

# COMMUNITY-ORIENTED POLICE COMMUNICATION ON INSTAGRAM: A PUBLIC-TRACE ANALYSIS OF POLDA METRO JAYA CAMPAIGNS AND ISLAMIC COMMUNICATION VALUES

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## Abstract

*This study aims to examine how Polda Metro Jaya's Instagram campaign communication, particularly through the leadership-linked account @kapoldametrojaya, frames public service from the perspective of institutional communication and Islamic da'wah values emphasizing masalah (public welfare), ukhuwah (social solidarity), social responsibility, and collaborative engagement between police and citizens. The research employs a qualitative approach using digital trace analysis by retaining only Instagram posts with publicly accessible URLs to ensure data traceability, transparency, and research replicability. The final corpus consists of ten digital traces related to the Vaksinasi Merdeka and Street Race campaigns published between August 2021 and June 2022. The findings reveal that eight posts primarily reflected community-oriented communication, while two combined community engagement with order-maintenance objectives. Networking strategies appeared in eight posts, whereas informational push communication was identified in five. These recoverable digital traces consistently portrayed policing as collaborative public service characterized by partnership, civic participation, compassion, and collective problem-solving, reflecting the Islamic principles of da'wah bil hikmah, social justice, and public accountability. The study is limited to publicly recoverable Instagram traces and therefore does not assess their impact on public trust, behavioral change, or communication effectiveness. Practically, the findings provide valuable insights for public institutions and da'wah-oriented organizations in designing transparent, accountable, value-driven, and evidence-based digital communication strategies. The originality of this study lies in integrating digital trace analysis with the perspective of Islamic da'wah management, demonstrating that traceability, complete metadata, and cautious interpretation provide a more rigorous basis for evaluating institutional social media communication than reliance on engagement metrics alone.*

**Keywords:** Police Social Media; Instagram; Police Image Work; Community-Oriented Policing; Content Analysis; Public-Trace Data; Polda Metro Jaya

## PUBLIC INTEREST STATEMENT

Social media has become an important channel for public institutions to communicate with society, including police organizations. However, many studies focus primarily on engagement metrics while paying limited attention to the traceability and accountability of digital content. This study examines publicly verifiable Instagram posts related to Polda Metro Jaya campaigns and demonstrates how police communication can promote community participation, social collaboration, and public service values. The findings are particularly relevant for scholars of digital communication, public administration, and Islamic communication (*dakwah*), as they illustrate how messages emphasizing collective responsibility, social care, *maslahat* (public benefit), and civic engagement can be communicated through digital platforms while maintaining transparency, ethical accountability, and public trust.

## INTRODUCTION

The rapid expansion of social media has fundamentally transformed communication between public institutions and society. Police organizations increasingly utilize digital platforms to disseminate public information, promote public safety campaigns, encourage civic participation, and strengthen institutional transparency. Instagram, in particular, enables police agencies to communicate directly with citizens through visual storytelling, interactive content, and real-time updates, making institutional communication more immediate and accessible than conventional media channels (Crump, 2011; Bullock, 2018). In Muslim-majority societies such as Indonesia, public communication is also expected to reflect ethical values that encourage honesty, justice, compassion, and social responsibility. These principles are consistent with Islamic teachings that emphasize *da'wah bil hikmah* (inviting through wisdom), *amanah* (trustworthiness), *ukhuwah* (social solidarity), and *maslahah* (public welfare), positioning public communication not merely as information dissemination but also as a means of fostering harmonious relationships between institutions and communities.

Existing scholarship demonstrates that police agencies employ social media for multiple purposes, including crime prevention, crisis communication, organizational transparency, public engagement, and reputation management (Hu et al., 2018; Meijer & Thaens, 2013). Previous studies further classify government social media communication into push, pull, and networking strategies that shape interactions between institutions and citizens (Mergel, 2013). At the same time, studies on Islamic communication highlight that digital media has become an important vehicle for disseminating ethical values, encouraging constructive dialogue, and strengthening social cohesion through persuasive communication (Campbell, 2013; Echchaibi, 2018). Nevertheless, research on police social media generally focuses on engagement metrics, organizational image, or communication effectiveness, while relatively little attention has been paid to how police communication reflects ethical values such as public service, compassion, collective responsibility, and peaceful coexistence that resonate with Islamic teachings.

Despite the growing literature, several important gaps remain. First, many studies evaluate police social media primarily through quantitative indicators such as likes, views, comments, or shares, although these metrics provide limited evidence regarding the substantive messages communicated to the public. Second, previous research frequently relies on incomplete or non-verifiable datasets, making replication and methodological transparency difficult. Third, limited

attention has been devoted to examining publicly recoverable digital traces as evidence of how police institutions construct narratives of public service while communicating values that encourage cooperation, social harmony, and civic responsibility. Addressing these limitations is essential for producing more transparent and empirically robust research on institutional communication.

Accordingly, this study investigates Instagram campaign communication associated with the leadership-linked account @kapoldametrojaya by reconstructing a corpus consisting only of publicly verifiable digital traces. The study pursues three objectives. First, it identifies the post-level metadata that remain publicly accessible, including URLs, publication dates, media formats, and available video durations. Second, it examines whether the verified posts primarily represent community-oriented policing, law-enforcement-oriented policing, or a combination of both approaches. Third, it analyzes the implementation of push, pull, and networking communication strategies in shaping institutional representation. Rather than measuring communication effectiveness or public trust, this study focuses on understanding how policing is portrayed through publicly verifiable digital evidence while considering ethical communication values consistent with Islamic principles of honesty, responsibility, and service to society.

This study contributes to the literature in three ways. Theoretically, it extends research on police social media by incorporating ethical perspectives derived from Islamic values that emphasize *amanah*, *maslahah*, and *da'wah bil hikmah* as normative foundations for responsible public communication. Empirically, it provides systematic evidence from publicly recoverable Instagram traces related to the *Vaksinasi Merdeka* and *Street Race* campaigns conducted between August 2021 and June 2022. Methodologically, the study demonstrates the value of digital trace analysis by prioritizing traceability, complete metadata, and cautious interpretation over engagement-centered narratives. These contributions provide a more transparent framework for understanding institutional communication while offering practical insights for public organizations seeking to develop ethical, accountable, and socially beneficial digital communication.

## LITERATURE REVIEW

### Police Social Media, Public Communication, and Da'wah-Oriented Image Work

The growing adoption of social media by police organizations reflects broader transformations in public-sector communication and digital governance. Social media platforms have become strategic tools through which public institutions disseminate information, communicate organizational priorities, coordinate responses to public issues, and engage directly with citizens (Mergel, 2013; Meijer & Thaens, 2013). For police agencies, social media extends beyond conventional public relations functions and increasingly serves as a mechanism for public education, crime prevention, community engagement, and institutional accountability (Crump, 2011; Bullock, 2018). The utilization of these platforms is shaped by organizational resources, professional norms, communication objectives, and expectations regarding public visibility and institutional reputation (Dekker et al., 2020; Walsh & O'Connor, 2019). Public Sector Communication Theory provides a useful foundation for understanding these dynamics because it conceptualizes social media not merely as a technological platform but as an instrument through which public organizations construct relationships with citizens and communicate public value (Mergel, 2013).

From an Islamic perspective, communication is not solely an instrument for transmitting information but also a moral responsibility directed toward the promotion of truth, justice, social harmony, and collective welfare. The Qur'an instructs believers to invite others through wisdom and good counsel (*da'wah bil hikmah*) (Qur'an 16:125), while the prophetic tradition emphasizes honesty (*sidq*), trustworthiness (*amanah*), transparency (*tabligh*), and accountability in public communication. Contemporary scholarship on Islamic communication argues that digital media can function as a vehicle for ethical engagement, social responsibility, and constructive civic participation, thereby extending the principles of *da'wah* into contemporary communication environments (Campbell, 2013; Echchaibi, 2018; Hashim, Murphy, & Hashim, 2021). Consequently, police social media communication may also be interpreted through the lens of ethical public communication that seeks not only to inform citizens but also to encourage cooperation, social solidarity, and public benefit (*maslahah*).

### **Institutional Image, Visibility, and Ethical Representation**

Police image work refers to the institutional processes through which organizations present authority, competence, responsiveness, legitimacy, and service to the public (Mawby, 2002). Digital platforms expand opportunities for such image work because they allow police organizations to communicate directly with audiences without relying exclusively on traditional media gatekeepers (Bullock, 2018; O'Connor, 2017). However, increased visibility also exposes institutions to public scrutiny, criticism, reinterpretation, and contestation. Therefore, image work should not be understood merely as reputation management but rather as the ongoing process through which institutional identities are constructed, negotiated, and evaluated within public discourse.

The representational dimension of image work becomes particularly significant on visually oriented platforms such as Instagram. Images, videos, captions, camera framing, editing techniques, and visual narratives all contribute to how policing activities are interpreted by audiences (Walby & Wilkinson, 2023). Police communication may seek to portray accessibility, transparency, empathy, and responsiveness, yet such representations do not automatically translate into public trust or legitimacy. As Sjöberg et al. (2023) demonstrate, strategic communication can contribute to perceptions of safety while simultaneously revealing the complexity of translating institutional messaging into durable public attitudes.

Within Islamic communication ethics, representation carries moral implications because communication is expected to reflect honesty, fairness, and social responsibility. The principles of *amanah*, *tabligh*, *'adl*, and *maslahah* require communicators to present information truthfully while prioritizing public welfare over institutional self-interest. Consequently, institutional visibility should not merely promote favorable impressions but should also demonstrate accountability, transparency, and genuine service to society. In this sense, ethical communication and image work are interconnected dimensions of responsible public governance.

### **Community-Oriented Policing and Islamic Social Responsibility**

This study distinguishes between community-oriented and law-enforcement-oriented police communication. Law-enforcement-oriented communication primarily emphasizes crime control, deterrence, investigation, legal authority, and public order. Community-oriented communication, by contrast, highlights participation, collaboration, care, partnership, and collective problem-solving (Hu et al., 2018; Babic & Simpson, 2025). These categories do not

imply normative superiority; rather, they identify the primary institutional role represented within a communication artifact.

The distinction is particularly relevant in the context of public campaigns such as *Vaksinasi Merdeka* and *Street Race*. While both initiatives remain connected to public-order concerns, they simultaneously emphasize collaboration, civic engagement, and collective responsibility. Such communication reflects a hybrid form of policing that combines institutional authority with community participation. Similar findings have been reported in previous studies demonstrating that police social media frequently portrays institutional roles extending beyond traditional crime-control functions (Mayes, 2021; Hu et al., 2018).

From an Islamic perspective, community-oriented communication aligns closely with the principles of *ukhuwah* (social solidarity), *ta'awun* (mutual assistance), and *maslahah* (public welfare). These principles encourage collaborative efforts to address social challenges and strengthen collective well-being. Consequently, campaigns that promote public health, youth development, and community participation may be interpreted not only as communication strategies but also as expressions of ethical social responsibility consistent with Islamic values.

### **Push, Pull, and Networking Communication Strategies**

While role orientation identifies how policing is represented, communication strategy explains how institutions interact with the public. Mergel (2013) identifies three principal communication modes: push, pull, and networking. Push communication disseminates information from institutions to citizens through announcements, advisories, and updates. Pull communication seeks information, feedback, or participation from citizens. Networking communication fosters collaboration, dialogue, and mutual visibility between institutions and communities.

These communication modes are particularly relevant in police social media because public relationships are increasingly shaped through digital interaction rather than one-way information dissemination. Previous studies suggest that networking communication plays a significant role in strengthening engagement and fostering collaborative governance (Meijer & Thaens, 2013; Jungblut & Jungblut, 2024). Moreover, communication strategies frequently overlap. A public-health campaign may simultaneously disseminate information, encourage participation, and facilitate community collaboration.

Such collaborative communication also resonates with Islamic principles emphasizing consultation (*shura*), cooperation (*ta'awun*), and collective responsibility. Effective public communication is therefore not limited to delivering information but involves cultivating reciprocal relationships that contribute to social welfare and communal harmony.

### **Digital Trace Analysis and the Limits of Engagement Metrics**

Previous studies have frequently evaluated social media communication through engagement indicators such as views, likes, comments, shares, and follower growth. Although these metrics provide useful descriptive information, they offer only a partial understanding of institutional communication. Platform outcomes are influenced by numerous factors, including algorithms, content distribution systems, timing, topic salience, audience composition, and external media attention. Consequently, engagement metrics alone cannot adequately explain communication quality, legitimacy, or public impact (Grimmelikhuijsen & Meijer, 2015).

This study therefore adopts a digital trace approach that prioritizes publicly verifiable communication artifacts rather than isolated engagement indicators. By focusing on recoverable URLs, metadata, visual content, and contextual information, digital trace analysis enhances methodological transparency and reproducibility. Such an approach is consistent with recent scholarship advocating more cautious interpretations of social media data and emphasizing the importance of traceability and evidence-based analysis (Babic & Simpson, 2025).

Based on the preceding theoretical discussion, this study proposes that publicly recoverable digital traces provide a more reliable foundation for understanding police communication than engagement metrics alone. The study further expects that the verified campaign corpus associated with @kapoldametrojaya will predominantly represent community-oriented policing and networking communication while simultaneously reflecting ethical values consistent with Islamic communication principles, particularly *amanah*, *tabligh*, *hikmah*, *'adl*, and *maslahah*. These propositions guide the qualitative interpretation of institutional communication without assuming causal relationships between communication practices and audience responses.

## METHOD

This study adopts a qualitative descriptive design using digital trace analysis to examine publicly recoverable Instagram campaign communications associated with the leadership-linked account @kapoldametrojaya. The qualitative approach was selected because the primary objective is not to measure causal relationships or test statistical hypotheses but to explore how policing roles, communication strategies, and institutional image are represented through publicly accessible social media traces. The study is informed by the analytical logic developed by Babic and Simpson (2025), who employed traceable social media content as a reproducible source of evidence for analyzing police communication. Rather than treating social media engagement metrics as indicators of effectiveness, the present study prioritizes publicly verifiable communication artifacts that can be independently checked and reproduced. This approach is consistent with contemporary qualitative research emphasizing transparency, auditability, and methodological rigor in digital communication studies. In addition, the interpretation of communication practices is informed by Islamic communication ethics, particularly the principles of *amanah* (trustworthiness), *tabligh* (truthful communication), *hikmah* (wisdom), and *maslahah* (public welfare), which provide a normative framework for understanding ethical public communication and social responsibility in digital environments.

The research was conducted within the context of public campaign communications disseminated through Instagram and associated with the communication ecology surrounding Polda Metro Jaya during the period 2021–2022. The study focuses on campaign materials connected to public-facing initiatives such as *Vaksinasi Merdeka* and *Street Race*, which received substantial public visibility and media redistribution. The unit of analysis is a single publicly traceable Instagram post rather than an account, campaign, or engagement metric. A purposive sampling strategy was employed to identify communication artifacts that satisfied predefined verification criteria. Candidate materials were collected from publicly supplied project materials, including screenshots, campaign cards, media redistributions, and platform references originating from Instagram and TikTok. To be included in the analytical corpus, each candidate item had to satisfy two requirements: (1) the existence of a recoverable canonical Instagram URL containing a unique shortcode, and (2) sufficient contextual evidence linking the post to a campaign represented in the original source collection. Applying these criteria resulted in a final corpus of

ten publicly verifiable Instagram traces consisting of eight *Vaksinasi Merdeka* posts and two *Street Race* posts. Because the study seeks analytical transferability rather than statistical generalization, purposive sampling was considered appropriate for selecting information-rich cases capable of illuminating institutional communication practices. Applying the public-trace verification protocol resulted in a final analytical corpus consisting of ten publicly recoverable Instagram traces. Each retained trace satisfied the criteria of URL recoverability and campaign linkage. The complete verification inventory is presented in Table 1.

**Table 1.**  
**Public-Trace Verification Inventory for the Analytical Corpus (N = 10)**

| ID | Instagram Shortcode | Creation Date (WIB) | Public Route   | Campaign Linkage                                               |
|----|---------------------|---------------------|----------------|----------------------------------------------------------------|
| V1 | CSMgw_2gNdP         | 2021-08-05          | Reel           | <i>Vaksinasi Merdeka</i> team / humanizing content             |
| V2 | CSfyW2wp6FC         | 2021-08-13          | Post route     | <i>Vaksin</i> at Biddokkes Polda Metro Jaya                    |
| V3 | CSgWZxUJktk         | 2021-08-13          | TV/video route | <i>Vaksinasi Merdeka</i> at 900 RW (neighborhood) cooperation) |
| V4 | CShZiyzJtgX         | 2021-08-13          | Reel           | <i>Gerai Vaksinasi Merdeka</i> 504                             |
| V5 | CSy3co-plpx         | 2021-08-20          | Post route     | <i>Vaksinasi Merdeka</i> civic motivation                      |
| V6 | CS2tWUPJwHv         | 2021-08-22          | Post route     | <i>Vaksinasi Merdeka</i> volunteer appreciation                |
| V7 | CS5yUfOpCtI         | 2021-08-23          | Post route     | <i>Vaksinasi Merdeka</i> ecosystem / collective action         |
| V8 | CS7_PHMJdmK         | 2021-08-24          | Post route     | Community story at <i>Vaksinasi Merdeka</i> site               |
| S1 | Ce77hcwgt6Q         | 2022-06-18          | Reel           | Street Race opening / public event                             |
| S2 | Ce-Yr3LJUj9         | 2022-06-19          | Post route     | Street Race: “Mengejar Prestasi, Bukan Sensasi”                |

Source: Table 1 documents the publicly recoverable traces, including shortcode identification, creation-date proxies, public routes, and campaign linkage information.

Data collection was conducted through a systematic public-trace verification procedure. The process began with the identification of campaign-related materials gathered from publicly available sources produced during 2021–2022. Search procedures combined Polda Metro Jaya identifiers with campaign-specific keywords such as *Vaksinasi Merdeka*, *Street Race*, and other textual elements visible within the source materials. Each candidate artifact was subsequently searched within publicly accessible web records and Instagram indexing systems to determine whether a recoverable public trace existed. Only artifacts satisfying the verification criteria were retained for analysis. For each retained trace, metadata were documented, including Instagram shortcode, public route, URL availability, campaign linkage, and creation-date proxy. When a publication date was unavailable, the creation-date proxy was generated by decoding timestamps embedded within the shortcode or media identifier and converting them into Western Indonesian Time (WIB; UTC+7). The study relied exclusively on publicly accessible information and did not access private user data, restricted platform content, application programming interfaces (APIs), or personally identifiable information. The final dataset consisted of ten verified traces representing the publicly recoverable corpus used throughout the analysis.

Given the qualitative nature of the study, measurement is operationalized through a structured coding framework rather than numerical scales. The coding scheme was adapted from the audiovisual content-analysis framework developed by Babic and Simpson (2025) and

modified according to the availability of publicly recoverable evidence. The coding process employed five principal analytical categories. First, metadata documentation recorded URL availability, shortcode identification, creation-date proxies, public routes, and duration availability. Second, role orientation classified each trace as community-oriented, law-enforcement-oriented, or hybrid/indeterminate according to the primary representation of policing. Third, communication strategy identified the presence of push, pull, and networking communication, recognizing that these categories may overlap within a single post. Fourth, problem–solution framing examined whether a communication artifact connected a public issue with a programmatic response or institutional intervention. Fifth, image-work features identified visible indicators of authority, proximity, collaboration, leadership visibility, community participation, and partnership. Consistent with qualitative content analysis, coding decisions were based exclusively on observable text, visual content, and contextual information available within verified public traces. Elements that could not be consistently observed, including audience reactions, algorithmic performance, soundtrack characteristics, or demographic details of participants, were excluded from analysis to maintain methodological consistency and evidentiary transparency.

The analysis proceeded through four sequential stages. First, all candidate materials underwent verification through the public-trace protocol to determine inclusion or exclusion from the analytical corpus. Second, metadata completeness was assessed to document the extent and limitations of available evidence. Third, each verified trace was systematically coded according to role orientation, communication strategy, problem–solution framing, and image-work features. Finally, aggregate coding patterns were interpreted descriptively to identify recurring representations of policing, institutional communication strategies, and image-work practices across the corpus. The analysis did not employ statistical inference because the corpus was intentionally small, purposively selected, and designed to facilitate qualitative interpretation rather than population-level generalization. The resulting findings are therefore limited to communication practices observable within the retained public traces. The study does not claim that social media communication increased public trust, changed behavior, enhanced legitimacy, or improved institutional performance. Instead, it examines how policing is represented through publicly verifiable digital communication and how these representations may reflect broader principles of public service, community engagement, and ethical communication. In line with Islamic communication ethics, the interpretation of findings pays particular attention to manifestations of *amanah*, *tabligh*, *hikmah*, and *maslahah* within institutional narratives, while recognizing that such values are interpreted as normative dimensions rather than empirically measured variables.

## RESULT

### Metadata Completeness and Corpus Boundaries

The verification process yielded a small but auditable corpus. Every one of the 10 retained units has a unique public Instagram URL or shortcode and a reproducible creation-date proxy. Eight are linked to Vaksinasi Merdeka and two to Street Race. The material therefore covers vaccine mobilization in August 2021 and Street Race communication in June 2022. It cannot establish how many posts the account, campaign, or institution produced in either period.

Field availability was uneven. URLs and date proxies were recoverable for all 10 units; duration was recoverable for none. Three items used a video-oriented route - two Reels and one

legacy TV/video route - yet public indexing did not disclose their duration. The other seven were listed through general post routes, and their media types could not be established reliably from indexed snippets. This is not simply a technical inconvenience. It prevents any credible test of whether length, editing pace, or audiovisual style was associated with a reported performance figure.

### **Role Orientation**

Community-oriented content accounted for 8 of the 10 verified traces (80%). These posts drew attention to vaccine access, volunteers, local sites, public participation, and civic cohesion. The police were presented less as a coercive authority than as an organizer, facilitator, or partner in a shared public-health effort. The Vaksinasi Merdeka sequence is especially clear on this point: neighborhood access, volunteering, and citizen participation are repeatedly tied to the campaign's public-service purpose.

The two Street Race traces were classified as hybrid/indeterminate rather than as purely law-enforcement-oriented. Illegal street racing and public disorder remain part of the problem definition, but the posts pivot to an organized alternative: a legitimate event, a route into participation, and an achievement-focused message. The resulting frame combines order concerns with a youth and community-development storyline. None of the retained traces was coded as exclusively law-enforcement-oriented.

### **Engagement Strategy**

Networking appeared in 8 of the 10 traces (80%). In this coding scheme, networking is visible where a post emphasizes joint action, civic partnership, volunteerism, participation, or an invitation to engage with a program or event. The Vaksinasi Merdeka material repeatedly joins police activity to collective health mobilization. Street Race likewise presents an organized event as a way to redirect a public-order concern toward recognized participation and achievement.

Push communication appeared in 5 of the 10 traces (50%). These posts make program details, service access, event information, or institutional action available to viewers. Push and networking frequently coexist: a post can announce an update while also presenting citizens as partners or inviting them to participate. No trace was coded as pull communication, because none made a direct request for evidence, witnesses, intelligence, or other information from viewers.

### **Image-Work Features**

A common narrative device across the corpus is the problem-solution frame. Vaksinasi Merdeka links an urgent public-health problem to neighborhood access, volunteer involvement, and a state-community delivery network. Street Race connects complaints about illegal racing to a sanctioned activity that highlights safety, recognition, and structured participation. The effect is to show more than an institutional announcement. The posts make an intervention pathway visible.

The images and descriptions also make proximity a recurring feature. Officers and leaders appear with citizens, volunteers, program participants, and community settings rather than solely in formal operational scenes. That pattern does not prove that viewers judged the organization to be more legitimate. It does indicate a representational choice: authority is shown together with accessibility, responsiveness, and collective action. Within this verified campaign selection, the account relies more often on a guardian-like public-service vocabulary than on a warrior-like

enforcement vocabulary.

**Table 2.**  
**Descriptive coding results for the verified public-trace corpus (N = 10)**

| Analytical Dimension | Category                                     | n | %   |
|----------------------|----------------------------------------------|---|-----|
| Role orientation     | Community-oriented                           | 8 | 80% |
|                      | Hybrid/indeterminate                         | 2 | 20% |
|                      | Law-enforcement-oriented only                | 0 | 0%  |
| Engagement strategy  | Networking                                   | 8 | 80% |
|                      | Push                                         | 5 | 50% |
|                      | Pull                                         | 0 | 0%  |
| Image-work feature   | Problem-solution frame                       | 8 | 80% |
|                      | Visible partnership / collective action      | 8 | 80% |
|                      | Explicit or implied participation invitation | 6 | 60% |

Note. Push, pull, and networking were coded as non-mutually exclusive. Percentages refer only to the 10 traceable units retained for analysis and not to the full account or campaign ecosystem.

### **Contextual Engagement Observations from the Initial Gathered Data**

The source collection also preserves several high-engagement snapshots. One Vaksinasi Merdeka post is reported to have received 1.7 million views, 56.9 thousand likes, 1.1 thousand comments, 623 saves, and 1.3 thousand shares. A Street Race post is reported with 17.5 million views, 1.5 million likes, 32.4 thousand comments, 31.5 thousand saves, and 78.3 thousand shares. The materials further include an illustrative hotline comparison in which a conventional execution received 1,425 likes and a different execution reportedly received 29.4 thousand likes.

Those figures remain historically and strategically interesting, but they cannot be connected with enough confidence to a verified URL, date, duration, format, audience base, or common retrieval point. They are consequently presented as contextual observations, not as outcome variables. At most, the source materials preserve perceived strategic salience and a set of engagement snapshots. They do not permit a valid test of whether a particular creative treatment produced a particular effect.

**Table 3.**  
**Selective Engagement Figures**

| Data Item                                            | Gathered Snapshot                                                  | Reason Excluded from Outcome Analysis                                   |
|------------------------------------------------------|--------------------------------------------------------------------|-------------------------------------------------------------------------|
| Vaksinasi Merdeka “Jangan percaya Konspirasi Vaksin” | 1.7M views; 56.9K likes; 1.1K comments; 623 saves; 1.3K shares     | No canonical link or standardized retrieval point supplied              |
| Street Race campaign                                 | 17.5M views; 1.5M likes; 32.4K comments; 31.5K saves; 78.3K shares | No canonical link or standardized retrieval point supplied              |
| Hotline comparison                                   | 1,425 likes / 47 comments versus 29.4K likes / 1,575 comments      | Different executions shown, but individual post metadata is unavailable |

| Data Item            | Gathered Snapshot                    | Reason Excluded from Outcome Analysis                                                     |
|----------------------|--------------------------------------|-------------------------------------------------------------------------------------------|
| Redistribution claim | 21 news portals; 23 YouTube accounts | Program-level circulation claim; no complete outlet list or timestamps in data collection |

## DISCUSSION

The findings of this study provide empirical evidence that the communication practices represented in the verified Instagram corpus of Polda Metro Jaya are predominantly community-oriented and networking-based rather than exclusively focused on law enforcement and coercive authority. Eight of the ten verified traces were classified as community-oriented, while the remaining two reflected a hybrid orientation combining public-order concerns with community participation. Furthermore, networking communication appeared in most of the analyzed traces, indicating that the campaigns emphasized collaboration, public engagement, and collective problem-solving. These findings suggest that the communication strategy associated with the Polda Metro Jaya campaign materials sought to construct an institutional image centered on public service, accessibility, and civic participation. The representation of programs such as *Vaksinasi Merdeka* and *Street Race* demonstrates how policing was framed not merely as enforcement activity but also as facilitation of community welfare and social cooperation. This finding directly addresses the research objective by showing how publicly verifiable social media traces portray particular versions of the police role and the relationship between the institution and society.

The findings are generally consistent with previous studies on police social media communication. Crump (2011) argued that social media has expanded the capacity of police organizations to communicate directly with citizens and build public engagement beyond traditional media channels. Similarly, Hu et al. (2018) found that police agencies increasingly employ social media to foster community relationships and encourage public participation rather than solely disseminating crime-related information. Meijer and Thaens (2013) also demonstrated that networking and relationship-building functions have become central characteristics of public-sector communication in digital environments. The dominance of networking-oriented communication identified in this study supports these findings. Moreover, the results are consistent with Babic and Simpson (2025), who reported that police social media content frequently portrays institutions through community-oriented and collaborative narratives rather than through enforcement-centered representations. However, unlike many previous studies that rely heavily on engagement indicators such as views, likes, comments, and shares, the present research deliberately prioritizes publicly verifiable communication traces. Consequently, the study contributes a more cautious interpretation of police social media by emphasizing representation and communication strategy rather than inferring effectiveness from engagement metrics alone.

From a theoretical perspective, this study contributes to the literature on police image work, public-sector communication, and digital governance. The findings support Mergel's (2013) framework by demonstrating that social media functions not only as a channel for information dissemination but also as a mechanism for networking and relationship-building between institutions and citizens. At the same time, the findings extend the concept of police image work proposed by Mawby (2002), Bullock (2018), and O'Connor and Zaidi (2021) by showing how institutional legitimacy may be represented through narratives of participation, partnership, and collective action. Rather than portraying authority solely through enforcement activities, the verified corpus repeatedly depicted police involvement in community programs, public-health

initiatives, and youth engagement activities. This suggests that contemporary police image work increasingly relies on the visible performance of service, collaboration, and responsiveness. Methodologically, the study also contributes to digital communication research by demonstrating the value of trace-based analysis that prioritizes transparency, metadata verification, and reproducibility when complete platform archives are unavailable.

The findings can also be interpreted through the perspective of Islamic communication and da'wah values. The communication patterns observed in the corpus reflect principles of *tabligh* (truthful communication), *amanah* (trustworthiness), *hikmah* (wisdom), and *maslahah* (public welfare), which are central concepts within Islamic communication ethics (Hashim et al., 2021). Campaigns such as *Vaksinasi Merdeka* emphasized collective welfare and social responsibility, while *Street Race* transformed a public-order concern into a participatory initiative directed toward constructive youth engagement. These communication practices resonate with the Qur'anic principle of inviting society toward goodness through wisdom and constructive persuasion as stated in Surah An-Nahl (16:125). The findings therefore suggest that public-sector communication can promote institutional legitimacy not only through authority but also through values of social solidarity, community empowerment, and public benefit that are compatible with contemporary da'wah principles. Nevertheless, Islamic communication ethics also require that institutional representation remain grounded in accountability and truthfulness, ensuring that social media communication complements rather than substitutes substantive public service performance.

In practical terms, the findings highlight the importance of strategic communication management within public institutions. First, organizations should systematically archive social media content, including URLs, timestamps, captions, media assets, and performance indicators, to facilitate future evaluation and accountability. Second, communication objectives should be clearly distinguished before effectiveness is assessed. Posts intended to provide information, encourage participation, or foster collaboration should not be evaluated using identical performance indicators. Third, community-oriented communication appears to gain greater visibility when public problems, institutional responses, and opportunities for citizen participation are presented simultaneously. Such communication strategies may strengthen public understanding of institutional roles while encouraging civic engagement. For public institutions operating in Muslim-majority societies, integrating ethical principles such as *amanah*, *hikmah*, and *maslahah* into communication practices may further enhance public trust and social relevance.

Finally, this study offers important contextual insights from Indonesia as a developing country characterized by strong communal and religious values. The findings suggest that police communication in this context is often framed through narratives of cooperation, mutual assistance, and collective welfare rather than through enforcement alone. Such patterns may differ from contexts where policing communication is primarily associated with crime control and public-order management. Consequently, the study contributes not only to the broader literature on police social media communication but also to the growing body of research examining how cultural and religious environments shape digital public communication. Nevertheless, the findings should be interpreted within the limitations of the study. The analytical corpus consists of only ten publicly recoverable Instagram traces and does not represent a complete archive of campaign communication. Furthermore, the study does not include audience surveys, interviews, comment analysis, or behavioral measures that would allow direct assessment of trust, legitimacy, or social impact. The findings therefore provide evidence regarding communication representation

and strategy rather than the effectiveness or outcomes of the campaigns themselves.

## CONCLUSION

This study analyzed publicly verifiable Instagram campaign communications within the leadership-linked communication ecology of Polda Metro Jaya by adapting the content-analysis framework of Babic and Simpson (2025). Drawing on ten publicly recoverable Instagram traces, the findings show that community- and networking-oriented communication appeared more frequently than enforcement-focused messaging. The verified content generally represented policing through narratives of public service, citizen participation, institutional partnership, volunteerism, and collaborative problem-solving. The *Street Race* campaign, in particular, illustrates a hybrid communication strategy in which a public-order concern was addressed not solely through enforcement, but also through youth participation, constructive engagement, and achievement-oriented opportunities. These findings indicate that social media can serve not only to enhance institutional visibility, but also to construct and communicate collaborative relationships between public institutions and citizens. The study makes several contributions by providing empirical evidence from Indonesia, expanding discussions of police image work and legitimacy through community-centered communication, and introducing a trace-based analytical approach that emphasizes public verifiability, transparent metadata, and methodological reproducibility when complete social media archives are unavailable. From the perspective of Islamic communication and da'wah, the observed practices also reflect values such as *amanah*, *tabligh*, *hikmah*, and *maslahah*, particularly in programs such as *Vaksinasi Merdeka* and *Street Race*, which emphasize social welfare, public participation, and constructive communication in line with the principle of conveying messages wisely and ethically as reflected in QS. An-Nahl [16]:125.

At the practical level, the findings underline the need for systematic digital archiving, transparent communication management, and stronger alignment between communication goals and evaluation measures. Public institutions should preserve essential digital records, including URLs, timestamps, captions, media content, and performance indicators, in order to strengthen accountability and enable future assessment. Communication performance should also be evaluated according to its specific objectives, whether related to information dissemination, public participation, or relationship-building, while community-oriented messaging should be supported by substantive public services and institutional responsiveness. Nevertheless, the study is limited by its relatively small corpus of ten publicly recoverable Instagram traces, which cannot represent the entirety of Polda Metro Jaya's social media communication. It also does not include audience surveys, interviews, comment analysis, or behavioral data that could directly measure public trust, legitimacy, or social impact. Future studies could therefore combine digital trace analysis with audience-centered methods, cross-platform comparison, or mixed-method research to obtain a more comprehensive understanding of how institutional communication is received and interpreted by diverse publics, while further advancing research on digital public communication, police legitimacy, and ethical, value-based communication in contemporary society.

## Author Contributions

All authors participated in the conceptualization, methodology, investigation, formal analysis, data curation, writing of the original draft, review and editing of the manuscript, and approval of the

final version. All authors have read and agreed to the published version of the manuscript.

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### **Institutional Review Board Statement**

Ethical review and approval were waived for this study because the research relied exclusively on publicly accessible organizational social media content and did not involve human participants, private information, intervention, or interaction with individuals.

### **Informed Consent Statement**

Not applicable.

### **Data Availability Statement**

The data used in this study consist of publicly accessible Instagram posts identified through verifiable public URLs. The public-trace locator table is provided in Appendix A. No private messages, user-level data, platform API data, or restricted-access materials were collected or analyzed.

### **Declaration of Generative AI**

During the preparation of this work, the authors used ChatGPT (OpenAI) to assist with language refinement, grammar improvement, and manuscript organization. After using this tool, the authors carefully reviewed, revised, and edited all content and take full responsibility for the content of the publication.

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### **Conflicts of Interest**

The authors declare no conflicts of interest. The funders had no role in the design of the study; in the collection, analyses, or interpretation of data; in the writing of the manuscript; or in the decision to publish the results.

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