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The Wajo Police Strategy in Addressing and Preventing the Misuse of Traditional Badik Weapons among the Bugis Community in Wajo Regency

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Abstract: The misuse of traditional *badik* knives in Wajo Regency is a complex phenomenon rooted in the *badik's* status as a cultural symbol of the Bugis people. Although the *badik* has historical value and cultural significance, social reality shows that this weapon is often misused in various criminal acts such as assault, fighting, and murder. This phenomenon poses a unique challenge for law enforcement agencies, particularly the Wajo Police Department, in maintaining public order without offending deeply rooted cultural values. This study aims to examine the strategies employed by the Wajo Police Department in addressing and preventing the misuse of the *badik* through a legal approach that synergizes with local social and cultural aspects. The research method used is normative juridical with a legislative approach and literature study. The results of the study show that the Wajo Police Department applies three main approaches, namely preventive, repressive, and restorative. The preventive approach is carried out through legal socialization and strengthening the role of Bhabinkamtibmas based on Perpol No. 1 of 2021 concerning Community Policing. The repressive approach is based on the provisions of Emergency Law No. 12 of 1951 and the Criminal Code. Meanwhile, the restorative approach refers to Police Regulation No. 8 of 2021, involving traditional leaders and community leaders. An evaluation of the strategy indicates the need for local regulations (Perda) that more strictly regulate the use of *badik*, as well as enhance the capacity of law enforcement officers in a culture-based approach. The synergy between national law and local wisdom is key to addressing the issue of traditional weapon misuse without erasing the cultural identity of the community.

Keywords: *Badik*, Misuse, Wajo Police Department, Legal Strategy, Local Wisdom

Abstrak: Penyalahgunaan pisau tradisional badik di Kabupaten Wajo merupakan fenomena kompleks yang berakar pada status badik sebagai simbol budaya masyarakat Bugis. Meskipun badik memiliki nilai historis dan makna budaya, kenyataan sosial menunjukkan bahwa senjata ini sering disalahgunakan dalam berbagai tindak kejahatan seperti penganiayaan, perkelahian, dan pembunuhan. Fenomena ini menimbulkan tantangan unik bagi aparat penegak hukum, khususnya Kepolisian Kabupaten Wajo, dalam menjaga ketertiban umum tanpa menyinggung

nilai-nilai budaya yang mendalam. Penelitian ini bertujuan untuk mengkaji strategi yang diterapkan oleh Kepolisian Wajo dalam menangani dan mencegah penyalahgunaan badik melalui pendekatan hukum yang bersinergi dengan aspek sosial dan budaya lokal. Metode penelitian yang digunakan adalah pendekatan normatif yudisial dengan pendekatan legislatif dan studi literatur. Hasil penelitian menunjukkan bahwa Kepolisian Wajo menerapkan tiga pendekatan utama, yaitu preventif, represif, dan restoratif. Pendekatan preventif dilakukan melalui sosialisasi hukum dan penguatan peran Bhabinkamtibmas berdasarkan Peraturan Kepolisian (Perpol) Nomor 1 Tahun 2021 tentang Kepolisian Masyarakat. Pendekatan represif didasarkan pada ketentuan Undang-Undang Darurat Nomor 12 Tahun 1951 dan Kitab Undang-Undang Hukum Pidana. Sementara itu, pendekatan restoratif merujuk pada Peraturan Kepolisian Nomor 8 Tahun 2021, yang melibatkan pemimpin tradisional dan pemimpin masyarakat. Evaluasi strategi menunjukkan perlunya peraturan daerah (Perda) yang lebih ketat mengatur penggunaan badik, serta meningkatkan kapasitas petugas penegak hukum dalam pendekatan berbasis budaya. Sinergi antara hukum nasional dan kebijaksanaan lokal merupakan kunci dalam menangani masalah penyalahgunaan senjata tradisional tanpa menghilangkan identitas budaya masyarakat.

Kata kunci: Badik, Penyalahgunaan, Kepolisian Wajo, Strategi Hukum, Kebijakan Lokal

INTRODUCTION

The phenomenon of using *badik* in the life of the Bugis tribe has a very strong historical and cultural meaning (Iswan, 2025). *Badik* is not only considered a weapon, but also a symbol of honor, courage, and identity for Bugis men (Hazmi, 2024). The presence of the *badik* in Bugis tradition is often intertwined with traditional ceremonies, such as weddings and other cultural rituals. These cultural values have shaped the community's perception that carrying a *badik* is a source of pride, not a threat (Rahman, 2023). However, in modern social practice, this symbolic value has gradually shifted into a potential threat when the *badik* is used outside of traditional contexts. This change marks a shift in the function of the *badik* from a cultural symbol to a weapon of violence that raises legal issues.

The misuse of the *badik* as a sharp weapon in criminal acts has caused unrest among the people of Wajo Regency. Cases of assault fights between youth groups, and even murders involving the use of the *badik* often occur and have come under the scrutiny of law enforcement officials (Haris, 2023). It has made the *badik* not only a cultural issue but also an object of criminal law enforcement. In this context, Article 2(1) of the Emergency Law of the Republic of Indonesia No. 12 of 1951 states that "Any person who, without authorization, imports into Indonesia, manufactures, receives, attempts to obtain, delivers or attempts to deliver stores, carries, possesses, or owns firearms, ammunition, or explosive materials shall be punished with imprisonment for a maximum of twenty years" (Utama, 2022). This provision, although general in nature, also covers sharp weapons such as the *badik*, especially when carried without a valid reason and in situations that disrupt public order.

The Wajo Police Department plays a strategic role in maintaining public order and community safety, particularly in addressing the phenomenon of the misuse of traditional weapons. This task is based on Law No. 2 of 2002 on the National Police of the Republic of Indonesia, which states in Article 13 that the primary duties of the National Police of the Republic of Indonesia are "to maintain public safety and order, enforce the law, and provide protection, guidance, and services to the community" (Anshar, 2020). Thus, the responsibility for addressing the misuse of *badik* falls within the scope of clear duties and authority under national law. The police have full authority to act in situations that endanger the community,

including conducting legal education and prevention of potential cultural-based criminality (Ramadhan, 2021).

The urgency of regulating and educating the use of *badik* has become increasingly important in the context of an increasingly complex social life. When criminal law is not synergized with cultural approaches and local values, law enforcement risks facing community resistance. Therefore, it is important to integrate preventive and repressive approaches into a systematic crime prevention framework. This can be explained through crime prevention theory, which emphasizes two main approaches: preventive (prevention before a crime occurs) and repressive (action after a crime occurs). Both approaches require a holistic understanding of the causes of crime in society (Rivanie, 2022).

In the context of Indigenous communities such as the Bugis, the criminal law approach must be combined with Indigenous legal theory and local wisdom. Law cannot function independently without considering the cultural values that exist within society (Yusuf, 2023). Local wisdom can serve as a bridge between national legal norms and indigenous customs, thereby creating a shared understanding of what is permissible and what is not (Nurtresna, 2024). This kind of approach is very relevant in addressing the root causes of *badik* misuse, which is not solely caused by malicious intent but is sometimes also motivated by customs or cultural existence. The lack of synchronization between positive law and local values without a wise approach can widen the gap between law enforcement and the community (Balya, 2025).

The effectiveness of law enforcement is a key factor in the success of efforts to prevent crimes involving traditional weapons (Sasela, 2023). The theory of law enforcement effectiveness teaches that the success of a legal norm depends on three aspects: clear legal substance, professional law enforcement officials, and a law-abiding society (Abas, 2023). In the case of *badik* misuse, law enforcement cannot rely solely on strict measures but must also be accompanied by educational and participatory efforts. Laws that are not understood by the community will be difficult to comply with, so community involvement in the legal education process is necessary, particularly through community policing activities (Yoserwan, 2023).

Police regulations have also adjusted their approach to community handling with a more humanistic basis. Perpol Number 1 of 2021 concerning Community Policing emphasizes the importance of active community participation in maintaining security and order (Hafid, 2024). Article 3 paragraph (1) states that “Community policing aims to encourage the community to play an active role in creating a conducive security and public order situation.” This approach provides a great opportunity for the Wajo Police to collaborate with traditional leaders, religious and youth leaders to reduce the incidence of *badik* misuse. Community involvement in crime prevention efforts is crucial to ensure that legal strategies are not perceived as the imposition of external values (Saliro, 2025).

To align law enforcement with humanistic and cultural values, restorative justice approaches can also be used in handling minor criminal offenses or conflicts that can still be mediated (Yani, 2023). Perpol No. 8 of 2021 concerning the Handling of Criminal Offenses Based on Restorative Justice provides space for police officers to resolve criminal cases by prioritizing peace (Akbar, 2022). Article 5 of this regulation explains that the resolution of cases based on restorative justice can be carried out if the perpetrator is a first-time offender, the criminal penalty does not exceed five years, and there is an agreement between the victim and the perpetrator (Yulianto, 2023). In many cases of incidental or momentary emotional misuse of knives, this approach can be a more constructive alternative solution.

Understanding sharp weapons, including the *badik*, in a legal context also needs to be explained conceptually. In criminal law literature, sharp weapons are defined as tools that have the potential to injure, kill, or threaten someone's safety, and their use is strictly regulated by positive law (Tuejeh, 2025). Traditional weapons such as the *badik*, despite their cultural value, can still be categorized as sharp weapons if they meet the functional criteria as an offensive

tool. The use of traditional weapons in public spaces without cultural necessity or legal protection can pose a potential violation of criminal law, especially if it disrupts public order. This explanation underscores the importance of distinguishing between the cultural function and the practical function of the *badik* as a tool of violence.

The criminal law dictionary states that misuse is an act that exceeds the limits of reasonableness in the function or use of an object or authority. In the context of *badik* misuse, carrying or using a *badik* for intimidating or violent purposes, even with the intention of self-defense, can still be classified as a criminal act if there are no justifiable or extenuating circumstances. The concept of maintaining public safety and order (*kamtibmas*) in modern law does not distinguish tools based on their form, but rather based on their impact on public safety. Therefore, in a multicultural society like Wajo, the law must be present not only as a coercive force but also as a facilitator of cultural transformation toward a more peaceful and orderly society.

METHOD

The research method used in writing this journal is the normative legal method, namely a method that relies on the analysis of positive legal norms that apply as a basis for studying legal problems systematically. Normative legal research by examining primary legal materials such as relevant laws and regulations, including Emergency Law No. 12 of 1951 concerning Ownership of Sharp Weapons, Law No. 2 of 2002 concerning the Indonesian National Police, Regulation of the Indonesian National Police (Perpol) No. 1 of 2021 concerning Community Policing, and Perpol No. 8 of 2021 concerning Handling of Criminal Acts Based on Restorative Justice. In addition, secondary legal materials are also used to support the analysis, such as criminal law literature, academic journals, and policy documents related to the police and local legal culture. The approaches used in this study include two types, namely the statute approach and the conceptual approach. The legal approach aims to identify and understand the legal basis that underlies the actions of the Wajo Police in handling the misuse of *badik*. Meanwhile, the conceptual approach is used to examine theoretical ideas about traditional weapons, misuse in the context of criminal law, and the implementation of law enforcement strategies that take into account local values and the socio-culture of the community. Through these two approaches, this study seeks to provide a comprehensive picture of how the law interacts with socio-cultural realities in handling the phenomenon of misuse of traditional weapons in areas with strong local wisdom, such as Wajo Regency.

RESULT AND DISCUSSION

Forms and Patterns of Misuse of Traditional *Badik* Weapons from a Positive Legal Perspective in Wajo Regency

The use of the *badik* in Bugis society is deeply rooted in a long tradition rich in symbolic meaning. The *badik* is not only considered a weapon but also an integral part of the identity and self-esteem of Bugis men. In local culture, carrying a *badik* symbolizes courage, honor, and readiness, and is even regarded as an essential accessory to traditional attire in customary events. This historical value further strengthens the *badik*'s position as a cultural heritage that must be respected. However, this symbolic meaning is often not balanced with modern legal understanding of the ownership and use of sharp weapons. In the context of positive law, the existence of the *badik* as a weapon remains subject to the provisions of the Emergency Law of the Republic of Indonesia Number 12 of 1951 on Firearms and Explosives, particularly Article 2(1), which states that "Any person who, without authorization, imports into Indonesia, manufactures, receives, attempts to obtain, delivers or attempts to deliver, possesses, carries, has in their possession or owns, stores, transports, or conceals firearms, ammunition, or explosive materials shall be punished with imprisonment for a maximum of 20 years."

The tradition of carrying a dagger in daily life is still found, especially in rural areas and in certain cultural activities. From a local cultural perspective, this action is considered normal and does not indicate violent intent. However, from a legal perspective, carrying a sharp weapon in public without a legitimate need can be categorized as a violation of the law. The lack of restrictions and socialization regarding laws related to traditional weapons means that many people are unaware of the potential legal violations that may occur. It creates friction between local wisdom and national legal norms that prioritize protecting the community from the threat of violence. This lack of awareness blurs the line between cultural preservation and the misuse of dangerous tools.

The pattern of misuse of *badik* in Wajo Regency shows a shift in function from a cultural symbol to a tool for violence. In some cases, *badik* are used in fights between individuals or groups triggered by personal or social conflicts. The easy access to and ownership of *badik* make them the main tool in acts of abuse and even murder. Police data records several incidents of violence involving the use of *badik*, although not all are openly documented in public reports. When this traditional weapon shifts its function to a criminal tool, the cultural meaning that should be upheld is instead tarnished by destructive actions. Such actions may violate Article 351 of the Criminal Code on assault, Article 338 of the Criminal Code on murder, and Article 340 of the Criminal Code on premeditated murder, depending on the degree of violence and the perpetrator's intent.

Studies on cases of *badik* misuse indicate that the triggers are not always structural in nature but often stem from personal conflicts. In the context of Wajo Regency, incidents of violence motivated by revenge or conflicts among village youths are significant concerns. This situation is exacerbated by the lack of preventive efforts that combine cultural and legal approaches. When young people are not equipped with legal education and balanced cultural values, they are more prone to resorting to violence. This phenomenon shows that traditions that are not regulated and educated can become a source of social problems. Repressive law enforcement alone is not enough to stop the cycle of violence without preventive interventions that address cultural roots.

The main factor contributing to the misuse of *badik* is the low level of legal awareness among the community, especially the younger generation. Many do not understand that carrying and using *badik* in conflicts is a criminal offense, not an act of defending one's honor or dignity. This lack of knowledge is a major obstacle in efforts to create order and security at the local level. The sporadic legal socialization carried out by law enforcement officials has not been able to reach all levels of society. When the law is not presented in a communicative and educational manner, the community tends to revert to traditional understandings that tend to tolerate symbolic violence. In this context, Article 2 paragraph (1) of Emergency Law No. 12 of 1951 is very relevant to be explained humanely to the community.

The absence of local regulations specifically governing the ownership and use of traditional weapons is also a cause of the misuse of *badik*. The lack of regional regulations or local government regulations governing the mechanisms for nurturing this cultural heritage leaves the community in a gray area between law and custom. On the other hand, the police often face a dilemma between enforcing positive laws and respecting local culture. The lack of integration between the national legal system and local value systems creates confusion in law enforcement practices. This situation demands an integrative policy that acknowledges the existence of culture while maintaining public safety. Local governments have the authority to formulate local regulations by the social and cultural needs of their communities based on the principle of regional autonomy.

Weak social control within communities also contributes to the high rate of *badik* misuse. The collective values that once strongly controlled individual behavior are now being eroded by modern social dynamics. When communities no longer play an active role in monitoring

and reprimanding deviant members, violations of the law become more likely to occur. The absence of traditional or community leaders in the conflict resolution process also exacerbates this situation. The community's reliance on vigilante justice indicates a crisis in the social system that should prevent violence at an early stage. The loss of this social function adds to the complexity of the issue of *badik* misuse as both a legal and social problem.

The lack of legal education is a weak point in efforts to prevent culture-based crimes. The formal education curriculum does not provide much space to understand the intersection between law and local culture. As a result, the community does not have an adequate basis for distinguishing between cultural rights and legal obligations. When this understanding is lacking, cultural preservation becomes an unguided and vulnerable act that is prone to abuse. Community development involving the collaborative roles of educational institutions, traditional leaders, and law enforcement agencies is urgently needed in this context. This effort aligns with the Indonesian National Police Regulation No. 1 of 2021 on Community Policing (Polmas), which promotes active collaboration between the police and local communities in creating security based on local wisdom.

The role of the Wajo Police Department is crucial in building legal awareness while fostering harmonious relations between law and local culture. The police, as protectors of the community, not only function in law enforcement but also in education and mediation. By utilizing a restorative approach as stipulated in Indonesian National Police Regulation No. 8 of 2021 on the Handling of Criminal Offenses Based on Restorative Justice, the police can resolve conflicts involving *badik* without always having to harshly criminalize the perpetrators. This approach is more appropriate for cultural communities that still uphold the values of deliberation and kinship. Here, it is evident that justice is not only about punishment but also about restoring social relations damaged by the misuse of cultural symbols.

The situation in Wajo Regency illustrates that the issue of *badik* misuse cannot be viewed solely from a criminal perspective but must also be considered from cultural, social, and structural angles. The *badik*, as a cultural symbol, must be understood contextually to avoid criminalizing culture. However, if this symbol is used to harm others' rights to life, the law must intervene firmly and fairly. Synchronization between national law, customary law, and social practices is key to addressing this phenomenon sustainably. Collaboration between the government, law enforcement agencies, customary leaders, and the community is the only way to maintain harmony between cultural preservation and protecting the community from violence. A comprehensive and humane perspective should resolve this issue without uprooting traditions that have long existed in Bugis society.

Law Enforcement Strategy and Preventive Efforts by Wajo Resort Police in Addressing and Preventing Misuse of Traditional *Badik* Weapons

The preventive strategy carried out by the Wajo Police in suppressing the misuse of daggers focuses on legal education for the community, especially the Bugis indigenous community which culturally still holds tightly to traditional values, including in the use of daggers. This legal socialization is carried out in various forums, ranging from traditional meetings, religious activities, to formal and informal education. The aim is to form a collective awareness that bringing daggers into public spaces without a valid reason can be considered a violation of the law. The Wajo Police directly explain the legal impact of this violation to the community based on Emergency Law Number 12 of 1951, especially Article 2 paragraph (1), which states that "anyone who without the right to bring into Indonesia, makes, receives, tries to obtain, hands over or tries to hand over, stores, transports, hides, uses or removes firearms, ammunition or explosives, is threatened with the death penalty, life imprisonment or temporary imprisonment of up to twenty years". This legal understanding is aimed at ensuring that the

community knows that carrying sharp weapons such as daggers in the context of violence is a serious criminal act.

The Polmas (Community Policing) approach is another strategy that is quite effective in preventing the misuse of daggers. The Wajo Police empower Bhabinkamtibmas (Public Security and Order Supervisory Officers) as the spearhead in establishing harmonious relations with the community. Through this approach, officers not only act as law enforcers, but also as social facilitators who understand the dynamics of local culture. Bhabinkamtibmas actively approaches traditional figures, religious figures, and youth groups to build open communication about the dangers of misuse of daggers and the importance of maintaining order. This trust-based approach makes the community more open in conveying potential conflicts that can be anticipated early on. The success of Polmas lies in the emotional and cultural closeness of officers with residents, not just in rigid law enforcement.

The Wajo Police also encourages the initiation of the formation of regional regulations (Regional Regulations/Perda) that specifically regulate the ownership and use of traditional weapons. To date, there is a lack of local legal framework that specifically governs the use of daggers within the context of cultural practices and the preservation of tradition. Cross-sector cooperation between the police and local government is needed to draft this regulation, so that it is in line with national legal norms and local values. The drafting of this regulation also takes into account the principle of legality and the principle of *lex specialis* which can adjust local wisdom without negating national law. The hope of this strategy is the presence of regulations that do not deny cultural meaning, but at the same time provide legal certainty and limit the potential for deviation.

Repressive strategies remain an important pillar in enforcing the rule of law for violations that have occurred. The Wajo Police take firm action against criminals who use daggers in criminal acts, regardless of cultural background or social status. Law enforcement is carried out based on Article 351 of the Criminal Code (KUHP) concerning assault and also refers back to Emergency Law No. 12 of 1951 Article 2 paragraph (1) as previously mentioned. Legal action includes investigation, detention, and referral to the prosecutor's office for the trial process. This kind of action not only provides a deterrent effect on the perpetrators, but also becomes a legal lesson for the community so that they do not use daggers as a tool of violence. The firm response from the police also strengthened the legitimacy of the law in the eyes of the public.

Security raids and social disease operations (*pekat*) are one concrete form of this repressive strategy. In these raids, the Wajo Police confiscated sharp weapons, including daggers, from individuals who carried them without a valid reason. These operations are usually carried out in public places such as markets, terminals, and during public entertainment events. The aim is to prevent potential conflicts that could erupt due to the use of daggers. These confiscations were carried out while still respecting legal procedures, including recording evidence and summoning the relevant parties. This procedure is in line with the authority of the apparatus as regulated in Article 16 paragraph (1) letter b of Law Number 2 of 2002 concerning the Republic of Indonesia National Police, which states that the police have the authority to take first action at the scene of the crime and take other actions in accordance with the law that is responsible.

In addition to formal legal strategies, the Wajo Police have implemented a restorative and culture-based approach as an effort to resolve conflicts involving the misuse of daggers. This approach does not prioritize punishment, but prioritizes dialogue, mediation, and reconciliation between the perpetrator and the victim. This strategy is based on the Regulation of the Republic of Indonesia National Police Number 8 of 2021 concerning Handling of Criminal Acts Based on Restorative Justice. In its implementation, traditional and religious leaders are involved to bridge communication, strengthen the value of forgiveness, and rebuild social relations

damaged by violence. Local values such as "sipakatau" (humanizing each other) and "siri na pacce" (self-respect and empathy) become the moral basis for resolving problems without prolonging grudges.

Collaboration between the Wajo Police and traditional leaders, religious leaders, and community institutions is a synergistic strategy that strengthens this cultural approach. This synergy allows for cross-value dialogue, between state law and local values, so that the strategy implemented has dual legitimacy: legally legal and culturally legitimate. This approach is considered capable of reducing latent conflicts and preventing repeated revenge. Local figures act as mediators who have the moral authority to invite the disputing parties to choose a peaceful path. This strategy requires commitment from all parties to maintain trust and consistency in its implementation. This initiative is also proof that restorative justice-based resolution is not a form of weakening the law, but rather strengthening social solidarity that has long-term impacts.

To measure the effectiveness of the entire strategy, the Wajo Police have set several quantitative and qualitative success indicators. The decrease in the number of crimes using daggers is the main indicator used to assess the success of preventive and repressive strategies. In addition, increasing community participation in police programs is an important benchmark. Community satisfaction with the way conflicts are handled is also considered a reflection of the success of the restorative approach. This evaluation is carried out periodically through internal reports, community surveys, and cross-sector coordination meetings. This data is the basis for formulating more adaptive and relevant policies in the future.

SWOT analysis is applied as a tool to evaluate the strengths, weaknesses, opportunities, and threats of the Wajo Police strategy in overcoming dagger abuse. The strength of the strategy lies in the integrated approach between law, culture, and community participation. The weaknesses include limited human resources and budget in implementing long-term programs. The great opportunity lies in the potential of local regulations that can accommodate cultural and legal interests at the same time. The threat that arises is cultural resistance from some community groups who consider the legal approach as a threat to their identity. The results of this analysis are used as a basis for improving future strategies to be more inclusive, responsive, and consistent with the principles of social justice.

CONCLUSION

The misuse of *badik* in Wajo Regency cannot be understood solely as a conventional criminal act but must be viewed within the framework of the culture and local identity of the Bugis people. *Badik* is not just a tool, but a symbol of honor and ancestral heritage that is rich in historical meaning. When this symbol is used in the context of violence or crime, the issue becomes complex because it touches on the psychological and sociological aspects of society. In response to this, the Wajo Police have developed a strategy that integrates legal, social, and cultural dimensions. A preventive approach is carried out through legal socialization and community outreach, while a repressive approach serves to deter crime and maintain public order. On the other hand, restorative and culture-based approaches serve as a bridge between formal law and local values, particularly in creating social harmony without compromising legal certainty. However, the effectiveness of these strategies still faces challenges, especially in terms of regulation and resource limitations, necessitating policy innovation and broader involvement from all segments of society.

The recommendations that can be put forward include three main points as strategic steps in addressing the misuse of *badik* more comprehensively and sustainably. First, a strong push must formulate a Regional Regulation (Perda) that specifically regulates the ownership, function, and limitations of *badik* use, so that there is no legal vacuum at the local level that can be exploited by criminals. This Perda is also expected to bridge cultural values with formal

rules, so as not to cause resistance from indigenous communities. Second, legal education tailored to local wisdom must continue to be improved, both through school curricula, social community activities, and information media accessible to all levels of society. This aims to ensure that legal understanding is not foreign or intimidating, but rather becomes part of the collective consciousness to maintain order. Third, the Wajo Police need to optimize the training of its members in understanding and applying a culture-based approach, so that in carrying out their duties, officers are not only law enforcers but also protectors of local values that are constructive for social stability.

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