault occurs within the household, it can be categorized as Domestic Violence (DV), as regulated in Law Number 23 of 2004 concerning the Elimination of Domestic Violence (PKDRT). Article 5 of the PKDRT Law stipulates that physical, psychological, sexual violence, and domestic neglect are criminal acts that can be subject to criminal sanctions of up to 15 years in prison.

However, the development of information technology today has given rise to new forms of legal violations and social violence that are no longer limited to the physical world but have also spread to the digital space. Phenomena such as digital harassment, cyberbullying, and cyberstalking reflect the low level of legal ethics in society online. People now engage in harassment not only physically but also through social media, spreading slander, recordings, or personal information to humiliate or judge someone in the digital public space.

Such actions can be prosecuted under the provisions of Law Number 11 of 2008 concerning Electronic Information and Transactions (UU ITE), which was amended by Law Number 19 of 2016. The ITE Law is a crucial instrument for law enforcement in the digital era, as it contains criminal provisions for the misuse of information technology. Some relevant articles include:

- a) Article 27 paragraph (3): Prohibits the distribution or transmission of electronic information containing insults or defamation;
- b) Article 27 paragraph (4): Prohibits the distribution of electronic information containing blackmail or threats;
- c) Article 28 paragraph (2): Prohibits the dissemination of information inciting hatred based on ethnicity, religion, race, and intergroup relations (SARA);
- d) Article 29: Prohibits the sending of threats of violence or terror via electronic media.

Thus, acts of harassment committed on social media, including the dissemination of shame, recordings, or threats against someone, can be categorized as a specific crime in the

field of information technology, or cybercrime. Therefore, every citizen has an obligation to understand that the law also applies in the digital space (cyberspace).

The phenomenon of harassment, both in person and online, demonstrates that public legal awareness remains weak. Many people do not understand that resolving problems outside of legal channels can worsen the situation and potentially give rise to new crimes. This low level of understanding demonstrates the importance of ongoing legal development through the Legal Awareness Family Socialization (Kadarkum) program.

The Legal Awareness Socialization program in Baru Ulu Village, Balikpapan City, East Kalimantan, is a concrete step in strengthening the community's legal culture. Balikpapan City, as an industrial and port city with high social dynamics, faces significant challenges in maintaining social order and justice amidst the flow of digitalization and socio-economic change. Therefore, this activity took the theme:

“Avoid Harassment, Prevent Violence, and Make the Law a Guardian of Justice.”

This theme illustrates the urgency of shifting public mindsets from a violent and emotional approach to a rational, just, and civilized legal approach.

Through this activity, the public is expected to understand the meaning and function of law as a protector, regulator, and guarantor of justice, and to understand the legal consequences of acts of violence, both in the real world and digitally;

- a. Developing a digital legal culture so that people are wise in using social media and respect the rights of others;
- b. Increasing trust in law enforcement officials, by recognizing that resolving issues through legal channels is the best way to ensure social justice.
- c. Furthermore, this outreach activity also serves as a means of legal education oriented towards prevention. This is because the law does not only function repressively after a violation occurs, but also serves a preventive and educational function to foster awareness from an early age. This approach aligns with the mission of the Ministry of Law and Human Rights of the Republic of Indonesia (Kemenkumham), which continues to encourage the establishment of Legally Aware Villages/Sub-districts in various regions.
- d. Conceptually, legal awareness encompasses three important elements:
 1. Cognitive: knowing the existence of applicable laws;
 2. Affective: appreciating and recognizing the benefits of the law;
 3. Conative: behaving in accordance with the law and participating in its enforcement.

With this understanding, society will not only fear legal sanctions but will also embrace law as a shared moral and cultural value (living law).

Law, as emphasized by Satjipto Rahardjo, is not a tool to restrict freedom, but rather a "path to justice." This means that the law lives for humans, not humans for the law. Therefore, when the law is enforced with awareness and respect for human values, it will become a guardian of justice and social harmony.

Through this legal awareness socialization, it is hoped that the people of Baru Ulu Village will internalize legal values in their daily lives, refrain from acts of violence and violence, both physical and digital, and build the belief that true justice can only be achieved through civilized, moral, and socially just law enforcement.

Methods

This research was conducted using a normative juridical approach, analyzing legal norms to identify legal principles, principles, and concepts relevant to the problem. The focus of this research is descriptive analytical research. Descriptive analytical research will present data in the field systematically so that it is easier to understand and draw conclusions. In this case, this research is intended to provide a clear picture of the process of implementing socialization activities with residents in Baru Ulu Village, Balikpapan City, East Kalimantan, specifically in an effort to increase public legal awareness of the importance of avoiding acts of violence and making the law a guardian of justice.

Results and Discussion

Legal Perspective on Collision and Its Implications

From a legal perspective, road traffic can be categorized as an unlawful act containing elements of violence, insults, or threats, whether physical or through electronic media. Based on the material in the PPT "Criminalization of Marital Rooms," road traffic can be seen as a legal phenomenon resembling vigilante action (*eigenrichting*), which violates the principle of due process of law.

In the legal presentation adapted from the PPT, the author displays a table displaying divorce statistics and the causes of divorce in Balikpapan. In the fieldwork, the resource person (accompanied by the author) explained that road traffic violates the principle of equality before the law, as the perpetrator takes over the function of law enforcement without authority. Based on direct interviews with residents, many still believe that "road traffic" is a person's moral right to reprimand, even though such actions are actually a violation of the law.

Table 1. Statistical data on divorce rates in Balikpapan

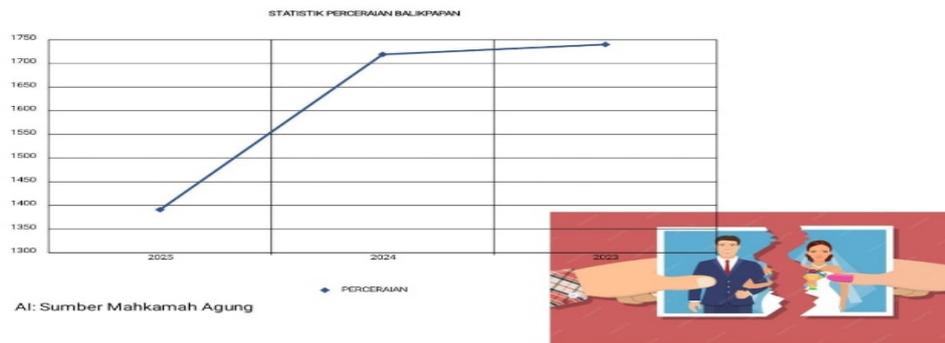
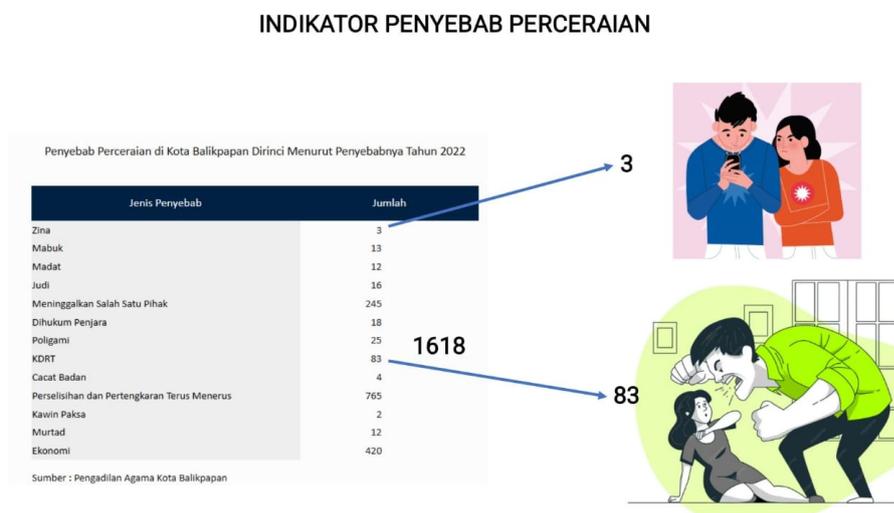


Table 2. Data on Indicators of Causes of Divorce in Balikpapan



Furthermore, the criminal aspect of digital defamation is also linked to Article 27A of Law Number 1 of 2024 concerning the Second Amendment to the ITE Law, which strengthens the sanctions for perpetrators of electronic defamation. Thus, cyberdefamation is a special crime (cybercrime) with a *lex specialis* approach to technology-based violations.

Within the context of national law, this outreach activity is also linked to the 2021–2025 National Action Plan for Human Rights (RANHAM) and the Minister of Law and Human Rights Regulation Number M.HH-01.HN.03.01 of 2022 concerning the Criteria for Legally Aware Villages/Sub-districts. These two regulations serve as the basis for the government to develop a legal outreach model based on community participation and ongoing legal awareness development.

The authors, who were directly involved in this activity, noted that community participation was very active in the question-and-answer session, particularly when discussing

examples of violations on social media. Residents are beginning to understand that the law regulates behavior not only in physical public spaces but also in digital spaces (cyberspace).

Psychological Perspective on the Pelabraka Phenomenon

The phenomenon of violent confrontations in Indonesian society represents an emotional reaction to situations perceived as violating a family's self-esteem, honor, or morality. According to the study "The Psychological Impact of Violations," violent confrontations stem from anger, jealousy, frustration, or an inability to control negative feelings when faced with social or personal issues

Figure 1. Source of Exposure: Mother Ekariyani, Family Education Trainer



In social psychology terminology, assault is categorized as maladaptive behavior, meaning behavior that is not adaptive to emotional stress and actually exacerbates conflict and causes social trauma.

Empirically, the author's direct observations during a Legal Awareness Socialization activity on November 1, 2025, in Baru Ulu Village, Balikpapan City, showed that most residents understood assault only as a "spontaneous reaction to self-defense," without realizing its psychological or legal implications. In an interactive discussion session, the author had the opportunity to engage in direct dialogue with local housewives. They revealed that assault often arises from "shame" or "public humiliation," especially through social media.

These findings reinforce Gross's (1998) theory of emotional regulation, which states that an individual's inability to regulate negative emotions can lead to impulsive and destructive behavior. Violence, whether physical or digital, is a form of emotional regulation failure that causes double psychological trauma for both the victim and the perpetrator. These psychological impacts include:

Analysis of Legal Psychological Interaction

Based on the results of interactions from the presentation of material provided directly with participants, the author concludes that road traffic is a social phenomenon rooted in the complex relationship between human emotions and the prevailing legal structure. This phenomenon occupies a position between two main domains, namely the psychological and the legal domains, which overlap in explaining people's behavior towards the law.

The psychological domain explains that road traffic often arises as a spontaneous reaction to feelings of anger, disappointment, jealousy, or a sense of injustice experienced by an individual. In this context, road traffic acts as a form of emotional outlet or defense mechanism when an individual feels their self-esteem is compromised or they have not received formal justice. An individual's inability to control their emotions and low legal literacy increase the likelihood of vigilante behavior, whether verbal, physical, or digital. This psychological aspect also demonstrates collective behavior, namely the involvement of community groups in justifying acts of violence based on emotional solidarity without rational legal considerations.

Meanwhile, the legal domain provides normative boundaries for human behavior to remain within the bounds of law and justice. From a criminal law perspective, violence is an unlawful act that can be classified as assault, unpleasant behavior, or insults, as stipulated in the Criminal Code. In the digital context, acts of violence via social media may be subject to the provisions of Article 27A and Article 29 of Law Number 1 of 2024 concerning the Second Amendment to the Electronic Information and Transactions Law (ITE), which regulates sanctions for insults, threats, or the dissemination of electronic information that harms another party.

Thus, the law acts as a tool of social control to balance the emotional drives of society with norms that guarantee the protection of the human rights of every individual.

Figure 2. Implementation of kadarkum socialization activities with LBKBH UNIBA



This interdisciplinary approach between psychology and law demonstrates that legal understanding alone is insufficient without fostering emotional and moral awareness in society. Conversely, a psychological approach without a strong legal foundation can lead to a society permissive of violence or insults. Therefore, the Legal Awareness Community Socialization activity in Baru Ulu Village serves not only as a means of legal education but also as social therapy (social healing) that helps the community understand the full meaning of justice, both rationally and emotionally.

Figure 3. Interaction between Baru Ulu residents and lecturers at the Faculty of Law, Balikpapan University



The results of interactions during the outreach program indicate that most citizens are beginning to realize the importance of refraining from emotional actions and submitting problem resolution to legitimate legal mechanisms. They also understand that violations in the digital space have the same severe legal consequences as violations in the physical world. This awareness is the first step toward establishing a mature and civilized legal culture, where the law is not only obeyed because of the threat of sanctions, but also respected as a social and moral value that lives within society.

Analysis

The phenomenon of violent clashes occurring in society demonstrates a gap between legal understanding and social behavior. Ideally, the public should entrust conflict resolution to law enforcement officials, but in reality, many choose to take matters into their own hands. This pattern indicates that the law does not fully function as a guideline for behavior and social control, but is instead viewed solely as a formal sanction.

The main problem lies in the low level of substantive legal awareness. People are aware of the rules but do not yet understand the value of justice within them. Violations often arise

from the perception that the legal process is slow, unfair, or ineffective in deterring others. This perception encourages spontaneous actions rooted in collective emotion, rather than legal rationality. This is where the conflict between social emotion and legal rationality arises.

Furthermore, the development of social media has expanded the forms of violence from the physical to the digital realm. The publication of shame, hate speech, and online insults have become new patterns of social violence packaged as "self-defense" or "public decency.". This phenomenon demonstrates the weakness of digital legal ethics in society, where the line between expression and violation of the law is blurred.

1. From a sociological perspective: street violence is rooted in communal culture and emotional communication patterns, where personal or family honor is often considered more important than formal legal resolution. This mindset leads to the law being viewed as merely an external tool, not part of an individual's moral conscience.

This situation demands a new approach: not simply increasing sanctions, but fostering a values-based legal awareness. The Family Awareness of Law (Kadarkum) program plays a strategic role in building a bridge between legal regulations and social understanding. Through dialogical activities, Kadarkum not only provides information but also instills the principle that law is part of civilized behavior.

2. Analysis of the results of outreach: shows a shift in the perspective of some residents: from emotional actions to rational solutions. The public is beginning to understand that street violence does not provide solutions, but rather perpetuates the problem and has the potential to ensnare perpetrators in the criminal realm. This change is an early indicator of the success of the participatory legal education program. Thus, the root of the problem of road traffic is not simply the weakness of positive law, but rather the minimal internalization of legal values in society's social and emotional consciousness. Legal awareness efforts must be directed at building self-control and a strong legal culture. When individuals are able to control their emotions and understand the law's role as a guardian of justice, road traffic will lose its social space to grow.

Conclusion

Violence, both physical and digital, reflects a weak legal awareness and the dominance of social emotions over legal rationality. This phenomenon indicates that the law has not yet fully taken root in society's collective consciousness. Distrust of the legal process, the perception of slow enforcement of justice, and the influence of a communal culture that emphasizes self-esteem are key factors perpetuating this behavior.

Meanwhile, the emergence of digital violence signals a shift in the forms of social violence in the technological era. Cyberspace has now become a new arena for legal violations,

where acts of insult, spreading shame, and bullying are carried out without awareness of the legal consequences.

In this context, the Socialization of Legally Aware Families (Kadarkum) plays a strategic role as a vehicle for fostering legal awareness that is both preventative and participatory. Kadarkum aims not only to increase public knowledge of regulations but also to instill moral legal values that can shape law-conscious and law-abiding behavior. When society understands the law as a means of justice, not merely a means of punishment, violence will naturally decrease because it no longer has social legitimacy.

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