

Leadership Transformation and Labour Flexibility in Police Institutions: A Legal Analysis of State and Islamic Law in the Digital Age

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Abstract

This research aims to analyse the transformation of leadership and workforce flexibility in police institutions in a digital context, through a comparative legal approach between state positive law and Islamic legal principles. In the midst of demands for changes in work systems and leadership that are increasingly adaptive to technology, police institutions are faced with complex internal reform challenges. The research method used is qualitative-descriptive with a normative-comparative legal approach, based on a literature study of legislation, classical and contemporary Islamic legal literature, and institutional policy documents. The results show that the state's positive law encourages flexibility and leadership transformation through administrative regulations and the use of digital technology, such as setting up results-based work systems and agile organisational structures. Meanwhile, Islamic law offers a value-based normative perspective, emphasising the importance of trustworthiness, justice and benefit in every aspect of leadership and workforce management. Comparative analysis shows that the integration of Islamic legal ethical values in state policies can strengthen the moral legitimacy of

leadership and improve the quality of institutional governance in the digital era. The conclusion of this research is that the synergy between the state legal framework and Islamic law is very important in building a more adaptive, integrity, and contextual leadership and employment model in facing the challenges of digitalisation in the law enforcement sector.

Keyword: Digital Leadership, Labour Flexibility, State Law, Islamic Law, Police Institutions.

Introduction

The rapid development of digital technology has had a significant impact on various sectors of life, including the governance of state institutions. One of the institutions most affected by the wave of digitalization is the police agency. This institution, which has long been known for its rigid and hierarchical command structure, is now required to be more adaptive, transparent, and responsive to the dynamics of a digital society. The industrial revolution 4.0 and the emergence of the society era 5.0 demand system reform, including leadership reform and labor flexibility in the police force. Conventional leadership models that rely on one-way instruction, structural loyalty, and linear work patterns become less relevant when institutions are faced with the need to respond to complex, dynamic, and data-driven digital challenges.¹

This phenomenon raises deep academic anxiety, especially regarding the extent to which police institutions are able to carry out internal transformation without losing their institutional integrity, legitimacy, and effectiveness. This anxiety departs from the fact that on the one hand, digitalization promises efficiency and acceleration of work; But on the other hand, it also presents the risk of fragmentation of authority, ethical disorientation, and a decline in the quality of leadership if it is not accompanied by a solid legal foundation and values.² These changes raise a big question: how should leadership transformation in the police body be designed to remain in line with the principles of the rule of law, the values of justice, and the need for humane workforce flexibility? It is in this context that the law becomes an important meeting point between the reality

¹ Hadi Sucipto et al., "Transforming Public Trust in Restorative Justice: An Islamic and Social Law Perspective on the Prosecutor's Role in the Contemporary Era," *MIL.Rev : Metro Islamic Law Review* 3, no. 2 (2024): 364–87, <https://doi.org/10.32332/milrev.v3i2.9938>.

² Nuri Herachwati, "Inovasi Frugal Dan Kepemimpinan Yang Berkelanjutan Untuk Keunggulan Bersaing : Sebuah Tinjauan Literatur Sistematis Frugal Innovation and Sustainable Leadership for Competitive Advantage : A Systematic Literature Review Karyawan- Karyawan Atau Anggota- An" 15, no. 4 (2024): 410–20, <https://doi.org/10.29244/jmo.v15i4.59084>.

of change and normative expectations in building transformative police governance.

Various previous studies have discussed the theme of digitization of public institutions, including the police, but most of them still focus on technological, managerial, or bureaucratic reform aspects in general. The study of digital leadership in the police sector generally discusses from the perspective of organization and public administration, with a technical and pragmatic approach. Similarly, the discourse on workforce flexibility is still dominated by issues of operational efficiency and work-life balance, without being deeply linked to the legal and ethical dimensions of institutions. This gap is an important starting point in this study. This research not only examines the transformation of leadership and workforce flexibility in the context of digitalization, but also presents a comparative legal perspective that compares the positive legal approach of the state with the principles of Islamic law.

Within the positive legal framework of the state, organizational transformation, including in the police body, is regulated by various laws and regulations such as Law Number 2 of 2002 concerning the National Police of the Republic of Indonesia, as well as various Regulations of the National Police Chief (Perkap) and other implementing regulations. However, the regulation has not explicitly regulated the concept of digital leadership or flexible work systems in the police structure. Meanwhile, Islamic law—which is normative and universal—provides a strong foundation of values regarding leadership responsibility (*al-amānah*), justice (*al-'adālah*), and benefit (*al-maṣlaḥah*) in the management of human and institutional resources. The perspective of Islamic law can offer an important contribution, not only as a source of ethical value, but also as a normative framework that can lead institutional transformation towards a more humanistic and sustainable form.

This reality shows that the renewal of leadership and HR management models in police institutions cannot depend solely on changes in administrative regulations. It must involve philosophical reflection, an ethical approach, and a thorough legal foundation. Therefore, a multidimensional approach is needed that is able to answer transformative challenges from two sides at once: first, from the legal side of the state that emphasizes institutional effectiveness; and second, in terms of Islamic law which offers a more substantial ethical and normative framework. This is where the importance of this research is to make a scientific contribution that is not only theoretical, but also practical to the formulation of values-based public policy.

This research is here to answer academic anxiety related to legal and institutional unpreparedness in facing the challenges of digital leadership and workforce flexibility in the law enforcement sector. Through a comparative legal approach that examines the interaction and differences between positive state law

and Islamic law, this research is expected to make a new contribution in efforts to formulate a more adaptive, responsive, and equitable model of police leadership transformation. Using qualitative methods based on literature studies and normative-comparative approaches, this article aims to develop a conceptual framework that can be used as a basis for the development of leadership and employment policies that are in accordance with the demands of the times and still based on solid legal values.

Previously, various studies have discussed aspects of leadership and digitalization of the police separately, but not many have integrated the two in the review of Islamic law regulations. For example, research by Shusil (2015) highlights flexibility in organizations, including public organizations, that are affected by technological changes and shifts in attitudes but do not relate them to the rule of law and Islamic perspectives.³ Meanwhile, Donal Afriansyah (2024) highlighted the National Police as the Front Guard in Enforcing Digital Corruption Law in the Era of Technological Transformation.⁴ In addition, Razaq's (2023) research highlights the Use of Facial Recognition Technology in Public Safety.⁵

From the perspective of Islamic law, the study of Subli (2024) explains the Application of Sharia Maqosid in Law Formation in the Digital Era: Cryptocurrency Regulation.⁶ Maqashid Syariah in Technology Regulation is relevant to this research because it emphasizes the importance of applying the principles of justice and benefits in technology regulation. However, this research goes further by applying those principles in policing policy, offering a new approach to applying technology based on Sharia values.

Thus, the novelty of this research can be identified in several key aspects. First, the study integrates the perspective of Islamic law in the regulation of police technology, something that has not been studied much in previous research. Second, this research relates leadership transformation and workforce flexibility holistically in the context of digital adaptation in policing, providing a broader understanding of the changes needed. Third, the study identifies gaps in state law enforcement against the use of new technologies such as artificial intelligence and

³ Sushil, "Menciptakan Fleksibilitas Melalui Perubahan Teknologi dan Sikap," *Jurnal Global Manajemen Sistem Fleksibel* 16, no. 4 (1 Desember 2015): 309–11, <https://doi.org/10.1007/s40171-015-0112-2>.

⁴ Donal Afriansyah dan Aryan Torrido, "Polri Sebagai Garda Terdepan Dalam Penegakan Hukum Korupsi Digital Di Era Transformasi Teknologi," *The Juris* 8, no. 2 (11 Desember 2024): 491–500, <https://doi.org/10.56301/juris.v8i2.1372>.

⁵ Mutiara Lindri Razaq, "Penggunaan Teknologi Pengenalan Wajah Dalam Keamanan Publik," *Jurnal Pendidikan Agama Humaniora dan Multidisiplin* 1, no. 2 (1 Desember 2023): 482–86, <https://doi.org/10.57235/jerumi.v1i2.1403>.

⁶ Mohamad Subli, "Penerapan Maqosid Syariah Dalam Pembentukan Hukum Era Digital: Regulasi Cryptocurrency," *AL-MUTSLA* 6, no. 2 (31 Desember 2024): 298–310, <https://doi.org/10.46870/jstain.v6i2.1366>.

facial recognition in policing and offers policy solutions that are aligned with the challenges of the digital age. Fourth, this research offers a Maqashid Sharia-based approach to ensure that the application of technology in the police force is effective, ethical, and beneficial to the community.

This study uses a qualitative approach with normative legal methods and comparative approaches. The normative legal method was chosen because the main focus of the study lies in the analysis of the legal norms that govern leadership and employment in police institutions, both in Indonesian positive law and in the framework of Islamic law. This research examines primary legal materials such as national laws and regulations (e.g. Law Number 2 of 2002 concerning the National Police of the Republic of Indonesia and its derivative regulations), as well as Islamic legal sources such as the Qur'an, Hadith, and classical and contemporary fiqh literature related to the principles of leadership (al-imāmah), responsibility (al-amānah), and labor management ('amal and ajir).

A comparative approach is used to compare the concept and implementation of leadership and manpower flexibility in police institutions based on two different legal systems, namely state law and Islamic law. This comparison aims to find convergence and divergence as material to formulate a more integrative transformative legal framework. Data collection is carried out through library research on academic literature, scientific journals, institutional reports, and official institutional documents relevant to the research theme. Secondary data was obtained from previous studies that discussed leadership transformation, digitalization of public institutions, and workforce flexibility in the government and security sectors.

Data analysis is carried out qualitatively through the stages of data reduction, thematic categorization, normative interpretation, and comparative synthesis. In the analysis process, a hermeneutic approach is used to interpret the meaning of law in a changing social and digital context, as well as a maqāṣid al-shari'ah approach to assess the suitability of Islamic legal values to the principles of justice, benefit, and institutional effectiveness. Thus, this method allows the formulation of legal ideas that are not only legalistic, but also oriented towards the transformation of values and sustainable institutional change.

With this novelty, this research is expected to make a significant contribution to the development of police policies that are more adaptive to technology, while maintaining a balance between operational effectiveness, ethics, and applicable legal regulations. This study uses a qualitative approach with a literature study method. Data was collected through a literature review that included books, scientific journals, legislation, and policy documents relevant to leadership transformation, workforce flexibility, and technology adaptation in police agencies. Data analysis was carried out using a descriptive-analytical

approach⁷, where this study describes the concept of leadership transformation and workforce flexibility in the police force and examines the application of technology from the perspective of state law and Islamic law. A comparative approach is also used to compare the principles of the state and Islamic law in regulating technological adaptation in police institutions. The results of this study are expected to provide theoretical and practical insights on how the police can optimize the use of technology effectively and follow the principles of Islamic law and positive law that apply, as well as provide recommendations for policymakers in designing regulations that support technological innovation in police institutions.

Discussion

Leadership Transformation in Police Institutions

Digital transformation has had significant consequences for the structure and pattern of leadership in law enforcement agencies, including the police. The digital era demands leaders who not only have administrative authority, but also innovative skills, are adaptive to technology, and are sensitive to the needs of the digital society. Changing public expectations for fast, transparent, and integrated police services with information technology have prompted the emergence of a new leadership model based on the principles of openness, participation, and managerial capabilities in the context of digital governance.

In the context of positive law in Indonesia, leadership transformation within the National Police is regulated in a number of regulations, ranging from Law Number 2 of 2002 concerning the National Police of the Republic of Indonesia to internal regulations such as the National Police Chief's Regulation. However, these policies tend not to fully adapt to the demands of digital leadership. The leadership structure in the police force is still predominantly top-down and emphasizes structural loyalty, while transformational aspects such as horizontal collaboration, the use of big data, and analytical capabilities have not been the main indicators in the recruitment and development of police leaders.

Leadership in state law generally emphasizes the legal-formal aspects as well as administrative accountability. However, the challenges of digitalization present a new dimension: how leaders must be able to respond to information dynamics in real-time, make data-driven decisions, and maintain the integrity and ethics of public services. This is the intersection between the practical need for transformation and the urgency of drafting a legal framework that is more progressive and responsive to digital challenges.

⁷ Helaluddin dan Hengki Wijaya, *Analisis Data Kualitatif: Sebuah Tinjauan Teori & Praktik* (Sekolah Tinggi Theologia Jaffray, 2019).

Meanwhile, from the perspective of Islamic law, leadership is a mandate that contains spiritual, moral, and social dimensions. The concept of *al-imamah* (leadership) in Islam is not merely administrative power, but also a moral responsibility to realize justice and benefit. A leader in Islam is obliged to prioritize the values of *'adālah* (justice), *syūrā* (deliberation), and *amānah* (responsibility). This shows that the leadership system in Islam places great emphasis on personal integrity and public service orientation, which is particularly relevant in the context of police institutions.

One of the important principles of Islamic leadership is *syūrā*, which is collective and participatory decision-making. In the context of police institutions that are facing technological challenges and social change, this principle provides the basis for the development of a more inclusive leadership system, not just relying on a single command center. In addition, the *principle of amānah* emphasizes that the leader is fully responsible for his decisions before society and God. In the digital age, where information flows very quickly and public scrutiny of state institutions is increasingly intense, the concept of *amānah* is an important reminder for leaders to remain oriented to the public interest, not just to maintain structural power.

Furthermore, Islamic law emphasizes the importance of *al-kifā'ah* (competence) in choosing leaders. Competencies in the contemporary context certainly include digital literacy, adaptability to change, and agile leadership capacity. In this case, Islamic law does not contradict the demands of the times, and can even be a solid foundation for formulating leadership models that are relevant to the digital era. Thus, the integration of Islamic leadership values into police institutional reform is not a form of conservatism, but an ethical-normative approach that strengthens leadership qualities in a broad sense.

The results of the study show that leadership in the police force has undergone a significant shift from the traditional hierarchical model to more adaptive and technology-based leadership.⁸ The rapid development of technology and the public's demand for transparency, efficiency, and effectiveness in law enforcement have triggered this change. The hierarchical leadership model that has been a hallmark of the police is often considered less responsive to social and technological dynamics. Therefore, police leaders who can adapt to digital changes must ensure that police institutions remain relevant and effective in carrying out their duties.

In the digital era, police leaders must have a strong understanding of technological developments to optimize their use in various operational aspects.

⁸ Achmad Idham Zakaria, M. Dana Prihadi, and Muhammad Syukrullah Abdullah, "Pengaruh Kepemimpinan Transformasi Polisi Dan Komitmen Organisasi Terhadap Kinerja Polisi Di Polres Karawang," *NUSANTARA : Jurnal Ilmu Pengetahuan Sosial* 10, no. 3 (13 April 2023): 1630–42, <https://doi.org/10.31604/jips.v10i3.2023.1636-1653>.

Technology has become a key tool in supporting a wide range of police tasks, from artificial intelligence (AI)-based monitoring systems and big data analytics to the use of drones in security patrols. A leader who understands technology will be able to make more accurate data-driven decisions, improve operational efficiency, and minimize the risk of errors in law enforcement. Therefore, digital competence is one of the important factors in determining the effectiveness of police leadership in the modern era.

Effective leadership models in this era have several key characteristics, including technology orientation, data-driven decision-making, collaborative leadership patterns, and responsiveness to digital challenges. Technology-orientation means that a police leader understands technological developments and can integrate them into police operational strategies and policies. Data-driven decision-making allows police to be more proactive in preventing crime by analyzing crime patterns and determining the most effective strategies. In addition, a more collaborative leadership pattern opens up opportunities for cross-agency and other stakeholder collaboration to create better security systems.⁹

This more flexible and innovative leadership change has been proven to increase the effectiveness of the police in carrying out their duties. For example, implementing an AI-based monitoring system helps detect and analyze crime patterns more quickly and accurately. Facial recognition technology and real-time data-driven monitoring have helped many police departments identify criminals more efficiently. Several developed countries, such as the United States, the United Kingdom, and Singapore, have successfully implemented this technology to improve public safety and speed up responses to crime incidents. Case studies in several developed countries show that technology-based leadership transformation can reduce crime rates and increase transparency in law enforcement. For example, in the UK, implementing big data analytics systems in policing has helped identify areas with high crime rates, allowing police officers to take more effective preventive measures. In Singapore, drone-based patrol systems have reduced the number of street crimes and increased surveillance in crime-prone areas. The application of this kind of technology shows that adaptive leadership towards digitalization can have a significant positive impact on public safety and order.¹⁰

However, in some developing countries, the challenge still revolves around the lack of training for police leaders in utilizing inadequate technology

⁹ Ghalih Widyo Nugroho, Chairul Muriman Setyabudi, dan Muhamad Erza Aminanto, "Transformasi Organisasi Kepolisian di Era Industri 4.0," *LITERATUR* 4, no. 3 (27 Desember 2022): 1052–64, <https://doi.org/10.37010/lit.v4i3.1019>.

¹⁰ Eko Eddy Supriyanto, Meida Rachmawati, dan Fibry Jati Nugroho, "Transformatif Kebijakan dan Penguatan Infrastruktur Menuju Era Kepolisian 4.0," *Jurnal Bina Praja* 13, no. 2 (31 Agustus 2021): 231–43, <https://doi.org/10.21787/jbp.13.2021.231-243>.

and infrastructure to support the implementation of digitalization in the police system. Many police agencies in developing countries still rely on conventional methods to carry out their duties due to budget constraints and human resources who have not been trained in the use of technology. In addition, resistance to change is also an obstacle, especially among police personnel who have long worked with traditional systems. Another challenge is regulations and policies that do not fully support digital transformation in the police. Many countries still do not have proper regulations regarding the use of technologies such as AI and big data in law enforcement. Concerns about privacy, data misuse, and potential bias in AI algorithms should also be addressed. Therefore, policies are needed that encourage the use of technology and ensure its implementation remains within the applicable legal and ethical corridors.¹¹

To overcome these challenges, a comprehensive strategy is needed to support the transformation of police leadership. Digital training for police leaders should be expanded to give them a better understanding of technology and how technology can be used in law enforcement. In addition, investment in police digital infrastructure must also be increased so that technology can be applied more widely and effectively. Collaboration between the government, academia, and the private sector is also key in ensuring that technological innovations can be optimally utilized in the police system.

The following table summarizes research findings related to the transformation of police leadership in the digital era:

Table 1. Police Leadership Transformation in the Digital Era

Aspects	Traditional Conditions	Digital Transformation	Impact & Challenges
Leadership Structure	Hierarchical orders from top to bottom	More flexible, collaboration-based, and technology	Requires organizational culture change
Decision	Based on experience and intuition	Data-driven and predictive analytics	Requires training in data analysis
Use of Technology	At a minimum, still relying on manual methods	AI, <i>big data</i> , facial recognition, drones	Requires clear infrastructure and regulatory investment

¹¹ Petra Tumengkol, Basir S, dan Yopik Gani, "Transformasi Pelayanan Publik di Polda Kabupaten Karimun," *Jurnal Internasional Penelitian dan Tinjauan Ilmu Sosial* 6, no. 5 (2 Mei 2023): 77–88, <https://doi.org/10.47814/ijssrr.v6i5.1244>.

Operational Effectiveness	Slow response to crime threats	Faster and more accurate analysis and action	Depends on the readiness of technology and human resources
Transparency & Accountability	Lack of transparency, prone to abuse of authority	More open to digital systems and data-driven audits	Regulation is needed to avoid data misuse
Cooperation with Other Institutions	Limited, tend to work alone	More broadly, it involves the private sector, academia, and the public	Cross-agency coordination is a challenge in itself
HR Training & Development	Focus on physical and procedural skills	Digital skills and technology analysis required	Lack of personnel readiness and training budget
Implementation in Developed Countries	It has already begun to adapt to the modern system	Technology used for AI crime prediction patrols	The main challenge is data privacy and ethics
Implementation in Developing Countries	Still dominated by conventional methods	Begin to adapt to technology, but limited	Infrastructure, budget, and regulatory readiness barriers
Perspective of Islamic Law	Leadership based on hierarchy and trust	Emphasizing justice (<i>al-'adl</i>), benefits (<i>al-maslahah</i>)	Must maintain a balance between effectiveness and ethics

Source: Author's Interpretation

This table provides an overview of how police leadership has shifted from a traditional model to a digital age, including the positive impacts and challenges faced in this transformation process. Thus, the transformation of police leadership in the digital era requires the adoption of technology and a paradigm shift in how the police carry out their duties. Police leaders must be able to adapt to technological developments, make data-driven decisions, and forge broader collaborations to create better security systems. Through innovative and technology-based approaches, the police can be more effective in maintaining order, increasing transparency, and providing better services to the community.

In addition to leadership changes, workforce flexibility is an important aspect in the digital era. Police agencies can no longer rely on rigid and bureaucratic work systems, especially in the face of increasingly complex and dynamic security challenges. This flexibility encompasses various aspects, from the use of technology-based work systems to improving the digital competencies of personnel to more adaptive adjustments to working hours and work locations. With the adoption of digital technology, the police can improve operational efficiency and provide more responsive services to the community. One form of workforce flexibility in the police force is to implement a digital administration system. Previously, many administrative tasks were performed manually, often slowing down the decision-making process and hindering work effectiveness. However, digitization allows various administrative procedures to be automatically integrated into a single cloud-based system. This allows for faster, more accurate, and secure access to data, allowing police personnel to focus more on their primary tasks, such as law enforcement and community protection.¹²

In addition, workforce flexibility is also supported by the use of cloud-based communication technology. This system allows police personnel to stay connected and coordinate with their colleagues anytime and anywhere. For example, encrypted communication applications allow the exchange of information in real time without relying on conventional communication that is limited by distance and time. This technology is fundamental in emergencies, where quick decisions and effective coordination can determine success in dealing with security incidents. Implementing advanced technology in police operations is also important for workforce flexibility. The use of drones in patrol and monitoring areas, for example, allows police forces to monitor large areas with greater efficiency compared to conventional patrols. In addition, artificial intelligence (AI)-based CCTV technology allows for automatic monitoring of suspicious activity and real-time facial identification. With this system, the police can be more proactive in preventing crime and responding to incidents more quickly and accurately.¹³

However, the implementation of this workforce flexibility also faces several obstacles. One of the main challenges is the resistance to change, especially from police personnel who have long worked with the conventional work system. The organizational culture that has been formed over the years often hinders the adoption of new technology-based work methods. Many personnel are still comfortable with traditional methods and are reluctant to adapt to more complex digital systems. Therefore, an effective change strategy is needed so that all police

¹² Yustinus Bowo Dwinugroho, "Strategi Transformasi: Kepolisian Negara Republik Indonesia dalam Koordinasi Kejahatan di Era Digital," *Jurnal Internasional Sains dan Teknologi Terpadu* 2, no. 5 (31 Mei 2024): 374–83, <https://doi.org/10.59890/ijist.v2i5.1904>.

¹³ Rezarta Shehu, "Polisi Sosial Mengenai Transformasi Keluarga," *Jurnal Penelitian Pendidikan dan Sosial* 3, no. 3 (3 September 2013): 271.

personnel can accept the transition to a flexible work system. The lack of digital skills among police personnel is also an obstacle to the practical application of technology. Not all members of the police force have an adequate technological background to understand and operate digital systems optimally. Therefore, ongoing training is essential in ensuring that all personnel have adequate capabilities to utilize technology in their work. This training program covers technical skills and an understanding of cybersecurity and the ethics of using technology in law enforcement.¹⁴

In addition to the human resource aspect, data security and privacy risks are also a significant concern in implementing digital-based workforce flexibility. Police agencies manage highly sensitive information, such as criminal data, investigative evidence, and citizens' personal information. If the cybersecurity system is not robust, this data can be targeted for cyberattacks that can compromise national security. Therefore, strict regulations regarding cybersecurity and investment in encryption and data protection technologies are indispensable in this transformation process.

The following is a table that summarizes aspects of workforce flexibility in police institutions in the digital era:

Table 2. Workforce Flexibility in Police Institutions in the Digital Era

Aspects	Conventional Systems	Digital Transformation	Impact & Challenges
Administration System	Manual, slow, and error-prone	Digital-based and automated	Requires system integration and personnel training
Internal Communication	Relying on radio and direct communication	Cloud-based, encrypted, and real-time	The need for strict regulations related to communication security
Hours and Locations of Work	Rigid, must be in the office or field	Flexible, can be based on remote work system	Must maintain discipline and work effectiveness
Patrol and Monitoring	Performed physically with limited range	Using AI-based drones and CCTV	Need investment in equipment and

¹⁴ Tessa Diphoorn, Brianne McGonigle Leyh, dan Luuk Slooter, "Mengubah Reformasi Polisi: Pengalaman Global melalui Lensa Multidisiplin," *Kepolisian: Jurnal Kebijakan dan Praktek* 15, no. 1 (1 Maret 2021): 340–47, <https://doi.org/10.1093/police/paab009>.

			technology maintenance
Crime Analysis	Based on manual reports and field investigations	Using <i>big data</i> and AI for predictive analytics	Requires expertise in reading and interpreting data
Personnel Readiness	Minimal training in technology	Continuous digital training	Resistance to change and limitations of human resources
Data Security & Privacy	Physical archives that are vulnerable to loss or theft	Encryption and cybersecurity-based systems	Threat of cyberattacks if the system is not adequately protected
Operational Efficiency	Slow, labor-intensive	Faster and more efficient with the help of technology	Reliance on adequate digital infrastructure
Public Trust	Lack of transparency in information management	More open and accountable with digital systems	Must maintain a balance between transparency and privacy

Source: Interpretation Writer

This table provides an overview of how workforce flexibility in policing has undergone significant changes with technology adoption, as well as identifying challenges that need to be addressed in this transformation process. By overcoming these challenges, workforce flexibility in police institutions can run effectively and provide significant benefits to improve police performance in the digital era. Through a more adaptive work system, advanced technology support, and strengthening the capacity of personnel in the digital field, the police can be more responsive to various increasingly complex security challenges. This transformation increases operational efficiency and strengthens public trust in the police institution as a modern and professional security and order guard.

Reorientation of Police Leadership in the Digital Era: Between the Legal Structure of the State and the Ethics of Islamic Leadership

Leadership in police institutions is the backbone that determines the direction of policies, governance, and the quality of public services. However, the social dynamics triggered by digital transformation have driven the emergence of new needs in leadership models. The digital era demands a type of leadership that is not only structurally and administratively compliant, but also inclusive, adaptive,

and responsive to rapid change, especially in terms of information management, public communication, and crisis management.¹⁵ Old-style centralistic and top-down leadership is experiencing a crisis of relevance amid the need for cross-sector collaboration and higher public participation. This creates intellectual anxiety as well as the urgency of reform in the design of police leadership in Indonesia.

In Indonesia's positive legal structure, leadership in the National Police is regulated through Law No. 2 of 2002 concerning the National Police of the Republic of Indonesia, as well as various internal regulations such as the Regulation of the National Police Chief and regulations on career development. This system emphasizes the principles of hierarchy, command, institutional loyalty, and administrative control. Leadership is carried out based on the system of seniority, working period, and formal education level. Although this system has advantages in terms of organizational stability and discipline, it does not necessarily answer the challenges of the times that require leaders who are technologically literate, dare to innovate, and are able to respond to the expectations of the digital society quickly and appropriately.

The leadership model needed in the digital era is transformative leadership, which is a leader who can motivate members to think creatively, drive systemic change, and build an organizational culture that is oriented towards the effectiveness of public services. Unfortunately, the country's legal framework has not explicitly adopted or encouraged digital-transformative leadership indicators into the system of promotion, training, or performance evaluation of police leaders. In other words, there is a gap between regulation and the reality of rapidly changing social demands. This is one of the main gaps offered by this study to be filled with a normative approach to Islamic law.

In Islamic law, leadership (*imāmah*) is not only a structural position, but also a spiritual and social trust. Basic principles such as *'adālah* (justice), *amānah* (responsibility), *syūrā* (deliberation), and *qunwāh* (capacity/competence) are the foundation in determining and exercising leadership. Leadership in Islam emphasizes partiality towards social justice, openness to criticism, and the courage to make decisions for the common good. These values are very relevant to be contextualized in leadership management in the National Police, especially in building a relationship between the police and a more humane and civilized society.

The concept of *syūrā*, for example, provides a basis for decision-making that involves input from various elements, including civil society. Within the framework of police leadership, this approach can be translated into the

¹⁵ Ranila Suciati, Zackharia Rialmi, and Nuri Herachwati, "Intellectual Capital 's Influence on Financial Performance : Mediating and Moderating Factors in Indonesia ' s Real Estate Sector" 3576 (2025): 1174–90.

establishment of public communication units, transparent digital reporting systems, and policy formulation based on community participation. Meanwhile, *the principle of amānah* directs leaders to act on the basis of high moral integrity and responsibility, not just institutional loyalty. This places leadership as a service, not domination, and can strengthen public trust in the institution of the police.

In addition, the *principle of qunwah* in Islam emphasizes the importance of the competence and actual capacity of leaders in carrying out their duties. In the digital context, this means that a leader must have technological skills, digital communication skills, and managerial insight that are able to answer the challenges of big data, cybersecurity, and disinformation. This is where the potential synergy between Islamic values and the needs of modernity is seen: that digital competence and leadership ethics must go hand in hand.

The merging of Islamic law values and state law in the reorientation of police leadership is not an attempt to subordinate one legal system to another, but rather to construct a complete leadership model—combining administrative rigor with ethical sensitivity. In this regard, the approach of *maqāṣid al-syarī'ah* is very relevant. The principle of *maqāṣid*, which includes the protection of religion, soul, intellect, descent, and property, can be a normative indicator in formulating police leadership standards that uphold people's rights as well as social stability.

Leadership reorientation also means changing the parameters of success evaluation from just administrative output to social outcomes—namely the extent to which leaders are able to build trust, speed of response, and service innovation. This is where Islamic law can complement the law of the state: it provides a moral framework that enriches the technocratic aspects of leadership in the police body. Leadership transformation in the digital era needs to be designed as a hybridization between the positive legal structure that regulates institutional mechanisms and the principles of Islamic law that provide a moral and ethical basis. This leadership model is expected to be able to answer contemporary challenges as well as be a foothold in strengthening the legitimacy of the police as an adaptive and just protector and servant of the community.

The Dynamics of Labor Flexibility in Police Institutions: An Examination of Labor Law and Islamic Principles

Structural changes triggered by the development of digital technology have presented major challenges in human resource governance, including in police institutions. The need for a flexible work system is increasingly urgent in line with public expectations for fast, transparent, and technology-based police services. On the other hand, police institutions tend to maintain rigid, hierarchical, and bureaucratic work patterns. This imbalance creates friction between traditional work systems and the demands of the digital age, which requires state institutions to adapt quickly and efficiently. Therefore, the issue of workforce flexibility is an important part of the discourse on police reform, especially in

answering the challenges of institutional transformation and responsive public services.

Workforce flexibility essentially reflects the organization's ability to adjust the structure and function of work in accordance with the development of the external and internal environment. In the general context of employment, flexibility includes the dimensions of working time, assignments, mobility, and the use of information technology in the implementation of tasks. But in institutions such as the police, flexibility is often perceived as at odds with the values of discipline, loyalty, and command, which are the foundation of militaristic structures. This causes many aspects of workforce management in the police to still be trapped in a classic approach that is not contextual with the needs of the times.

From a positive legal perspective, there are no special arrangements regarding work flexibility in police institutions that are in line with modern employment principles. Most regulations still regulate a work system based on a hierarchical structure with uniform working hours and task patterns. Meanwhile, Law No. 13 of 2003 concerning Manpower is not entirely relevant to be applied in the context of the police, due to the nature of the duties and institutional position of the National Police as a state apparatus that has its own specificities. As a result, issues such as work-life balance, mental health, and workload management have not been fully adopted in the design of police labor policies.

Meanwhile, within the framework of Islamic law, there are normative principles that are more flexible and adaptive to modern work dynamics. The principle of *taysir* (ease), for example, provides space for the arrangement of a work system that is not burdensome and still pays attention to the humanitarian aspect. Islam does not restrict work in a rigid form, but rather is highly contextual as long as it remains within the corridor of ethics and justice. This is reflected in various verses and hadiths that emphasize the need to balance between work obligations and maintaining health, worship time, and family rights.

The concept of *maslahah* (public good) is also very central in the discourse of work flexibility in Islam. In the context of policing, workforce flexibility can be considered as a form of effort to maintain the effectiveness of police duties without sacrificing mental health, personnel quality of life, and social relationships. Rotating assignments, competency-based rotations, or even the use of a hybrid work system (between field and digital tasks) can be part of efforts to maintain these benefits. Thus, Islamic law provides a strong value framework to formulate an adaptive work model while upholding human values.

The principle of *'urf* (good social habits that are not contrary to sharia) can also be used to adapt the work model to the times. In modern society, flexible working practices have become a habit that is considered legitimate, productive,

and supports social balance. Therefore, its application in the police institution is not only relevant, but also part of the effort to humanize state institutions.

The application of these principles can be a middle ground between the rigid legal structure of the state and the dynamic operational needs. For example, in working time management, the concept of *digital-based shift work* can be adopted without reducing the effectiveness of internal supervision. On the other hand, the division of tasks based on expertise (and not just seniority) can also increase the efficiency and job satisfaction of police members. This is in line with Islamic principles on the importance of professionalism and competence in the implementation of duties.

The integration of Islamic values into the police framework can also strengthen a more ethical and inclusive work culture. In this context, the reform of the work system in the police is not only a matter of technical arrangements, but also the formation of a collective awareness that the workforce in state institutions is not just a bureaucratic tool, but a human being who has the right to comfort, dignity, and welfare. This is in line with *maqāṣid al-syarī'ah* which seeks to protect the soul (*hifz al-nafs*), intellect (*hifz al-'aql*), and property (*hifz al-māl*) as part of the comprehensive protection of human existence. The dynamics of workforce flexibility in police institutions can be understood as needs that are not only practical, but also normative. The combination of positive law and Islamic values opens up space for structural reforms that are more humane and contextual. A flexible work model, if well designed and based on strong legal principles, will actually strengthen the performance of the institution, improve the quality of service, and increase the social legitimacy of the police institution itself.

Harmonization of the Legal System in Police Reform: Integration of the Principles of Maqāṣid al-Syarī'ah and Modern Institutional Reform

Leadership (imamah or riyasah) has an important role in maintaining the stability and harmony of the organs of the time it leads. Similarly, the leadership pattern in an institution will lead to the strength or failure of the institution. One of the main factors in maintaining institutional stability is leadership flexibility. Which in Islam also has leadership flexibility that is a necessity. This is reflected in the rules of fiqh elaborated by the fukahs related to the policy pattern of leaders towards their people who must always be flexible and have an orientation towards the benefits. The rule states that:¹⁶

تَصَرُّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مَوْطُ بِالْمَصْلَحَةِ

"A leader's policy towards his people depends on the benefits."

¹⁶ Badruddin Muhammad bin `Abdillah Al-Zarkasyiy, *Al-Mantsur Fiy Al-Qawa'id Al-Fiqhiyah* (Kuwait: Wizarah al-Awqaf al-Kuwaytiyah, 1985), j. 1, h. 309.

Based on the above rules, when the benefit becomes an orientation, the policy will be liquid following the direction of the intended benefit. This is what flexibility is all about. Therefore, all forms of leadership policies will adjust to the conditions of the times at the time the policy is made.

Ibn Qayyim al-Jawziyah in his book *I'lam al-Muwaqi'in* mentions an important rule, namely:¹⁷

تَغْيِيرُ الْفُتُوى، وَاحْتِلَافُهَا بِحَسَبِ تَغْيِيرِ الْأَزْمَةِ وَالْأَمَكَةِ وَالْأَحْوالِ وَالنِّتَابِ وَالْعَوَائِدِ. الشَّرِيعَةُ مَبْنِيَّةٌ عَلَى مَصَالِحِ الْعِبَادِ

"Policy changes and policy variations depend on changes in times, places, conditions, orientation, and responses. The Shari'ah stands on the benefit."

Leaders who do not have an orientation to the benefit will give birth to policies that are rigid and difficult and far from providing benefits to the community. When Islamic law or Sharia actually stands on the basis of wisdom and the benefit of the ummah, both in this world and the hereafter, which is supported by a fair attitude, then when the leader's policy has gone out of the corridor of justice, then it is actually contrary to Islamic law.

Ben Atsur (ibn 'Atsur), an Islamic reformer from Sudan, further emphasized it in his statement:¹⁸

تَغْيِيرُ الْأَحْكامِ بِالتَّجْدِيدِ وَوَضْعُ الْإِجْراءاتِ أَوْ الزِّيادَةِ مِنْهَا إِعْتِبَاراً لِإِخْتِلَافِ الْأَحْوالِ وَمَا تُشَاهِدُهُ مِنْ إِخْتِلَافٍ وَتَطَوُّرٍ فِي كُلِّ عَصْرِ

Policy changes through reform and the implementation of procedures must always refer to the dynamics and facts born from developments in each era.

Ben Atsur's statement further strengthens how Islamic law is very responsive to the development of the times, one of which is supported by the development of digital technology. He is not antipathetic to the development of digital technology, in fact strongly encourages it as long as it does not contradict the intentions of the sharia (*maqashid al-shari'ah*) which returns to the efforts to preserve religion (*hifz al-din*), soul (*hifz al-nafs*), intellect (*hifz al-'aql*), heredity (*hifz al-nasl*), property and environment (*hifz al-bi'ah*).

The police reform process is a strategic step in ensuring that this law enforcement agency can face growing challenges, especially in the face of the fast-paced digital era. The reform not only covers technical and structural aspects, but also includes normative dimensions related to ethics, justice, and the protection

¹⁷ Muhammad bin Abi Bakr bin Ayyub Ibn Qayyim Al-Jawziyah, *I'lam Al-Muwaqi'in 'an Rabb Al-'Alamin* (Beirut: Dar al-Kutub al-Ilmiyah, 1991), j. 3, h. 11.

¹⁸ Muhammad al-Thahir bin Muhammad Ibn 'Atsur, *Maqashid Al-Syari'ah Al-Islamiyah* (Qatar: Wizarah al-Awqaf wa al-Syu'un al-Islamiyah, 2004), j. 2, h. 542.

of human rights. One of the biggest challenges in this reform is how to integrate the positive legal principles that apply in Indonesia with the ethical values contained in Islamic law, especially in the context of *maqāṣid al-syarī'ah*, which emphasizes the protection of the five basic elements: religion, soul, intellect, heredity, and property.

On the one hand, state law focuses on the formation of regulations and policies that can strengthen the police bureaucratic structure, improve personnel performance, and provide legal protection to the community. On the other hand, Islamic law offers a broader normative perspective, where law enforcement must ensure a balance between the needs of the organization and the rights of the individual, as well as base every police action on high moral principles. The integration of these two legal systems is crucial, considering that changes in the police system must be carried out comprehensively and are not only limited to technical improvements, but also to humanitarian ethics that can improve the quality of protection of the community.

One of the aspects that is the main focus in the harmonization of this legal system is the strengthening of *the values of maqāṣid al-syarī'ah* in police management. The principle of *maqāṣid al-syarī'ah* which focuses on the protection of the five basic elements is very relevant in ensuring that police reform is not only focused on increasing administrative and operational capacity, but also on the protection of the rights of the people who are the object of service. In the context of the police, strengthening *maqāṣid al-syarī'ah* means ensuring that police policies and actions always take into account their impact on religion (religious rights), the soul (protection of the right to life and security), reason (access to education and legal understanding), heredity (protection of family and reproductive rights), and property (guarantee of property rights).

For example, policies leading to the use of digital surveillance technology by the police must always be based on the principles of *'adālah* (justice) and *amānah* (responsibility). The use of advanced technologies such as surveillance cameras, data analysis, and tracking devices can improve the efficiency of police tasks, but there must be clear arrangements related to the protection of individual privacy, not only in the context of positive state law, but also within the framework of Islamic ethics. The protection of privacy is part of the rights of individuals that fall under the category of *hifẓ al-'aql* (protection of reason), which is also regulated in *maqāṣid al-syarī'ah*.

In addition, the application of *the principle of syūrā* (deliberation) in the decision-making process of the police can increase the transparency and accountability of the institution. The concept of *syūrā* contained in Islamic law emphasizes the importance of involving various parties in strategic decision-making processes, including in terms of policies that have an impact on society. This can be translated into police practice by establishing a public consultation

mechanism, where the public and related parties can provide input and feedback regarding policies and actions taken by the police. In this way, the public feels involved in every decision that relates to their interests, and on the other hand, the police can maintain social legitimacy and gain greater support.

Harmonization between state law and Islamic law can also include arrangements regarding the welfare of police personnel. In state law, the work welfare of police members is regulated in various regulations related to salaries, benefits, and work systems. However, in Islamic law, there is a principle of *maslahah* (public welfare) that leads to the regulation of welfare not only from a material side, but also from a psychological and social side. This principle requires the government to provide comprehensive protection for the welfare of police members, which is not only related to salaries and benefits, but also to fair and humane working conditions. Thus, the welfare of personnel will not only improve performance, but also create a harmonious work atmosphere and support the creation of maximum services for the community.¹⁹

In addition, the role of Islamic law in improving the quality of police leadership also needs to be considered. Leaders in police institutions must have the capacity to make fair and wise decisions, as well as be oriented towards the welfare of the community. The principles of *'adālah* and *amānah* in Islam underline that a leader is not only responsible for the decisions taken, but must also be able to account for every action taken to the community and to God. Therefore, the harmonization between state law and Islamic law in the police force can encourage leaders to not only carry out administrative duties, but also maintain moral and ethical integrity in every decision taken.

The integration of the principles of *maqāṣid al-syarī'ah* in police reform offers a new paradigm in the governance of state institutions. By combining Islamic principles that prioritize justice, protection of human rights, and social responsibility, as well as state legal principles that encourage bureaucratic efficiency and effectiveness, the police system can be formed to be more humane, responsive, and just. In the increasingly growing digital era, this approach is important to ensure that police transformation is not only focused on technical aspects, but also on moral and ethical qualities in the management of law enforcement agencies.²⁰ The harmonization of the legal system in police reform is a crucial step in creating institutions that are not only efficient and professional, but also moral, transparent, and just. The integration of state law and Islamic law

¹⁹ Wahyu Irsyaadan Azhar, Fiona Niska, and Dinda Nadia, "Work Self-Efficacy in Strengthening Employee Psychological Well-Being: Systematic Review and Future Direction" 5, no. 6 (2025): 1870–79.

²⁰ Erika Fajar Subhekti et al., "Corporate Morality: A Systematic Review and Future Research Directions" 9, no. 2 (2024): 1306–16.

can provide a strong foundation for the police to remain relevant in the midst of changing times and maintain public trust.

Conclusion

This research reveals the importance of leadership transformation and workforce flexibility in police institutions, by integrating the perspective of state law and Islamic principles. One of the key findings of this study is that although police reform in Indonesia has been underway, there is still a significant gap between the policies implemented and the needs of the times, especially in terms of implementing work flexibility that supports the well-being of police members. Within the legal framework of the country, work flexibility in the police force is still hampered by rigid hierarchical structures and regulations that have not fully supported work patterns that are responsive to social and technological change. On the other hand, Islamic law offers a more adaptive and humanist perspective, with principles such as *taysir* (convenience), *maslahah* (benefit), and *'urf* (good habits) that support the creation of a work model that is not only efficient, but also attentive to the mental and physical well-being of police officers. The concept of justice in Islam referred to in *'adalah* and *amanah* can be an important guideline for leadership reform in the police, ensuring that leaders focus not only on the achievement of performance, but also on the fulfillment of the rights of personnel and the community. Based on the findings of this study, it is suggested that police institutions in Indonesia are more accommodating to the principle of work flexibility in their labor policies, both in terms of working time arrangement, task rotation, and the use of technology to support field tasks. The implementation of a hybrid work system, which combines field tasks with digital technology, needs to be considered to increase efficiency without sacrificing the well-being of members.

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