



The Role of Intelkam Unit in Handling Demonstrations (A Study at Southeast Sulawesi Regional Police)

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ABSTRACT

This study aims to examine the causes of anarchic demonstrations within the jurisdiction of the Southeast Sulawesi Regional Police and to analyze the role of the Intelligence and Security Unit (Intelkam) in managing such demonstrations (A Case Study at the Southeast Sulawesi Regional Police). The research employs a field research design, in which the researcher directly visits the study site to collect data through interviews with law enforcement officials and community members, complemented by library research through a review of relevant literature. The findings indicate at least nine factors contributing to the emergence of anarchic demonstrations in the jurisdiction of the Southeast Sulawesi Regional Police: public distrust of the legal system among citizens, students, and other groups; acts of provocation; the presence of organized groups with specific interests; deviant patterns of thinking among demonstrators; psychological factors; inadequate security measures; lack of coordination between demonstrators and state authorities; weak crowd-control management by security personnel; and the failure to accommodate the demands of the demonstrators. The measures taken by the Intelligence and Security Unit begin with an analysis of the characteristics of the protesting crowd by the police intelligence function. This analysis includes an assessment of the demonstrators' profiles, their psychological condition, crowd characteristics, and the issues raised in the protest. The purpose of studying these characteristics is to estimate the likelihood of riots occurring during demonstrations and to determine the appropriate strategies to be implemented, which then inform the preparation of personnel and riot-control equipment.

Keywords : Demonstration Handling, Intelkam Unit, Intelligence Role, Public Security Southeast Sulawesi Police

I. INTRODUCTION

The freedom to express opinions in public is a human right guaranteed by the 1945 Constitution of the Republic of Indonesia and the Universal Declaration of Human Rights. The freedom of every citizen to express opinions in public is a manifestation of democracy in the life of society, the nation, and the state. In building a democratic state that upholds social justice and guarantees human rights, a secure, orderly, and peaceful governmental and social system is required. The right to express opinions in public must be exercised responsibly in accordance with the provisions of the prevailing laws and regulations.

Indonesia is a state based on law and on Pancasila democracy. The law provides protection to every citizen in exercising the right to express opinions as formulated in Article 28 of the 1945 Constitution, which states that “The freedom to associate and to assemble, to express thoughts orally and in writing and so forth shall be regulated by law.”

However, these provisions have generated broader public assumptions and perceptions, so that particularly during the reform era, demonstrations have occurred everywhere throughout the archipelago, often without self-control and ultimately leading to anarchy such as looting, arson, murder, and rape, the consequences of which are borne by society itself.

Since the beginning of the reform movement, the word “demonstration” has never disappeared from print or electronic media. Protests or demonstrations seem to have become a trend, especially among university students. It began with the instability of Indonesia’s economy in 1997 as a result of the economic crisis in the Asia-Pacific region. As a consequence, the prices of basic necessities continued to soar, and at that time the rupiah hovered around IDR 17,000 per one US dollar. The crisis caused major losses for many national companies, and many went bankrupt, leading to an increase in unemployment among former employees.

This condition triggered various protest actions within society, spearheaded by students who demanded that the government immediately resolve the crisis. However, the New Order government at that time responded very repressively toward mass actions. Activists who organized demonstrations were often labeled as members of the Security Disturbance Movement (GPK). Many activists experienced abuse, abduction, and imprisonment under the pretext of maintaining national stability. Student anger culminated on 12 May 1998 when four Trisakti University students were shot dead by security forces during a demonstration demanding that President Soeharto step down.

The subsequent transfer of power caused instability in governance, which further fueled widespread demonstrations demanding the realization of press freedom and freedom of expression in public. Under the banner of Reform, the new government increasingly struggled to cope with protest actions criticizing policies that were perceived by the public as misguided and not pro-people.

Ideally, every group intending to conduct a demonstration must prepare and possess a written notification letter addressed to the police. This is one of the requirements that must be complied with by the person in charge of the protest, as stipulated in Articles 10 and 11 of Law Number 9 of 1998 concerning Freedom to Express Opinions in Public.

Demonstrations often end in chaos and acts of anarchy due to inadequate security arrangements and lack of coordination with the police, resulting in traffic congestion, road blockades, burning of tires, clashes with the police, and damage to public facilities. The police are therefore required to prevent incidents that may harm the public and may be forced to disperse or arrest demonstrators and to quell unrest using water cannons or tear gas.

Within the jurisdiction of the Regional Police of Southeast Sulawesi (Polda Sulawesi Tenggara), particularly Kendari City, demonstrations have become a common occurrence conducted by groups of people to convey their aspirations regarding various issues. These groups often fail to comply with existing regulations by not submitting prior written notification to the police, whether regarding the time, place, number of participants, or demands. This can lead to disorderly protests without prior notification to the Kendari Police Resort (Polres Kendari), and in particular to the Intelligence and Security Unit (Intelkam), which issues the Notification Receipt Letter (STTP) as evidence that the person in charge has reported the planned demonstration.

The lack of awareness among demonstration organizers regarding these obligations affects the comfort and peace of the wider community, especially when protests become anarchic, involving arson, destruction, and resistance against police officers, thereby posing a risk to the safety of both demonstrators and the public.

If such a situation arises, the opinion intended to be voiced in public will not be effectively conveyed. Instead, many parties will suffer material, immaterial, and physical losses. In addition, demonstration organizers and provocative participants will be subject to legal sanctions for disturbing public order and damaging public facilities.

In response, the Indonesian National Police (Polri) has taken a number of steps, both at the level of institutional reform and at the operational level, to curb violent and anarchic demonstrations. In 2006, Polri issued a regulation on crowd control, namely Chief of Police Regulation Number 16 of 2006 concerning "Guidelines for Crowd Control" (Protap Dalmas), to harmonize procedures and actions of police units in handling demonstrations. Furthermore, in 2008 Polri issued Chief of Police Regulation Number 9 of 2008 concerning "Procedures for the Provision of Services, Security, and Handling of Cases of Public Expression of Opinion."

Despite these formal rules, police officers in practice often act inconsistently with the regulations. In many instances, officers fail to focus on securing and calming the crowd, and instead become emotionally involved, displaying arrogant and emotional attitudes such as chasing demonstrators, throwing objects back at them, and arresting them using violence such as beating and assault.

II. LITERATURE REVIEW

2.1 Intelligence and Security

Intelligence is related to the process of early detection, also known as an early warning system. Intelligence activities form an integral part of the early warning system that enables policymakers to have foreknowledge. The general task of intelligence is to collect, analyze, and provide information required by policymakers in order to make the best decisions to achieve certain objectives. The specific tasks of an intelligence body include: (1) providing analysis in fields relevant to national security; (2) issuing early warnings of impending crises; (3) assisting national and international crisis management by detecting the intentions of adversaries or potential adversaries; (4) supplying information for national security planning; (5) protecting classified information; and (6) conducting counter-intelligence operations.

Within the Indonesian National Police, operational intelligence and security activities (Intelkam) are classified into three universally recognized forms, namely investigation, security, and influence operations. These activities are carried out to obtain information, secure specific objects or activities, and create conditions that are conducive for the implementation of other police duties. Intelkam operations may be conducted openly or covertly.

Intelkam is the intelligence function as applied in the performance of police duties. The main tasks of Intelkam include: detecting changes in social life and developments in the fields of ideology, politics, socio-culture, defense, and security in order to identify potential criminogenic factors and threats to public order; implementing internal intelligence functions within the police; conducting influence operations to create social conditions favorable to police duties; and providing security for specific targets to prevent exploitation of vulnerabilities that may lead to threats or disturbances to public order.

More specifically, the principal tasks and functions of Intelkam within the Indonesian National Police are regulated under Chief of Police Regulation Number 22 of 2010 on the Organizational Structure and Working Procedures at the Regional Police level and Chief of Police Regulation Number 23 of 2010 at the Resort Police and Sector Police levels. At the regional level (Polda) there is the Directorate of Intelligence and Security (Ditintelkam) as the implementing element in the field of security intelligence, including cryptography and technological intelligence, which provides inputs for operational planning aimed at preventing disturbances and maintaining internal security. At the resort level (Polres) there is the Intelkam Unit (Satintelkam), which is responsible for security intelligence functions, services related to permits for public events and the issuance of police clearance certificates (SKCK), and receiving notifications of public or political activities. At the sector level (Polsek) there is the Intelkam Unit, which gathers information for early detection and early warning in order to prevent disturbances to public order and to provide licensing services.

The role of intelligence as the “eyes and ears” of the organization and leadership is increasingly important, especially in providing rapid, accurate, and precise information as a basis for decision-making in addressing various issues.

2.2 Concept of Legal Protection

According to Fitzgerald, as cited by Satjipto Raharjo, the theory of legal protection originates from natural law theory. This school of thought, pioneered by Plato, Aristotle, and Zeno, holds that law comes from God, is universal and eternal, and that law and morality cannot be separated. Law and morality are seen as internal and external rules of human life that are manifested through legal and moral norms.

Fitzgerald explains Salmond's theory of legal protection, which states that law aims to integrate and coordinate various interests in society because, in a traffic of interests, protection of certain interests can only be achieved by limiting other interests. The concern of law is to regulate and protect human rights and interests, and law has the highest authority to determine which interests need to be regulated and protected. Legal protection arises from statutory provisions and all legal rules established by society as a social agreement to regulate relationships between members of society and between individuals and the government.

According to Satjipto Raharjo, legal protection is the provision of safeguards for human rights that are harmed by others, and such protection is given to the public so that they may enjoy all rights granted by law. Law functions not only adaptively and flexibly but also predictively and anticipatorily to protect those who are socially, economically, and politically weak in order to achieve social justice.

Phillipus M. Hadjon distinguishes between preventive and repressive legal protection. Preventive protection aims to prevent disputes by encouraging the government to act cautiously in exercising discretionary powers, whereas repressive protection aims to resolve disputes, including through the courts.

Thus, the function of law is to protect the public from harmful acts committed by other individuals, society, or the authorities and to provide justice and serve as a means to realize the welfare of all people.

Legal protection in the context of Administrative Law reflects the functioning of law to realize justice, expediency, and legal certainty. Legal protection is given to legal subjects in accordance with legal rules, both preventive (to prevent violations) and repressive (to enforce compliance), whether written or unwritten, in order to uphold the law. Legal protection for the people includes: (1) preventive legal protection, in which the public is given the opportunity to express objections or opinions before a government decision becomes final; and (2) repressive legal protection, which is primarily directed at dispute resolution.

Legal protection for the Indonesian people is an implementation of the principle of recognition and protection of human dignity based on Pancasila and the rule of law grounded in Pancasila. Every person has the right to legal protection, and nearly all legal relations should receive such protection.

2.3 Concept of Criminal Act

Criminal law is part of the overall legal system in force in a country that establishes basic rules for: determining which acts are prohibited and punishable; specifying under what conditions offenders may be punished; and regulating how penalties are to be imposed and executed. In simple terms, criminal law regulates acts prohibited by legislation along with the criminal sanctions that may be imposed on perpetrators. A criminal act (strafbaar feit) is an act for which the perpetrator should be punished.

In the Indonesian Criminal Code (KUHP), the subject of a criminal act is a natural person. This is evident from the way offenses are formulated, which presupposes the capacity for thought, and from the types of punishment—imprisonment, detention, and fines—provided in its provisions. Thus, strafbaar feit is a punishable act or event, while “delict” refers to an act for which the perpetrator may be subjected to criminal punishment.

2.4 Concept of Criminology

Criminology refers to the science that studies crime. Etymologically, the term criminology derives from "crimen," meaning crime, and "logos," meaning knowledge or science. Thus, criminology is the body of knowledge that examines crime. The term was coined by P. Topinard, a French anthropologist, who stated that criminology literally means the science of crime or criminals.

Sutherland defines criminology as the entire body of knowledge related to criminal acts as social phenomena (*The body of knowledge regarding crime as a social phenomenon*). According to Sutherland, criminology encompasses the processes of legal acts, law violations, and reactions to law violations. He divides criminology into three main branches:

1. Sociology of law, which examines how crime is defined as acts prohibited and sanctioned by law, requiring investigation into factors shaping criminal law development.
2. Etiology of crime, the primary branch that seeks the causes of crime through scientific analysis.
3. Penology, the study of punishment, including rights related to controlling crime through repressive and preventive measures.

Thorsten Sellin expanded this definition by including *conduct norms* in criminology's scope, emphasizing crime as a social phenomenon in society. Paul Madigdo Mulyono disagreed with Sutherland's view, arguing it overlooks the criminal's role in crime causation, as crime arises not only from societal opposition but also from the perpetrator's motivations. Mulyono thus defines criminology as the science studying crime as a human problem.

Michael and Adler view criminology as the totality of knowledge about criminals' acts and traits, their environments, and how they are treated by society's control institutions and members. Wood holds that criminology encompasses all knowledge derived from theory or experience related to criminal acts and criminals, including societal reactions to them. Noach defines it as the science of evil acts and deviant behavior involving those engaged in such conduct.

Wolfgang, Savitz, and Johnston, in *The Sociology of Crime and Delinquency*, describe criminology as the body of knowledge about crime aimed at understanding crime phenomena through scientific study and analysis of data, patterns, and causal factors related to crimes, criminals, and societal reactions. The objects of criminological study thus include:

1. Acts classified as crimes.
2. Perpetrators of crimes.
3. Societal reactions toward both the acts and the perpetrators.

2.5 Concept Demonstration

A demonstration or student movement in Indonesia refers to student activities, both within and outside universities, aimed at improving the skills, intellectuality, and leadership capabilities of the activists involved. The study of the dynamics of the student movement is an endless subject, one that remains profoundly intriguing. Why is this so? From both historical and contemporary perspectives, the dynamics of the student movement have continuously presented phenomena that seem unending—always sparking various reactions and upheavals, both positive and negative. This perpetual cycle has invited numerous controversies that never seem to conclude productively.

The fundamental question we must ask is: *"Why do students move? What drives them to act? What motivates such persistence?"* These are not merely rhetorical questions, but ones that carry deep philosophical meaning.

From a historical perspective, student movements began playing significant roles in social history since the establishment of universities in Bologna, Paris, and Oxford in the 12th and 13th centuries. Their motto then was *Gaudeamus Igitur, Juvenes Dum Sumus*, meaning "Let us rejoice while we are young." Although seemingly simple, such a slogan carries ironic weight—coming from intellectuals who were expected to embody critical thinking and moral guidance for society. Nonetheless, students have always been reformers bringing transformation to their nations.

In their struggles, students often uphold "idealism" as the core of their movement. Yet, idealism and enthusiasm alone cannot make them true agents of change without the awareness and effort to master knowledge and skills applicable in real society. Continuous reform demands intellectual strength—maturity of thought translated into social responsibility.

Immanuel Kant once stated that history is not merely what happens, but what happens and *means* something. In this sense, the student movement has written its golden ink in the nation's transformation. Labelled as *agents of change, agents of control, and the moral force*, students occupy an honorable yet demanding position in social progress.

Looking through historical lenses, students hold a romantic legacy of activism. This can serve as both inspiration and burden. History provides evidence—from the 1928 Youth Pledge led by Indonesian students like Muhammad Yamin and Sugondo Joyopuspito, to the pivotal roles they played during the Independence movement in 1945, the 1966 transition to the New Order, and the 1998 Reformasi that toppled a 32-year authoritarian regime.

These episodes signify that students bear a heavier social responsibility than many other societal groups. Such responsibility stems from awareness—not only to fulfill academic duties but to tackle broader societal issues, which are often far more complex than theoretical learning within classrooms. Balancing theory and practice is essential: theory without practice is empty, and practice without theory courts chaos.

Students, as young intellectuals, are expected to grow into true thinkers. Yet, this journey is not easy—it is full of challenges and, at times, opposition to power, which may even lead to imprisonment.

Julien Benda, a French intellectual, in his famous book *La Trahison des Clercs (The Betrayal of the Intellectuals*, 1927), argued that intellectuals should not be confined by barriers of culture, race, language, nationality, or geography. They must see themselves as members of a genuine global community, always siding with truth, justice, and humanity—never nationalism or blind loyalty.

Hence, a true intellectual must always speak on behalf of truth and the people, not serve as the mouthpiece of power. As Milan Kundera once proclaimed, "The struggle of man against power is the struggle of memory against forgetting."

In that spirit, students bear the intellectual's heavy responsibility. Moreover, since higher education is largely funded by the public, it implies a moral obligation toward society. Unfortunately, recent trends show a decline in social sensitivity among students, many of whom have become entangled in hedonism and consumerism—subtle yet pervasive

influences of capitalism.

Observing today's campus life, many students live within the "vicious cycle" of dorm–class–hangout, with few engaging in meaningful activities or community service. Being a student is indeed a privilege, but it also demands accountability. Society often views students as near "angels"—problem-solvers who can bring solutions, especially in rural communities with limited human resources.

In general, the student movement is understood as a social community engaged in political processes—whether or not their mobilization succeeds in bringing about change. Students occupy a strategic position in influencing policy and public discourse.

However, in the modern context, student movements exhibit various typologies. Some remain independent mechanisms of social control, while others have been co-opted by political elites. Historically, many organizations functioned as *underbouw* (affiliates) of political parties—such as GMNI (PNI), CGMI (PKI), PMII (NU), and HMI (Masyumi). Yet, this affiliation does not necessarily erase student idealism and integrity.

III. RESEARCH METHODS

3.1 Research Location

The preparation of this proposal is preceded by preliminary research to gather supporting data for the investigated issues. Subsequently, the research is conducted at the Southeast Sulawesi Regional Police (Polda Sulawesi Tenggara).

3.2 Types and Sources of Data

The data obtained will be utilized in the research as follows:

- Primary data directly collected at the research site, namely Polda Sulawesi Tenggara, through interviews with key informants.
- Secondary data gathered via library research, including books, scientific papers, internet articles related to the topic, and relevant legal materials such as the Criminal Code (KUHP) and the Criminal Procedure Code (KUHAP), which address legal protection for victims resulting from anarchic demonstrations in Southeast Sulawesi.

3.3 Data Collection Techniques

- Documentation study, involving observation of documents and archives provided by relevant parties, particularly Polda Sulawesi Tenggara.
- Interview method, conducted through question-and-answer sessions with involved parties, including investigators at Polda Sulawesi Tenggara handling the case and other contributors to the criminal acts.

3.4 Data Analysis Techniques

All collected data—both primary and secondary—will be analyzed qualitatively, describing quality and linking primary data realities with secondary theoretical frameworks. Data will be presented descriptively, explaining and compiling issues related to this proposal.

IV. RESULTR AND DISCUSSION

4.1 Factors Causing Anarchic Demonstrations in Polda Sulawesi Tenggara Jurisdiction

Anarchic acts during protests in the Southeast Sulawesi Regional Police jurisdiction include burning tires on protocol roads, blocking public access, conducting sweeps and closing government offices, as well as coercion, assaults, and throwing hard objects that cause damage and injuries. At least nine causes contribute to these anarchic demonstrations: public distrust in the law, provocation, organized groups with vested interests, deviant mindsets of demonstrators, psychological factors, inadequate security measures, lack of coordination between demonstrators and state apparatus, poor crowd control by security forces, and unfulfilled demands of the masses.

In the current reform era, the Indonesian National Police (Polri) faces complex challenges, demanded not only to ensure public safety but also to develop professional human resources. Polri must fulfill its commitment as protector, guardian, and law enforcer. Under Law No. 2 of 2002 on the Police, Polri functions to maintain security and public order, enforce the law, provide protection and guidance, and serve the community. Indonesia, as a democratic nation, guarantees human rights, including freedom of expression as stipulated in the Constitution, allowing oral or written opinions—often exercised through demonstrations.

Demonstrations are integral to democratic life in Indonesia, serving as a public platform for rejection, criticism, or dissent against policies or conditions. They surged post-New Order collapse. Demonstrations fall into peaceful (orations, demands, theatrical actions) and anarchic forms (road blockades, tire burning, vandalism, clashes, occupation of state facilities), as seen in Southeast Sulawesi cases.

4.2 Role of Police Intelligence and Security Unit (Intelkam) in Handling Demonstrations

Law No. 2 of 2002 on the Indonesian National Police does not specify demonstration authorities but grants general powers under Article 15(2), allowing application to other laws like Law No. 9 of 1998 on Freedom of Expression in Public. Key provisions include: police authorization for permits and oversight (Article 15(1)(a)); mandatory written notification (Law No. 9 Article 10(1)); regulation, guarding, and escorting (Article 14(1)(a) linked to Law No. 9 Article 13(2)); and maintaining order (Article 14(1)(e) linked to Law No. 9 Article 13(3)).

Thus, police authority encompasses granting/denying permits, supervising protests, regulating/escorting participants, and ensuring security. Polri aligns with national development agendas in maintaining order, law enforcement, protection, and service. Universal police roles include protection, public service, security maintenance,

law enforcement, and peacekeeping.

Many initially peaceful protests turn anarchic due to influencing factors, leading to clashes, arson, and vandalism. Police must anticipate via pre-emptive and preventive strategies. Professionalism, ethics, and discretion—selecting actions within legal bounds while respecting human rights—are crucial, especially against brutal demonstrators.

Police discretion allows choices in roles, tactics, or enforcement (e.g., ticketing vs. advising), often linked to selective enforcement. In demonstrations, Intelkam analyzes protester profiles, psychology, characteristics, and issues to predict unrest and prepare Dalmas (riot control) units. Procedures post-notification (Law No. 9/1998) include preparing orders, personnel, equipment, routes, command posts, and communications.

Intelkam provides early detection for security threats, using basic intelligence for historical context and forecasting for future risks. Analysis integrates data into mosaics, testing hypotheses via inductive/deductive logic to reach conclusions, informing proactive policing.

V. CONCLUSIONS AND SUGGESTIONS

5.1 Conclusions

- a. Nine key causes of anarchic demonstrations in Polda Sulawesi Tenggara include public distrust, provocation, organized interests, deviant thinking, psychological factors, poor security, coordination gaps, weak crowd control, and unmet demands.
- b. Intelkam analyzes protester characteristics (profiles, psychology, issues) to assess riot risks and prepare Dalmas personnel/equipment.
- c. Intelkam briefs command via pre-Dalmas leader assemblies (APP), covering crowd profiles, site conditions, action plans, and prohibitions/obligations. Intelkam enables early detection amid rising crime trends, supporting national development through stable security.

5.2 Suggestion

- a. Prevent anarchic demonstrations via communicative Intelkam efforts and special approaches to crowds in Polda Sulawesi Tenggara.
- b. Strengthen early detection for unpredictable security disruptions, given rising crime aligned with societal developments.

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