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THE ROLE OF BHABINKAMTIBMAS OF PARIGI POLICE SECTOR IN MAINTAINING THE IMAGE OF THE INDONESIAN NATIONAL POLICE (POLRI) THROUGH PERSUASIVE COMMUNICATION IN KARANGBENDA VILLAGE, PANGANDARAN REGENCY

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Abstract

To maintain the image of the Indonesian National Police (Polri) at the grassroots level, the role of Bhabinkamtibmas in Karangbenda Village, under the Parigi Police Precinct, serves as a vital frontline. This study explores how persuasive communication strategies are applied not only as theoretical concepts but as practical approaches manifested in daily interactions. Using a qualitative method, the research investigates how Bhabinkamtibmas establish meaningful dialogue with the community. Field findings reveal a persuasive framework built upon three pillars. The first is credibility (ethos), where Bhabinkamtibmas consistently demonstrate honesty, provide solution-oriented actions, and maintain a polite demeanor, forming an image of trustworthiness. The second is the emotional approach (pathos), realized through familial conversations, the use of local Sundanese language, and sensitivity to community dynamics, fostering closeness and empathy. The third pillar, logical reasoning (logos), emerges through rational explanations and practical examples that highlight the benefits of maintaining safety and order. The synergy of these three elements effectively strengthens communication, builds public trust, mitigates potential conflicts, and reinforces Polri's image as a "community partner" that is approachable and caring. The study concludes that contextual and personal persuasive communication serves as crucial social capital for Bhabinkamtibmas in fulfilling their role as the face of Polri within the community.

Keywords: *Persuasive Communication, Bhabinkamtibmas, Indonesian National Police (Polri), Institutional Image.*

Abstrak

Dalam upaya menjaga citra Kepolisian Negara Republik Indonesia (Polri) di tingkat akar rumput, peran Bhabinkamtibmas di Desa Karangbenda, wilayah hukum Polsek Parigi, menjadi garda terdepan yang sangat strategis. Penelitian ini bertujuan untuk menguraikan bagaimana strategi komunikasi persuasif yang diterapkan tidak sekadar bersifat teoritis, tetapi benar-benar terwujud dalam praktik komunikasi sehari-hari. Melalui pendekatan kualitatif, penelitian ini menelusuri secara mendalam bagaimana Bhabinkamtibmas membangun dialog yang bermakna dengan masyarakat. Temuan lapangan menunjukkan adanya kerangka komunikasi persuasif yang dibangun melalui tiga pilar utama. Pilar pertama adalah pembangunan kredibilitas (ethos), di mana Bhabinkamtibmas senantiasa menunjukkan kejujuran, tindakan yang berorientasi pada solusi, serta

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penampilan yang sopan sehingga membentuk citra sebagai sosok yang dapat dipercaya. Pilar kedua adalah pendekatan emosional (pathos), yang diwujudkan melalui percakapan kekeluargaan, penggunaan bahasa Sunda yang akrab, dan kepekaan terhadap dinamika sosial masyarakat sehingga terjalin kedekatan personal. Pilar ketiga, argumentasi logis (logos), tampak melalui penyampaian alasan rasional dan contoh konkret mengenai manfaat hidup aman dan tertib. Sinergi ketiga pilar tersebut terbukti efektif tidak hanya dalam menyampaikan pesan, tetapi juga dalam menumbuhkan kepercayaan publik, meredam potensi konflik, serta memperkuat citra Polri sebagai “sahabat masyarakat” yang humanis dan dekat dengan warga. Dengan demikian, komunikasi persuasif yang bersifat personal dan kontekstual menjadi modal sosial utama bagi Bhabinkamtibmas dalam menjalankan perannya sebagai penjaga citra institusi di tengah masyarakat

Kata Kunci: Komunikasi Persuasif, Bhabinkamtibmas, Polri, Citra Institusi.

INTRODUCTION

In a modern democratic state, the Indonesian National Police (POLRI) faces complex challenges in fulfilling its triadic roles as law enforcer, public servant, and community protector. The paradigm shift from a repressive to a community-based approach positions a positive public image as crucial social capital for the effectiveness of police duties (Wibowo & Pratama, 2022). However, reality shows that building a positive image of POLRI is not an easy task, especially amid the massive flow of digital information that accelerates the spread of negative perceptions (Saputra et al., 2021).

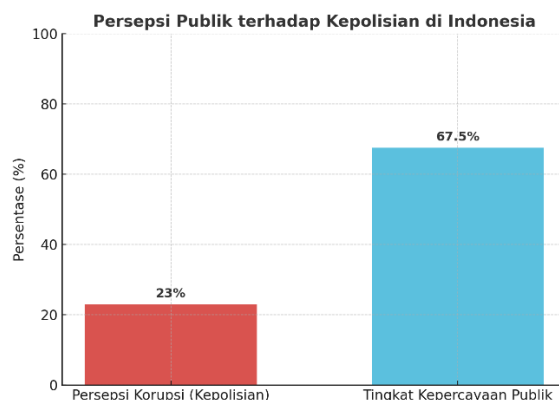


Figure 1. Comparison of Public Perceptions

The Global Corruption Barometer (2020) revealed that 23% of respondents in Indonesia perceive the police as the most corrupt institution. This finding is reinforced by the Indonesian Survey Institute (2021), which reported that public trust in POLRI stands at 67.5%, still below the ideal level for a law enforcement institution. Such low trust can hinder operational effectiveness, as voluntary law compliance largely depends on the institution’s legitimacy in the eyes of the public (Nurhayati & Siregar, 2023).

Facing these challenges, conventional top-down and formal institutional communication approaches are deemed inadequate. Recent studies indicate that personal, participatory, and continuous communication at the grassroots level has proven more effective in building a positive police image (Firdaus & Hermawan, 2022). Within POLRI's organizational structure, this strategic role is carried out by the Bhayangkara Pembina Keamanan dan Ketertiban Masyarakat (Bhabinkamtibmas), who serves as the front line of communication between the police and the community (Chief of Police Regulation No. 7 of 2022).

Bhabinkamtibmas holds a vital role as a liaison between the police and the community through direct engagement and consistent presence in residents' environments. According to (Rohim, 2020) and (Sulastri, 2022), the success of Bhabinkamtibmas largely depends on persuasive communication skills—the ability to influence, encourage, and raise public awareness about security and trust in POLRI through empathetic, educational, and participatory approaches.

In the context of contemporary policing, persuasive communication is defined as the process of transmitting strategic messages designed to build positive influence without coercion (Gunawan et al., 2023). (Effendy, 2018) emphasizes that persuasive communication is a message delivery process intended to change a person's attitudes, opinions, or behaviors without force, but rather through understanding and awareness. Aristotle's rhetorical framework—ethos (credibility), pathos (emotion), and logos (logic)—remains relevant, though it must be contextualized for the realities of the digital society (Pratiwi et al., 2022).

Recent studies show that the effectiveness of Bhabinkamtibmas in building ethos depends heavily on behavioral consistency, transparency, and professional competence (Hakim & Wibisono, 2023). Building pathos requires deep understanding of local culture and the ability to interpret the community's psychological dynamics (Andini & Sudrajat, 2024). Meanwhile, logos in the modern context demands the ability to present data and arguments that are clear, easily understood, and relevant to community needs (Fauzi & Rahman, 2023).

The role of Bhabinkamtibmas is particularly crucial in rural areas such as Karangbenda Village, Pangandaran Regency. As a coastal area undergoing rapid transformation into a tourism destination, the village faces complex socio-economic dynamics that may trigger conflict (Kurniawan et al., 2023). The local community's values of kinship, mutual cooperation, and

adherence to local norms require an adaptive communication approach—where persuasive communication emerges as a key instrument (Sari & Setiawan, 2024).

Preliminary studies in Karangbenda Village show that the Bhabinkamtibmas of Parigi Police Station has implemented various community development initiatives through persuasive communication, not only through security education or socialization programs but also through everyday social interactions such as community visits, conflict mediation, and participation in local social activities (Wijayanti, 2021). Through these activities, Bhabinkamtibmas demonstrates the humanistic side of POLRI and strengthens emotional bonds with the community.

However, systematic research on the strategies and effectiveness of persuasive communication employed by Bhabinkamtibmas in shaping POLRI's image in Karangbenda Village remains limited. This research gap must be addressed given the urgent need to enhance POLRI's image amid contemporary challenges, including the spread of negative information on social media and rising public expectations for transparency and professionalism among law enforcement officers.

This study aims to answer the following questions:

1. How does Bhabinkamtibmas use persuasive communication strategies to build ethos through behavioral consistency and professional credibility at the community level?
2. How does Bhabinkamtibmas integrate linguistic dimensions (structural complexity, positive emotionality, and cultural adaptation) into persuasive messages across various communication contexts?
3. How does logos contribute to shaping the community's subjective perception of POLRI through rational explanations and evidence-based arguments?
4. What factors influence the effectiveness of Bhabinkamtibmas's persuasive communication within the constraints of infrastructure and resources?
5. How does Bhabinkamtibmas develop adaptive and innovative persuasive communication strategies to overcome infrastructural and resource limitations?
6. To what extent does the integration of the persuasive communication framework (ethos, pathos, logos) contribute to changing public perception and enhancing POLRI's image?

By addressing these research questions, this study seeks to provide a comprehensive understanding of the mechanisms and effectiveness of Bhabinkamtibmas's persuasive

communication in real field contexts, while offering practical recommendations for developing a more effective communication model.

METHOD

This study employs a qualitative approach with a case study design to gain an in-depth understanding of the persuasive communication strategies used by Bhabinkamtibmas in maintaining the image of the Indonesian National Police (POLRI) in Karangbenda Village. According to (Sugiyono, 2019), the qualitative approach is suitable for comprehensively understanding social phenomena in their natural settings, while the case study method allows the researcher to explore the complexity of communication interactions in a specific context (Moleong, 2021). The research was conducted in Karangbenda Village, Parigi District, Pangandaran Regency, chosen because this coastal area is undergoing rapid socio-economic transformation driven by tourism development, resulting in unique communication dynamics between Bhabinkamtibmas and the community. The study took place over three months (June–August 2025) to ensure data depth and completeness. The research subjects consisted of the Bhabinkamtibmas officer of Parigi Police Sector, the village head, community leaders, and ordinary residents selected using purposive sampling based on specific criteria (Sugiyono, 2019). The subjects included one Bhabinkamtibmas officer assigned to Karangbenda Village, one village head, one community leader, and two local residents, while the research object focused on the persuasive communication strategies employed by Bhabinkamtibmas in maintaining POLRI's public image.

Data were collected through triangulation using several techniques: (1) in-depth semi-structured interviews with key informants to gather information on communication strategies, forms of persuasion, challenges, and community perceptions of the police image; (2) field observations of Bhabinkamtibmas's interactions with the community during neighborhood visits, outreach programs, and social activities; and (3) document studies involving the collection of supporting materials such as Bhabinkamtibmas activity reports, photos, and other relevant records. The research process consisted of three main stages. The preparation stage included proposal writing, obtaining research permits, and building rapport with the local community. The implementation stage involved intensive data collection through the aforementioned methods,

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along with preliminary data analysis in the field. The final stage consisted of comprehensive data analysis, validation through member checking, and the preparation of the final report.

Ethical considerations were strictly maintained by applying informed consent procedures that clearly explained the research objectives and benefits to participants, ensuring confidentiality of identities and sensitive information, and upholding the principles of beneficence and non-maleficence for all parties involved. Nevertheless, this study acknowledges certain limitations, particularly regarding the generalization of findings due to the specificity of the case study, time constraints that may affect data depth, and potential researcher subjectivity inherent in qualitative research. Despite these limitations, the comprehensive and systematic methodology applied in this study is expected to produce a holistic understanding of the persuasive communication strategies employed by Bhabinkamtibmas in shaping and maintaining the image of POLRI at the community level.

RESULT AND DISCUSSION

Research Finding

Based on in-depth interviews and field observations conducted in Karangbenda Village, a comprehensive picture emerged of how persuasive communication strategies are implemented by the Bhabinkamtibmas officer of Parigi Police Sector in maintaining the image of the Indonesian National Police (POLRI) at the grassroots level. The findings reveal that such communication practices do not occur rigidly or through formally structured plans but instead develop naturally through everyday social interactions. Overall, six key findings illustrate the patterns and dynamics of these strategies.

1. Ethos as the Foundation of Credibility

Credibility serves as the cornerstone of Bhabinkamtibmas's persuasive communication strategy. Efforts to build community trust are carried out through consistency between words and actions. The officer strives to demonstrate personal integrity by being punctual at community events, keeping promises, and maintaining a neat and respectful appearance. One resident remarked,

"We have no doubt listening to Mr. Bhabin's briefings because he has proven his commitment through action"

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Research observations also noted that the Bhabinkamtibmas figure in this village is often consulted in resolving social issues such as neighborhood disputes. This indicates that credibility is not built merely through words but also through concrete actions that foster respect and trust within the community.

2. Pathos through a Humanistic Approach

The next finding highlights the importance of emotional engagement in fostering closeness with residents. The Bhabinkamtibmas officer adopts a warm, family-like communication style, using polite Sundanese in daily interactions, personal greetings, and willingness to attend informal community activities such as night patrols, religious gatherings, or neighborhood meetings. One informant stated,

“Mr. Bhabin isn’t like other police officers—he often chats casually with us in Sundanese.” (Interview, July 20, 2025).

This approach creates an open and relaxed communication atmosphere, making residents feel more comfortable expressing their aspirations or complaints. Consequently, Bhabinkamtibmas is not perceived merely as a law enforcer but as part of the community’s extended family.

3. Logos in Message Delivery

The rational dimension also plays a crucial role in Bhabinkamtibmas’s persuasive strategy. During community meetings or outreach sessions, messages are always supported with logical explanations and concrete examples that are easy for residents to grasp. For instance, when emphasizing the importance of night patrols, the officer does not simply urge residents but presents comparative crime data from neighboring villages.

“During meetings, Mr. Bhabin presented case data from nearby villages to emphasize the need for nightly patrols.” (Observation Note, July 22, 2025).

This logic-based communication strategy proves effective because it allows residents to see a direct link between preventive action and community safety, ensuring that messages are not only received but also internalized as shared needs.

4. Linguistic and Situational Adaptation

Observations further reveal Bhabinkamtibmas’s skill in adjusting language style and communication formality based on the social context. In formal settings such as village

council meetings, he uses legal and institutional terminology. Conversely, in informal discussions or casual chats, he switches to local expressions rich in social meaning, such as *sabilulungan* (mutual cooperation) and *silih asih* (mutual care).

“He can adjust his language depending on whom he’s talking to.” (Observation Note, August 15, 2025).

This adaptability demonstrates a high level of interpersonal communication intelligence. Messages become more easily accepted when delivered in a manner consistent with the cultural and social context of the audience.

5. Strengthening Social and Subjective Values

One of the most striking results of this persuasive communication practice is the shift in community perceptions toward the police. Residents who previously viewed the police as intimidating now see them as protectors and social partners.

“We used to think police officers were scary, but now we see them as protectors.” (Interview, July 25, 2025).

This change did not occur instantly but emerged through repeated interactions that nurtured mutual trust. Bhabinkamtibmas succeeded in fostering a more egalitarian social relationship in which the community no longer feels distant from the police institution.

6. Resource and Infrastructure Challenges

Despite the success of various communication strategies, the study also identified structural challenges, such as limited personnel, transportation means, and information technology support. One informant noted,

“It’s hard to reach all areas because there’s only one officer assigned to the entire village.” (Interview, August 5, 2025).

Nevertheless, these limitations have not diminished innovative efforts. The Bhabinkamtibmas officer utilizes alternatives such as security posts, community WhatsApp groups, and collaboration with local leaders to extend communication reach. These initiatives reflect adaptive creativity in maintaining communication effectiveness amid structural constraints.

Discussion

The findings of this study on the persuasive communication strategies employed by the Bhabinkamtibmas officer of Parigi Police Sector in Karangbenda Village reveal that the effectiveness of police communication does not solely depend on message structure, but also on personal credibility, linguistic intelligence, and the ability to understand the community's social values. The six major findings below illustrate the synergy between classical persuasion theory, the principles of communication neuroscience, and adaptive community policing practices at the local level.

1. Forms and Strategies of Persuasive Communication by Bhabinkamtibmas

The Bhabinkamtibmas officer in Karangbenda Village applies persuasive communication through humanistic, participatory, and educational approaches, using strategies such as door-to-door visits, engagement in social activities, and active participation in village deliberation forums. This pattern aligns with the framework proposed by (Rosenberg et al., 2022), which emphasizes that effective persuasive communication depends on three core components: source, message, and audience.

In this context, the credibility of the message source (ethos) becomes the foundation. The ethos of Bhabinkamtibmas is built through consistency between words and actions, punctuality, and a commitment to listening to residents' aspirations. Such credibility strengthens message acceptance, as (Ta et al., 2021) argue that consistent behavior is a strong predictor of persuasive effectiveness.

The implication is that POLRI should integrate character building and moral exemplarity into its field communication training. A Bhabinkamtibmas officer must not merely act as an enforcer of regulations but as a social role model embodying institutional trust.

2. Linguistic Dimensions in Persuasive Communication

Observations reveal that Bhabinkamtibmas demonstrates the ability to adjust language styles according to communication context. In formal forums, he uses legal and analytical language, whereas in informal interactions, he adopts polite Sundanese expressions rich in local proverbs, such as *sabilulungan* (mutual cooperation) and *ngamumule* (preservation).

This finding aligns with Communication Accommodation Theory (Giles, 2016), which explains that linguistic adjustment enhances social closeness and message effectiveness. Ta et al. (2021) further emphasize that linguistic adaptation, positive emotional tone, and cultural relevance are key factors in successful persuasion.

This approach underscores that effective communication relies not only on message clarity but also on alignment between language and local cultural values. Practically, this highlights the importance of cultural communication training for POLRI officers to ensure inclusive interactions across diverse social and linguistic backgrounds.

3. Communication Neuroscience and Value Perception

The changing community perception of the police in Karangbenda Village indicates a transformation of subjective values—from viewing the police as “oppressors” to recognizing them as “protectors.” This finding corresponds with (Falk & Scholz, 2023), who argue that persuasion becomes effective when communicators successfully alter the audience’s subjective value through a combination of rationality (logos) and emotional connection (pathos).

The Bhabinkamtibmas officer’s ability to present logical arguments, local crime data, and positive social outcomes of preventive actions helps residents perceive the practical relevance of the message. (Mirawati, 2021), using the Elaboration Likelihood Model, also found that logical and evidence-based arguments significantly enhance persuasive influence.

In practical terms, this highlights the need to strengthen officers’ argumentative capacity and data presentation skills so that police communication becomes not authoritarian, but educational and rational.

4. Functional Role of Bhabinkamtibmas in the Context of SDGs

The role of Bhabinkamtibmas in Karangbenda Village directly contributes to the achievement of Sustainable Development Goals—specifically SDG 16 (Peace, Justice, and Strong Institutions), SDG 17 (Partnerships for the Goals), and SDG 10 (Reduced Inequalities). Through persuasive communication strategies, the officer effectively strengthens partnerships among the community, village government, and police in promoting participatory security.

This approach aligns with (Oyibo & Toyonaga, 2023) , who state that value-based persuasive communication rooted in local culture can drive sustainable social behavior change. The tasks of Bhabinkamtibmas, as outlined in the Chief of Police Regulation No. 3 of 2015 (Article 27)—including community visits, social guidance, mediation, and protection—simultaneously reinforce the development of strong, just, and inclusive institutions.

However, as noted by (Sinurat, 2020), limitations in human resources and operational facilities pose real challenges in field implementation. Therefore, achieving SDG targets requires stronger institutional support and cross-sector collaboration.

The practical implication is the need for a community policing model oriented toward sustainable social development, where persuasive communication serves as the main instrument for reinforcing justice, peace, and social partnership.

5. Integration of Frameworks in Persuasive Communication Practic.

Bhabinkamtibmas also applies the principles of Bandura’s Social Learning Theory through modeling and positive reinforcement mechanisms. When residents exhibit law-abiding behavior, they receive appreciation, while minor infractions are met with counseling rather than punishment. This approach builds moral reinforcement effectively, as the community learns through example rather than coercion.

In addition, the use of contextually adaptive linguistic strategies demonstrates high social intelligence. In formal settings, Bhabinkamtibmas employs legal terms such as “traffic engineering” or “pre-emptive prevention,” while in conversations with farmers, he uses local expressions like *sabilulungan*. This two-way approach fosters egalitarian interpersonal interactions.

During crises, such as the spread of misinformation, the officer does not immediately refute false claims but first reassures residents with empathy before presenting facts. This approach aligns with (Agustina et al., 2024), who emphasize that effective crisis communication must be grounded in empathy and responsiveness to public information needs.

The practical implication is that future POLRI communication training should integrate empathic response, modeling, and linguistic accommodation elements so that

every officer can act as a responsive, educational, and inclusive persuasive agent at the grassroots level.

6. Infrastructure Challenges and Resource Limitations

The limited number of personnel, transportation facilities, and digital technology access remains a key challenge for persuasive communication effectiveness. This finding supports (Aditama et al., 2024) and (Mirawati, 2021), who observed that only a small proportion of Bhabinkamtibmas officers have adequate access to digital communication tools. As a result, resident visits decrease and social connections weaken.

However, the creativity of Bhabinkamtibmas in addressing these limitations has become a strength in itself. They utilize pos kamling (community security posts) as efficient dialogue spaces, employ WhatsApp groups for rapid coordination, and collaborate with village officials to disseminate security information. This approach exemplifies effective local adaptation, as (Agustina et al., 2024) note that communication effectiveness depends less on infrastructure and more on the ability to tailor strategies to available resources.

The implication is that POLRI should develop locally grounded communication models that are realistic and efficiency-oriented, while simultaneously strengthening digital infrastructure support to ensure broader public communication reach.

Overall, these findings affirm that the persuasive communication practices of Bhabinkamtibmas are not merely grounded in classical rhetorical theory but also incorporate contextual social, linguistic, and emotional values. Ethos builds trust, pathos fosters emotional connection, and logos provides a rational foundation for attitudinal change. By integrating the principles of communication accommodation, social learning, and evidence-based persuasion, Bhabinkamtibmas has successfully established a humanistic and participatory communication model. Practically, this demonstrates that POLRI's true strength at the grassroots level lies not in authority alone, but in its ability to build genuine and sustainable social relationships.

CONCLUSION

The study in Karangbenda Village concludes that Bhabinkamtibmas plays a vital role in strengthening the image of the Indonesian National Police (POLRI) through an integrated persuasive communication strategy. The implementation of the *ethos-pathos-logos* triad proves

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effective—*ethos* built on consistent behavior and professional credibility, *pathos* through emotional engagement using Sundanese and family-oriented values, and *logos* through rational, data-based arguments. Linguistic adaptation bridges formal and informal communication, allowing complex messages to be conveyed clearly while maintaining local values. Adaptive strategies also help overcome infrastructural limitations through community meetings, local partnerships, and optimal resource use. This persuasive approach transforms public perception of POLRI from “oppressors” to “protectors,” marked by greater trust and participation in community security programs. However, the study’s limited scope, qualitative focus, and short observation period restrict generalization and quantitative analysis, suggesting the need for future mixed-method research across broader contexts to deepen understanding of Bhabinkamtibmas’s persuasive communication effectiveness.

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