



RIDE-HAILING DRIVERS IN CIVILIAN POLICING: LEGAL BOUNDARIES AND A 3K FRAMEWORK FOR PUBLIC SECURITY IN INDONESIA

Asep Edi Suheri

Kepolisian Negara Republik Indonesia

Correspondence Email: asepedisuheri1994@gmail.com

Received: 21 August 2026

Accepted: 9, September 2026

Published: 21, September 2026

Abstrak

Partisipasi pengemudi ojek online dalam civilian policing menimbulkan persoalan hukum mengenai bagaimana mobilitas dan kapasitas komunikasi berbasis jaringan dapat mendukung keamanan publik tanpa memperluas kewenangan koersif kepolisian kepada aktor sipil. Penelitian ini menganalisis batas hukum partisipasi tersebut dan mengembangkan kerangka normatif untuk mengintegrasikan informasi yang dihasilkan pengemudi ke dalam proses kepolisian yang akuntabel. Penelitian menggunakan metode yuridis normatif melalui pendekatan perundang-undangan, regulasi, dan konseptual, dengan memanfaatkan bahan hukum primer yang mengatur kewenangan kepolisian, pemolisian masyarakat, pelaporan digital, dan perlindungan data pribadi, serta literatur akademik yang relevan. Hasil analisis menempatkan pengemudi ojek online sebagai mitra sipil nonkoersif yang kontribusinya berasal dari kapasitas informasi yang terdistribusi, bukan dari kompetensi kepolisian atau kewenangan hukum. Peran yang dapat dijalankan terbatas pada pengamatan, dokumentasi yang sah, komunikasi, dan pelaporan, sedangkan penilaian, verifikasi, dan penegakan hukum tetap menjadi tanggung jawab Polri. Penelitian ini mengembangkan Kerangka 3K—Komunikasi, Koordinasi, dan Konfirmasi—sebagai mekanisme konseptual untuk mengatur peralihan dari informasi sipil menuju respons kepolisian yang berwenang. Komunikasi menstrukturkan penyampaian observasi awal, Koordinasi mengatur pembagian peran institusional antara pengemudi, perusahaan platform, dan Polri, sedangkan Konfirmasi berfungsi sebagai gerbang kewenangan melalui penilaian oleh personel kepolisian yang berwenang sebelum dilakukan respons koersif. Kerangka ini memberikan kontribusi pada kajian civilian policing dan community policing dengan memperjelas bagaimana partisipasi berbasis platform dapat mendukung fungsi kepolisian tanpa mengubah kapasitas informasi sipil menjadi kewenangan kepolisian yang didelegasikan. Implementasinya memerlukan pembagian tanggung jawab institusional yang jelas, perlindungan data pribadi, dan pengaturan pertukaran informasi antara platform dan kepolisian.

Kata Kunci: Kerangka 3K; Pelaporan Digital; Pemolisian Masyarakat; Pemolisian Sipil; Pengemudi Ojek Online

Abstract

The participation of ride-hailing drivers in civilian policing raises a legal problem concerning how their mobility and networked communication capacity can support public security without extending coercive

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police authority to civilian actors. This study examines the legal boundaries of such participation and develops a normative framework for integrating driver-generated information into accountable police processes. It employs normative legal research through statutory, regulatory, and conceptual approaches, drawing on primary legal materials governing police authority, community policing, digital reporting, and personal-data protection, together with relevant scholarly literature. The analysis identifies ride-hailing drivers as non-coercive civilian partners whose contribution derives from distributed informational capacity rather than policing competence or legal authority. Their permissible role is limited to observing, lawfully documenting, communicating, and reporting incidents, while assessment, verification, and enforcement remain the responsibility of Polri. The study develops the 3K Framework—Communication, Coordination, and Confirmation—as a conceptual mechanism for governing the transition from civilian information to authoritative police response. Communication structures the transmission of initial observations, Coordination allocates institutional roles among drivers, platform operators, and Polri, while Confirmation operates as an authority gate through which information is assessed by authorized police personnel before any coercive response. The framework contributes to civilian- and community-policing scholarship by clarifying how platform-mediated participation can support policing without converting civilian informational capacity into delegated police authority. Its implementation requires clear institutional accountability, data-protection safeguards, and regulated police-platform information sharing.

Keywords: 3K Framework; Civilian Policing; Community Policing; Digital Reporting; Ride-Hailing Drivers

INTRODUCTION

The transformation of the Indonesian National Police (Polri) after *Reformasi* altered the institutional orientation of policing from a predominantly coercive and reactive model toward one centred on public service, prevention, and partnership. Under this civilian orientation, the maintenance of security and public order is no longer understood solely as a function of police intervention, but also as a process that depends on sustained interaction between the police and the communities they serve (Indarti, 2022). The expansion of app-based transportation adds a distinctive dimension to this relationship. Online motorcycle taxi drivers move continuously across streets, residential areas, commercial zones, transport nodes, and other public spaces that are not always covered by routine patrols. Their mobility and platform-based communication networks place them in a position to encounter accidents, public disturbances, or suspected criminal incidents at an early stage. Yet this informational advantage also creates a legal problem. The contribution of civilian actors may strengthen preventive policing, but it cannot be allowed to obscure the institutional boundary between civic participation and the coercive authority vested in Polri.

Previous scholarship provides important but separate foundations for addressing this problem. Studies of community policing have established that closer police-community relations form part of Indonesia's transition away from paramilitary forms of



policing and toward a more democratic conception of public security (Indarti, 2019). This literature explains why community participation has a legitimate place in policing, particularly through communication, partnership, and problem identification. A second body of scholarship identifies the limits of such participation. Voluntary security arrangements may deteriorate into vigilantism when community actors exercise coercion without clear boundaries of authority, accountability, and human-rights safeguards (Bungsadewo et al., 2021). A third strand of research examines online motorcycle taxi communities and shows that drivers develop organized networks of solidarity and collective protection in response to vulnerabilities arising from platform-based work (Nadir & Sunardi, 2024). Taken together, these studies establish the legitimacy of police-community cooperation, the legal risks associated with uncontrolled civilian security activity, and the organizational capacity of platform-based driver communities.

What remains unresolved is how these three bodies of knowledge should be connected when platform-based drivers participate in public security. Existing scholarship explains why communities may cooperate with the police and why civilian coercion must remain constrained, but it does not sufficiently determine how the mobility and informational capacity of ride-hailing drivers can be incorporated into policing without converting them into informal law-enforcement actors. The problem is therefore more specific than the absence of a particular partnership model. It concerns the legal and institutional architecture required to transform civilian observation and networked information into an accountable police response while preserving the distinction between assistance and enforcement. This distinction is especially important because the same collective capacity that enables drivers to disseminate information rapidly may also facilitate spontaneous mobilization, public accusation, sweeping, or other extra-legal responses when institutional procedures are absent (Bungsadewo et al., 2021).

This study addresses that unresolved issue through an analytical framework in which *civilian policing*, *democratic policing*, and *community policing* perform different but connected functions. Civilian policing provides the overarching institutional orientation: Polri operates as a civilian public institution whose security functions are exercised through service, prevention, protection, and engagement with society. Democratic policing provides the normative constraints governing that orientation by requiring legality, accountability, proportionality, and respect for human rights in the exercise of police authority. Community policing provides the participatory mechanism through which the civilian orientation is translated into structured cooperation between police institutions and community actors. These concepts are therefore not treated as interchangeable. Civilian policing explains the institutional character of policing,



democratic policing determines the limits within which authority may be exercised, and community policing explains how participation and partnership can operate without dissolving the functional distinction between the police and civilians. This construction reflects the understanding of community policing as a democratic form of policing in which public security is produced through cooperation while institutional responsibility remains with the police (Indarti, 2022).

Against this framework, the study addresses two research questions. First, how should the legal position and permissible scope of ride-hailing driver participation in civilian policing be constructed within Indonesia's public-security framework? Second, how can such participation be institutionally and digitally organized without transferring arrest, search, interrogation, punishment, or other coercive powers from Polri to civilian actors? These questions direct the analysis toward both the normative limits of civilian participation and the institutional mechanism required to operationalize it. The study argues that ride-hailing drivers can be incorporated into civilian policing only as non-coercive community partners whose functions are confined to observation, lawful documentation, communication, reporting, and other forms of preventive assistance, while verification and enforcement remain within Polri. To operationalize this division, the study develops a 3K framework—Communication, Coordination, and Confirmation—through which information generated by mobile civilian actors can enter an authorized police process without becoming an independent basis for coercive action. The contribution of the study lies not merely in proposing cooperation between Polri and ride-hailing drivers, but in constructing a legally bounded model that connects platform-based mobility, community participation, digital reporting, and police verification while retaining coercive authority within the institution legally responsible for its exercise.

LITERATURE REVIEW

Civilian policing concerns more than the institutional separation of the police from military command. Its substantive character depends on how public authority is exercised, how coercive power is constrained, and how citizens are positioned in relation to the institution responsible for maintaining public security. Indonesia's post-*Reformasi* experience illustrates this distinction. Structural and instrumental reforms have altered the formal position of Polri, yet coercive practices and weaknesses in human-rights accountability indicate that institutional separation does not by itself secure a civilian orientation in everyday policing (Suryana et al., 2025). Democratic policing adds a normative dimension to this institutional transformation by subjecting police power to legality, proportionality, accountability, and respect for individual rights. International



research on police legitimacy similarly demonstrates that public cooperation depends not merely on police effectiveness but also on whether authority is perceived as being exercised through fair and legitimate procedures (Tyler, 2004). Indonesian scholarship reaches a related conclusion by linking community-policing reform to procedural justice and institutional legitimacy (Fitrianto et al., 2025). The resulting tension is central to civilian participation: public cooperation may strengthen policing, but legitimacy would be undermined if cooperation were used to diffuse coercive authority beyond actors legally accountable for its exercise.

Community policing provides a mechanism for managing that tension because it treats public security as requiring sustained interaction between police institutions and communities rather than relying exclusively on reactive enforcement. International evidence associates community-policing initiatives with crime prevention, public confidence, and police legitimacy, although their effects depend heavily on how participation and institutional relationships are designed rather than on the label of community policing itself (Crowl, 2017). Indonesian experience with *Pemolisian Masyarakat* similarly shows that partnership can extend the informational reach of policing, while limited personnel, uneven understanding of Polmas, and differences in local capacity can weaken its implementation (Koni, 2019). The more difficult question concerns what partnership authorizes community actors to do. *Pemolisian Masyarakat* and *Pengamanan Swakarsa* both mobilize social capacity for prevention, but their normative legitimacy remains dependent on legal limits, human-rights protection, and a clear allocation of responsibility (Kuswardani et al., 2021). Community participation should therefore be understood as a form of security co-production, not as a redistribution of police powers. Cooperation may widen the sources from which security-relevant knowledge is obtained, while decisions involving coercion remain institutionally differentiated.

Ride-hailing drivers complicate conventional understandings of community participation because they do not constitute a territorially fixed community comparable to neighborhood residents, community-policing forums, or voluntary-security units. Their social position is produced through an interaction between occupational organization, platform-mediated work, and continuous movement across urban space. Research on ride-hailing in Indonesia shows that app-based transportation has become embedded within contemporary patterns of mobility and digitally mediated service relationships (Almunawar et al., 2020). The legal characterization of drivers as workers or partners remains contested, illustrating that their relationship with platform companies cannot be reduced to ordinary employment or community organization



(Halilintarsyah, 2021). Their mobility also intersects with existing transport systems across metropolitan areas rather than remaining attached to a single locality (Irawan et al., 2020). Driver communities and *paguyuban* have consequently developed as mechanisms of collective representation and mutual assistance within the gig economy (Tobing, 2024). These characteristics do not create policing competence or legal authority. They create what may more accurately be described as distributed informational capacity: repeated exposure to public spaces, rapid communication across networks, and an ability to transmit observations from geographically dispersed locations. Such capacity becomes relevant to public security only when information is incorporated into an institutional process capable of assessing its reliability and legal significance.

Distinguishing informational capacity from policing authority also exposes a limitation in treating digital policing primarily as a question of faster communication or technological accessibility. Digital tools may improve the speed with which information reaches police institutions, and Indonesian research has demonstrated their operational utility for intelligence and preventive policing (Ismail, 2023). Digital democratic policing has also been associated with transparency, participation, and more accountable forms of law enforcement (Sandiya et al., 2025). Yet digitalization changes more than the channel through which information travels. Research on policing as a digital platform shows that technological infrastructures can reorganize the collection, storage, circulation, and commercial value of police-related data, while simultaneously bringing private technology providers into functions traditionally associated with public institutions (Gates, 2019). Algorithmic and data-intensive policing raises a related problem of democratic oversight because private companies may control technologies through which surveillance data are generated and processed, creating new dependencies and obscuring lines of institutional responsibility (van Brakel, 2021). Digital participation in policing must therefore be assessed not only by whether information can be transmitted efficiently, but also by who collects it, who can access it, how long it is retained, how its reliability is assessed, and who bears responsibility when data are misused.

These governance concerns become more pronounced when ride-hailing platforms operate as intermediaries between civilian reporters and the police. Platform companies already occupy a position that enables them to organize mobility, authenticate accounts, process location data, and structure interactions between drivers and users. Research comparing major ride-hailing platforms demonstrates that datafication is closely connected to platform power because companies are able to convert extensive behavioral and operational data into forms of organizational control and commercial



advantage (Chan & Kwok, 2022). A police–platform partnership would add a public-security function to this existing informational infrastructure. The platform could facilitate the transmission of verified driver identities, locations, and incident information, but such technical capacity does not make the company a neutral conduit. Its position between driver and police creates questions about data access, surveillance, purpose limitation, accountability, and the possibility that private infrastructural power may influence the production of security information. The analytical problem is consequently not solved by connecting a ride-hailing application to a police reporting channel. Any such connection must preserve a distinction between private technological intermediation, civilian information production, and public authority to determine whether coercive intervention is legally justified.

The literature therefore reveals a gap that is narrower and more theoretical than the simple absence of a partnership model for ride-hailing drivers. Civilian- and democratic-policing scholarship explains why police authority must remain legally restrained and publicly accountable; community-policing research demonstrates the value of cooperation and locally generated information; studies of ride-hailing drivers identify mobility, network connectivity, and occupational organization; and digital-policing scholarship exposes the governance consequences of data-intensive cooperation. What remains insufficiently explained is how information generated by highly mobile and platform-mediated civilian actors can cross the institutional boundary into policing without carrying civilian actors, platform companies, or unverified digital information across the same boundary. Existing community-policing mechanisms establish the value of partnership, but partnership alone does not specify how distributed information should acquire institutional status, how responsibility should be allocated among heterogeneous actors, or at what point civilian participation must terminate and authoritative police judgment begin.

The 3K framework is developed to address this theoretical problem rather than merely to prescribe a reporting procedure. Communication conceptualizes the transformation of dispersed civilian observations into structured information transmitted through an identifiable channel. Coordination concerns the institutional allocation of roles and responsibilities among drivers, platform operators, and Polri, preventing informational cooperation from being interpreted as equality of legal authority. Confirmation operates as an authority gate: civilian reports and platform-generated data may inform police knowledge, but they do not acquire coercive consequences until assessed by an institution legally competent and accountable to act upon them. The conceptual contribution of 3K therefore lies in theorizing the boundary between



distributed civilian informational capacity and authoritative policing capacity. Civilian policing supplies the institutional orientation, democratic policing provides the normative limits on authority, community policing explains the participatory relationship, and digital and platform governance identify the risks created when that relationship becomes data-mediated. The framework connects these strands by explaining how networked participation can contribute to public security without converting mobility into policing competence, information into proof, or partnership into delegated coercive authority.

RESEARCH METHODS

This study employs normative legal research with a descriptive-analytical specification and a prescriptive orientation. The inquiry is directed at the legal position and permissible scope of ride-hailing driver participation in civilian policing, as well as the institutional and digital arrangements through which such participation may operate without transferring coercive authority from Polri to civilian actors. Three complementary approaches are employed. The statutory approach examines the constitutional and legislative basis of police authority, civilian participation, personal-data protection, and electronic-system governance, and is used primarily to determine the legal boundaries relevant to the first research question. The regulatory approach examines implementing rules governing community policing, voluntary security arrangements, Police Service 110, and related institutional procedures in order to identify how existing regulatory mechanisms allocate functions and responsibilities among police institutions and community actors. The conceptual approach draws on civilian policing, democratic policing, community policing, police legitimacy, digital policing, and platform governance to interpret the relationship between public participation, informational capacity, accountability, and coercive authority. This approach provides the analytical basis for assessing how existing law can accommodate platform-mediated civilian participation and for developing the institutional model addressed in the second research question.

Legal materials were selected purposively according to their normative authority, direct relevance to the research questions, and capacity to clarify the institutional relationship between Polri, civilian participants, and digital platforms. Primary legal materials were classified according to the hierarchy and function of the relevant sources. Constitutional provisions were used to establish the institutional mandate of Polri; statutes were examined to identify the legal basis and limits of police authority, personal-data processing, and related rights and obligations; government regulations were



considered where they provide implementing rules for electronic systems and data governance; and police regulations were examined as sector-specific rules governing community policing, voluntary security arrangements, and public-reporting mechanisms. Institutional policies were treated only as supplementary materials where they clarified operational developments and were not accorded the same normative status as legislation or regulations. Secondary legal materials consist of peer-reviewed scholarship and other authoritative academic works selected for their relevance to civilian and democratic policing, community participation, police legitimacy, human rights, ride-hailing and platform governance, digital policing, and data accountability. This classification preserves the distinction between binding legal norms and scholarly interpretations used to explain or critique those norms.

The legal materials were analysed through several related stages. First, relevant provisions were identified and mapped according to their normative hierarchy and regulatory function, particularly in relation to civilian participation, coercive authority, police-community partnership, digital reporting, and data governance. Second, the provisions were interpreted systematically by examining their relationship with other rules governing police authority, community participation, accountability, and individual rights rather than reading individual provisions in isolation. Third, regulatory arrangements were compared with conceptual and scholarly perspectives to identify consistencies, tensions, and areas not expressly resolved by existing law. The analysis then synthesized these findings by distinguishing three levels of argument: existing law, which establishes binding legal authority and regulatory limits; scholarly interpretation, which provides the conceptual basis for assessing those rules; and the authors' normative proposition, which develops the Communication, Coordination, and Confirmation (3K) framework from the relationship between the first two levels. The 3K framework is therefore not treated as an existing legal rule, but as a normative institutional construction intended to explain how distributed civilian information may enter an accountable police process while verification and coercive response remain within Polri.

Because the study does not involve human participants, interviews, observations, or other empirical data, conventional qualitative criteria such as participant validation are not applicable. Methodological rigor is instead maintained through source triangulation, by comparing statutory provisions, sectoral regulations, and relevant scholarly interpretations; interpretive consistency, by applying the same distinction between civilian assistance and coercive authority across the legal materials examined; and analytical traceability, by identifying whether each conclusion derives from positive law, scholarly interpretation, or the authors' normative construction. These procedures



are intended to ensure that the proposed 3K framework remains legally grounded while avoiding the presentation of a prescriptive institutional model as if it were already established under existing law.

RESULTS AND DISCUSSION

Normative Boundaries of Civilian Policing with Ride-Hailing Drivers

The involvement of civilians in maintaining public security is recognized within the Indonesian policing framework, but such participation does not place citizens in the same legal position as police officers. Article 30(4) of the 1945 Constitution assigns Polri the role of maintaining security and public order, enforcing the law, and providing protection and services to the community. This institutional position is maintained under Law No. 2 of 2002 on the Indonesian National Police, as lastly amended by Law No. 5 of 2026. Article 14(1)(c) expressly requires Polri to foster public participation, legal awareness, and compliance with laws and regulations, which provides a normative basis for involving community groups in preventive security activities. Public participation nevertheless operates within a structure in which Polri remains the institution responsible for exercising formal police authority. Police reform itself was intended to strengthen Polri as an independent and professional law-enforcement institution within a democratic order rather than to disperse police powers among civilian groups (Siregar et al., 2022). Ride-hailing drivers may consequently contribute to public security without acquiring the institutional status or coercive powers of police officers.

The boundary becomes clearer when civilian participation is examined through the requirements imposed on Polri itself. Law No. 5 of 2026 amended Article 19 of the Police Law by requiring police officers to act according to legal norms, respect human rights, and ensure that necessary measures taken in urgent situations remain proportionate to the threat and minimize harm. The same amendment introduced Article 19A, which requires police duties and powers to be exercised according to professionalism, proportionality, transparency, and accountability (Santoso et al., 2023). These principles are significant for the proposed involvement of ride-hailing drivers because powers that are legally constrained even when exercised by trained state officers cannot be informally transferred to civilians through partnership arrangements. The civilian-police paradigm is precisely intended to place law enforcement within a humanist framework in which authority is exercised for protection and service rather than through the normalization of violence (Setiadi, 2023). The legal function of ride-hailing drivers must consequently remain supportive and preventive, while coercive



enforcement remains subject to statutory authority, professional competence, and institutional accountability.

This distinction is also embedded in Peraturan Kepolisian Negara Republik Indonesia Nomor 1 Tahun 2021 tentang Pemolisian Masyarakat. Article 3 places participation alongside partnership, equality, transparency, accountability, proactive engagement, problem solving, and intensive communication as principles of Polmas, but expressly associates community participation with providing information, suggestions, and contributions without taking the law into one's own hands. More specifically, Article 35 prohibits a Police-Community Partnership Forum from independently resolving crimes and violations or carrying out police actions, except in circumstances expressly recognized by law such as *in flagrante delicto*. This limitation provides an important normative analogy for ride-hailing involvement. A driver who observes an alleged offence may communicate and preserve relevant information, but suspicion does not provide authority to interrogate, search, punish, or mobilize collective violence against the suspected person. The importance of procedural limits is reinforced by Indonesian human-rights scholarship showing that even the exercise of coercive state power requires strict legal and procedural justification when fundamental rights are at stake (Damanik & Rini, 2021).

A further distinction must be drawn between participation through Polmas and the exercise of limited police functions through *Pengamanan Swakarsa*. Peraturan Kepolisian Negara Republik Indonesia Nomor 4 Tahun 2020 tentang Pengamanan Swakarsa, as amended by Peraturan Kepolisian Negara Republik Indonesia Nomor 1 Tahun 2023, recognizes Satpam, Satkamling, and certain forms derived from social institutions or local wisdom as voluntary security arrangements. Their functions are expressly limited to their respective environments, and forms originating from social institutions require formal recognition by Polri. The regulation cannot therefore be interpreted as automatically converting every organized civilian community into an institution exercising limited police functions. Ride-hailing drivers constitute an occupational and platform-based community whose mobility transcends a fixed workplace or residential security area. Their involvement is more appropriately constructed through Polmas unless a separate legal arrangement expressly establishes another status. Empirical research on Polmas confirms that police-community partnerships already operate through diverse organizations beyond formal partnership forums, but differences in understanding and competence require continuing coordination and capacity-building (Saputra, 2023).



The normative boundary formulated from these provisions places ride-hailing drivers within a category of non-coercive civilian participation. Their legitimate activities may include observing circumstances in public spaces, documenting relevant facts where lawful, identifying locations, communicating potential security disturbances, submitting information, and providing non-coercive assistance before authorized officers arrive. The partnership should not institutionalize searching persons or property, interrogation, forced apprehension, punishment, sweeping, or other forms of coercive control as functions of ride-hailing drivers. Any conduct exceptionally permitted to ordinary citizens under criminal procedure remains governed by the applicable law and does not derive from their status as police partners. This distinction preserves both the usefulness of community participation and the institutional boundaries of policing. Human-rights-based policing requires legal authority to be accompanied by professional knowledge, accountability, and an understanding of the limits placed on the exercise of power (Rachman et al., 2024). The resulting model positions ride-hailing drivers as sources of detection and information rather than as auxiliary law-enforcement officers, leaving verification and coercive response within Polri.

Community Policing Partnership and the 3K Model

The normative limits imposed on civilian participation do not diminish the potential contribution of ride-hailing drivers to public security; rather, they determine the form of partnership through which such participation may legitimately operate. Article 2 of Police Regulation No. 1 of 2021 constructs community policing as a partnership between Polri and the community based on mutual agreement to identify and resolve problems that may disturb public security and order. Article 3 reinforces this arrangement through the principles of partnership, equality, transparency, accountability, participation, proactive engagement, problem solving, and intensive communication. Equality in this provision should not be interpreted as equality of legal authority. It denotes an equal position in communication and problem identification while preserving the different institutional functions of police officers and community members. Contemporary comparative research confirms that active police-community partnership remains a defining element of community policing because detection, prevention, and responses to security problems depend upon cooperation rather than institutional isolation (Syah Alam et al., 2026). Ride-hailing drivers should consequently be positioned as equal community partners, but not as auxiliary police officers.

The practical relevance of this partnership lies primarily in prevention and early detection. Online motorcycle taxi drivers continuously move through roads, commercial areas, residential neighborhoods, transportation nodes, and other public spaces where



disturbances may become visible before they are formally reported. Their contribution therefore derives from informational proximity rather than enforcement capacity. The experience of Polmas in preventing communal violence illustrates that cooperation between Bhabinkamtibmas and residents may support early detection where police personnel alone cannot continuously observe the social conditions from which disturbances emerge (Setiawan, 2020).

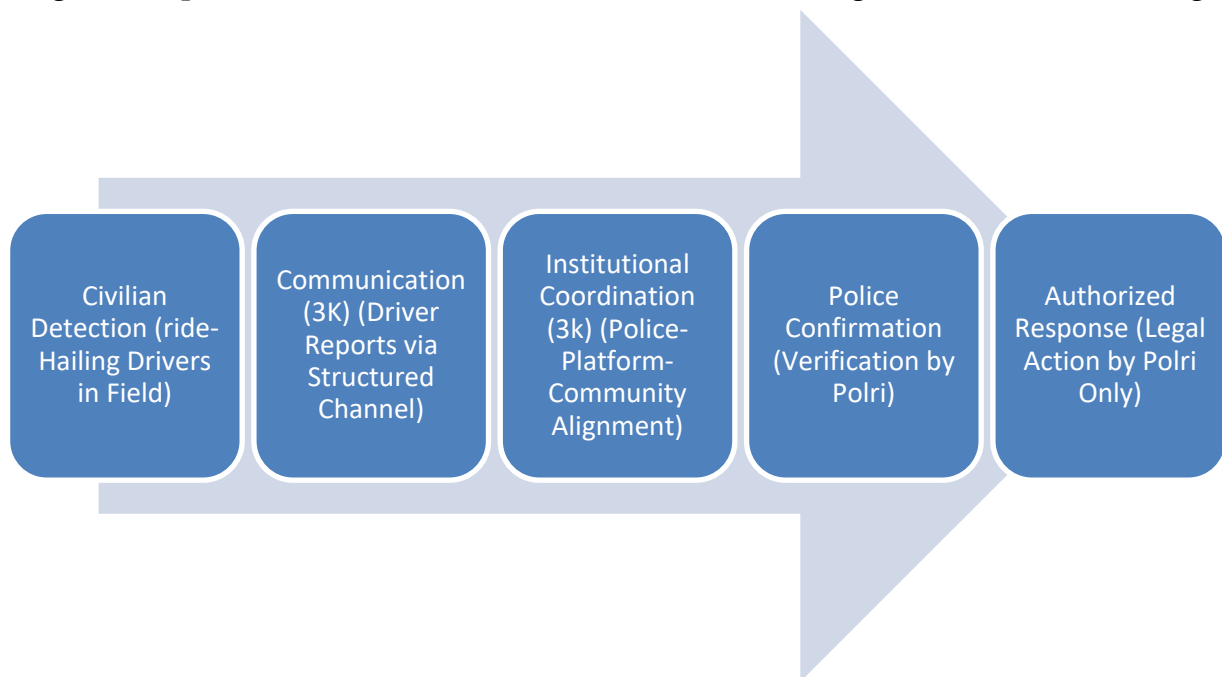
A similar logic can be applied to ride-hailing drivers, although their mobility distinguishes them from territorially based community-policing actors. A driver who encounters an accident, street crime, altercation, or suspicious circumstance may become an initial source of information, but the assessment of whether the event constitutes a criminal offence and what legal response is required remains the responsibility of Polri. This division converts mobility into preventive capacity without transforming occupational communities into informal enforcement units. The institutionalization of that division requires a governance mechanism capable of converting community information into accountable police response. This study formulates such a mechanism through Communication, Coordination, and Confirmation (3K). The 3K formulation is not terminology expressly contained in Police Regulation No. 1 of 2021, but an analytical construction derived from its principles of intensive communication, partnership, participation, proactive engagement, and problem solving. Communication requires drivers to transmit relevant information through an identifiable and institutionally recognized channel rather than through uncontrolled collective mobilization. Coordination requires Polri, driver communities, and where necessary platform operators to establish procedures, training, points of contact, and boundaries of action before security incidents occur. Confirmation requires information received from drivers to be verified by authorized police personnel before it becomes the basis for an enforcement response. This architecture is consistent with evidence-based policing, which places verified information and structured decision-making above intuitive or untested responses to security problems (de Fretes et al., 2024).

The 3K model is particularly relevant to online motorcycle taxi communities because their capacity for rapid information exchange is supported by pre-existing forms of solidarity and social capital. Research on online motorcycle taxi communities in Indonesia indicates that relations among drivers are sustained by collective networks through which members exchange assistance and respond to shared vulnerabilities (Carlina et al., 2022). The same capacity may support public security, but its institutional value depends upon directing collective communication toward lawful coordination rather than spontaneous group action. Communication without coordination may



generate fragmented or duplicated reports; coordination without confirmation may permit unverified information to influence police action; and confirmation without an accessible communication channel reduces the preventive value of drivers' presence in public spaces. The three components must therefore operate as a sequence rather than as independent activities. This construction also strengthens public trust because community policing acquires legitimacy when cooperation is organized through a human-oriented relationship between the police and society rather than through the unilateral exercise of authority (Firdaus et al., 2023). The resulting partnership can be visualized in the following conceptual flow diagram:

Figure 1. Operational Flow of the 3K Model in Ride-Hailing-Based Civilian Policing



Source: Authors' construction based on Police Regulation No. 1 of 2021, 2026

The diagram illustrates a sequential process in which online motorcycle taxi drivers act as mobile observers within public spaces, enabling early detection of incidents such as accidents, disturbances, or suspicious activities. Once an observation is made, the information is transmitted through a structured and recognized communication channel to ensure that reports are conveyed in a consistent and reliable manner. Following this, institutional coordination takes place between the police, driver communities, and other relevant stakeholders to align procedures, define roles, and manage incoming information in an organized way, thereby preventing duplication or misinterpretation of reports. The next stage involves police confirmation, in which all received information is



verified by authorized Polri personnel to ensure its accuracy and validity before any action is taken.

Only after this verification process does the police proceed with an authorized response, carrying out lawful enforcement actions in accordance with their legal mandate. This sequential mechanism ensures that community participation strengthens early detection and situational awareness while maintaining that enforcement authority remains exclusively within the police institution, thereby preserving both operational effectiveness and legal integrity in community-based policing.

Digital Implementation of Ride-Hailing-Based Civilian Policing

The operationalization of ride-hailing-based civilian policing does not require the establishment of an entirely separate police-reporting infrastructure. Police Regulation No. 1 of 2018 on Police Service 110 already provides an institutional mechanism for receiving, verifying, recording, forwarding, monitoring, and updating public reports. Article 4 assigns the first-level operator to verify the identity of the reporter, clarify the reported circumstances, record the report in the Police 110 application, forward it to the relevant police unit, and monitor its subsequent handling. This architecture provides a legal starting point for developing the digital component of the 3K model. The current transformation of police services also demonstrates that digital integration can improve accessibility, responsiveness, and administrative efficiency when technology is embedded within existing institutional procedures rather than operating as an isolated application (Ahmad et al., 2026). The proposed ride-hailing mechanism should accordingly function as an additional reporting interface connected to an authorized Polri channel, not as an independent security system operated by platform companies.

The first operational layer concerns the transmission of information from drivers to the police. A dedicated emergency feature within a driver application could permit the submission of a limited information package consisting of the location of the incident, verified driver identification, the category of disturbance, a brief description, and, where necessary, supporting photographs or audiovisual material. The purpose of this arrangement is not to transform drivers into investigators, but to reduce the informational gap between the initial detection of an incident and the arrival of authorized officers. Research involving 499 ride-hailing users in nine Indonesian cities confirms that perceived safety is an important component of app-based transportation services, indicating that security features form part of the broader governance of platform mobility rather than an external concern unrelated to the service itself (Ricardianto et al., 2024). The emergency feature proposed here extends that technological capacity toward



structured civilian reporting while maintaining the distinction between information submission and law-enforcement intervention.

The second layer begins after the report reaches the police system. Article 4 of Police Regulation No. 1 of 2018 does not treat incoming information as self-validating; operators are required to verify reporter data and clarify the reporter's needs before forwarding the report to the relevant unit. This requirement is consistent with the Confirmation component of the 3K model. GPS coordinates, photographs, or a verified driver account may increase the quality of initial information, but none independently establishes that a criminal offence has occurred. Police personnel remain responsible for assessing the report, determining the level of urgency, and deciding the appropriate operational response. Digital policing research in Indonesia similarly demonstrates that technological capacity does not itself generate police legitimacy; transparency, accountability, and the quality of institutional practice remain decisive in determining how digital policing is perceived by the public (Asmara et al., 2026). The model therefore places technological acceleration before police response, but never in place of police judgment.

Data exchange between ride-hailing platforms and Polri introduces a separate legal issue because emergency reporting may involve identifiable driver data, real-time location, communication records, and audiovisual information concerning other individuals. Law No. 27 of 2022 on Personal Data Protection requires personal-data processing to be limited, specific, lawful, transparent, purpose-oriented, secure, and accountable under Articles 16 and 27. Article 18 is particularly relevant where two or more data controllers participate in the processing because it requires an agreement defining their respective roles, responsibilities, related purposes, processing methods, and a jointly designated contact point. Article 20 further requires each controller to identify a lawful basis for processing.

The protection of personal data cannot be displaced merely because digital processing serves a security function, since privacy remains a legally protected right within Indonesia's data-governance framework (Shahrullah et al., 2024). Any police-platform integration must accordingly be designed around purpose limitation and institutional accountability from its inception.

Table 1. Proposed Digital Architecture and Legal Safeguards for Ride-Hailing-Based Civilian Policing

Operational Stage	Main Information/Action	Primary Actor	Relevant Legal Basis	Required Safeguard
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Emergency activation	Initial incident report	Ride-hailing driver	Police Regulation No. 1 of 2018; Police Regulation No. 1 of 2021	Reporting only; no coercive intervention
Data transmission	Location, verified identity, incident category, limited supporting material	Driver/platform system	Law No. 27 of 2022, Arts. 16, 20, 27-29	Lawful basis, purpose limitation, data minimization, accuracy
Police-platform interface	Transmission between electronic systems	Platform operator and Polri	Law No. 27 of 2022, Art. 18; Government Regulation No. 71 of 2019	Defined controller roles, secure interoperability, designated contact point
Police confirmation	Verification and classification of incoming information	Police 110 operator/authorized personnel	Police Regulation No. 1 of 2018, Art. 4	Verification before operational action
Authorized response	Dispatch and lawful intervention	Relevant Polri unit	Police Law; Police Regulation No. 1 of 2018	Proportionality, accountability, enforcement by authorized officers
Data retention and use	Report logs and relevant electronic material	Authorized controller	Law No. 27 of 2022, Arts. 31, 35-39, 42-46; Government Regulation No. 71 of 2019	Security, confidentiality, audit trail, retention limits

Source: Authors' construction based on Police Regulation No. 1 of 2018, Police Regulation No. 1 of 2021, Law No. 27 of 2022, Government Regulation No. 71 of 2019, 2026

The digital record generated through this mechanism also requires a distinction between information used for an emergency response and material subsequently relied upon in criminal proceedings. A photograph, video, voice recording, GPS coordinate, or



application log submitted by a driver may assist police in locating and assessing an incident, but its evidentiary significance depends upon legal requirements governing authenticity, integrity, collection, preservation, and evaluation. Recent analysis of Indonesia's electronic-evidence framework identifies continuing weaknesses in the governance of digital material, particularly concerning collection, authentication, handling, and preservation (Samudra et al., 2026). The proposed system should consequently preserve a traceable record of when information was submitted, by whom, through which account, and how it was subsequently handled. Government Regulation No. 71 of 2019 reinforces this requirement by obliging electronic-system providers to maintain reliable and secure systems capable of protecting the availability, integrity, authenticity, confidentiality, and accessibility of electronic information. Digital reporting should accelerate police awareness without compromising the reliability of information that may later acquire legal significance.

The institutional design emerging from these requirements is narrower than direct technological integration without regulatory safeguards. Polri and platform operators would need a formal cooperation framework defining the scope of emergency reporting, technical interoperability, data-controller responsibilities, access authorization, retention periods, cybersecurity standards, verification procedures, and the circumstances under which information may be used for subsequent law enforcement. Processing that involves large-scale monitoring, data matching, or new technology may additionally trigger the data-protection impact assessment required by Article 34 of Law No. 27 of 2022. Existing Police 110 and Polri digital-service infrastructure provides an institutional point of entry, while the ride-hailing platform functions only as an additional civilian reporting interface. Digitalization in police services has greater institutional value when technological innovation remains tied to accountable service procedures and clearly distributed organizational responsibilities (Ahmad et al., 2026). The resulting model completes the 3K sequence by connecting civilian detection with structured Communication, institutional Coordination, police Confirmation, and an Authorized Response that remains exclusively within Polri.

CONCLUSION

Ride-hailing drivers can be involved in civilian policing only as non-coercive community partners. Their role should be limited to observation, documentation, reporting, communication, and other forms of assistance that do not involve police powers. Democratic policing requires legality, accountability, proportionality, human-rights protection, and the prevention of vigilantism, while community policing provides



the basis for partnership. The proposed 3K model Communication, Coordination, and Confirmation maintains these boundaries while enabling drivers to support early detection of public-security disturbances.

The model can be implemented through a digital reporting mechanism connecting ride-hailing drivers, platform operators, and authorized Polri channels. Driver identity, location, incident information, and limited supporting material may assist police verification and accelerate operational response. Such information must not independently justify coercive action, since assessment, confirmation, and enforcement remain the authority of Polri. Its implementation must also comply with personal-data protection, information security, and accountability requirements.

This study contributes a legal framework combining democratic-policing safeguards, community partnership, the 3K model, and digital reporting. Its normative character means that the effectiveness of the proposed model has not yet been empirically tested. A more specific regulatory framework is therefore required to define the position of participating drivers, the responsibilities of Polri and platform operators, reporting and verification procedures, data protection, and accountability mechanisms before broader implementation.

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