



## Non-Penal Efforts to Overcome Crimes by Verbal Da'wah

Randi Eka Putra<sup>1\*</sup>, Bisma Putra Pratama<sup>2</sup>

<sup>1,2</sup>Ekasakti University, Padang, Indonesia

\*Corresponding author: [randiekaputra001@gmail.com](mailto:randiekaputra001@gmail.com)

Article Info	Abstract
<b>Article History</b> Revised : 2024-05-23 Accepted : 2024-06-10 Published : 2024-06-20	This research is a legal research with specifications that are descriptive analytical. The implementation of verbal da'wah as a form of non-penal crime reduction in the jurisdiction of the South Coast Resort Police is to convey religious messages or moral values to others through words and oral communication. Conducted with I'tikaf, Da'wah, Weekly Recitation and Spiritual Flush activities. A persuasive approach by law enforcement officials to the community through activities carried out on community groups. Verbal da'wah is used to promote good deeds and positive activities in society, such as contributing to the general well-being, helping and avoiding harmful behavior. At events such as citizen gatherings, police can convey moral and ethical messages to participants. Giving Advice: Police officers may provide verbal advice to individuals involved in crimes or risky behavior. The impact of the implementation of verbal proselytizing as a form of non-penal crime reduction on the level of crime that occurs in the South Coast Resort Police Jurisdiction varies depending on the context, the message conveyed, and the recipient of the message. This da'wah approach looks quite effective characterized by Increasing Religious Awareness, Verbal da'wah can help individuals understand religious teachings better and increase their awareness of moral and ethical values. Positive Behavior Change, Da'wah can affect behavior change, such as reducing risky behavior, stopping criminal acts, or promoting social kindness and solidarity. The implementation of da'wah can benefit an individual's spiritual growth, help them search for meaning in life, and strengthen their relationship with their religion or belief.
<b>Keywords:</b> Non Penal Effort, Da'wah, Crime, Verbal	

## INTRODUCTION

Every society always idealizes a *civil society* that is just, prosperous and legally orderly. In general terms known in Indonesia is a just and prosperous society. But in reality there is the opposite reality, namely disorderly society, social inequality, high crime, violence and so on. In sociology, this condition is called Anomie, which is a condition that seems to be without rules.<sup>1</sup> Even though in Indonesia no less various norms have been applied to society but seem powerless to suppress various social deviations in society. This is evident from the high rates of street crime (*Street Crime* or *Blue Collar Crime*) and white collar crime (*White Collar Crime*).<sup>2</sup> If we first listen to the following expression: "There is no society without evil". A society without crime is an abnormal society, while a normal society is one in which there is deviance or crime, argues Emile Durkheim<sup>3</sup>

Social reality shows a tendency to increase crime rates in various forms and in various social layers, both lower *class*, middle *class* and upper class, while social idealism shows more

<sup>1</sup> Moh Kusnadi, *Ilmu Negara*, Gaya Media Pratama, Jakarta, 2005, p 46

<sup>2</sup> Alexandrov, et al. *Science and Morality*, Progress Publisher, Moscow, 1974, hlm 22

<sup>3</sup> Emile Durkheim, *The Normal and The Pathological*, Free Press, New York, 1964, hlm 65

of a utopian and hyperbolic side of society without seeing reality.<sup>4</sup> Crime or crime is an act that violates social, legal and religious norms, but instead becomes a factor of *balance (equilibrium)* in society which is often normative. Just as society is one pole, crime is another pole as a balance.<sup>5</sup>

Crime at the bottom of society, which is assumed to be an unhappy understanding of harmful rules and norms, has now developed from a lifestyle that responds to economic pressure to a mindset. Concrete efforts are needed that can reduce the rate of crime that occurs in society and for that it can be viewed from various points of view and forms, the most important thing is to be able to provide solutions to these social problems. To discuss effective efforts in reducing the increasing rate of crime and thuggery in various levels of society, criminality and thuggery from each social layer can be studied<sup>6</sup>.

If we look at the factors mentioned above, it is clear that various forms of crime that arise at the lower levels of society such as gunning, catastrophe, street thuggery and so on are manifestations of their disappointment with the marginalization of their lives by middle and upper society so that they consider that the actions committed are a form of social resistance and at the same time self-actualization in the midst of economic pressure that continues to plague their lives<sup>7</sup>.

Under these conditions it is certainly not enough to advise, lecture and highlight them to get back on the right path. Real action is needed from many parties to deal with these social problems. What happens is often just the opposite, many people increasingly corner them with various discriminations that provoke them to go further in violating norms and committing criminal acts. For example, public figures who talk a lot about morality, despicable deeds and poverty alleviation efforts, but their behavior is far from what they say and actually causes social inequality, often even showing arrogance with hypocrisy and ambivalence. On the one hand talk about morality but on the other hand their behavior actually leads to more sophisticated crime *from* those in lower class society, because of their intelligence and power<sup>8</sup>. Every society has culturally diverse characteristics and problems, which can cause incompatibility between one community and another. The high crime rate makes environmental security services to be improved.<sup>9</sup> In the middle *class and* upper class which is not an economic problem, the crimes committed are based more on human greed, by utilizing their intelligence, advantages or power so that the crimes they commit use the brain rather than muscles or known as *White Collar Crime*, although in some cases there is also a *Blue Collar Crime mode* that uses muscles rather than the brain.<sup>10</sup>

Thus it is expected that social norms can be enforced with sanctions that the criminal law has against someone who behaves not in accordance with the norms of these norms<sup>11</sup>. In addition to *criminal law applications* (penal policies) still exist and *prevention without punishment* (non-penal) is possible. The non-penal approach is intended as an effort to tackle crime by using means other than criminal law (non-penal). Efforts to reduce crime using a non-

---

<sup>4</sup> Robert Cooter, Thomas Ulen, *Law and Economics*, 6th Edition, Addison Wesley Longman, New York, 2011, hlm 274

<sup>5</sup> Wirjono Prodjodikoro, *Principles of Criminal Law in Indonesia*, Refika Aditama, Bandung, 2011, p. 89

<sup>6</sup> Soejono Soekanto, *Sociology An Introduction*, PT Raja Grafindo Persada, Jakarta, 2012, p 34

<sup>7</sup> Robert Cooter, Thomas Ulen, *Law and Economics*, 6th Edition, Addison Wesley Longman, New York, 2011, hlm 78

<sup>8</sup> Ronny Rahman Nitibaskara, *Use the Law to Enforce the Law*, Kompas, Jakarta, 2007, p 89

<sup>9</sup> Nofta Wulan Sari, Winarti and Joko Suranto, *The Role of Bhayangkara Community Security and Order Development in Improving Community Security Services at Sumoroto Police Station, Ponorogo District*, Journal of Transformation, Volume 2, Number 29, 2017, p. 118.

<sup>10</sup> Ismail Saleh, *Law and Economics*, Gramedia Pustaka Utama, Jakarta, 1990, p 56

<sup>11</sup> *Ibid.*, p 45

penal approach are based on efforts to deal with conducive factors that cause crime<sup>12</sup>. The policy of combating crime through "non-penal" channels is more of a preventive measure before crime occurs. Therefore, the main objective is to deal with factors conducive to the occurrence of crime that center on social problems or conditions that can directly or indirectly give rise to or foster crime<sup>13</sup>.

The application in the field of non-penal efforts with humanists can be done one of them by verbal da'wah, it can be understood that when someone wants to do communication content between others through verbal expressions, what should actually be considered is telling the truth, not lying; straight, not convoluted; honest, not to distort words; straightforward (unpretentious) and not vile.<sup>14</sup>

The problems to be studied can be formulated as follows: the implementation of verbal da'wah as a form of non-penal effort to counter evil in the jurisdiction of the South Coast Resort Police and the impact of the implementation of verbal da'wah.

## RESEARCH METHODS

The specification of the study is *descriptive analytical*, with the method of normative juridical approach supported by empirical juridical. The types of data used are secondary data and primary data. Secondary data are obtained from the study of documents, primary data are obtained by means of interviews. The data obtained is then analyzed qualitatively.

## RESULTS AND DISCUSSION

### Implementation of Verbal Proselytizing as a Form of non-penal Crime Reduction in the Jurisdiction of the South Coast Resort Police

Satjipto Rahardjo suggested that the law should be pulled out of the realm of legislation. This is the idea of legal studies that also pay attention to the social symptoms of legal work in society.<sup>15</sup> The approach used is the symbolic *interaction approach*. This approach is based on the view and assumption that the formation of a concept theoretically includes understanding behavior to influence self-formation. Self-formation cannot be done individually but is a social construction.<sup>16</sup> Community involvement in law enforcement has a very positive influence.

The verbal implementation of da'wah is an attempt to convey religious messages or moral values to others through words and oral communication. The implementation of verbal da'wah can be done in several ways, such as: Sermons and Lectures, namely An ustadz or religious leader can give a sermon or lecture in a mosque or other place of worship to convey religious teachings, morality, and life instructions to the congregation. Then, Religious Discussions and Forums, namely holding religious discussions, seminars, or forums where people can exchange opinions, learn, and understand religious teachings more deeply. Then Religious Teaching, i.e. Religious teachers or religious educators can provide religious instruction and education to their students or learners in religious schools or similar educational institutions. Then Spiritual Guidance, which is Providing spiritual guidance or religious counseling to individuals in need to help them live a better life in accordance with religious teachings. Then, Da'wah on Social Media is utilizing social media platforms such as YouTube, Instagram, or Twitter to spread religious messages, lectures, or lectures to a large number of people. Personal Advice is

<sup>12</sup> Ali Masyhar, *Indonesian Style Against Terrorism: A Critique of Criminal Law Policy against Criminal Acts of Terrorism in Indonesia*, Mandar Maju, Bandung, 2009, p. 14

<sup>13</sup> Faisal Salam, *Motivation for Acts of Terrorism*, Mandar Maju, Bandung, 2005, p. 132

<sup>14</sup> Suhandang Leprosy, *Da'wah Strategy; Application of Communication Strategies in Da'wah*, Remaja Rosdakarya, Bandung, 2014, p. 39

<sup>15</sup> Satjipto Rahardjo, *Law in the Universe of Order*, UKI Press, Jakarta, 2006, p.28

<sup>16</sup> Sudarwan Danim, *became a qualitative researcher; Methodology design, presentation and publication of research results for students and novice researchers in the fields of social sciences, education and humanities*, Pustaka Setia, Bandung, 2002, p. 66

Providing advice or moral support to friends, family, or other individuals in everyday conversation. Religious Campaign, namely Organizing religious campaigns or events that aim to spread religious teachings and morality to the wider community. Street Da'wah: i.e. Using street da'wah methods to talk to foreigners or the general public about religion and morality. And Teaching of the Quran and Hadith is Providing teaching and interpretation of the Quran and Hadith to individuals or groups to understand more deeply the messages of religion.

The first is with Religious Counseling, which is using verbal da'wah to provide religious counseling to the community about moral and ethical values that must be upheld in Islam or other religions. This can help individuals understand the consequences rather than the crimes committed. Then with the formation of awareness, namely through verbal da'wah, conveying messages about the importance of having awareness and responsibility towards the community. This can encourage individuals to care more about the impact on their communities. Then with the Promotion of Virtue, verbal Da'wah can also be used to promote good deeds and positive activities in society, such as contributing to the general welfare, helping and avoiding harmful behavior. Furthermore, by disseminating information, by conveying information about the legal consequences of actions, as well as how to avoid engaging in activities help reduce crime rates. Conducting positive and in-depth interfaith dialogue to understand differences and similarities between religions can help build tolerance and reduce the potential for conflict that can trigger crime. And another way is through the role of religious leaders, religious leaders can act as role models in society and use verbal da'wah to inspire them to live a better life in accordance with religious teachings.

In accordance with the theory of criminal politics, that the ultimate goal of criminal politics or criminal policy is the protection of society to achieve the main goals that are often referred to by various terms, such as happiness *of the citizen; a wholesome and cultural living, social welfare*) or to achieve equilibrium.

Simply put, the purpose of criminal policy itself is to provide protection to the community for a sense of security, tranquility, justice, prosperity, and to the welfare of the community itself. The implementation of verbal da'wah by the police as a crime prevention effort can be an effective strategy in building better relations between the police and the community, promoting good behavior and moral values.

Some of the ways of implementing verbal da'wah that have been carried out by the South Coast Resort police are such as: Community Based Policing Programs: The police can hold community-based programs that include verbal da'wah sessions as part of their efforts to interact with residents. In events such as citizen meetings, police can convey moral and ethical messages to participants. Giving Advice: Police officers may provide verbal advice to individuals involved in the community or risky behavior. They can use this opportunity to remind about the impact of their crime and encourage behavior change. Training and Seminars: Police can conduct trainings or seminars in schools or communities to convey messages about crime prevention, safety, and ethics to children and adolescents. Group Discussions: Police officers can hold group discussions in the community to discuss issues of crime, security, and morality. This creates an opportunity for citizens to share views and hear police perspectives. Collaboration with Religious Leaders: Police can work with local religious leaders to organize proselytizing events. It can blend legal and moral knowledge in crime prevention efforts. Promotion of Positive Values: Police can use media and campaigns to promote positive values such as integrity, honesty, and community involvement in worthwhile activities. Legal Counseling: Police officers can provide counseling on the law and the legal consequences of the community to specific community effort groups. And Restorative Counseling: In certain cases, police can provide community counseling to perpetrators of crimes to help them understand their impact and promote recovery.

The implementation of verbal proselytizing by the police must be carried out with full policy and understanding towards diverse communities. This can help build trust between the police force and citizens, as well as provide a positive moral message in crime suppression efforts.

### **The Impact of the Implementation of Verbal Da'wah as a Form of Non-Penal Crime Countermeasures on the Level of Crime that Occurs in the Jurisdiction of the South Coast Resort Police.**

Behavior that is contrary to the law is more caused by the moral attitude (mores) of the community that is not in line with the content of the legal regulation. According to Summer, Mores or the moral attitude of society is always in a position to precede and become a determining factor in the working of the law. It is difficult to change the mores of society suddenly. Mores can be changed but slowly and in varied ways. In the dictionary of the Law of Society or society is defined as <sup>17</sup>: *A community of people, as of a state, nation, or locality, with common cultures, traditions and interest* Defines that society is a collection of people with the same status, nation or place of residence and the same culture or tradition.

Law enforcement comes from the community and aims to achieve peace within the society. Today, in the process of law enforcement, community involvement is very necessary. The public can influence enforcement of these laws. Legal provisions for crime reduction must primarily be rooted in the rational efforts of the community to participate in tackling crime. This is in accordance with what Marc Ancel said who formulated as *a rational organization of the control of crime by society*.<sup>18</sup>

In the theory of symbolic interactionism, the focus is more on the individual, about how individuals interact with each other by using significant symbols in the form of language. This theory focuses on action and meaning in society. After acquiring a meaning, man will act according to that meaning.<sup>19</sup> This theory has a substance, namely that social life is formed through the process of interaction and communication between individuals and between groups by using symbols that understand their meaning through the process and respond to stimuli coming from their environment and from outside themselves.

The impact of verbal da'wah implementation may vary depending on the context, the message conveyed, and the recipient of the message. The strategy of da'wah is one thing that everyone should take in inviting to truth and hidayah. Allah (swt) says: "Invite them to the path of your Lord with wisdom and good advice, and refute them in a good way, verily it is your Rabb He who knows better about who strays from His way, and He is the one who knows better those who are instructed."

In this verse Allah Almighty explains three methodologies of da'wah, a). invite wisely (wisdom). That is by referring to the Qur'an, and choosing touching words accompanied by logical and enlightening arguments. For this reason, what must be considered is the condition of the person who will be invited to Hidayah and also the social scope. Therefore, the delivery of da'wah is according to the level of personal ability and social conditions. b) Good teaching by explaining ibrah and giving examples of past events where good things were obtained by those who did good and bad things happened to those who did evil. In giving lessons should be with such subtle manners and manners that they are aware of. c) discuss or dialogue in a good way to convince people who oppose, i.e. without burdening and suppressing people who dissent, insult and demonize. When dialoguing, keep smiling, be gentle and say a gentle greeting. al-Qordlawi put forward the methodology of da'wah, which is aiming for ratio and heart, dialogue in a good way, communicating with their language. Based on the results of the

<sup>17</sup> Bryan A. Garner.St. Paul, Minn, *Black V Law Dictionary*, Seventh edition , 1999, hlm. 1396

<sup>18</sup> Marc Ancel, *Social defence*, London Routledge & Kegan Paul, 1965, hlm. 209

<sup>19</sup> Jhonson,D.P. *Classical and Modern Sociological Theory*, Gramedia, Jakarta, 1986, p. 37



study, according to the author, this da'wah approach looks quite effective marked by several impacts arising from the implementation of verbal da'wah in the South Coast Resort Police Jurisdiction, namely Increasing Religious Awareness, Verbal da'wah can help individuals understand religious teachings better and increase their awareness of the moral and ethical values contained in the religion.

**Positive Behavior Change,** Da'wah can affect behavior change, such as reducing risky behavior, stopping criminal acts, or promoting social kindness and solidarity. The implementation of da'wah can provide benefits for an individual's spiritual growth, help them seek meaning in life, and strengthen their relationship with their religion or belief. **Improved Interfaith Relations,** Da'wah carried out with full understanding can promote interreligious dialogue and tolerance, helping to reduce interreligious conflicts. **Community Empowerment,** Da'wah that promotes positive values can empower people to take an active role in improving their social, economic, and cultural lives. **Moral and ethical messages conveyed through da'wah** can help individuals make better decisions in daily life, which in turn can improve their quality of life. **Increased Social Solidarity,** Da'wah can strengthen a sense of unity in society, encourage individuals to help others, and contribute to the common good. **Improved Mental Well-being,** Da'wah that provides emotional and spiritual support to individuals experiencing mental difficulties can help in their recovery. **Crime Reduction:** If a da'wah message contains a warning against criminal acts and their negative impacts, this can contribute to a reduction in crime rates. **And Improved Relations with Religious Leaders,** Da'wah can strengthen the relationship of individuals with their religious leaders, which can be a source of spiritual guidance and support.

Regarding the legal awareness indicator by Soerjono Soekanto in the theory of legal awareness, Otje Salman explained that the impact indicator of verbal da'wah implementation will depend on the effectiveness of the message delivery, the recipient of the message, and the support of the social and cultural environment where the da'wah is carried out. As La Rossan argues in the theory of Symbolic Interactionism, that the assumption in this theory is that interaction between individuals can develop a person's self-concept. Self-concept provides motives that are important for a person's behavior. The implementation of verbal da'wah by the police as an effort to combat crime can have several positive impacts in the context of security and crime prevention, including:

**First, Building Better Relationships with the Community:** Verbal proselytizing can help strengthen the relationship between the police and the community. This can reduce tension and increase the level of trust between the two sides. **Second, Crime Prevention:** Through da'wah, the police can convey messages about ethics, morality, and legal consequences of criminal acts to the public. This can provide awareness to individuals about the negative impact of criminal acts. **Third, Counseling and Support:** Police can provide counseling and spiritual support to individuals who are at risk or involved in criminal acts. This proselytizing can help them understand the impact of their actions and encourage behavior change. **Fourth, Promotion of Positive Values:** Da'wah by the police can be used to promote positive values such as integrity, honesty, social solidarity, and responsibility in society. **Reducing Radicalization and Extremism:** Proselytizing delivered understandingly can help prevent radicalization and extremism by offering more moderate and peaceful alternatives. **Sixth, Community Support Raising:** Through da'wah, the police can rally community support in crime prevention efforts. People who are more aware of their role in maintaining security can cooperate with the police. **And finally, Legal Counseling:** The police can provide counseling about the law and the legal consequences of criminal acts to the public, so that they have a better understanding of the boundaries of acceptable behavior.

## CONCLUSION

The implementation of verbal da'wah as a form of non-penal crime reduction in the jurisdiction of the South Coast Resort Police is an effort to convey religious messages or moral values to the community through words and oral communication. The implementation of verbal da'wah can be done in several ways, such as with I'tikaf activities, Da'wah, Weekly Recitation and Spiritual Flush. In addition, a persuasive approach is also carried out by law enforcement officials and conducts directly to the community through activities carried out on the community group. The content of verbal da'wah is the promotion of virtue, verbal da'wah can also be used to promote good deeds and positive activities in society, such as contributing to the general welfare, helping and avoiding harmful behavior. Verbal da'wah sessions as part of their efforts to interact with citizens. At events such as citizen gatherings, police can convey moral and ethical messages to participants. Giving Advice: Police officers may provide verbal advice to individuals involved in crimes or risky behavior.

The impact of the implementation of verbal proselytizing as a form of non-penal crime reduction on the level of crime that occurs in the South Coast Resort Police Jurisdiction varies depending on the context, the message conveyed, and the recipient of the message. The strategy of da'wah is one thing that everyone should take in inviting to truth and hidayah. This da'wah approach looks quite effective marked by several impacts arising from the implementation of verbal da'wah in the South Coast Resort Police Jurisdiction, namely Increasing Religious Awareness, Verbal da'wah can help individuals understand religious teachings better and increase their awareness of the moral and ethical values contained in the religion. Positive Behavior Change, Da'wah can affect behavior change, such as reducing risky behavior, stopping criminal acts, or promoting social kindness and solidarity. The implementation of da'wah can provide benefits for an individual's spiritual growth, help them seek meaning in life, and strengthen their relationship with their religion or belief.

## REFERENCES

- Ali Masyhar, *Indonesian Style Against Terrorism: A Critique of Criminal Law Policy on Terrorism in Indonesia*, Mandar Maju, Bandung, 2009
- Faisal Salam, *Motivation for Acts of Terrorism*, Mandar Maju, Bandung, 2005
- Jacob Hattu, *Criminal Law Policy in Combating Child Crime*, Sasi Journal, Vol. 20, No 2, July - December 2014
- Suhandang Leprosy, *Da'wah Strategy; Application of Communication Strategies in Da'wah*, Remaja Rosdakarya, Bandung, 2014
- Community Security at Sumoroto Police Station, Ponorogo District, Journal of Transformation*, Volume 2, Number 29, 2017
- Moh Kusnadi, *State Science*, Gaya Media Pratama, Jakarta, 2005
- Nofta Wulan Sari, Winarti and Joko Suranto, *The Role of Bhayangkara Community Security and Order Development in Improving Services*
- Wirjono Prodjodikoro, *Principles of Criminal Law in Indonesia*, Refika Aditama, Bandung, 2011
- Soejono Soekanto, *Sociology An Introduction*, PT Raja Grafindo Persada, Jakarta, 2012
- Satjipto Rahardjo, *Law in the Universe of Order*, UKI Press, Jakarta, 2006
- Sudarwan Danim, *became a qualitative researcher; Methodology design, presentation and publication of research results for students and novice researchers in the fields of social sciences, education and humanities*, Pustaka Setia, Bandung, 2002
- Rosdalia, *Non-Penal Resolution of Violence Against Children by State Civil Apparatus Employees (Case Study Number STPL/B/944/IX/2018/SPKT I/Polresta Jambi)*, Thesis, Master of Law Program of Batanghari University Jambi 2019

- Walter B Miller, *Lower Class Culture as a Generating Milieu of Gang Delinquency*, Journal of Social Issues, Vol 14(3), 1958.
- W. Sidik Rastra Hendra, *Penal and Non-Penal Policy in Overcoming Violence Between Pencak Silat Universities (Case Study in Former Karisidenan Madiun)*, Thesis, Master of Law Program Postgraduate Program Faculty of Law, Universitas Islam Indonesia 2021