

The Implementation of Community Policing in Indonesia

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要旨

本論文は、インドネシアにおけるコミュニティ・ポリシング実施の実態を描き出し、警察と近隣コミュニティの関係のあり方を分析し、今後の警察のありかたに見通しを与えることを目的とする。分析・考察においては、日本におけるコミュニティ・ポリシングの歴史と実態を、比較対象の素材として用いる。

本論分で用いるデータは、筆者自身が実施したインタビューで得られた定性的なデータを主とする。それをもとにコミュニティ・ポリシングの現場レベルの実態を民族誌的に記述し、その実態を考察する。それにもとづく筆者自身の分析によれば、コミュニティ・ポリシングの有効な実施には、警察とコミュニティの両方からの積極的な参加が必要であることが明らかである。インドネシア警察は *bhabinkamtibmas* (コミュニティ巡回警察官) を設置することにより、コミュニティ・ポリシングの現場レベルでの実施を展開している。これは、各住民区域にひとりずつ割り当てられて、犯罪予防的役割を果たし、地域社会への脅威の早期警告を提供することが期待されている。

一方、インドネシアは多民族国家であり、ちょっとしたいさかいを含めた民族紛争がコミュニティ・レベルで頻発している。その要因にはいくつかあるが、警察の能力の不足、経済的要因、民族間の慣習の違いなどがあげられる。筆者の見解では、こうした民族間紛争にもコミュニティ・ポリシングは有効である。それは民族の慣習の違いに配慮した犯罪予防や調停が、より有効に働くと期待できるからである。しかしそのためには、*Bhabinkamtibmas* (コミュニティ巡回警察官) や FKPM (警察・地区住民フォーラム) といった制度は、法的意識と社会発展を増大させるために地元の知恵と調和を計りつつ、発展・普及させていくことが不可欠と考える。

キーワード

コミュニティポリシング, インドネシア, エスニック

Abstract

This thesis formulated objectives distress on describes and analyze the community policing implementation by examining the history and the present situation towards the role of police and its relation with community neighborhood in Indonesia. It was compared and analyzed the potential problems and challenge in applying and maintaining police strategies approach and public social order. Additionally, this study refers to community policing implementation in Japan as comparative information. Furthermore, it will examine the possibility of community policing approach in ethnic conflict resolution cases in Indonesia. This study is expected to offer as a reference for further research in analyzing the relation between police officers and community demands for the community policing implementation.

Data gaining was conducted qualitatively, in the form of ethnographic study by using interview, observation and documentary, which were done purposefully. The result of this study showed that the community policing ultimately needed active participation from both police and community. It was found that Indonesia has implemented community policing firstly by establishing *bhabinkamtibmas*. It is a representative of Indonesian police officer, which is assigned in each foster area due to, preemptive, preventive, and provides early warning of a threat to the community. Meanwhile, Indonesia as multiethnic differences has own challenging characteristic to prevent ethnic conflict. Massive destruction frequently occurred because of some factors; lack of police performance, economic factors, and the difference local wisdom. I emphasize that even though policing system running well, it should be modified appropriately. *Bhabinkamtibmas* and FKPM approach should be harmonized with local wisdom for increasing the legal awareness and community development.

Keywords: Community policing, Indonesia, ethnic.

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GLOSSARY

Term	Definition
<i>Adat</i>	Adat or custom is local customary law especially of Islamic-Malay tradition in Indonesia
<i>Anjau Silau</i>	Patrol activity done by <i>bhabinkamtibmas</i> in Lampung, Indonesia
Beats	Patrols activity in England done by <i>Bobbies</i>
<i>Bhabinkamtibmas</i>	Police officer who implement community policing
<i>Bhayangkara</i>	Indonesian Police officer
<i>Bobbies</i>	British Police officer
<i>Bohan kaigi</i>	Meeting with the <i>chonaikai</i> held by the <i>koban</i>
<i>Chonaikai</i>	Community neighborhood unit in Japan
<i>Chuzaisho</i>	Police Box for rural area in Japan, inhabited by one officers in charge with his family
Community Policing	Police strategies in preventing crime through collaboration with community members
Foster village	Village that under <i>bhabinkamtibmas</i> territory, one <i>bhabinkamtibmas</i> in charge for one village
<i>Gotong Royong</i>	<i>Gotong royong</i> or Communal work is cooperation among many people to attain a shared goal on the core of Indonesian philosophy
<i>Junkai renraku</i>	Visiting notes of police when doing

	patrols and give a caution
<i>Koban</i>	Police Box for urban area in Japan
<i>Koban Dayori</i>	Pamphlet as news or information from <i>koban</i>
Paramilitary	Police is not an official army but that operates and is organized like an army
<i>Pecalang</i>	<i>Adat</i> or custom guard in Bali, Indonesia
<i>Polmas</i>	Community policing in Indonesian
Problem Oriented Policing	Police strategies in solving the crime problem as the priority
<i>Rembug Pekon</i>	Partnership meeting between police and community to prevent or solving certain problem in the neighborhood community
<i>Ronda Siskamling</i>	Patrol done by the communities in their neighborhood environment in order to prevent crime at night
RT	Community neighborhood unit in Indonesian
<i>Sambang</i>	Patrol activity in Indonesian done by bhabinkamtibmas
<i>Tachiban</i>	Watching around while stand or stay in the post
Transmigration	Indonesian government policy to ease overpopulation by moving people from the core area to the less populated area.

INTRODUCTION

1. Background

A policing style can be reckoned as sophisticated as long as it avoids the idea of generalizing about people or applying general assumptions to any particular individual. In 2004, Adrianus Meliala raised concerns on the research question about “What is sensitive policing and how does it work in theory?”. This is followed by “To what extent is sensitive policing a feature of existing policing practice in Indonesia National Police and what are the problems and prospects associated with the introduction of such a model of policing in Indonesia?”. This research took place during a period of reform and political tension in Indonesia. While political activity and aspirations of democracy had been widespread during this time, the police force and its policing activity had also changed. The public also had looked for an identity changing in the Indonesian police, which had been the object of both scrutiny and expectation. This previous research provide discussion analysis on a never-ending debate between the conventional policing style (and its roots) and community-oriented style with another form of policing that could be regarded as “middle way”; called sensitive policing. The results were complex that in one way, many sensitivity-related policies, either in the form of rights or procedures, had been announced. However, insensitivity, in a broad sense, could also be seen. Despite this, the need to be responsive to meet public demand (as a prerequisite for sensitive policing) seemed growing consideration.

In Indonesia, community policing is being implemented since Indonesian Police Chief Legal Letter No.Pol.: Skep/737/X/2005, October 13, 2005 about Community Policing Implementation Policy and Strategy in Police Function. According to Indonesian Central Agency of Statistics, in 2011-2013, the number of criminal act or incidents of crime in Indonesia fluctuated. In 2011, as many as 347.605 cases were recorded, then they declined to as many as 341.159 cases in 2012 but increased in 2013 recording 342.084 cases that means one crime occurred every one minutes 32 seconds in Indonesia at this time. Thus, effective implementation of community policing is urgently needed. Indonesia surely was taking some parts on Japanese community policing system as references for improving its implementation.

This research aimed to explore the implementation of community policing in Indonesia. Specifically, it was sought to answer the following question:

1. How does the spread of community policing concept around countries, especially in Indonesia?
2. What are the possibilities, challenges, obstacles and goals in implementation of community policing in Indonesia?
3. What are the good points from Japanese community policing approach for Indonesia?
4. How successful is community-policing approach in ethnic conflict resolution case?

The objectives of this thesis is to present the detailed description of the implementation of community policing with using the rich field data collected and to analyze it by examining the history and the present situation towards the role of police and its relation with community neighborhood especially in Indonesia. Due to huge scope of community policing, the limitation was made concerning with archives, reports, interviews and observation on the community policing implementation. The study compared and analyzed the potential problems and challenge in applying police strategies approach to maintain public and social order. This is expected to offer a foundation for further research in the development of community policing implementation in the future.

2. Methodology

The field research for this thesis was conducted qualitatively which was in the phenomenological theory. This view attempts to understand human behavior from the framework and follow behavior of the people themselves. In the form of ethnographic study, the interview and observation are done to learn the behavior of police officers as an ethnic group in the anthropological research. Ethnographic researchers do elaborate venture (Ryle cited in Geertz, 1973: 6), insert themselves into observation of the culture and sub-culture in his research and try to see the world from a cultural standpoint. Data collection is done through interviews and participant observation especially by observing daily attitude and social situations related to material collection in a participative way with depth interview. Documentary data comprises recording and notes and photo taking by using documentary technique. They used to compare the perception of 'etic' itself and dig up the difference of the perception of the informants 'emic'. Researchers describe, analyze and interpret the culture and perception of 'emic'. Finally, the researchers write a detailed report in the form of the writing life stories, either in the form of micro-ethnography (focus on setting small) or macro-ethnography (cultural grouping).

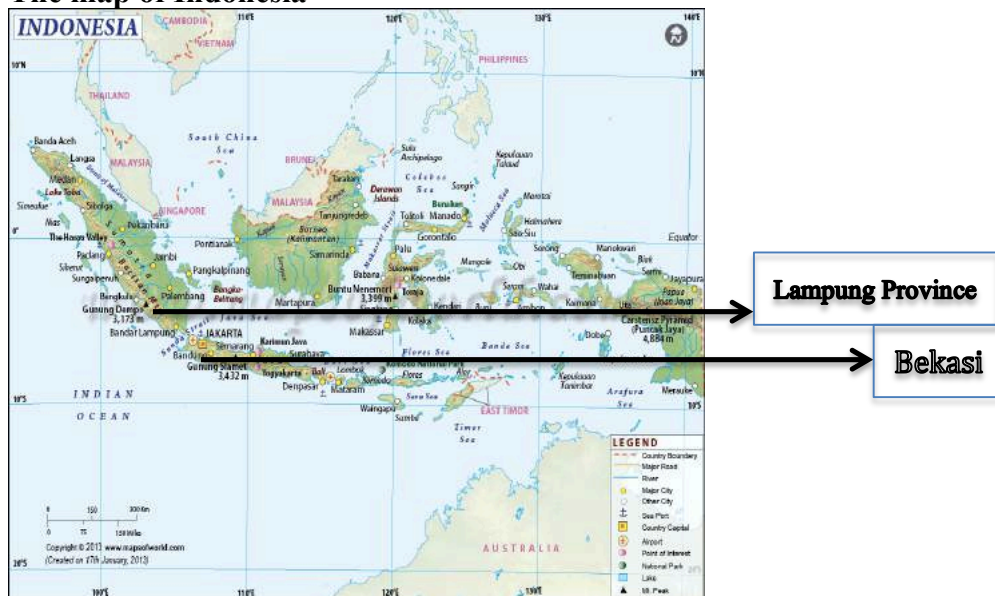
This study focused on Indonesia as an object of research and the Japanese as comparison material for analysis. I conducted field trip to three regions in Indonesia, the city of Bandar Lampung, South Lampung regency and Bekasi City. In Bandar Lampung, firstly, I did Focus Group Discussion (FGD) with eight *bhabinkamtibmas* officers in *Binmas* Unit of Western Tanjung Karang Sector Police. Based on this FGD, I obtained the main task and function of *bhabinkamtibmas*. Next depth observation was following one *bhabinkamtibmas* officer (Brigpol. Kadim) did his activities. Hence, I could see how *bhabinkamtibmas* interacted with the community and what kind of interaction happened between this two parties. The public appreciation and acceptance of police officers' action were also clearly delineated.

Lampung province was purposively chosen deliberately on the grounds that Bandar Lampung itself could be regarded as the representation of mini Indonesia. The province is known as the area of early transmigration program in Indonesia. This has an impact on the variety of ethnic groups in the province of Lampung.

One district in Lampung province, South Lampung regency is an example of an area affected by the ethnic diversity. In 2012, inter-ethnic conflicts happened between the Balinese as the immigrants and the Lampungnese as the natives, which resulted in massive damage. That is one of the reasons why Bandar Lampung and South Lampung regency was chosen as the study site as representation of the implementation of community policing in Indonesia. In South Lampung regency, the research was done to see the continuation of the peace efforts between the two ethnics, namely the Lampungnese and the Balinese. It could represent how community policing can prevent repetitive conflicts between the two parties, and what effort can police do in approaching both ethnic communities which had different local wisdoms.

Another research location chosen was Bekasi City, close to Jakarta, the capital city of Indonesia. Bekasi was selected since the first pilot project of BKPM (*Balai Kemitraan Polisi dan Masyarakat* or Police and Community Partnership Bureau) was built there. The BKPM is the smallest unit of the police station in Indonesia, which is adapted from *Koban* and *Chuzaiشو* in Japan. As a comparison study, the interview and observation was also conducted in the city of Kanazawa, Ishikawa, Japan to see what kind of community policing services has been implemented in Japan.

The map of Indonesia



Source: <http://www.mapsofworld.com/indonesia/>

The location of Tagami Koban



Source:

<https://www.google.co.jp/maps/place/Police+box/@36.5452547,136.6895201,17.69z/data=!4m8!1m2!2m1!1sThe+map+of+kanazawa+city,+tagami+korban!3m4!1s0x0000000000000000:0xe312cf83c07b959b!8m2!3d36.545382!4d136.6904937?hl=id>

3. Outline of Thesis

The first chapter tries to survey the historical background of the arising of the idea of community policing through the documentary analyses of the published books, journals, and some reading materials from online sources. This chapter provides theories, which have been developed in the area of community policing implementation among countries. First section examines the historical context of police from terminology and modern law enforcement. Section 2 discusses on the nature of community policing as an important reform for police. In particular, it examines the role of police in the prevention and detection of crime and sustaining local social order peacekeeping. Section 3 describes the implementation of community policing in several states. Finally, the conclusion shows the role of the police in public society until nowadays.

The second chapter describes the beginning process of Community Policing in Indonesia through the Grand Strategy for Indonesian National Police (INP). Section 1 explains the history behind INP institutions starting from Majapahit until Reformation Era. The second section summarizes the organizational structure of INP. Section 3 discusses on the reform process of INP through Grand Strategy 2005-2025 design. The first five year (2005-2010) is known as trust building, the second five-year (2011-2015) is known as partnership building, and the last ten-year (2016-2025) is strict for excellent. Section 4 shows the work of INP reform through community policing approach.

Third chapter discusses on *Bhabinkamtibmas*, the police officer whose duty is to maintain public security and order and act as the executing part in implementing community policing tasks. This chapter is fully based on the author's own field observation, interview and documentary analysis. Section 1 explains the stage

action of normative police task and describes how it is undertaken in daily duties of police officers. The following section 2 describes how the public service is done directly by the police presence in the middle of community neighborhood. Section 3 presents the relationship built by *Bhabinkamtibmas* in order to resolve cases through stages in community policing approach. Section 4 presents the example of community participation in creating public and security order, which allows the *bhabinkamtibmas* to develop alternative activities as innovation in implementing community policing.

The fourth chapter describes the implementation of community policing in Indonesia, which has been adapted from Japanese community policing. The first section presents the Police Community Partnership Bureau (BKPM), which is directly learned from *koban* and *chuzai* in Japan. Section 2 explains about the Police Community Partnership Forum (FKPM) as the meeting forum among police and community, local government and community, which is also well known as *rembug pekon* in Lampung province. Section 3 aims to analyze the function of community policing as top-down approach and its connection to Neighborhood Association unit (RT) in order to build community development in Indonesia. Section 4 presents the implementation of community policing in Japan nowadays.

The fifth chapter aims to present the effectiveness of community policing approach to solve ethnic conflicts through analyzing the actual case of such conflict occurred in Lampung province, Indonesia in 2012 and the current situation when this research was conducted in 2015. The following section 1 specifically describes the historical and ethnological background of the ethnic conflict occurred in Lampung province, Indonesia, in 2012. The section 2 discusses the dynamics of ethnic conflict and presents the actual case of conflict between the Balinese and the Lampungnese in Lampung province. The section 3 traces the peace-making process of the Lampung conflict and summarizes the effectiveness of community policing approach in solving such conflict. Section 4 presents the general discussion about the importance of mediation in a social process and the idea of community policing, particularly in the context of recent Indonesian social reform. The section 5 describes how the implementation of CP as solution and conflict prevention in Balinuraga village nowadays.

Sixth chapter tries to summarize the findings of this study from the previous entire chapter. It also tries to answer the question of this research through data collection analysis.

4. Literature Review

The definition of police work broad mandate involves many different functions including peacekeeper (Kelling&Moore, 1988), problem solver, crime fighter and force that protect the citizen as service delivery. These definitions of police work led to the argument whether the characteristic of police work is their ability to use force to enforce the law or not. In 1970, Bittner published *The Functions of the*

Police in Modern Society, which explains that the capacity to use forces is the core of the police work. It is declared that perhaps in future time policemen able to compel the desired outcome of any problem without ever resorting to physical force. Robert Reiner on the *Politics of the Police* (2000) tries to update the recent changes in the law, policy and organization of policing. He believed that policing with consent reflected a public consensus about the police instrument. It led to the change of public's opinion of the police in recent years, by giving current research into police working practices and proposals for reform. Furthermore, the policing itself depends on the community demands and the current situation nowadays.

Basically, the functions of police around countries are similar including Indonesia. Creating peace and security are its best goal. However, it takes different approaches relying on its nation characteristic. In America, Kelling&Moore said politics and liberal approach were required to create public security. On the other hand, I assumed that it might not be applicable in Indonesia because of Indonesian condition. It would be better to use cultural and local wisdom approach. Based on Bitner, the uses of police force in urban society were needed for law enforcement especially for criminal offences. For Indonesian cases, forces approach remains to be done without neglecting cultural approach. I preferably agree with Reiner, who stated that police policing is adjusted with public demands. However, it should be underlined that police has own strategies to solve the society problems. Hence the best way is collaboration between the police and the community. The law enforcement approach in Indonesia has just started changing from traditional policing to community policing as the reform in the police service works.

Another research about community policing had done in 1976 by Walter L. Ames. It was anthropological research about police and community in Japan. He used participant observation and the case study method by working directly with police officers in the police station of the Tokyo suburb of Fuchu for five months as a preliminary study, and in the Kurashiki and Mizushima police stations in the city of Kurashiki, Okayama prefecture, for the year-long main study. He conducted survey to obtain data and examined how the police had developed their approach in different kind of communities and in response to various problems and complexities in Japanese society. It, then, examined the technique of policing urban areas in which the rural ideal of police-community intimacy was more difficult to attain because of greater social complexity, and the problems that the police encountered as they adjusted to a rapidly changing and evolving society.

Currently, some countries implement community-policing approach as the police reform strategies. Japan has been implementing its approach for a long time and has admitted well performance for public security. Indeed, Indonesia adopts Japanese system like *koban* as community policing ways. Responding Ames, whom describes the differences of policing technique in urban and rural area, I agreed that relationship between police and community in rural area would be effective comparing to big cities'. It may be influenced by the kinship among community based on cultural background.

The concept of congruent relationship between police and community (Trojanowicz, 1972: 411) through involvement, participation, and cooperative action could be more effective than programs that are conflict oriented. The police might not be the only actor of problem solver and planners in the neighborhood. Therefore, this study will be conducted to investigate the relation between police and community in community policing strategies in Indonesia. Additionally, I analyze local wisdom perspective in managing its partnership.

Chapter I

An Overview of Community Policing

This chapter tries to survey the historical background of the arising of the idea of community policing through the documentary analyses of the published books, journals, and some reading materials from online sources, and presents some theories developed in the area of community policing implementation among countries.

1.1 History of The Police

The term *police* can be marked out from the Greek *politeia*, which refers to all the affairs affecting the survival and the order of the state¹. Until the eighteenth century, military and paramilitary police forces were the rule of the government. By the 1700s, European states started to use the term ‘*gendarmerie*’, that is military police force units, and then ‘*la police*’ in French, and ‘*die Polizei*’ in German. These referred to the internal administration of government managing safety, protection, and surveillance of a territory. At the beginning the English eschewed the term “police” because of the meaning, it gained increasing currency in France during the Napoleonic era. The term was probably imported into English from French at the beginning of the eighteenth century² and referred to good government concerning sanitation, street safety and lighting, and so on.

¹ Roth, M.P., *Historical Dictionary of Law Enforcement* (Greenwood Press 2000) 273.

² Tadsad, Kamalaxi G., and Ramaswamy, Harish. *Human Rights and Police Administration* (Concept Publishing company 2012) 35

In 1285, England's Statute of Winchester³ prescribed a variety of time-tested notions about the beginning of early law enforcement⁴. These kinds of law enforcement had been developing for decades but had not been formally introduced by any statute yet. This policing was the system of watch and ward activity, which introduced the town watchman, a fixture in urban life until six centuries later as the birth of modern policing. According to the Statute of Winchester, most of towns in England were required to maintain a watch consist of up to sixteen men. They were to be stationed at the walled gates of town between the hours from sunset until sunrise and all strangers coming inside within their jurisdiction (city limits) were to be confined during the hours of darkness. It was described that watchmen involving the unpaid, unprofessional position and all ambulatory men were required to participate as volunteers.

In 1829, Sir Robert Peel⁵ (Home Secretary of England) introduced the Bill (Metropolitan Police Act⁶) for Improving the Police in and Near the Metropolis to Parliament with the goal of creating a police force to manage the social conflict

³ The Statute of Winchester of 1285 (13 Edw. I, St. 2; Law French: *Statutum Wynton*), also known as the Statute of Winton, was a statute in England by King Edward I of England that reformed the system of Watch and Ward (watchmen) of the Assize of Arms of 1252, and revived the jurisdiction of the local courts. For more details, see Stubbs, William, *Select Charters and Other Illustrations of English Constitutional History from the Earliest Times to the Reign of Edward the First* (Clarendon Press 1870) 459 and Tout, Thomas Frederick, *The Political History of England: The History of England from the Accession of Henry III to the Death of Edward III, 1216-1377* (AMS Press 1905) 154.

⁴ Roth (n 1) 381.

⁵ Peel, Sir Robert (1788-1850) born into a wealthy manufacturing family, Peel served in Parliament in 1809 and then as chief secretary for Ireland from 1812 to 1818. While serving as home secretary in the 1820s, Peel championed the reform of the English judicial system. However, Peel is best remembered in the criminal justice realm for the police reforms that culminated in Parliaments passage of the Metropolitan Police Act of 1829. For more details, please see Roth (n 1) 259.

⁶ Lyman, J. L., *The Metropolitan Police Act of 1829: An Analysis of Certain Events Influencing the Passage and Character of the Metropolitan Police Act in England*. (The Journal of Criminal Law, Criminology, and Police Science 55.1, 1964) 141–154.

resulting from rapid urbanization and industrialization taking place in the city of London. Peel's efforts resulted in the creation of the London Metropolitan Police on September 29, 1829. Historians and scholars alike identify the London Metropolitan Police as the first modern police department. Sir Robert Peel is often referred to as the father of modern policing, as he played an integral role in the creation of London Metropolitan department. Several basic principles envisioned in it are well known as those that guided the formation of police departments in the United States and many others countries. In establishing the principles upon which most modern police forces operate in the western world, Peel created a police force along military lines. The Metropolitan Police were better trained and disciplined than any previous police organization and were expected to maintain a good rapport with their constituents. Prior to Peel, peacekeeping was carried out responding to a certain crime after it had been committed. The new force introduced preventive policing to the peacekeeping of the streets of London, as uniformed officers patrolling streets rather than lounging around the police station waiting for a crime to be committed. According to Wright, the modern police developed in the 19th century as the specific response of the state to the problems of crime and security⁷.

Past and current police officers working in the London Metropolitan Police Department are often dubbed as *bobbies* or *peelers* to honor the efforts of Sir Robert Peel⁸. Peel believed that the function of the London Metropolitan Police

⁷ Wright, Alan. *Policing: An Introduction to Concepts and Practice* (Willan Publishing 2002) 6.

⁸ In London, the policemen were so identified with the politician who created them that they were referred to as "Peelers" or—more memorably—"Bobbies," after the popular nickname for Robert

should have focused primarily on the prevention of any crime—how to prevent crime from occurring instead of detecting after it had already occurred and triggered victims⁹. To do this, the police had to work in a coordinated and centralized manner, by providing large coverage designated for beat areas, and also to be available to the public at day and night. During this time the preventive patrol first emerged as a way to potentially deter criminality to happen. The idea was that citizens would think twice about committing crimes if they noticed a strong police presence in their community. His approach to implement policing would be vastly different from the early watch groups that patrolled the streets in an erratic manner and unorganized. The public did not view the watchmen as an effective legitimate source of protection prior to the creation of the London Metropolitan Police¹⁰. It was important to Sir Robert Peel that the newly created London Metropolitan Police Department would be viewed as a legitimate organization in the eyes of the public, unlike the earlier watch groups. To realize it, he identified several principles that were believed to obtain credibility among citizens¹¹. The principles stressed that the police must have been under government territory and had a military-like organizational structure. They also included the use of crime rates to determine the effectiveness of the police, the establishment of police headquarters accessible for the public, and the necessity of

<<http://www.history.com/news/ask-history/why-are-british-police-officers-called-bobbies>> last accessed Mei 15, 2016.

⁹ For more details, please refer to *The History of Police*

<http://www.sagepub.com/sites/default/files/upm-binaries/50819_ch_1.pdf> last accessed Mei 15, 2016.

¹⁰ Lyman, J. L. (n 5) 141–154.

¹¹ Although Peel discussed the spirit of some of these principles in his speeches and other communications, the historians Susan Lentz and Robert Chaires found no proof that he compiled a formal list. For more details, please refer to Lentz, Susan A. and Chaires, Robert H. *The Invention of Peel's Principles: A Study of Policing "Textbook" History*. (Journal of Criminal Justice 35 -1, 2007) 69–79.

proper recruitment, selection, and training. Peel also thought that the quality of men that were chosen to be police officers would further contribute to the legitimacy of organization. In other words, he believed that men who could show the appropriate discipline to citizens would become the best police officers. It was also important to Peel that his men wore appropriate uniforms, and display numbers (badge numbers) so they could easily be identified, not carry firearms, and receive appropriate training in order to be effective at their work as police officers¹². Recently, people debate on whether Peel really espoused the previously mentioned ideologies and principles, or they were the result of historical reconstruction of English policing¹³.

However, perhaps “beats” is the most enduring and influential innovation introduced as regular patrol areas. In 1829, the police--whether military or civilian--only responded to the committed crime after it had been reported. Any crime deterrence or apprehension of criminals in the act of committing crimes happened almost by accident because apparently patrols occurred on a sporadic basis. Peel assigned his *Bobbies* to specific geographic zones and held them responsible for preventing and suppressing crime within the boundaries of theirs¹⁴. I summarize that this strategy was based on his belief that the police patrol would¹⁵:

¹² Bickman, L. Social roles and uniforms. *Psychology Today*, Vol 7 (11)(1974), 49-51.

¹³ Cooke, C. A., *Issues concerning visibility and reassurance provided by the new 'policing family'*. (*J. Community. Appl. Soc. Psychol* 15, 2005) 15: 229–240.

¹⁴ Galvin, Gerald Thomas. California Commission on Peace Officer Standards and Training, and United States of America. *Community Based Policing*. California Commission on Peace Officer Standards and Training, (1987) 1-4.

¹⁵ *ibid*, 79

- 1) Become known to the public, and citizens with information about criminal activity would be more likely to tell a familiar figure than a stranger
- 2) Become familiar with people and places and thus better be able to recognize suspicious persons or criminal activity, and
- 3) Be highly visible on their posts; deter criminals from committing crimes in the immediate vicinity.

To implement fully the beat concept, Peel initiated his second most enduring innovation: The paramilitary command structure¹⁶. Not only he believed that the overall civilian control should be essential, but also that only military discipline would ensure that constables of beats and enforced the law on London's, something their nonmilitary predecessors, such as the watchmen, had failed to do before.

According to Reiner¹⁷, police is identified primarily as a body of people patrolling public places in uniforms, with a broad mandate for the crime actions control, the maintenance of the order and some negotiable social service functions. Policing implies a set of processes with specific social functions¹⁸. A state-organized specialist 'police' organization of the modern kind is only one example of policing. Policing is aimed at securing social order, but its effectiveness is always debatable. The example of policing is regular uniform patrol (police) of public space coupled with post hoc investigation of reported or discovered crime or

¹⁶ <<http://www.lectlaw.com/files/cjs07.htm>> by Patterson, Jeffrey last accessed on February 15, 2015).

¹⁷ Reiner, Robert. *The Politics of the Police* (4th Edition). (St. Martin Press. 2010) 15

¹⁸ *ibid*, 4-6

disorder. Policing may be done by a variety of agents. Police in the sense of a specialized armed force used partially or wholly for norm enforcement was found in only twenty of the fifty-one societies in the sample. Police is usually preceded by other elements of a developed legal system like mediation and damages. The development of specialized police is linked to economic specialization and differential access to resources that occur in the transition from a kinship to a class dominated society. Communal policing forms are converted in incremental stages to state dominating ones during this transition, which begin to function as agents of class control in addition to more general social control¹⁹. A new international body of technocratic police experts responsible for the diffusion of police thinking is emerging, as the community policing strategies is spreading over the world²⁰. It is problematic to define contemporary police mainly in terms of their supposed functions²¹. The police staffs are called upon routinely to perform a bewildering miscellany of task, from controlling traffic to controlling terrorism²². This does not imply that all policing uses force. On the contrary, good policing has often been seen as the craft of handling trouble without resort to coercion, usually by skillful verbal tactics.

1.2 Community Policing

When Sir Robert Peel established the London Metropolitan Police, he set forth a number of principles, one of which could be considered as the seed of community

¹⁹ Robinson, Scaglione, and Olivero (1994) cited in Reiner (n 17) 6

²⁰ Skolnick and Bayley (1988); Fielding (1995, 2002, 2009); Skogan (2003, 2006); Brogden (1999); Brogden and Nijhar (2005) cited in Reiner (n 17) 7

²¹ Kloackars (1985) cited in Reiner (n 17) 7

²² Bittner (1970, 1974); Brodeur (2007) cited in Reiner (n 17) 7

policing: (point 7)“...the police are the public and the public are the police”²³. As time went on, however, for a number of reasons, the police lost sight of this relationship with the public as the central organizing concept for police service.

The reform era in government began in the early 1900's²⁴, coupled with a nationwide move toward professionalization, including police. The Police managers assigned officers to rotating shifts and moved them frequently from one geographical location to another to eliminate corruption. Management for police also instituted a policy of centralized control in headquarters, designed to ensure compliance with standard operating procedures and to encourage a professional aura of police officers impartiality. There were a lot of protests and arguments during the 1960's and 1970's, which mushroomed into a full-scale social movement. Antiwar protestors, civil rights activists, and other society groups began to demonstrate in order to be heard. Overburdened and poorly prepared police came to symbolize what these groups sought to change in their government and community. Focusing attention on police policies and practices became an effective way to draw attention to the need for wider reform. The institutions became the targets of hostility, which ultimately led police leaders to concerned reflection and analysis.

²³ Braiden, Chris. *Enriching Traditional Police Roles*. Police Management: Issues and Perspectives (Washington, D.C.: Police Executive Research Forum 1992) 108

²⁴ For more details, please see Kelling, George L. and Moore, Mark H. *The Evolving Strategy of Policing*. Perspectives on Policing (Washington, D. C: 1988) 4-5

Community policing has been evolving slowly since the civil rights movement in the 1960s exposed the weaknesses of the traditional policing model²⁵. It has been developed over the past three decades and continues into the 21st. Community policing is used widely as a term of police philosophies, strategies, and tactics, and is also known as neighborhood-oriented policing²⁶, or community-oriented policing. Community policing promises to change radically the relationship between the police and the public, to handle the community problems, and to improve the living conditions in neighborhoods²⁷. Its origin can be traced to the crisis in police-community relations, which has been influenced by a wide variety of factors over the past forty years. Rosenbaum described community policing as plastic concept, meaning different things to different people. Many perspectives on community policing are made only by assumptions and partially supported by empirical evidence. I tries to summarize the interpretation of police history in strategies of policing as the following Table 1 below, which includes how the police were authorized by government, the police function, organizational design, external relationship, principal programs and technologies, and the measured outcomes demanded.

²⁵ Rosenbaum, D.P. *The Challenge of Community Policing: Testing the Promises*. (Sage Publication 1994) 5.

²⁶ Kelling (n 24) 11

²⁷ Kelling (n 24) 3

Table 1. The Three Eras of Policing²⁸

	Political Era (1840s to 1930s)	Reform Era (1930s to 1980s)	Community Era (1980s to Present)
Authorization	Politics and law	Law and professionalism	Community support (political), law and professionalism
Function	Broad social service	Crime control	Broad provision of service
Organizational Design	Decentralized	Centralized, classical	Decentralized, task forces, matrices
Relationship to community	Intimate	Professional, remote	Intimate
Tactics and technology	Foot patrol	Preventive patrol and rapid response to calls	Foot patrol, problem solving, public relations
Outcome	Citizen, political satisfaction	Crime control	Quality of life and citizen satisfaction

Patterson stated that community policing is rooted in the belief that the traditional officer on the beat will bring the police and public closer. Instead of merely responding to emergency calls and arresting criminals, community-policing officers are considered to perform social work creatively toward the problem solution on their beats. The following task is how they make personal contacts to individual, both inside and outside their agencies. This is the face of a police culture that values crime fighting and a paramilitary chain of command as the standard operating procedures²⁹.

From the discussion above it becomes clear that the community policing era is characterized by close working relationships between the police and community, giving attention to problem solving and creating quality of life in the community. Policing is generally viewed to have become far more attentive to community

²⁸ Braiden (n 23) 2-13

²⁹ *ibid* (n 16)

concerns during this period and police organizations have become more decentralized.

Community policing is emerging as a democracy in action. Active participation from community, i.e., participation of local government, public and private agencies, civic and business leaders, is required. The parties who share a concern for the welfare of the neighborhood should bear responsibility for safeguarding its own welfare. In addition, it has been suggested that community policing will play a primary role in changing the way of all government services provided at the community level. The implementation of community policing requires fundamental changes in the structure and management of police organizations. Community policing transforms traditional policing in how the community perceived and in its expanded policing goals. These strategies use a wide variety of methods to control the crime actions and prevention of it as central goals. The police and the community become partners in addressing problems of disorder (e.g., gang activity, abandoned cars, and broken windows) and in preventing it before eventually leading to serious crime. Links between the police and the community are strengthened over time, so that the partnership will better be able to mitigate the main causes of crime. Police finds that crime-control tactics need to be augmented with strategies that prevent crime, reduce the fear, and improve the quality of life in neighborhoods. Fear of crime has become a significant problem in itself. A highly visible police presence helps reduce fear within the community, fear which has been found to be "...more closely correlated with

disorder than with crime”³⁰. However, because fear of crime can limit activity, it pushes residents to keep in their homes, and contribute to empty streets. This climate of decline can result in even greater numbers of crimes, which can be predicted previously. Getting the community involved will make police has more available resources for crime-prevention activities, instead of being forced into response to a crime.

Community policing focuses on crime and social disorder through the delivery of police services that includes aspects of traditional law enforcement, crime prevention, and partnership through problem solving. These policing model take balance between responses to call for service with proactive problem solving centered on the causes of crime and disorder. Community policing requires an active movement from police and citizens to work together as partners in creating safety in the neighborhood.

There are several internal factors³¹, which become serious challenges for the police in their attempt to implement community policing. Those are such as the variety of size, structure, and quality of personnel and also paramilitary in structure with bureaucratic managerial orientations. Successful implementation of community policing will depend on how well mid-level police managers, most of whom have based their careers on traditional policing as he change agents directly connected to the community.

³⁰ Kelling, George L., and Moore, Mark H. (1988) 8 based on *The Network Foot Patrol Experiment* (Washington DC 1981) cited in US Dept. of Justice, Bureau of Justice Assistance Monograph. *Understanding Community Policing A Framework for Action* (Diane Publishing 1995)

³¹ *ibid* (n 25) 250-253

1.3 Acceptance of Community Policing in Society

Those as follows are some examples of what is going on in many different places around the world under the rubric of community policing³²:

USA

New York City has a program called C-POP, Community Police Officer Program, involving 900 officers out of a patrol force of approximately 16,000. In each of New York's seventy-five precincts, there are about ten C-POP officers, each of whom has been given a territory in which they are responsible for policing, supported by an overlay of rapid response patrol vehicles. C-POP officers do more or less what they want. Their injunction is to get to know the community and to find out how police resources might be used in order to meet policing requirements, not as generated by the Police Department, but as suggested by local communities. This is a very popular program, began in 1986, which shows no sign of flagging.

JAPAN³³

Japan created modern community policing but did not call it so until very recently. The Japanese system, reformulated after World War II but resting on older traditional elements, is based on 15,500 *Koban*, or mini police stations, scattered all over Japan. There are 6,500 of them in cities and towns and 10,000 in rural areas. There is a neighborhood police station of this sort within six or seven

³² David Bayley on The Police and The Community in The 1990s
<http://www.aic.gov.au/media_library/publications/proceedings/05/bayley.pdf> last accessed on May 15, 2016

³³ See Chapter 4 Section 4 for more description about community policing in Japan nowadays

blocks of every urban resident in Japan. It is still the case that just fewer than 50 per cent of all people requiring police service to come to the police in person rather than calling over the telephone. Personnel in these *Koban* and *Chuzaiso* do several things. They regularly patrol on foot and respond to citizen requests for service. They also make twice-yearly visits to every home and business in their area, knocking on doors and asking what problems people have. They use these occasions to promote crime prevention and to offer security inspections. Although this appears to be the most wall-to-wall community policing system in the world, the Japanese are not complacent about it. They are now involved in fine-tuning their system-two aspects in particular. The Japanese police have never developed programs of systematic liaison with the community. As a consequence, they are now asking all of their *Koban* to create formal community advisory boards in order to obtain feedback. Furthermore, they are now adopting a more problem-oriented approach. Previously, although the police were deployed pervasively, their emphasis was on discretionary law enforcement-impounding improperly equipped bicycles, enforcing laws against speeding motor vehicles, catching drunk drivers, and generally keeping the streets orderly. Now they are changing their priorities to emphasize matters the public is concerned with, as opposed to the matters of concern to police.

AUSTRALIA

Community policing in Australia is primarily an add-on crime prevention program. Hardly any attempts have been made to have community policing penetrate into general duties patrol work, with one major and exciting exception.

At the same time the crime prevention programs of Australian police forces are very rich, varied, and show improvements in some instances over similar program in other countries. For example, the Victorian Police sent officers to the United States to study Neighborhood Watch, who liked what they saw but found ways for maintaining the activity and enthusiasm of members, a problem that had be devilled and undermined American efforts. It seems that the only instance in Australia of a serious attempt to change the delivery of police services by general duties officers, could be found in New South Wales that Commissioner John Avery and his staff created community policing 'beats', which was started in Surry Hills, Sydney. There are now over 200 community police officers assigned to such beats in many larger towns in New South Wales. Each officer is responsible for his own area in which they establish community liaison, discover persistent order problems troubling to the community, and construct solutions to those problems. In effect they are to become the 'village bobby' for their areas.

INDONESIA³⁴

In 21st country, the concept of humanist police has began to be socialized since autonomy (non-combat) of Indonesian Police took place in April 1999. Having initiated by the separation of the Indonesian National Police (INP) with the Armed Forces, the reformation process conducted by The INP could be considered and addressed as a considerable phase to actualize the Police force as professional civilian servants which is close to the community, to change the livelihood of civil society towards national democratic, secure, orderly, fair and

³⁴ The next chapters (chapter 3,4 and 5) will more discussing about the implementation of community policing in Indonesia.

prosperous. Changes in the cultural aspect have encouraged police to made Grand Strategy 2005-2025. The first five years (2005-2010) is known as the phase of trust building, in 2011-2015 as partnership building, then in 2016-2025 as strict for excellent. Police in the structure of the police organization is spearheading. The strongest spearhead of service is *Polsek* (Sector Police), which implements community policing directly to the community. In service position, strong police station is divided into 3 categories, namely Urban Police Commissioner consisted of 50 personnel, and then 40 personnel of Rural Police led by the *AKP* (Captain), Pre-rural police personnel consist 25 officer led by the *Iptu* (Lieutenant). Sector Police is the gateway community service, that receives reports from the public and keeps public security order at the district level, builds the security system at the level of spontaneous communities sub district, district patrol, cases investigation/Intel, handles and traffics reports, gives counselling, fosters associations and youth organizations and associations.

INDIA

A movement for community policing called "Friends of Police Movement" - FOPs was started in 1993 in Ramnad District of Tamilnadu, India. The FOP is a holistic and pro-active concept that lends a psychological approach to implement policing. It is a true example of police-public partnership in which citizens have been empowered with the help of the police. It provides opportunities for ordinary citizens to effectively contribute to the prevention and detection of crime. Any member of the public, male or female who is not involved in civil or criminal case can become a member of FOP. The members of FOP can provide useful

information leading to solving of crimes. FOP members can also prevent any abuse of Police power because of easy accessibility to the station house officer and other senior personnel. The movement has been well received not only among FOPs but also in the wider public and voluntary associations. Within a few months of its inception, nearly 1000 members of the public from all walks of life volunteered to become FOPs in Ramnad district.

1.4 Summary

This chapter presents the general outline of the history of police institution in the world, introduces the concept of ‘community policing’ as one of recent policing strategies, and describes the several cases of the implementation of policing in the police law enforcement concept.

Police as part of the state government acquires several functions including maintaining security and public order, law enforcement, and giving services to the community. Indeed, the presence of civilian police has become a progressing demand. This means that if the police institutions still hold on to the old values of violence, they might be left behind and run over time. Having these as facts, the presence of civilian police is considered to be one of the ideal models for the police’s new paradigm. This might happen since the new paradigm takes the moral values, belief, and behaviour into account, which are hoped to stimulate a more caring police personality. Hence, this new paradigm could reflect the characteristics of the civilian police, which are more humanist with minimum use of force.

The discussing points of community policing can be summarized as follows:

- 1) Two of the key elements of community policing are police and community-partnership relation. Establishing and maintaining mutual trust are the central goals of the first core components of community policing.
- 2) The public put several hopes to police nowadays. They ask if the police are effective at carrying out their function. This is also primarily concerned with the effectiveness of police services, instead of whether these services can be equitably distributed or not. Furthermore, the effectiveness should be achieved at minimal costs, which means the efficiency concerns.
- 3) Community policing is affected mostly by decentralization and permanent assignments. Solving problems or reducing crime rate is done at the place where it happens and still on the task of law enforcement. Police administrators should acknowledge that crime is a natural condition of community. They must recognize that changes in their operations and their organizations are inevitable, but that few, if any, of these changes will be completely unprecedented journeys into uncharted territory.

The next chapter explains about the beginning process of Community Policing in Indonesia through the history of Indonesian National Police and the Grand Strategy for Indonesian National Police (INP) in the reform era.

Chapter II

Grand Strategy: A Gateway of Civilian Police in Indonesia

This chapter tries to describe the background history of Indonesian National Police (INP) institutions, starting from Majapahit kingdom until recent Reformation Era with the explanation about Grand Strategy 2005-2025. It also illustrates the organizational structure of INP and the legal aspect of community policing implementation in Indonesia.

2.1 Historical Survey of Indonesian National Police

a. Before Independence (~1945)

In the era of Majapahit Kingdom, The famous Vizier Gajah Mada set up the security forces, *Bhayangkara*, which was in full charge of protecting the king and the kingdom³⁴. Coedes state that Under Gajah Mada's command (1313–1364)³⁵, Majapahit conquered large territories to become the regional power, including several states in Sumatra, Malay Peninsula, Borneo, Sulawesi, Nusa Tenggara islands, Maluku, New Guinea, and some parts of Philippines islands. In Sanskrit terminology “*Bhayangkara*” meant the great and powerful guardian. Based on this history, the word “*Bhayangkara*” derived from the Gajah Mada force’s is also use to name the Indonesia National Police forces nowadays.

³⁴ Gunawan, M., Astuty, E.K., & Ginting, R.F.W. 2009. *Buku Pintar Calon Anggota dan Anggota Polri* (Jakarta: Visi Media Pustaka 2009) 5

³⁵ Cœdès, George. *The Indianized states of Southeast Asia* (University of Hawaii Press 1968) 234

In the Dutch colonial period of Indonesia, the establishments of security forces initiated by the formation of guard troops were taken among the native people to maintain assets and wealth of the Europeans in the Dutch East Indies at that time. In 1867³⁶, a number of European citizens in Semarang recruited 78 native peoples to maintain their security. The operational authority head of the police was on the resident and resident assistant. *Rechts politie* (law police) was counted for prosecutor or general attorney. During the Dutch East Indies period there were various forms of policing, such as *veld politie* (police court), *stands politie* (city police), *cultur politie* (agricultural police), *bestuurs politie* (police civil service), and others. In line with the state administration at the time the police also applied distinctive posts for Dutch and indigenous peoples. Basically a native shall not have served as hood agent (brigadier), inspector and commissaries of police. The created positions in the police for natives were only as police orderlies, assistant district officer and district officer police. Modern policing of the Indies set up between 1897-1920 was the forerunner formation of the existing Indonesian National Police³⁷.

In Japanese occupation period, many police officers of native Indonesian were repositioned in the new organization, which differed from the Dutch one before. The central police office in Jakarta was named *Keisatsu bu*, while the head of the office was named *Keisatsu shocho*. Furthermore, Japan divided Indonesian police into Java - Madura Police based in Jakarta, Sumatra Police based in Bukittinggi, Eastern Indonesia police based in Makassar and Kalimantan Police based in

³⁶ Bloembergen, Marieke. 2011. *Polisi Zaman Hindia Belanda. Dari kepedulian dan ketakutan* (Jakarta: PT Kompas Media Nusantara 2011) 27

³⁷ For more details, please see Cœdès (n 35) 234

Banjarmasin³⁸. Each police station in the area was headed by a police officer whom was native Indonesian, yet always accompanied by Japanese officials called *Sidookan* which, in practice, was more powerful than the police chief.

b. After Independence (1945 ~)

Shortly after World War II, the Japanese military government dissolved *Peta* or *Gyu-Gun*³⁹, while the police remained on duty, include the time of proclamation of Indonesian independence on August 17, 1945 by Soekarno-Hatta. Indeed, the police became officially independent as the Indonesian Police⁴⁰. Inspector Class I (First Lieutenant) Police Mochammad Jassin, police commander in Surabaya, on August 21, 1945, proclaimed the Police Forces of the Republic of Indonesia as an initial step to do, and also evoked the spirit of moral and patriotic of all Indonesians and to arm units that were under depression of the long war⁴¹. Previously on August 19, the National Police Agency (*Badan Kepolisian Negara-BKN*) was set up by the Preparatory Committee for Indonesian Independence (*Panita Persiapan Kemerdekaan Indonesia-PPKI*). On September 29, the president inaugurated R. S. Soekanto Tjokrodiatmodjo to be the Chief of the State Police.

At first, the police was under the Ministry of Home Affairs, and was called as the State Police, which was only responsible for administrative matters, while operational matters was liable to the General Attorney. Then starting from July 1,

³⁸ Gunawan (n 34) 5

³⁹ *Peta* (Korps Pembela Tanah air) or *gyu-gun* is a Japanese made legion for Indonesia.

⁴⁰ Jassin, Moehammad. *Memoar Jassin Sang Polisi Pejuang. Meluruskan Sejarah Kelahiran Polisi Indonesia* (Jakarta: PT Gramedia Pustaka Utama 2010) 10

⁴¹ *ibid*, 103

1946, the Prime Minister has become directly responsible for State Police based on Government Decision No. 1946 11/S.D. By then, July 1 is annually celebrated as the “*Bhayangkara* days” until today.

As a nation that struggled to maintain the independence of the police in addition to serve law enforcement and also fight in the entire territory of Indonesia, Police declared himself "combatants"⁴². Special Police was changed to Mobile Brigade, a special unit for the armed struggle, as known in the fighting on November 10, in Surabaya, North Sumatra, West Sumatra, crushing the PKI rebellion in Madiun, and others.

c. Old Order Era (1945 ~ 1967)

The time when President Soekarno said he would form a military consisting of the Armed Forces and the Police Force, R.S. Soekanto (The Head of Police State) submitted his objections on the grounds for maintaining the professionalism of the police. Decision of Parliaments in 1960 stated that the armed forces consist of the Armed Forces and National Police. Based on Presidential Decree No. 21/1960, the title Deputy Minister of Police was abolished and changed into the Minister of the State Police, hereinafter it referred together to other Armed Forces and was included in the field of national security. On June 19, 1961, the parliament endorsed the Basic Law on Police No. 13/1961. In this Act, it is stated that the

⁴² A combatant is a person who takes a direct part in the hostilities of an armed conflict. For more details, please see The Geneva Conventions, which comprise four treaties, and three additional protocols, that establish the standards of international law for the humanitarian treatment of war. The singular term Geneva Convention usually denotes the agreements of 1949, negotiated in the aftermath of the Second World War (1939–45), which updated the terms of the first three treaties (1864, 1906, 1929), and added a fourth.

position of the police as one element of the same armed forces equals to the army, navy, and air force. While in 1964 and 1965, the PKI's⁴³ influence grew along with President Sukarno political ways (nationalism, religion, communism) and the Communist Party began to infiltrate affecting some members of the Armed Forces of the fourth generation (army, navy, and air force, and police).

d. New Order Era (1967 ~ 1998)

Regarding the bitter experience of the G30S/PKI⁴⁴, and reflecting the absence of integration between elements of the Armed Forces, Presidential Decree No. 132/1967 published on August 24, 1967 stated out that the organizational principles and procedures of defense and security states were part of the Armed Forces of Defense and Security Department organization including army, navy, air force, and police each headed by a Force Commander and responsible for the implementation of tasks and obligations to the Minister of Defense/Commander to improve the integration of the Armed Forces. General Soeharto was the First Minister of Defense/Commander at that time.

After Suharto was elected as the president in 1968, the post of Minister of Defense/Armed Forces Commander was moved to General M. Panggabean. Then it turned out just how tight the integration, which made difficult the development of Police that was naturally not an army. In 1969, with the Presidential Decree No. 52/1969 designation Police Force Commander was replaced back, in

⁴³ For more details about Indonesian Communist Party (PKI) please see McVey, Ruth T. *The Rise of Indonesian Communism* (Equinox, Singapore 2006)

⁴⁴ The 30th of September Movement or G30SPKI is the assassinated movements of seven Indonesian military officers along with several other people were killed in an attempted coup attempt carried out by the Indonesian Communist Party on September 30, 1965.

accordance to Law No. 13/1961, to become *Kapolri* (Chief of National Police). The substitution designation was unveiled on July 1, 1969. On the anniversary of the Armed Forces, October 5, 1969, it was stated that the Commander of the Army, Navy, and Air Force Chief of Staff were renamed.

e. Reformation Era (1998 ~)

In the reformation era 1999, Habibie (Third Indonesian President)'s government separated the police force from the military by a presidential decree. In 2000, under Wahid (Fourth Indonesian President)'s government, the Indonesian National Police (INP) was no longer under the Ministry of Defense and was put under direct command of the President. The consolidation of INP autonomy was legally confirmed in 2002 with the Law No.2 on Indonesian National Police. The reformation process conducted by INP could be considered and addressed as a considerable phase to actualize the Police force as professional civilian servants which was close to the community, to change the livelihood of civil society to be national democratic, secure, fair and prosperous.

This reformation process of INP reflected the new paradigm being developed by most of police institutions in the World. The paradigm itself aims to solve community problems (problem solver oriented), based on local resources and a more humanistic approach. This new paradigm is expected to support the creation of civilian police to be more humanist, as Sir Robert Mark (Satjipto Rahardjo, 2005) saying; "in the modern era the weapon of police not only water cannons, tear gas or rubber bullets, but also being added by the sympathy of the public". In

other words, the creation of public sympathy could be achieved from the presence of a more humanist police in various phases of social life. Indeed, the presence of civilian police has become a progressing demand throughout the times. This means that if the police institutions still hold on to the old values of violence, they might be left behind and run over time. Having these as facts, the presence of civilian police is considered to be one of the ideal models for the police's new paradigm. This might be happening since the new paradigm takes the moral values, belief, and behaviour into account with hoping to stimulate a more caring and concern police personality. Hence, this new paradigm could reflect the characteristics of the civilian police, which is more humanist with minimum use of force.

This study defines police as a part of the state government, which acquires several functions. They include maintaining security and public order, law enforcement, protection, shelter and services to the community. These functions have forced the police to suit themselves in a harmony with the national development agenda that includes Vision, Mission, Strategy Development Principles, Policies and Targets also Programs and Actions. In Indonesia, the concept of humanist police has begun to be socialized since autonomy of INP took place in April 1999.

Initiated by the separation of the INP with the Armed Forces, I addressed that the reformation process conducted by The INP could be considered as a step to actualize the Police force as professional civilian servants which is close to the community, to change the livelihood of civil society to be national democratic,

secure, fair and prosperous. It includes, among others, the policy communizing; quick win, quick response, transparency in the resolution of cases. One example of the outputs is Police Certificate Management Development Investigation (*Surat Pemberitahuan Perkembangan Hasil Penyelidikan-SP2HP*)⁴⁵, which will be given routinely when obtaining the complainant and the victim. Since reports are received, the beginning of the investigation is carried out, through mid-investigation, up to the stage of sending the file to the prosecutor. On 2008, the recruitment of National Police personnel based on ISO 9001:2000⁴⁶ involves internal and external oversight from NGOs and DPR (parliament), which is the only one recruitment system in Indonesia. I believe that the aim is to increase the public trust. Right now, the recruitment of the petty officer personnel is carried out, with respect to the prospective conditions in various regions, and promoting the principle of "Local Boy for the Local Job". It is different with the search for a class assignment officer, which is not related to the area of origin but is directed in order to broaden the applicant's horizons and increase the sense of nationhood and to prepare a cadre of leaders.

In order to implement the autonomy of police, several efforts have been done to make changes through three aspects, i.e.: structural aspects, instrumental aspects, and cultural aspects. Structural aspects include institutional changes in the grammatical Police nationality, organization, structure and position. Instrumental

⁴⁵ Based on Indonesian Police Chief Regulation No. 12: 2009 about Supervision and Control of Handling Criminal Cases in the Indonesian National Police, article 39, paragraph 1, reads in terms of ensuring accountability and transparency of the investigation, the investigator shall provide to the complainant SP2HP either solicited or unsolicited periodically at least 1 time every 1 month.

⁴⁶ Sucofindo International Certification Service in implementing quality management system at the Police Academy admissions process at the central level.

aspects include philosophy (vision, mission and goals), doctrine, authority, competence, and ability to adapt science. As for cultural aspects, which are the estuary of the changes in structural and instrumental aspects, all should be manifested in the form of quality police service to the community, the changes include those in managerial systems, recruitment systems, educational systems, facilities and services material systems, budgeting systems, and operational systems.

2.2 Present Structure of INP

The organizational structure of Indonesian National Police has been improved in order to emphasize the point of service delivery directly to the public at the police stations (Based on Head National Police Decree No. Pol: Kep/15/XII/2009 on Liquidation *Polwil* (Subdivision Police) and *Polwiltabes* (City Subdivision Police)). INP autonomy in the structural aspects clearly illustrated the structure of the police organization, which is spearheading as follows:

- 1) *Mabes* (Headquarters): minor nature, the personnel have been very selective, the core-core power only.
- 2) *Polda* (Regional Police): to bridge its national interest and public areas, available in 32 provinces among 34 provinces in Indonesia. Meanwhile for the newest provinces, they have not officially got their own *Polda*, so their organizational structures are still under the nearest older province, e.g: North Kalimantan is still under *Polda* of East Kalimantan, and West Sulawesi is still under *Polda* of South Sulawesi.

- 3) *Polres* or *Polrestabes* (Resort Police): typical district police station, which is closely related to the system of governance and coordination of regional autonomy, such as household management and security areas, leading and monitoring task-police station. Public services were conducted widespread, e.g.: driving license manufacturing, vehicles tax service, etc.
- 4) *Polsek* (Sector Police): the strong spearhead of service. In service position, sector police station is divided into 3 categories, namely Urban Sector Police consists of 50 personnel officers led by Police Adjunct Senior Commissioner or Police Commissioner, Rural Sector Police consists of around 40 personnel led by the Police Adjunct Commissioner, and Pre-rural Sector Police consists of 25 personnel led by First Police Inspector.

I tries to illustrate the structure of Indonesian National Police nowadays and the position of Sector Police (*Polsek*), Post Police (*BKPM*) and the community policing police officer (*Bhabinkamtibmas*) which become the main objects of discussion in this study, on the Figure 1 below:

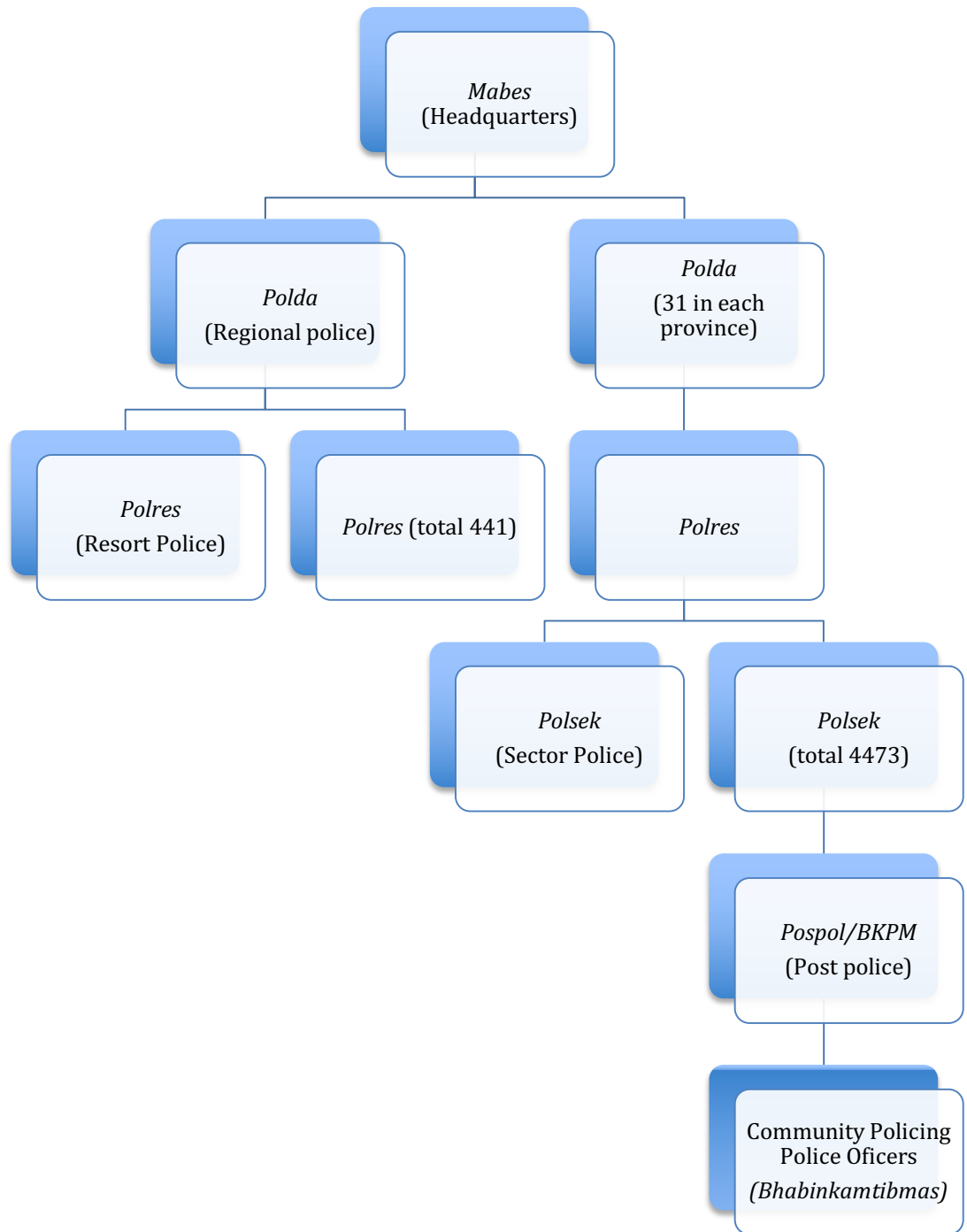


Figure 1. The Indonesian National Police Structure⁴⁷

⁴⁷ Baker, Jacqui. *The Rhizome State: Democratizing Indonesia's Off Budget Economy*, (Critical Asian Studies 47:2, 2015) 311

Polsek (sector police) is the most numerous unit as the gateway for community service; receiving reports from the public and keeping public security order at the district level, building the security system at the level of spontaneous communities sub district, district patrol, case investigation/Intel, handling the traffic reports, counselling and fostering community organizations and associations.

In the beginning, the INP used European police style ranks like inspector and commissioner. When the police were amalgamated with the military structure during the 1960s, the ranks were changed to a military style such as Captain, Major and Colonel. In 2000, when the INP conducted the transition to a fully independent force out of the armed forces, they used British style police ranks like Inspector and Superintendent. The INP have returned to Dutch style ranks just like in the early years, such as:

1) High rank officers

- a) *Jenderal Polisi – Jend. Pol.* (Police General)
- b) *Komisaris Jenderal Polisi – Komjen. Pol.* (Police Commissioner General)
- c) *Inspektur Jenderal Polisi – Irjen. Pol.* (Police Inspector General)
- d) *Brigadir Jenderal Polisi – Brigjen. Pol.* (Police Brigadier General)

2) Mid rank officers

- a) *Komisaris Besar Polisi – Kombespol.* (Police Senior Commissioner or equivalent to Colonel)
- b) *Ajun Komisaris Besar Polisi – AKBP* (Police Adjunct Senior Commissioner or equivalent to Lieutenant Colonel)

- c) *Komisaris Polisi - Kompol* (Police Commissioner or equivalent to Major)
- 3) First rank officers
- a) *Ajun Komisaris Polisi – AKP* (Police Adjunct Commissioner or equivalent to Captain)
 - b) *Inspektur Polisi Satu – Iptu* (First Police Inspector or equivalent to First Lieutenant)
 - c) *Inspektur Polisi Dua – Ipda* (Second Police Inspector or equivalent to Second Lieutenant)
- 4) Warrant officers
- a) *Ajun Inspektur Polisi Satu – Aiptu* (First Police Adjunct Inspector or equivalent to Chief Warrant Officer)
 - b) *Ajun Inspektur Polisi Dua – Aipda* (Second Police Adjunct Inspector or equivalent to Warrant Officer)
- 5) Non-commissioned officers
- a) *Brigadir Polisi Kepala – Briпка* (Chief Police Brigadier or equivalent to Sergeant Major)
 - b) *Brigadir Polisi – Brigadir* (Police Brigadier or equivalent to Staff Sergeant)
 - c) *Brigadir Polisi Satu – Briptu* (First Police Brigadier or equivalent to First Sergeant)
 - d) *Brigadir Polisi Dua – Briрda* (Second Police Brigadier or equivalent to Second Sergeant)

The community-policing officers in Indonesia, known as *bhabinkamtibmas*, are a part of non commissioned officers, which is the lowest rank in Indonesian National Police.

2.3 Grand Strategy of INP 2005-2025

The reform process of police has shown positive results in structural and instrumental aspects that solidify the position and arrangement of the police in the state system of the Republic of Indonesia. Along with the salience of the new paradigm as the civilian character of police (Civilian Police), revamping the cultural aspect is to proceed, through curriculum reform, socialization values and profession code to realize identity police as protector, guardian and public servant. Civilian police authority means a public safety or constabulary force under civilian control, that has the authority to carry out certain functions normally exercised by law enforcement. This includes the authority to carry weapons, make arrests, search private premises, interrogate in private, supervise confinement, initiate prosecutions, and etc. However, the attitude of police behavior is not fully reflecting the identity of the patron, guardian and public servant. The Police appearance still shows arrogant attitude and tends to use violence, discrimination, less responsive and professional.

The changes in the cultural aspect⁴⁸ encourage police to made Grand Strategy 2005-2025. The first five years (2005-2010) is known as trust building, the second five-year (2011-2015) is known as partnership building, and the last ten-year (2016-2025) is strict for excellent. In essence, this grand strategy is designed to support the realization of the one and same philosophical aspects within the police, although their will always be the change of the Chief of the Police.

First phase in the period of 2005-2010 emphasized trust building to stakeholders. Trust is strategically chosen as one of major factors in the development point on how the police will do their duties successfully. However, in many cases, it requires the cooperation of the society, both in handling of crime as well as creating a sense of security maintenance, which is defined by the public trust. Building public trust (external) will not be effective if it is not along with building the internal work environment among police itself. Both external and internal trust building need the leadership role as an important factor, which is the beginning of a shift towards strengthening trust.

Second phase in the period 2011-2015 aims at the strengthening and stabilization of the partnership and networking. The police might do their activities without involving the public. However, to achieve the level of operational effectiveness in certain activities, especially preventive, requires enormous funds. Therefore it is very relevant when police in the second period has been more assertive in implementing the principles of community policing as an operating principle.

⁴⁸ Siregar, Sarah Nuraini (Ed.). *Reformasi Struktural Polri Tahun 1999-2010*. (Andi, Yogyakarta 2015) 44-45

Third phase in 2016-2025 will emphasize the development of excellence. External excellence can only be achieved by building resources that excel in all areas. In building the image of the police in the community with the above steps, in advance by progressive measures, the organization and management of the police need to be developed. The values of excellence, integrity and transparency should be the spirit of the organization and management of the police to counteract the negative image that can arise in the police force.

Grand strategy is the embodiment of police reform, as a point of departure in restoring public trust. The public is expected not only to cover up the real problems at the agency, but as the beginning of change in the resolution of the existing problems. Public trust is actually the energy for the police in carrying out its duties and functions. Without this, any task performed by the police will continue to cling bad image which make public itself against the police institution. Public trust in the police is almost at the lowest point, of course, and it is a challenge and also an obstacle in implementing their performance, as mentioned in the first phase (trust building), in order to support significant public trust on the existence of the police as a professional institution.

In 2012, I did a comprehensive evaluation on first phase of Grand Strategy 2005-2010. Based on my previous research using Analytical Hierarchy Process analysis, please see figure 2 below, it shows that priority indicators in evaluation criteria of strategy evaluation in grand strategy of INP phase I “trust building” are;

advantage, consistency, followed by feasibility and then consonance criteria. Potential implementation of development priorities and strategic factors in Grand Strategy of INP phase I “trust building” period in 2005-2010 is a strategy-based national police service, followed by community justice, community policing, cultural development, development of organizational structures, and strategy of institutional posture. Priority setting of potential development strategic factor of Grand Strategy for the INP phase does not mean that the first strategy is the most important and the others have not the priorities. Prioritization is only as an addition to determine the strategy to be chosen first when whole strategy implementation experience constrains. However, the implementation of all strategies simultaneously will achieve the optimal result for grand strategy of Indonesian National Police goal until 2025. This previous study conclude that in the second phase of Grand Strategy 2011-2015 the community policing strategies will become the main alternative strategies that being develop by the INP to create the partnership and networking with community stakeholders.

I then assumed that the Grand Strategy 2005-2025 is used as the beginning of civilian police establishment in Indonesia through the INP reformation. This means to build an efficient, effective and professional civilian police service that meets the requirements for community policing as well as the security of Indonesians – a force that is both responsive to civilian needs and accountable to civil authority.

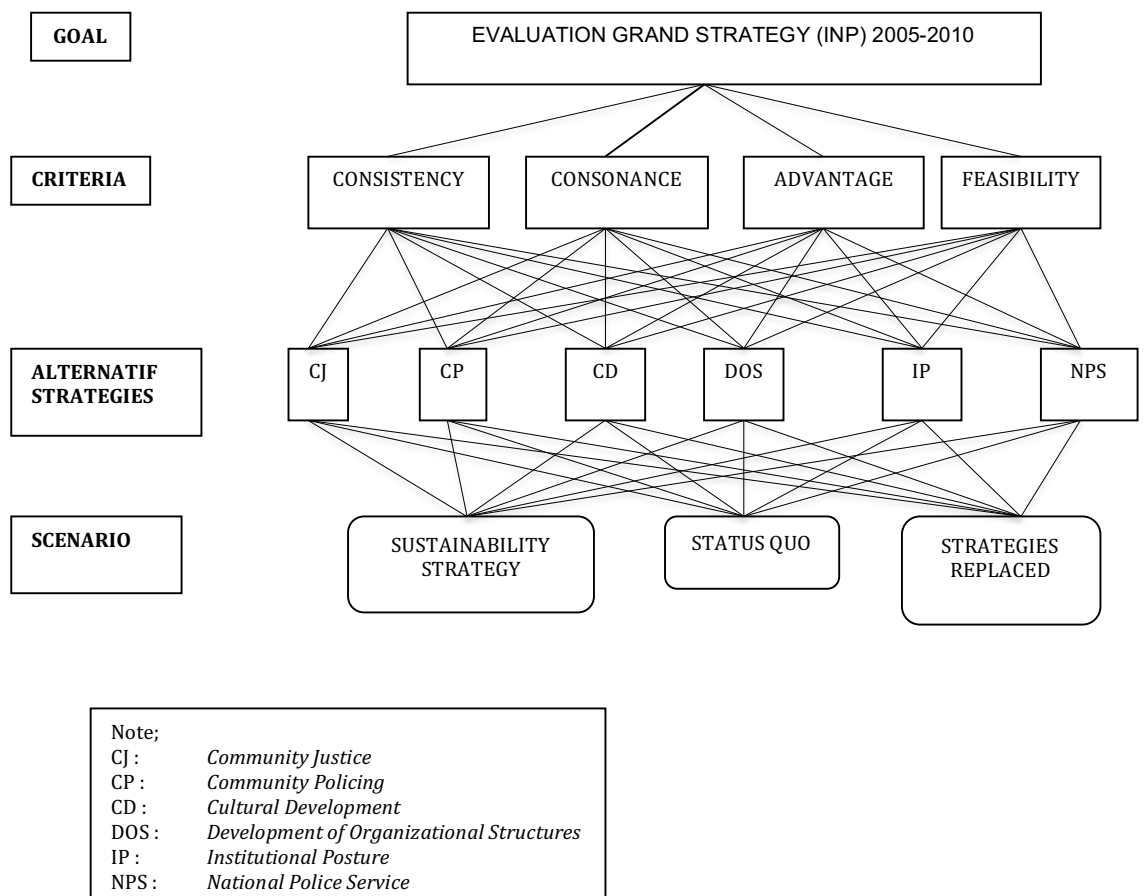


Figure 2. A Model of AHP in Evaluating the Grand Strategy⁴⁹

Furthermore, in implementing the Grand Strategy phase II, the police, nowadays, focused on the partnership building as a continuation of the first phase, which needs to build close cooperation with various parties related to police work. In elaboration, it should be implemented by all operational functions of the police, which are unfolded in a variety of activities. The implementation of Grand Strategy phase II carried out by the INP holds a wide range of partnerships with community activities. The third stage strives for excellence with periodization 2016-2025. In this phase, the police are

⁴⁹ Meutia, Intan Fitri. *Evaluasi Grand Strategy Kepolisian Negara Republik Indonesia Tahap I "Trust Building" Periode 2005-2010* (Universitas Indonesia 2012) 60

expecting to be at the superior level of public service delivery and public trust. The formulation of the strategy is the process of preparing the next steps, which are meant to establish the vision and mission of the organization, setting strategic objectives and corporate finance, as well as designing strategies to achieve these objectives in order to provide the best public service as a professional institution. The partnership building strategy will focus on community justice and community policing. This thesis will try to describe the implementation of community policing in Indonesia and the effect of it to the community justice, security and order.

2.4 Community Policing in Indonesian Legal Aspect

A Classic proverb from Greek state "*Ubi Societas ibi ius*" which means where there is society there is law. This adage is still relevant enough to be used in the modern era. Definitely, law is still required in the social relationship both traditional and modern life. Thus, "*Homo Homini Lupus*" (one human would be a wolf to other humans) will not occur on the society. Positively, harmony, peaceful and secure would exist in the community. Therefore, law as a social control is required in keeping an individual's and community behavior patterns on the limits of tolerance without any harming others. Moreover, it should be able to serve the needs of society.

Community policing as the core program of the INP reform works towards achieving police activities rooted in the community. The police reforms based on

The Grand strategy of INP have been run over the past ten years. How far it has reached and how much it remains to be done, and its progress will be analyzed in this study. Community policing in Indonesia, in my point of view, blends two essential aspects of INP reform: first, the need to rid of the militaristic ways of the police and turn it into a civil institution that serves the public, and, second, the need to reform the police in order to support the wider process of democratization in Indonesia.

Since formally separated from the Armed Forces of Indonesia (ABRI) on April 1, 1999, Indonesian National Police (INP) was returned to be part of civilian government agencies. Its functions are to serve, protect and maintain the security of society. The Indonesian Parliamentary Decree (MPR) No VI and VII, 2000 was affirmed further concerning structural reforms in the INP. Simultaneously, the Indonesian National Police had to keep continuing to improve and striving to be a professional and independent police. One of the running development reforms is implementing the Community Policing or more commonly referred to *Polmas*. Essentially, it is an activity to invite the community representatives through partnerships between police and the citizens for detecting and identifying problems security and public order (internal security) in the environment and finding a solution to its problem⁵⁰. INP has been fully realizing the demand for reformation to become a civilian police. Therefore, it should be harmonized with social development on the society by paradigm shift and partnership promotion, which focus on proactive approach and public support.

⁵⁰ Article 1 paragraph 2 Police Chief Regulation No. 3 of 2015 on Community Policing

Based on the Police Chief Regulation No. 3 of 2015, I underline that it comprises deeply about community role on safety living. Article 4(a) states that the philosophy of community policing is not just looking a society at an object but also an active subject that maintains public security and order. Basically, the police department officer is a part of the community who always encourages people to get involved on secure activities at their own environment. The previous Police Chief Regulation No 7 of 2008 about Guidelines of Basic Strategy and Implementation of Community Policing, was more look like traditional policing that oriented to enforce the law by eradicate the law, law enforcement, cached criminals and the level of its success measured by how many criminal acts could be revealed. They did not focus yet on how the community acts to prevent the crime. Basically, this strategy ruled out the expediency of law principal, which did not see the society as an object of law enforcement. I believe that community involvement is not required to execute the issue, to which just police officers' skill and ability are concerned. The forecasting hopes for INP is that ten years a head the community policing alternative strategies would transform to be problem-oriented policing, according with grand strategy of INP on 2025. Generally, problem-oriented policing has been practiced in developed communities' and countries such as Japan and United State, which concerns more on solving the community problems. In this policing, problem solving becomes a duty of the police without important help from the society. The purpose is not to cause the public anxiousness and to give best, quick and accurate solution. This strategy is applied because people have already thought further than before, and they now focus on how to develop the industry, economy and technology in their

countries. Social welfare is also guaranteed by the health facilities, insurance and pension plan⁵¹. For more detail, I present the principal comparison between community policing, problem-oriented policing and traditional policing in the implementation of community policing as INP alternative strategies nowadays, in the following Table 2.

Table 2. Principles Between Problem-Oriented Policing and Community Policing⁵²

Principle	Community-Oriented Policing Police Chief Regulation No. 3 2015	Problem-Oriented Policing	Traditional Policing
Primary emphasis	Engaging the community in the policing process (Art 3c partnership principal, art 4a society is an active subject, art 27d <i>bhabinkantibmas</i> receives information from the society about crime action)	Substantive social problems within police mandate	Focusing on disclosure of crime / law enforcement in order to maintain public security and order.
When police and community collaborate	Always or nearly always; (Art 3g focus on emotional relationship than official/horizontal interaction)	Determine on a problem by problem basis (police)	Infrequently, horizontal interaction (just in case)
Emphasis on problem analysis	Encouraged, but less important than community collaboration. (Art 19b success	Highest priority given to thorough analysis	The priority is advance crimes; robbery, murder, organized crime and transnational crime.

⁵¹ Weisburd, D., Telep, Cody W., Hinkle, Joshua C. and Eck, John E. *The Effects of Problem-Oriented Policing on Crime and Disorder* (Campbell Systematic Reviews 2008) 14.

⁵² For more details about the concept of problem oriented policing and community policing, please see Reisig, Michael D., Kane, Robert J (Ed.). *The Oxford Handbook of Police and Policing* (Oxford University Press 2014) 101-170

	indicator is the increasing of relationship between community and <i>bhabinkantibmas</i> , hence together to find the problem solutions)		
Preference for responses	Preference for collaborative responses with community. (Art 16d problem solutions founded by discussion between community and <i>bhabinkantibmas</i> , art 17c <i>polmas</i> has to assist and help the community to find the best solutions)	Strong preference that alternatives to criminal law enforcement be explored (Penal Code and Criminal justice system)	Criminal justice system
Role for police in organizing and mobilizing community	Emphasizes strong role for police and community. (Art 11 organize the security patrols on schools, public transportation, villages, public facilities and street)	Advocated only if warranted within the context of the specific problem being addressed	Current situation (just in case)
Importance of geographic decentralization of police and continuity of officer assignment to community	Essential. (Art 10 local security strengthening, art 32 community forum (FKPM) has role to solve the problem and create the secure activities)	Preferred, but not essential	Society is an object, community assessment if only necessary.
Degree to which police share decision-making authority with community	Emphasizes sharing decision-making authority with community. (Art 7c the purpose is increasing the community ability to identify the problems and analyze with police to reach the best	Strongly encourages input from community while preserving ultimate decision-making authority to police	Police decision, without society involved.

	legal solutions)		
Emphasis on officer skills	Emphasizes interpersonal skills. (Art 22, increasing of good communication between community and <i>bhabinkantibmas</i> , transfer knowledge from the police to the society)	Emphasizes intellectual and analytical skills	Police skill
View of the role or mandate of police	Encourages expansive role for police to achieve ambitious social objectives (Art 9, <i>polmas</i> develop and implement with <i>koban</i> and <i>chuzaiso</i> concept and those would be harmonize by local wisdom to prevent the cultural and interest conflict	Encourages broad, but not unlimited role for police, stresses limited capacities of police and guards against creating unrealistic expectations of police	Police has huge responsibility to maintain the public security.

Community policing is the programs that assist INP in their efforts to reform, to improve service to citizens, and to reduce crime. It also aims to improve the performance of the INP and to build public trust by fostering collaborative police-community partnerships, which use a problem solving approach to respond to the public safety needs and expectations of the community. In 2005, INP adopted community policing as the cornerstone of its institutional reform strategy. The Indonesian Police Chief Regulation adopted community policing as national policy (SKEP 737/2005) in late 2005, by directing the establishment of Police and

Community Partnership Forums⁵³ between police and communities in 5.117 police precincts in Indonesia.

I found out the fact that the issue of public trust for police has long been underneath their performance. The once fragile and sometimes confrontational relationship between the police and the community has slowly transformed, as more open, positive lines of communication between the two groups have been established. Community members actively participate in monitoring local public security issues and in providing oversight on the performance of the police. The community policing programs have provided opportunities for citizen to convey their concerns and interests on various issues to the authorities. The activities conducted jointly between the community and the police during the program result in the early detection and prevention of criminal activities, which lead to reduction of crime. In this way, it has proven that community policing is an effective model in resolving local public safety and social issues and reducing crime levels in Indonesia, e.g., near 30 percent reduction of crime in Malioboro street, Yogyakarta, apprehension of child traffickers in Putat Jaya, East Java, and a reduction of domestic violence in Tejakula, Bali, for instance⁵⁴.

However, the negative reports and complaints still follow this police reform agenda. Around forty attacks on police stations and personnel since August

⁵³ FKPM will describe more in the chapter four. For more details, please see <https://asiafoundation.org/resources/pdfs/indocommpolicingeng.pdf> last accessed on 1 January 2016

⁵⁴ Reisig (n 51)

2010⁵⁵ are found clear evidences that community policing, the center point of the police reform agenda, is not working maximal. There were three cases of community attacks on police stations that occurred in 2010 and 2011. All started from complaints about excessive use of force; e.g., the men were shot during mass protest in Buol, Central Sulawesi, the arrest and beating of innocent accused crime in Kampar, Riau, the incident of shot wildly in wedding party in Bantaeng, South Sulawesi, and so on. This also strengthens assumption that nowadays INP needs to improve the implementation of community policing ways rather than the paramilitary policing. Even though, this does not mean that INP should choose only one type on policing, but does show the need to change the civilian police to be more compatible with the ongoing democratic order in Indonesia.

2.5 Summary

This chapter described the history of police institution in Indonesia since the era of the ancient Hindu Majapahit kingdom. The modern police institution was set up during the Dutch colonial period. Since the independence of the Republic of Indonesia after the World War II, the police institution was put under the Ministry of Home Affairs, but since 1960 it was included within the national army forces. This situation continued until the fall of the Suharto regime, and finally in 2000 the Indonesian National Police was cut from the army section and put directly under the president. It is also presents the general outline of the contemporary INP

⁵⁵ Indonesia: The Deadly Cost of Poor Policing, Asia Report No.218, February 16, 2012 < <http://www.crisisgroup.org/en/regions/asia/south-east-asia/indonesia/218-indonesia-the-deadly-cost-of-poor-policing.aspx>> last accessed on February 23, 2016

organization and recent strategy including the implementation of the concept of community policing from legal aspect.

The next chapter will discuss about *Bhabinkamtibmas* as civilian police in community policing implementation. INP also prepares one *Bhabinkamtibmas* (community policing officer) for one village/sub district. It emphasizes on community empowerment and police-community engagement underlining the need for equal partnership between the police and the local community in resolving and overcoming social problems threatening security and public order. The *Bhabinkamtibmas* should recognize the role of local customs, tradition (*adat*) or faith-based leadership structure as main conduit for community outreach and mobilizing communities' support towards societal issues. The local people as known as the channel of *adat* and/or faith-based institutions to educate communities on the concept of community policing and facilitate the socialization that can provide opportunities for the local police and community to interact together and build trust for the effective realization of community policing on the ground.

Chapter III ***BHABINKAMTIBMAS (Community Order Guiding Brigadier)***

In the previous chapter, I have examined the beginning of community Policing (CP) which was recognized through forms of preferred activities of the Indonesian National Police (INP) at the police sector level. It is acknowledged as the gate level, which leads all the police service amongst the community. Initially, good output will be right on the target in terms of police performance for security and order and give excellent service to the community. In this level, *Binmas (Pembinaan Masyarakat - Community Guidance)* unit is the main element of the executing part of the basic tasks of CP implementation under the command of the *Kapolsek (Kepala Kepolisian Sektor - Police Sector Chief)*. The police officers of *Binmas* unit whose duty is to maintain public security and order are called *Bhabinkamtibmas (Bintara Pembina Ketertiban Masyarakat – Community Order Guiding Brigadier)* officers. This chapter discusses on what *bhabinkamtibmas* has done in the community policing implementation and how the community responds to it.

3.1 *Bhabinkamtibmas: a studied case*

Bhabinkamtibmas' task is to carry out community development including the empowerment of community-based policing, activity coordination with other forms of private security companies, as well as the cooperative activities in

maintaining the public security and order⁵⁶. Ideally, one *Bhabinkamtibmas* officer oversees one village as piloted. In the case of the police sector in remote area, however, one *Bhabinkamtibmas* officer would be in charge more than one village. This is due to inadequate number of police personnel in Indonesia. In 2014, the ratio between the police and the population amounted to 1: 575, whereas ideally, it should be equal to 1: 300⁵⁷.

This research was conducted at the Sector Police of Western Tanjung Karang, Bandar Lampung (see Figure 3), and particularly on *Binmas* units and *Bhabinkamtibmas* officers. Deep interview was done inside the *Binmas* units office like shown on Figure 4. Western Tanjung Karang Police Sector is in charge of five districts and 34 sub district/villages, consisting of 7 villages in the Western Tanjung Karang district, 7 villages in the Central Tanjung Karang district, 6 villages in the Enggal district, 9 villages in the Kemiling district, and 5 villages in the Langkapura district. The distribution of *bhabinkamtibmas* officers for each village, namely one *bhabinkamtibmas* for one village, is done in geographically order as is shown in Figure 5 in details.

⁵⁶ See Indonesian Police Chief Regulation No. 3/2015 article 26 about *Bhabinkamtibmas* function

⁵⁷ <<http://nasional.kompas.com/read/2014/03/11/1445361/Rasio.Polisi.dan.Masyarakat.1.575>> last accessed on January 1, 2015



Figure 3. Western Tanjung Karang Police Sector



Figure 4. *Binmas* Unit room` at Western Tanjung Karang Police Sector



Figure 5. Map of *Bhabinkamtibmas* distribution in Western Tanjung Karang Police Sector



Figure 6. *Bhabinkamtibmas* of Western Tanjung Karang Police Sector on the morning meeting ceremony

Binmas unit of Western Tanjung Karang Police Sector has 36 officers (see Figure 5 above) consisting of *Kanit Binmas*, *Panit Binmas* and 34 officers of *Bhabinkamtibmas*. The ability and the amount of details of Binmas unit are in the following:

- | | |
|---|------|
| 1) <i>IPDA</i> (Inspector) | : 1 |
| 2) <i>AIPTU</i> (Assistant of first Inspector) | : 7 |
| 3) <i>AIPDA</i> (Assistant of second Inspector) | : 4 |
| 4) <i>BRIPKA</i> (Head of Brigadier) | : 15 |
| 5) <i>BRIGADIR</i> (Brigadier) | : 6 |
| 6) <i>BRIPTU</i> (First Brigadier) | : 3 |

During the interview at *Binmas* unit, I found that from 34 *Bhabinkamtibmas* officers, there are 27 officers who has completed special training of *Binmas* unit, and the rest of the officers have not get such training education yet. Besides getting more financial support for the operation monthly, *Bhabinkamtibmas* also provides operational vehicles (see Figure 7) for its officers such as motorcycles, but the numbers are still insufficient, and only a part of officers have them.



Figure 7. Operational vehicles of *bhabinkamtibmas*

In the process of the interview, I went along with the framework (see Figure 8) that the CP implementation applied by the police was a form of problem solving approach through society partnership in concerns of conflict faced on. Police together with the community is manifested in various forms of service activities for security and order. An effort to create a favorable social order is made through the daily tasks of *Bhabinkamtibmas* officers in the field of preemptive and preventive. The CP implementation requires new approaches oriented on problem solving and partnerships.

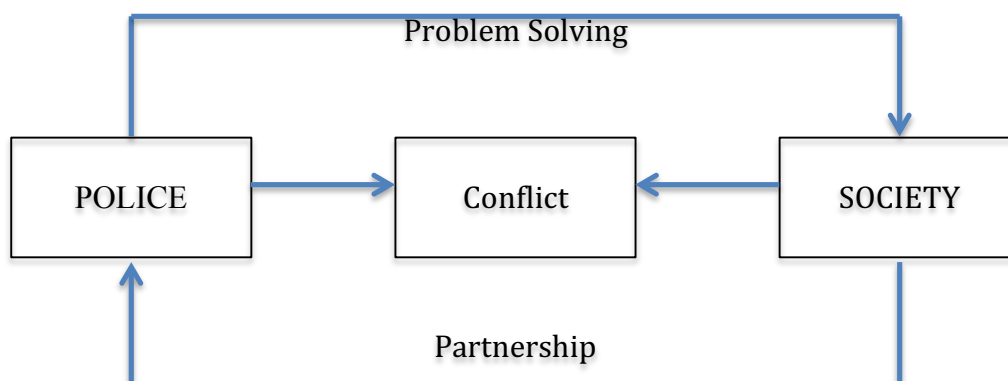


Figure 8. A Community Policing Model in Indonesia

3.2 Preemptive and Preventive

The police task is done normatively based on appropriate Act, but the execution must highlight the three main stages of action, which are preemptive, preventive and repressive⁵⁸. The first stage is preemptive effort, which contains the pattern of calls, counseling and persuasive approach as one of the early detection efforts for community awareness. That pattern is expected to reduce the basis of social conflict in the community⁵⁹. Furthermore, if the preemptive attempt does not work, then the officers will conduct a second pattern that is preventive. The authorities take preventive action before social deviations occur in order to suppress or prevent violation. Prevention is generally done via guidance, i.e: direction and call either through patrol and guard by their respective units. When both patterns are already stuck, finally police should manage the three-run pattern, that is, repressive. Repressive measures are undertaken through an active action of the authorities to stop soon the social deviation, which is already occurred. Repressive action is usually a form of punishment in accordance with an applicable law, which means that the actions of irregularities or crime committed would not be repeated⁶⁰.

The first two stages, preemptive and prevention are the main task of a *Bhabinkamtibmas*. Preemptive pattern is to know the signs of forthcoming events

⁵⁸ Based on Law No.2/2000 about Indonesian National Police. For more details, please see Djamin, Awaloedin. *Kedudukan Kepolisian RI dalam Sistem Ketatanegaraan: Dulu, Kini, dan Esok* (Jakarta: PTIK Press 2007) 54-55

⁵⁹ IDSPS, AJI, and FES. *Relasi Polri –Masyarakat*. (Newsletter Ed. VII/10/2008) 2

⁶⁰ For more details, please see Indonesian Chief Police Regulation No. 737/X/2005 on Policing and Strategies of Community Policing Modern in Indonesian National Police function.

that may trigger conflicts or criminal cases. This activity is done by providing information to the community to always be careful and prevent things that could lead to conflict, or in the form of suggestion for the community not to conduct any criminal activity in the public. An example of the activities carried out by the Western Tanjung Karang police sector *bhabinkamtibmas* is the banner (see Figure 9 & 10) which states out the widespread of the vehicle theft and the suggestion to use additional locks on large or main street side, in the front of the convenience store, or other public centers. I saw some of the banner also contained the picture of *bhabinkamtibmas* officer. I assume that this kind of activity is also a part of socializing the community policing approach in preventing crime and introducing the *bhabinkamtibmas* officer to the environment neighbourhood.



Figure 9. Warning the danger of vehicle stolen in the main road



Figure 10. The profile picture of *bhabinkamtibmas* with warning the danger of vehicle stolen in the front of convenience store

Preventive activities should also be done by *Bhabinkamtibmas*, the pattern of which is to provide early warning of a threat and then to follow up by visiting or inviting the threatened parties to do peaceful dialogue and find solutions to counteract the threat of crime. For example, in a case happened in the Western Tanjung Karang police sector, there were two neighbourhoods in Kemiling village conflicting because of the vehicle-parking problem, then both got to high words. In order to avoid the conflicts become dilate into criminal acts, the *Ketua RT* (Leader of Neighbourhood group) called his *Bhabinkamtibmas* for meeting and reconciling (see Figure 11) those two. At these preemptive and preventive stages, the intelligence ability of *Bhabinkamtibmas* is expected to be capable in processing and mapping the information, whether an event has the potential conflicts that could escalate into bigger conflicts or not. I analyzed that the reason why each leader of neighbourhood group inviting the *bhabinkamtibmas* was to give litigious knowledge to both of conflicted neighbourhood. After the consolidation, I interviewed both parties, which had conflict about the consolidation session. A man from the first party, Mr. A, stated that he was afraid of getting in jail and being fraud if he connected with the police any further, while the latter party's Mr. B gladed that the problem was solved quickly with his neighbor, although he also stated that he avoided having any further interaction with the *bhabinkamtibmas*. Both of them seemed unwilling to have any further approach with the police.



Figure 11. Consolidation in *Ketua RT* (Leader of neighbourhood group) house

In order to support preemptive and preventive activities, *Bhabinkamtibmas* is expected to build contact persons as many as possible. More contact persons mean more information to embrace the community, and demonstrate how capable *bhabinkamtibmas* is in conducting effective communication. The successful evidence of communication is not about how frequent the conversation happens, but how to persuade the targeted contact person to be willing to help as part of the eyes and ears for *Bhabinkamtibmas*. Contact persons should not be chosen only from the village officials (Figure 12), because they certainly have an obligation to establish a good relationship with the police as the fellows of government officials. The selection of contact person should contain the consideration whether they are Figures in a community, religious leaders, youth leaders or even common civilian such as *ojek* (motorcycle used as public transport, refers to Figure 13) driver and taxi driver who are willing to work and have the ability to see the problem clearly, so that the accuracy of the news delivered to *Bhabinkamtibmas* can be guaranteed. I accompanied one of *bhabinkamtibmas* officer for Durian Payung village/subdistrict, Brigpol. Kadim, while he was gathering the news from his contact person - bunch of *ojek* driver in their non-permanent station next to small food stalls. The situation was a kind of informal chats between them. While

he was sitting on the grass and drinking coffee the *ojek* driver were also reporting their daily situation one by one in irregular sequence because the report might stopped when the *ojek* drivers needed to serve the customer and fetch them. Bhabinkamtibmas officer who kept appealing to create public safety and order dominated this session. Brigpol Kadim stated,

I want all of you (the *ojek* driver) to be willing to contact me if anything happen during your day. Please always be vigilant against crime, obey the traffic regulations, and maintain the safety of passengers. I won't feel hesitant to make a report to the sector police if any of you commit such crime. If there are any accidents, please became a pioneer in reporting for traffic safety. Don't hesitate to contact me anytime.



Figure 12. Bhabinkamtibmas with main contact person at *kelurahan* (village government office)



Figure 13. Bhabinkamtibmas gathering the information from contact person, *ojek*-motorcycle taxi driver

Problem solving skill becomes important for *bhabinkamtibmas*, although the ability to build partnerships is the most urgent one. Every Bhabinkamtibmas

officers in order to build and maintain their partnerships with the community must own much capability. It depends not only on a personal competence which must be obtained by *Bhabinkamtibmas* officers from their training such as trustworthy, friendly, good communication and so on, but also on the image of the police in general. I found that the appearance of *Bhabinkamtibmas* officers also tends to be more modest and sometimes they do not wear a uniform when they interact with the community in daily face-to-face activities in order to dismiss the scary perception about police in the society. *Bhabinkamtibmas* in the public is often in the position of "psychological burden" to persuade and urge people to do good, order, justice, and legal compliance, meanwhile there are some police officers that still do wrongdoings in the community nowadays.

In the Western Tanjung Karang Police Sector, the community policing approach strategies done based on general duty of *Binmas* unit done by *bhabinkamtibmas* in details is mentioned in the following⁶¹:

- 1) Door to door activity in their foster village (*Sambang* - Patrol)
- 2) Problem Solving
- 3) Arranging and securing the community activities
- 4) Receiving information about criminal acts happen
- 5) Providing temporary protection to those who are lost, victims of crime
- 6) Participating in provide aid to disaster victims and natural disease outbreaks

⁶¹ Based on Indonesian Chief Police Regulation No.3/2015 on community policing, article 27 point 2

- 7) Providing guidance and instructions to the public or community on public security and order problems and police services.

Based on the research conducted on Western Tanjung Karang Police Sector, it is known that this police sector has managed various service activities in public security order, which is a form of CP implementation. Police should know how to put people not merely as objects but also as partners⁶² of policing implementation and problem solving inherently which is more crucial process rather than handling the formal procedural process. The service activities of public security orders are focused on the role of the police in the field of preventive action, implemented by *Binmas* unit, through the task implementation of 34 *Bhabinkamtibmas* officers of Western Tanjung Karang Police sector, in which each officer fosters one village territory. The main activities of *Bhabinkamtibmas* include patrolling activities and *sambang*, educating and socializing with the community, coaching and training the security guards, holding *rembug pekon* - FKPM (police community partnership forum), and coordinating meetings with other agencies and community groups⁶³.

3.3 Sambang (Visiting - Door to Door Activities)

Various activities undertaken in the implementation process of CP leads to the creation of the better public service in the field of maintaining the security and

⁶² Community policing focused on how to persuade society participation in problem solving activity. It is clearly stated on Indonesian Chief Police Regulation No. 3/2015 on Community Policing, article 1 point 2

⁶³ Based on the interview with Brigpol (Staff Sergaent) Kadim, the *Bhabinkamtibmas* of Durian Payung subdistrict, at *Binmas* Unit, Western Tanjung Karang Sector Police on July 5, 2015

order. Basically, people go to the police to complain the lack of justice they feel when the problem is in the term of law. If the person's need of justice has been fulfilled then he or she will not bother to come to the police station. For this, the role of the *Bhabinkamtibmas* officers to go directly to the community needs to be emphasized. *Bhabinkamtibmas*' presence in the middle of the community is expected to solve the matter lightly, so that people can feel the sense of justice and safe in their environment without looking for justice at the police station anymore.

All *Bhabinkamtibmas* officers carry out patrols and *sambang* activities routinely in each village of his foster territory. The activity aims to increase the closeness of personal relationship between police and community with a gathering method. It is expected that emerging communication through face-to-face process can be more efficient and not rigid so that any issues related to security and order can be solved properly and also that information exchange between the community police and the community itself can run well. This activity is often called dialogic patrol. Especially in Lampung province, the police name this *sambang* activity by "*anjau silau*" which is derived from the native language of Lampungnese.

This activity is also intended as an early detection of latent factors, which can trigger the vulnerability of social order. The officers can make list of public Figures that can be empowered in fostering the community in the environment to prevent the things, which have potential for vulnerability. Every year each *bhabinkamtibmas* officer should make a report called "basic intelligence, tramp data, and apartment data" explaining all about their foster territory. This report

describes the geography, demography, natural resources, governmental and social organization, economy, religion, education, health, and also apartment data information of one village.

Patrols and *sambang* are often constrained by geographical conditions in each *bhabinkamtibmas* area, which is quite wide and it is not possible to visit every resident on a regular basis. In an attempt to collect mass in one visit only, they conduct special meeting activities. These activities carried out by *bhabinkamtibmas* are not done every day but several times each month. The meetings are usually informed in the village hall or another mutually agreed location. It is hard, however, to claim success of these activities since the public participation following the counseling is low and most participants are mother-housewives only (see Figure 11 & 12). According to the *Bhabinkamtibmas* officer, these counseling activities have time constraints in mobilizing the available mass to participate in each village because of the busyness of member of the community themselves to attend the counseling.



Figure 14. *Bhabinkamtibmas* conseling session attends by housewives only at Kelurahan (village government office)



Figure 15. *Bhabinkamtibmas* conseling session at Kelurahan in the weekend so all men in the community available to come

An effort to maintain security and order at an early age is also one effective way. Therefore, *Bhabinkamtibmas* manages to do the *sambang* activities by visiting the junior and senior high school. One of the strategies undertaken in conveying information to young people is through the directives given by the inspector of ceremony in the Monday morning ceremony (see Figure 16) held every Monday in every school in Indonesia. In this case, *Bhabinkamtibmas* officers are given the role of inspector of the ceremony in some schools in their territory. The task is to deliver a message for youth to take care the public social order.



Figure 16. *Bhabinkamtibmas* as the Inspector of ceremony in Senior High School

Socialization activities for public are not routine dissemination, and the leader of the resort police through sector police level to provide information about rule, legislation or security and order carries them out only if there is a special concern.

Furtermore, the dissemination to the public will be carried out by *Bhabinkamtibmas* officers if there is a special request from the village authorities and other agencies related to the specific contents which are considered as worrisome for the tranquility of the surrounding environment, such as the issue of drugs (see photo 17) and ISIS (Islamic State of Iraq and Syria – see photo 18).



Figure 17. *Bhabinkamtibmas* counseling about drugs issue at Senior High School



Figure 18. *Bhabinkamtibmas* counseling about ISIS issue at Junior High School

Bhabinkamtibmas officers also visit several companies and public facilities in their foster area. This visit is not only for socializing public security and order but also as the direct forms of security training instruction, which are for the private security guards in this case. The security training process is done so that they can perform the task well and help the police in accomplishing their tasks.

Training instruction activities may include *sambang* and face-to-face or short training. Face-to-face activity is intended to accommodate public facilities and private company environmental information into the scope of the assignment of the security guards, and to provide technical guidance to anticipate possible threats faced by them. Good communication between *bhabinkamtibmas* and security guards can give a positive value for both parties as shown in Figure 19. Police task in maintaining public security and order can be helped while the security guards unit also receives inputs from the training and instruction given by the police.



Figure 19. *Bhabinkamtibmas* counseling for private security guard

3.4 Problem Solving

a) Mediation for consensus

Bhabinkamtibmas officers in their foster village area conduct *sambang* and patrols in order to hold good communication between the police and the community. When an incident relating to security and order happened, then people can quickly call the officers and get the police service. This is then followed up with problem solving stage through mediation by *bhabinkamtibmas* and community leaders, so that the consensus may reach in the case of judging the light problem or crime. If

problems reported are large-scale and wide, then deliberations are conducted in the police and community partnership forum and the solution is expected to be completed by the rules of local custom within the community itself. If, then, these problems indeed lead to threaten the society and need serious criminal sanctions, the matter is forwarded to the Resort Police or the Regional Police for further and in-depth investigation.

Bhabinkamtibmas officers often receive reports and complaints from the public, which are delivered in person or by phone. Types of reports range from the domestic violence, drugs, juvenile delinquency and also complaints against members of the police in providing public services. The whole reports are accommodated and always strive to be done well. The report by the community is a form of public confidence to the officers. It is realized that prior to the implementation of CP by *bhabinkamtibmas*, people rarely came or made report to the police office unless they were forced to do that, since they felt reluctant because of the stiff and less friendly officer. Nowadays, the complaints and suggestions from the community push the police officers to improve their services.

Bhabinkamtibmas' role in solving minor cases in the community has a positive influence on the community itself. It then develops an awareness of the importance of security and order in their social environments. The close relation between the community and the police has increased since the police services, which were obtained only at the police office, is becoming easily to be reached.

People now can merely just contact *Bhabinkamtibmas* who serves in their village area where they live and they can get direct police service by then. In order to create the acceleration of reports and information from the public, *Bhabinkamtibmas* officers should also socialize their mobile phone number to the community members in the village. The citizen can easily contact the officers when they are exposed to security and order problems or would like to inform anything about the disruption in the community. However, due to the poor service from the police, the community has not been satisfied yet and they are still feeling hesitant to contact or make report to *bhabinkamtibmas*. Most of them complained about fraud and unpunctual service done by the officers. As stated by Mr B,

A year ago, in the morning I found that I lost my motorcycle, while it was being parked in the front of my house at night. Soon, I made a report at the police sector and did all the administration procedure. Then, a week past but I didn't hear any news from police sector. Because of that, I contacted the *bhabinkamtibmas* asking for his help in case any news related to my motorcycle had been found. However, rather than giving the soothe answer, he (*bhabin* officer) got me shocked by saying there were a lot of cases that the police had to deal, and he continued that the most of police officer were busy with those cases. Furthermore, he suggested me, in order to support the work of police officer to find my lost motorcycle; it was better if I gave some amount of money as operational fuel. Since that time, I made my conclusion to avoid any interaction with the police. I had lost my motorcycle and still I won't losing more money for uncertain working of police officer which may not obtain any result in finding my motorcycle.

I also interviewed one of *ojek* driver, Mr. K as his initial, about the performance of *bhabinkamtibmas*. Similar to the previous opinion, he noted the resentment on poor performance of the *bhabinkamtibmas*:

Long ago, I was in a fight with my friend, also an *ojek* driver, snatching a customer. We clenched our fists and then punched each other, then got separated by another *ojek* driver. They called our neighbourhood leader (*Ketua RT*) for mediation but it was not

working. Then he (neighbourhood leader) called the *bhabinkamtibmas* officer. Unfortunately, the officer was not able to come for some reasons and asked to postpone the mediation process until tomorrow. After that behind my back, my friend had already reported me to sector police for persecution. I was so dissapointed, if only the officer could make it in time or at least sending his friends (another *bhabinkamtibmas* officer) as the mediator for consolidation the case would not have been worse like that.

Situmorang on his analysis studied exposures that community policing should be implemented with some princples including: intensive communication, equality, partnership, transparency, accountability, participation, personalization, decentralization, autonomy, proactive, problem-solving orientation, and service orientation⁶⁴. It seems that these *bhabinkamtibmas* officers described above have not adopted any of these principles yet. The old culture of police, the negative ones, seems still uphold by some officer. This is a major problem in gaining trust from community in order to encourage their partnership for problem solving participation.

The head of Durian Payung Neighbourhood Unit, in which Brigpol Kadim is in charge, stated that, as *bhabinkamtibmas* Brigpol kadim was the good one. However some of palpable frustration of his and others *bhabinkamtibmas* police officer's performance was still stated,

Mr. Kadim is a good example of *bhabinkamtibmas* officer, he understand how to make use his mobile phones. So, if there is any information, warning, and problem alert for the community he will immediately send the broadcast message through SMS (short message service). So are the citizens, after receiving the broadcast from *bhabinkamtibmas*, they will forward the SMS to the others in their neighbourhood. Unfortunately, not all *bhabinkamtibmas* officers are like him and can coomunicate with the citizens in their

⁶⁴ Situmorang, Alex Reynold. *The Implementation of Community Policing in the Deliberative Democracy Perspective*. (International Journal of Applied Sociology 5 (4), 2015) 171-174

foster village neighbourhood. Most of *bhabinkamtibmas* officers are less educated; he/she only graduated from high school and got training in police school for only one year. Less of knowledge leads to difficulty in communicating with community, moreover in giving information about legal knowledge. Some of *bhabinkamtibmas* officers are still being picky in providing their service, if he/she confronts with the rich ones, they usually serve them in good manner and behavior, if he/she gives service to the poor ones, and typically they will do it in indolent way.

Many *bhabinkamtibmas* are still lack of communication ability in delivering the message to the community. It is hard for the *bhabinkamtibmas* to understand what is to be conveyed well as the police officer well in serving the citizen. So, in the end the public cannot get the meaning of what the officer intends to deliver or says during the patrol.

b) Three Stages of CP Implementation

Advances in science and technology, especially information technology make Indonesian becomes more sensitive to global issues with respect to democratization, human rights, and the environment. The reform of national state towards a democratic civil society as one embodiment requires changes in various fields and living aspects of the nation state. The changes mentioned above encourage the police institution to adapt more by changing the paradigm of the old work that emphasizes more reactive policing patterns to the modern democratic policing through community policing approach.

The implementation of community policing done by *Bhabinkamtibmas* cannot walk without any stages of process. The implementation stages should be planned and become sistematic activities to achieve the desired results more effectively

and efficiently. The process of community policing implementation in *Binmas* unit of Western Tanjung Karang Police Sector by *Bhabinkamtibmas* is broadly divided into three main stages, namely the preparation phase, the implementation phase and analysis and evaluation phase. Practically, it remains to adjust the internal and external conditions in the police sector environment so that no problem may occur in its application later on. Sometimes what is contained in a guideline and rules cannot always be applied comprehensively in the field, due to the factual dynamic condition.

1) Preparation phase

Planning is the earliest activity undertaken in the preparation phase of community policing implementation. In this case, the planning begins with making a plan of field activities for CP tasks to be carried out by the officers. The action plans are made on a regular basis both monthly, weekly, and daily. In each sheet of *bhabinkamtibmas* activity plan is always included the implementation time and the target object, for example the implementation of CP implementation with community leaders, the security guard, etc. Each sheet of the action plan is signed by the *bhabinkamtibmas* officers who make it, and is adjusted to the results report book (see Figure 20) describing all activities after the implementation has been completed.

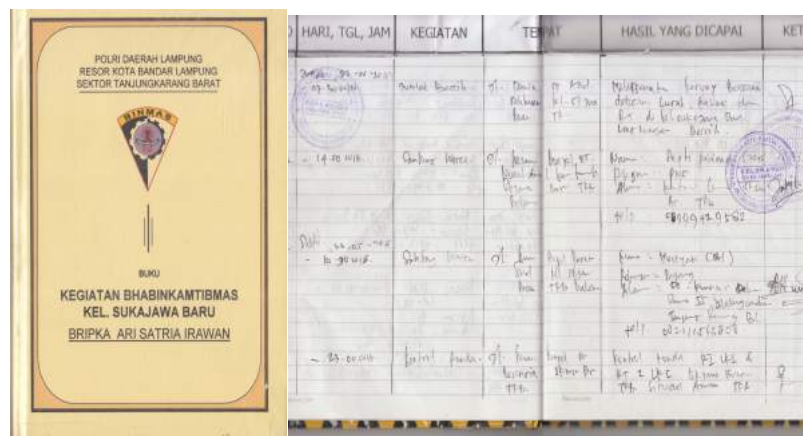


Figure 20. Bhabinkamtibmas report book cover and inside

Then, the subsequent preparation to be done is the preparation of personnel. Personnel are one of the main elements in implementing the activity to be performed well. The obstacle will be reduced with good personnel readiness to perform the activity. One of many preparations made before starting the implementation process of CP by police is to prepare the personnel understanding of the activities to be carried out. In this case, the question is about the understanding of the guidelines for the application of CP to the public in accordance with the law enforcement. There is also technical guidance for *bhabinkamtibmas* to be applied for the public in official field. Giving insight and technical guidance for *bhabinkamtibmas* is held in the form of training, which is conducted at regular intervals over several days by the Resort Police or the Regional Police in the region, following the guidance of the police authority at State Police School (i.e.: SPN Kemiling, Bandar Lampung) under the supervision of *Ro Binamitra* the Police Headquarters, Jakarta for 2 weeks.

In the personnel preparation, there is an important point that should be implemented before stepping on the stage of activity implementation. That is the

provision of landing between leaders and troops, from Head of police sector to the *Bhabinkamtibmas* officers, about the things that need guidance or do not need to be done. Head of police sector always gives direction and guidance every time *Bhabinkamtibmas* officials is expected to carry out the task formally.

There are some documents required in this preparatory phase, some of which are warrant tasks and initial data of the target implementation activities. A warrant for the *bhabinkamtibmas* task is given directly and signed by head of police sector. Whereas, the initial data is a completed data report including basic intelligence data and the results of initial observations done by *Bhabinkamtibmas* in each foster village. The tasks can be accomplished with proper method application of *Bhabinkamtibmas* daily duty in community.

In order to support the implementation of the tasks, both the facilities and infrastructure also need to be prepared, in this case the *Bhabinkamtibmas* equipped with two-wheeled transportation in order to facilitate the mobility of activities from one place to another in a short time so that public services can be performed well. Each *Bhabinkamtibmas* officer is given operational funds as the budget for the implementation of his duties. It is expected to meet the costs involved in *Bhabinkamtibmas* task performing police services. One example of the operational funds is the availability of the budget in the development of *Bhabinkamtibmas* activities. Each officer obtains Rp. 5,000 of operational budget per day for 5 working days every week, then every month the officer will receive about Rp. 100,000 adjusted budget. In addition to the operational fund of the

officers, every *Bhabinkamtibmas* officer also receive operational budget to buy fuel for official vehicle as much as 15 liters of petrol every month. But the operational funds available to the officers is still deemed less, so that some action plans have not been implemented due to the lack of operational funds.

2) Implementation phase

The implementation phase of the CP of Western Tanjung Karang Police Sector begins with socialization. Socialization for the community is done after the internal police sector socialization submitted by head of police sector to all personnel of police sector. By doing internal socialization, it is expected that all members of the sector in general can assist the implementation of CP activities of Western Tanjung Karang Police Sector jurisdiction and working procedures to understand the relationship between each of the police technical functions.

Bhabinkamtibmas officers in the execution of their duties are expected to really understand the methods, which will be carried out in accordance with the guidelines that have been instructed. Moreover, this socialization is a means of initial communication in coordination so that each party knows its duties and responsibilities in the organization of the police in particular, and in order to achieve the purpose of the police as a guard institutions of public security and order generally.

After socializing internally, then the Head of Western Tanjung Karang Police Sector and *bhabinkamtibmas* officers carry out socialization to the public in the area of Western Tanjung Karang. The dissemination to the public is carried out

for approximately one month in the form of public meetings in every village. Through socialization, it is expected that people will know and understand more about the role and the importance of the community in creating security and order. Furthermore, the community can also be able to cooperate with the authorities, *Bhabinkamtibmas* officers of Western Tanjung Karang police sector in this case, to create a better situation in society.

3) Analysis and evaluation phase

At this stage there is coordination-meeting activity at the police station to discuss everything that has been achieved. The Head or Deputy Head of Western Tanjung Karang Police Sector and *bhabinkamtibmas* officers hold meetings at the level of police sector regularly on a weekly and monthly basis. The report (see photo 17) on the implementation of the tasks containing every activity carried out by *Bhabinkamtibmas* is made and submitted officially to the Head of police sector which shows the *Bhabinkamtibmas*' accountability. The weekly meeting (see Figure 21) discusses the evaluation of the activities that have been done in the previous week and the public security and order salient information in each area of the foster village, as well as discussing about the plans of important activities to be undertaken in the following week. It is done to continue the CP implementation process.



Figure 21. Binmas unit meeting coordination

Apart from being a means of communication with each other regarding public security and order maintenance duties, the analysis and evaluation meeting also covers controlling and supervising function from the leader of the *Bhabinkamtibmas*. Furthermore, the detailed supervision is undertaken by Head of West Tanjung Karang Police Sector through checking the results of activity report by the *Bhabinkamtibmas* officers. Analysis and evaluation phase does not take a form of direct supervision by the leader in the field when officers performing their duties, because the controlling and supervising elements are not always accompanied when they carry out activities. In analysis and evaluation meeting, the activity report made by each *Bhabinkamtibmas* member will be checked whether he has completed the activity, whether it is suitable with action plan made in advance, or whether it has not been done at all. This meeting also discusses the obstacles that hamper and become matter. However, the final goal of the discussion is to get rid of such burden on the officers to create public security and order harmony through partnerships with the community.

c) **Partnership**

From all forms of activities performed, a lot of innovation has resulted and the *bhabinkamtibmas* officers have developed alternative activities. Alternative or new methods in carrying out these activities are adapted to the community conditions and characteristic as the target of the CP implementation. For example, in Segala Mider subdistrict the *Bhabinkamtibmas* pioneered and nurtured the community development program supporting public security and order by fostering youth groups through entrepreneurial activities of SMEs (Small Medium Enterprise) management of banana chips production (see Figure 22).

The story began when the *bhabinkamtibmas* conducted *sambang* (visiting) the *Karang Taruna* (youth group NGO) in Segala Mider village. The youths were complaining that they were unemployed and needed to earn money for daily life. Some of their friends preferred to selling drugs or doing gamble to get money easier and faster, even though they realized that it was against the law and was acknowledged as criminal action. Lampung province is famous for the banana chips production but it has been monopolized by big enterprises. The idea came up in *Bhabinkamtibmas* to gather all the youth and set up the SMEs for banana chips production. Under *Bhabinkamtibmas*' coordination, the *Karang Taruna* youths were introduced to Regional Owned Enterprise to get the Corporate Social Responsibility foundation to start the SMEs. In the end, the youths (see Figure 23) got employment and they did not conduct criminal action anymore and the *Bhabinkamtibmas* smoothly took care the harmony of public and security order.



Figure 22. *Bhabinkamtibmas* visiting banana chips: data collecting of SMEs workers



Figure 23. The youth making and selling banana chip

The activities targetting youths in this case directly concern the public behavior. They can provide youths with positive activities, prepare vocation for the unemployment, and promote awareness of the surrounding environment to make it comfortable. The youth group also can be empowered as a group that would work together with police officers in helping police duties. Roles and enthusiasm of youth in these activities are the beginning of the establishment of partnership and equality principle between the police and the public, which leads to the partnership building expansion strategy realized by joint activities between the police and the public. From these examples, it can be seen that the application of CP carried out by *Bhabinkamtibmas* of Western Tanjung Karang Police Sector officers has been developed through new methods in accordance with the

conditions and characteristic of the community where the implementation is applied.

In general, there are important things widely felt by the public since the presence of *Bhabinkamtibmas* and its activities of *sambang* and patrol. The arrival of the police officers patrolling and stopping at people's home, the shop stalls, or in other places then having little chat and introducing themselves in the midst of community makes people feel more relax and eager to express theirs laments in the field of law and security. Previously, people tend to be reluctant to come to the police station. Now, if there is a problem they will simply contact the *Bhabinkamtibmas* village officers and they will come to the spot. When the closeness with community has been established then the officers can freely exchange information about the situation with neighbourhood residents. In addition, the officers can easily encourage the public to be alert and keep the security and order in each neighbourhood through the messages delivered by *Bhabinkamtibmas*. Proximity with the community is needed in the execution of police duties so that matters relating to the maintenance of public security and order situation can be realized through active involvement of the public role.

Bhabinkamtibmas officers act as the prime mover in private service of security and order activities. For example, in a football game in the subdistrict or village, *Bhabinkamtibmas* officers may point some people as the public security section under their supervision. The target persons are usually those who will feel proud if they are pointed, because they can feel they are helpful in maintaining the

security of their own surrounding environment. The implementation of *sambang* and patrols carried out by officers also provides benefits for the community in that they can intensify the communication with *Bhabinkamtibmas* officers. Every problem occurring in the community can be known by officials and can be discussed together with the community in order to find a solution. A resident, for example, admitted complain about sector police office services and said that there is rude and curt guard officer so that it make people who want to report feel scared and reluctant. This kind of opinion also provides inputs to the police as a public institution for a better public service.

Another example is regarding to the form of police transparency in the service implementation that involves costs. The public believes that nowadays the sector police are quite transparent in the explanation regarding the fees charged to the public. When people want to make the crowd licenses for certain occasions it has never been free of charge. A few years ago, to make a crowd activities license one must pay at least Rp. 50.000,- rupiah according to the size of the event. Such information given by the society, even a complaint of the payment that actually they do not need to pay becomes an absolute performance assessment for the police in providing public services. Thus, it can be a feedback to sector police task execution, in order to fulfill police service that community desires to be oriented in its own jurisdiction.

3.5 Summary

This chapter illustrated the actual daily activities of contemporary Indonesian police officers and analysed them from the perspective of community policing. The special attention was paid to the Community Guidance Discipline Brigadiers (*Bhabinkamtibmas*) and their patrolling and coordinating activities with the fostering community residents. Their community policing activities were analysed from the viewpoints of mediation for concensus, the implementation process, and partnership building.

In the implementation of *bhabinkamtibmas* daily activities, improvement and development are done continuously for both the internal of the police officers as well as the external connection to the community. Still, some obstacles are found as follows:

- a. Old culture, which is the negative ones, is still found. For example, a fraud in form of asking some money for reciprocal service given which is supposed to be free.
- b. Lack of communication ability of *bhabinkamtibmas* officers in delivering the message to the community.
- c. Lack of knowledge on how to implement community policing based on its principles, i.e: proactive, equality, communicative, accountability, transparency, partnership and orientation on service.

The process of community policing is done through preparation phase, implementation phase, and analysis and evaluation phase. In general, most people in the neighbourhood have widely felt the presence of *Bhabinkamtibmas* and its patrol activities of *sambang*. The arrival of the police officers patrolling and stopping at people's home, the shop stalls, or in other places then having little chat and introducing themselves in the midst of community make people feel more relax and eager to express their laments in the field of law and security.

In the next chapter, I will discuss the implementation of community policing on the internal of INP through the establishment of Police Community Partnership Bureau (BKPM), which is duplicating the *koban* and *chuzaisho* in Japan. It will also discuss about the function of Police and Community Partnership Forum (FKPM) in order to build community development in the neighbourhood environment. The Japanese community policing implementation nowadays will also be described as an analysis foundation for the Indonesian community policing implementation.

Chapter IV

Police - Community Partnership Bureau (BKPM) and Police Community Partnership Forum (FKPM)

This chapter tries to describe the implementation of community policing in Indonesia from the internal side of Indonesian National Police through BKPM and community development in term of participation through FKPM. Moreover, the analysis part will be illustrated after the description of Japanese community policing section.

The implementation of Community Policing in Indonesia aims to organize public security and order optimum. One of the implementation is done by building facilities like *Balai Kemitraan Polisi dan Masyarakat* (BKPM) or Police Community Partnership Bureau and *Forum Kemitraan Polisi dan Masyarakat* (FKPM) or Police Community Partnership Forum. Police Community Partnership Bureau (BKPM) is placed at a building or hall prepared for exchanging communication to build trust and partnership between police and community. This hall can be a newly constructed building or a reconstructing one from existing police building such as police station, police post or other public facilities. In Indonesia, there are many police post almost in every main road. Police post or police box is a temporary resting place for police officers which usually only measure 4m² (see Figure 24) - 50m² (see Figure 25). On July 2015, there were 17.955⁶⁵ BKPM and police post spread across Indonesia.

⁶⁵ Interview held with the Police Adjunct Senior Commissioner (AKBP). Pendeta. Rondang Suryani Siahaan, S. Th. in Binmas Baharkam Police Headquarter, Jakarta, 10 Juli 2015.



Figure 24. Small police post (4m²) in front of shopping center



Figure 25. Bigger police post (10m²)

Police Community Partnership Forum (FKPM) is a media of communication between police and community. It is conducted through mutual agreement, and the discussion framework is about internal security and social problems that need to be solved jointly by the public and the police officers. The purpose of this forum is to create conditions that support the implementation of CP functions and improve quality of life for the community. This forum generally hold meeting continuously in various place, such as; BKPM, the village government office, *siskamling*⁶⁶ post (see Figure 26), residents house, place of worship, or in crowded

⁶⁶ *Siskambling (Sistem Keamanan Lingkungan)* is a system of creating environment security that done independently or self-innate by community neighborhood in Indonesia. It is a term that was first coined by the head of Indonesian National police in the early 1980s to describe a new way of organizing the local security apparatus so as to give police the responsibility for coordinating and supervising neighborhood *ronda*, and for training and supervising private security guards (*satpam*) for use in commercial and public settings. For more details, please refers to: Pusat pengembangan Ilmu dan Teknologi Kepolisian, *Laporan Akhir Penelitian Industrial Security dan*

place where the *adat* custom event held. Based on the data published in July 2015⁶⁷, there were 70.720 FKPM already formed. In fact, the existing FKPM was still not enough, for there were 81.253 villages in Indonesia in 2015. One FKPM could not cover two or more villages because of several obstacles. Ideally, there should be one FKPM in one village. In some areas, FKPM is named from natives' terminology, such as *Rembug Pekon* in Lampung, *Tuha Puet* in Aceh, *Dalihan Na Tolu* in North Sumatera, *Tungku Tigo Sajaringan* in West Sumatera, *Masyarakat Pakraman* in Bali, *Mapalus* in North Sulawesi, *Saniri Negeri* in Maluku, and *Tua-tua Adat* in Papua⁶⁸.



Figure 26. FKPM post and *bhabinkamtibmas*

4.1 Police - Community Partnership Bureau (BKPM): *Koban* and *Chuzaisho* Look Alike in Bekasi

The observation on BKPM was done at Metro Bekasi Resort Police in Bekasi, Jakarta. The location was selected since it was the city of pilot project establishment for security system adapted from the Japanese *Koban* and *Chuzaisho* system. The BKPM in Metro Bekasi Resort Police is under direct

Permasalahannya (Jakarta 1994) 4; Barker, Joshua. *State of Fear: Controlling the Criminal Contagion in Suharto's New Order*. (Indonesia (66) 1998) 7-43

⁶⁷ Ibid.

⁶⁸ Community policing also focusing on FKPM existence custody or other designations in customary *adat* structures, based on Indonesian Chief Police Regulation No.3/2015 on community policing, article 10 point 1.b

coordination of JICA until now. According to the data released on July 2015, BKPM in Indonesia was spread across ten Police Resort and all are located in big cities⁶⁹. The BKPM has special authority than any other police post. Its function as service center allows the citizen to reporting and receiving service without going to Sector Police first as the bureaucracy line.

Metro Bekasi Resort Police manages eight BKPM consisting of seven *Koban* and one *Chuzaiso*. Ideally, each BKPM should consist of a head of police station and 15 *Bhabinkamtibmas* officers. It is equipped with one patrol car, two motorcycles, five handheld transceivers (HT), one computer, one facsimile, and one set of bunk beds. BKPM's principal tasks include maintenance, service, patrol, solving problem, and managing traffic jam. BKPM profiles are as follow:

a) BKPM MEKAR SARI (see Figure 27)

BKPM Mekar Sari is under the coordination of East Bekasi Sector Police. It is located at Jl. Raya Mekar Sari, Bekasi Jaya district, East Bekasi sub district on an area of 750 m² and has a building area of 72 m². Mekar Sari Residential borders the location of this BKPM, the land of which was obtained from the developer of Mekar Sari Resident. BKPM consist of a head of police station and 13 officers. All members of the officers are female. But this condition is still considered less than ideal, because it still needs two officers more in this BKPM.

⁶⁹ Based on the Interview with AKP. (Police Adjunct Commissioner) Kayah Rokayah, SH , Binmas Unit of Metro Bekasi Resort Police on July 11, 2015.



Figure 27. BKPM Mekar Sari

b) BKPM MEGA MALL (see Figure 28)

BKPM Mega Mall is under the coordination of South Bekasi Police Sector. The location is next to Mega Mall (Giant hypermarket) at Jl. A. Yani, Marhajaya district, South Bekasi sub district and on an area of 1,127 m² and with 188 m² building area. The land is a grant from the Directorate of Agricultural Irrigation beforehand. BKPM consists of a head of police station and nine officers. Policeman represents all the officers'. But this condition is still considered less than ideal, because it still need six officers more in this BKPM.



Figure 28. BKPM Mega Mall

c) BKPM PONDOK UNGU (see Figure 29)

BKPM Pondok Ungu is under the coordination of North Bekasi Police Sector. It is located in the middle of residential area of Pondok Ungu Resident, North Bekasi sub district, which is on an area of 350 m² with 72 m² building area. BKPM consists of a head of police station and 12 officers. Policeman represents all the officers'. But this condition is still considered less than ideal, because it still needs three officers more in this BKPM.



Figure 29. BKPM Pondok Ungu

d) BKPM KRANJI (see Figure 30)

BKPM Kranji is under the coordination of West Bekasi Police Sector. It is standing on an area of 312 m² and has a building area of 72 m², which is located at Jl. Parkit Raya, Duta Kranji Resident, Kranji district, West Bekasi sub district in the middle of residential area. BKPM consists of a head of police station and seven officers, which are all policeman. But this condition is still considered less than ideal, because it still need eight officers more in this BKPM.



Figure 30. BKPM Kranji

e) BKPM CITRA GRAND (see Figure 31)

BKPM Citra Grand is under the coordination of Pondok Gede Police Sector. It is located at Jl. Alternatif Cibubur, Jati Sampurna sub district. The location is surrounded by residential neighborhood on an area of 272 m² and has a building area of 72 m². The land is a grant from Grand Citra Residence. BKPM consists of a head of police station and ten officers who are all represented by policeman. Policeman represents all the officers'. But this condition is still considered less than ideal, because it still needs five officers more in this BKPM.



Figure 31. BKPM Citra Grand

f) BKPM KOMSEN (see Figure 32)

BKPM Komsen is under the coordination of Jati Asih Police Sector. It is standing on an area of 1,141 m² and has a building area of 72 m². The location is around shopping center at Jl. Wibawa Mukti 2, Kampung Kebantenan district, Jatiasih subdistrict. The land is a grant from the Company of Jasa Marga beforehand. BKPM consists of a head of police station and nine officers who are represented by Policeman. But this condition is still considered less than ideal, because it still needs six officers more in this BKPM.



Figure 32. BKPM Komsen

g) BKPM MUTIARA GADING TIMUR (see Figure 33)

BKPM Mutiara Gading Timur is under the coordination of Bantar Gebang Police Sector. It is located on Mutiara Gading Timur Resident, Mustika Jaya sub district in middle of residential area. The location is on an area of 627 m² and has a building area of 72 m², which is a grant from Provincial Government Resident. BKPM consists of a head of police station and 12 officers who are represented by policeman. But this condition is still considered less than ideal, because it still needs three officers more in this BKPM.



Figure 33. BKPM Mutiara Gading Timur

h) BKPM PENGASINAN (see Figure 34)

This is a pilot program of *chuzai*sho alike, under the coordination of East Bekasi Police Sector, which is inhabited by the one-policeman officers. Besides functioning as police post, this BKPM also serves as the residence of the police officer in charge. It is not only equipped with the service room but also the bedroom and kitchen, shown in Figure 35 below.



Figure 34. Front and Close Up of BKPM Pengasinan

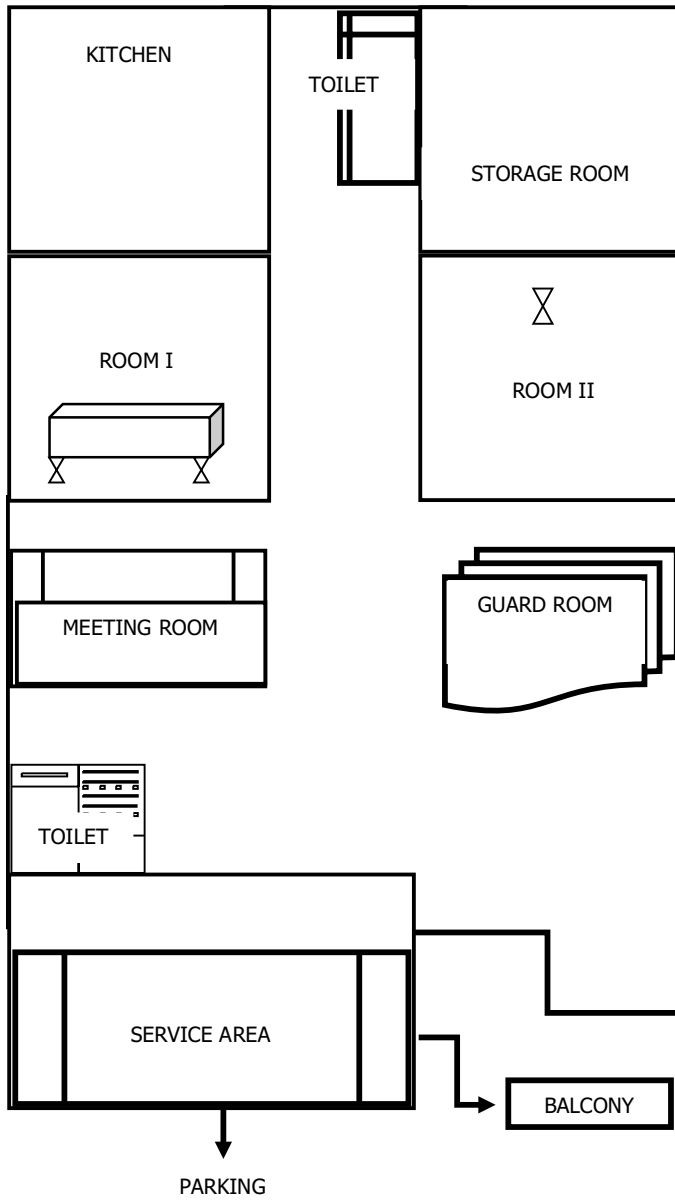


Figure 35. Sketch Room of BKPM Pengasinan (*chuzaiso* alike)

The following is the map of Bekasi City and the distribution of BKPM:

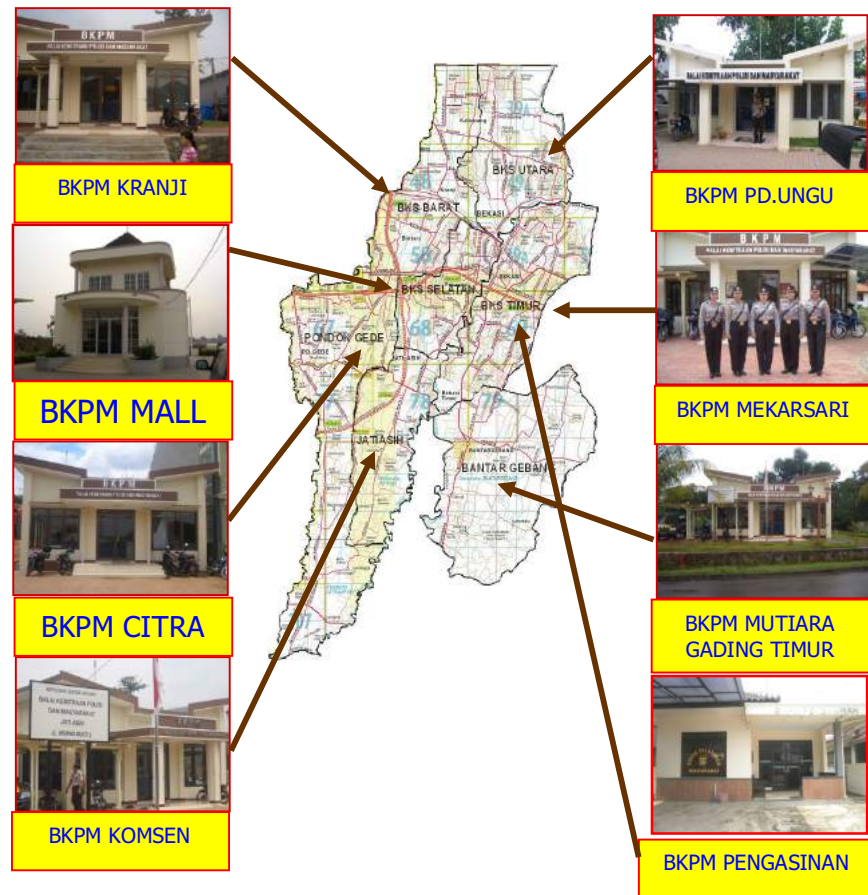


Figure 36. The map of BKPM distribution in Bekasi

From the map on the Figure 36 above we can conclude that the location of BKPM is arranged based on geographical or demography rule. BKPM as Police and Community Partnership Bureau is a place for exchanging communication in order to build trust and partnership between police and citizen, in this case the police themselves who run the daily operation. They manage all the existing matters, and solve the entire problems that arise in community environment. The presence of BKPM amongst the community is important, for the crime rate today is unavoidably rising, and citizens need capable officers who are trustful and able to work with all elements in reducing the crime rate in the community environment.

The information from the public likewise is very important and need to be followed up as soon as possible to build trust and cooperation between police and community.

Practically, BKPM has a purpose to increase public trust for the police officer. They try to solve all the problems that arise in the environment, minimize the occurrence of criminality, and undertake early detection for all threats and damage that endangering the safety. The officers' job is to provide solutions and appropriate action so that the threat will not have a wide impact. They are also expected to understand every public demand, especially in the field of internal security, by providing solutions and appropriate action in CP implementation. The partnership relation should be built with all levels of community in order to contribute a beneficial internal security situation and solve any problems that occur in the environment.

The partnership bureau between police and community has several functions such as data center, first detection tools, true friend, problem solving place, service center, and also as sharing center. BKPM, which is data center containing information from the public, can be shown through community visit card, panel data, and records from the public. The first detection means an early detection in preventing any security and order disturbances (internal security) that would occur within the community, through outreach activities, *sambang* and patrols, proofing by visiting note. Whereas true friend means police as a friend for the communities, including religious community leaders, traditional community

leaders, and general community leaders. BKPM also become a place to seek for community settlement of the problem, and the police officer acts as a consultant or mediator who is in neutral position and provides the best solution in solving the problems among people. Furthermore, it can be functioned as service center where people can make reports or complaints. The police will provide mail reports of the information on missing important papers and document, make cover letter of displaced manpower that is addressed to the department of social welfare, escort and giving security assistance for public activities, give the first act against the crime, as well as receiving public reports and complaints. Lastly, BKPM can be a sharing center as a meeting place for police and community including government and others public institution to discusses things, which became important matters and need some solution and to be solved together.

4.2 Police Community Partnership Forum (FKPM): *Rembug Pekon* in The Lampung Province

Police Community Partnership Forum (FKPM) is an independent community organization. Initially, this was aimed at preparing a media to facilitate partnership between police and community to solve social problems that could potentially disrupt social order. The effect of the establishment of FKPM was initially expected only to establish private security system in each foster area, which was maintained by the cooperation between local citizens and *bhabinkamtibmas* officer. Fortunately, in its practice, the presence of police with community policing approach through FKPM provides many benefits in the midst of society.

The duty of FKPM is to detect the problems. This means they should collect data and identify any problems that occur in their own environment. This forum is expected to take part of general policing functions, which is formally done by police officers only. It, the police and community forum meeting show in the photo (see Figure 37), does not only discuss and establish a work program but also specifically addressing issues relating to the social aspects of social order. This forum is also served to accommodate the complaints of citizens and present it to the police officers and relevant government officials to find a way out.



Figure 37. FKPM meeting in Western Tanjung Karang Sector Police

The police and community partnership forum attempts to create a common agreement (furthermore the agreement will be written and socialize to the citizen show in photo 34), about what to do as an effort to identify and realize the need for security in the neighborhood⁷⁰. People who are members of this forum are entitled to be allowed to take a limited police act. For example, when there is theft in the surrounding neighborhood the members are entitled to arrest temporary and subsequently hand over the offender to the police to be dealt with in applicable

⁷⁰ Based on Indonesian Chief Police Regulation No.3/2015 on community policing, article 1 point 6, article 32-37.

law. FKPM also has the authority to enforce local traditional “*adat*” laws that have been agreed as customs regulations. They make an agreement about the things that need to or not allowed to be done by residents that became local rule in the neighborhood and socializing it (see Figure 38). They are also entitled to provide opinions and advice to the chief of sector police both written and oral.



Figure 38. FKPM socialization meeting results as local law that must be obey by the community neighborhoods

Although people who are members of this forum are the extension of the police and have the authority to carry out policing on a limited action, they are not entitled to apply a whole policing of the official police. They are forbidden to form task forces, use attributes and emblem of police symbol. They are also forbidden to act vigilante or police action (effort forced) to handle its own criminal case and the settlement of crime cases and offense (unless caught red-handed with no police presence at the time). The community is also prohibited for using the FKPM name or associate relationship in conducting practical politics.

FKPM may be named by other terms in accordance with local agreements. In this section, we will discuss the implementation of FKPM in Lampung province. In Lampung, the activity of police and community partnership forum is known as

“*rembug pekon*”. The term comes from *Lampungnese* language, “*rembug*” which means deliberation or gathering our thoughts and “*pekon*” which means village.

Rembug Pekon program is intended to maximize the role of intelligence function at the grassroots level. This program was established as prevention effort of crime or conflict, which may occur in the community. At least, there were 179 social cases, which had been resolved by the community policing through FKPM and *bhabinkamtibmas* over the past five months, from January to May 2015⁷¹. During that time through FKPM, *bhabinkamtibmas* with the community had completed cases occurred in neighborhood, such as domestic violence, assault and high words between neighbors without going through the legal process. Sixty percent of the cases were resolved. The most prominent were domestic violence cases, light cases such as misdemeanor, physical fighting and high words between neighbors and minor theft. Technological advances such as infidelity through cellphone and online crimes triggered some cases. Furthermore, economic progress could evoke crime cases such as theft and other criminal acts.

Police and community partnership forum in Lampung province, *rembug pekon*, was built on the basis of mutual agreement. In the initial term recommendation written in a memorandum of understanding (MoU), it was agreed that the forum should be optimized to avoid potential conflicts. *Rembug pekon* forum was composed of the heads of “*pekon*” village or sub district heads, traditional leaders, youth leaders, religious leader representatives, and rural development

⁷¹ Interview held with *Brigpol* Kadim, *bhabinkamtibmas* of Durian Payung sub district on August 2015.

agency of the army forced, as well as the development agency of the security and public order of the police elements. This MoU acknowledges the importance of a forum for tackling and overcoming horizontal conflicts in Lampung. It was first outlined in a MOU signed on January 15, 2013 by the Governor of Lampung (Sjachroedin ZP), Police Chief Lampung Brigadier General (Heru Winarko) and Military Commander Garuda Hitam Colonel (Czi. Amalsyah Tarmizi) in the Central *Keraton* of Lampung Provincial office⁷². The MoU was aspired to prevent the rise of communal conflicts in Lampung as happened in 2012. The barrage conflict occurred in South Lampung, Mesuji, East Lampung, Central Lampung, and others.

The law enforcement process cannot always settle social conflicts, and sometimes the problems in the community can be solved through social harmonization in the deliberations. The elements included in this *rembug pekon* forum proactively maintain order and security in the village or foster area, especially against the potential commotion that could lead to conflict.

The implementation of community policing in Lampung province prioritizes local knowledge and its related concept, which means that the application must be in accordance with the shape or characteristic of the implementation area. Not only it uses the term of *rembug pekon* for FKPM since January 2013 led by Police Chief General Heru Winarko. There is also another program, which use other Lampungese term which is known as *anjau silau*, taken from the Lampungese

⁷²<<http://regional.kompas.com/read/2013/01/15/12181410/Rembuk.Pekon.Jadi.Wadah.Atasi.Konflik.di.Lampung>> last accessed on December 1, 2015

philosophy, used since June 2015 led by Police Chief Brigadier General Edward Syah Pernong⁷³. *Anjau silau* means to visit or to look in Lampungnese. Basically, *anjau silau* is exactly similar to *sambang* or patrols, which is conducted by *bhabinkamtibmas*. Within the program, officers came to the community to establish communication before the criminal act occurred. They emphasize the local wisdom that every problem sought to be solved as early as possible to the community. *Anjau silau* has impression of preempt strategy to approach the field first, as well as a continuing program of *rembug pekon* approach.

Rembug pekon focuses on dynamic community-oriented problem solving, whereas *anjau silau* is the application of police mission to protect and prevent crime. The prevention is done before the crime occurred. With a mastery of the field, *anjau silau* becomes guidance for community group or even directly to the personal subjects that are considered necessary to prevent a crime happens.

In these approaches persuasiveness is more highlighted than repressiveness. Communication network that emphasizes local wisdom in the program is expected to strengthen its acceptance by the public so that, in practice, the community will provide prevention guidance for themselves. The presence of police is more in the form of ideas while the community will implement the ideas.

The mastery of the village or the fostering area in *anjau silau* does not mean to physically occupy the ground of the official police. Rather, through direct

⁷³ <<http://www.lampost.co/berita/lampost-terbitkan-buku-bhayangkara-lampung-melintas-badai>> access on December 1, 2015

communication approach to the community would be mobilized to animate the movement of community self-security prevention action, such as night guard like *siskamling*. The direct communication is an invention for the remote area so that the security task of the police could keep running without the physical presence of police on the place. The most important mission of the police in the foster area of course is the creation of a developing atmosphere to private security activity by the community itself. Persuasive approach is maintained not to reduce the firmness of the police in its duty to uphold the law enforcement but to promote community's coordination for security prevention task.

4. 3 Community Development

One of the main elements of the community policing approach is participation. The implementation of community policing by the police officers should be done through involving the role of community to achieve the goal. The end result is not only the creation and maintenance of public security and order, but also the development of community empowerment. In this sense the implementation of community policing is a way to community development.

Community development is a process of development in which the community takes the initiative to start the process of social activities to improve the situation and condition by themselves⁷⁴. The community development can only happen if

⁷⁴ Philips, Rhonda and Pittman, Robert (Ed.). *An Introduction to Community Development*. (Routledge 2014) 4-8

citizens participate to it. An attempt is rated successfully as "empowerment" when a community group or neighborhood becomes agents of development or is also known as the subject. In this case, the subject is the motor, not the beneficiaries nor a single object.

Community development should be considered both as a process and an outcome. In community development process, the community itself should develop the ability to act. The ability to act will become the social capital as capacity building. In CP implementation, the power of movement task belongs to *bhabinkamtibmas* officers. They pursue the community in the neighborhood to take action in creating and maintaining public security and order. The result on how the society act becomes community improvement as the outcome of community development. Moreover, the process will be explained more based on top-down policy implementation⁷⁵.

a) Top-down policy

The core dimension of public policy is the policy making and implementing process. In this case, public policy is seen as a continuing process of activities or as an integral system that moves from one to another section continuously which determines and forms the policy itself. A widely used concept in the policy implementation literature⁷⁶ distinguishes top-down approaches from bottom-up

⁷⁵ The public policy implementation process divided into top-down and bottom up approach. Both has difference patterns and tension of it policy model. For more details, please see Hill, Michael. *The Public Policy Process* (Routledge 2013) on the content chapter 11.

⁷⁶ *ibid*

approaches. The two approaches vary in a number of points, such as the role of actors and their relationships and the type of policies, which can be applied to.

It is important to declare that policy change goes hand in hand with policy implementation. Mazmanian and Sabatier⁷⁷ define implementation as ‘the carrying out of a policy decision, usually incorporated in statute but which can also take the form of important executive decisions’. A policy decision identifies the problems to be addressed, stipulates the objectives to be pursued and structures of the implementation process⁷⁸. The policy does not guarantee success on the ground if policy is not implemented well by the actors. That implementation will dominate outcomes. The perfect concept of community policing will only have the best result if the implementation process done smoothly.

The community-policing concept can be categorized as top-down approach policy. Top-down theorists see policy designers as the central actors and concentrate their attention on factors that can be manipulated at the central level. This becomes the main reason why the act of police officers becomes important to be inspected whether they do their task perfectly or not. Detailed model for top-down approach was presented by Sabatier and Mazmanian⁷⁹, who identified a number of legal and political variables and then synthesized them into six

⁷⁷ Mazmanian, D. and Sabatier, P. *Implementation and Public Policy* (Glenview: Scott, Foresman 1983) 20

⁷⁸ Sabatier, P and Mazmanian, D. *The implementation of public policy: a framework of analysis*. (Policy Studies Journal 8(4): 538-560, 1980) 540.

⁷⁹ Sabatier, P and Mazmanian, D. *The conditions of effective implementation: a guide to accomplishing policy objectives*. (Policy Analysis 5(4), 1979) 481-504

conditions needed for effective implementation ranging from clear objectives, causal theory, legal structure of the implementation process, committed officials, supportive interests groups to no undermining of changing socio-economic conditions. In terms of policy areas, ‘top-downers’ usually prioritize clear policies⁸⁰.

Among the six conditions above, in community policing implementation in Indonesia the supportive interest groups and no undermining of changing socio-economic conditions are the most challenging ones. Unfortunately, the socio-economic conditions in Indonesia are far away from the comfort zone. Indonesian society is still struggling on how to fulfill basic primary needs, such as food, shelter and security. Everyone is trying to raise the income level of the economy, so the efforts to maintain public security and order - as a common interest - often become secondary personal interests. Things like this would easily trigger conflict that could disrupt public security and order.

The rest conditions are fully supported by the police institution to be implemented in the daily task of *bhabinkamtibmas* officers. Supportive interest group is a description of community neighborhood in *bhabinkamtibmas* foster area. This group includes community leader, religion leader, and youth leader coming from the foster area. These leaders must have strong influence in their communities. Leader empowerment has been done to gather information, to persuade

⁸⁰ Matland, R. *Synthesising the implementation literature: the ambiguity-conflict model of policy implementation*. (Journal of Public Administration Research and Theory 5(2): 145-174, 1995) 155

participation from the community, to control acts of violence, to create conducive situation and to build partnership with the police.

The strength of community policing as one of the top-down approach is that the local actors take full action in their foster area. It fits well to develop generalizable policy advice and come up with consistent recognizable patterns in behavior across different policy areas⁸¹. The Indonesian National Police has a special policy for the brigadier level “local boy for local job”, which means that local people for local duties. So, where he signed up as a police officer he would be placed around the area. This brigadier officer will fit the best as *bhabinkamtibmas* officers. Police officer who is a part of indigenous ethnic group will certainly know the habits and customs of his area very well. This is important because Indonesia has various customs depending on what ethnic groups inhabit that area.

Bhabinkamtibmas officer should be able to persuade the community to participate in maintaining public security and order. It will be difficult if the officers have to contact each individual one by one in the foster area. That is why the actors need supportive interest group, and each *bhabinkamtibmas* officer needs to choose the contact persons. The right contact person will cooperate with them to persuade other citizens to participate for public security and order. Cooperation among local community can be started from a small range of *rukun tetangga* (RT) or neighborhood unit, and then can extend to a large range of village, sub district, or even regency level. Cooperation between local communities should be directed to

⁸¹ *ibid*, 75

solve the problems faced together in the neighborhood. The implementation of community policing in Lampung province is done by the *bhabinkamtibmas* of each police sector by doing patrol '*anjau silau*' around the neighborhood, and then *rembug pekon* in each FKPM of sub district or even in bigger scale of provincial government, depending on the problems effects.

b) Grassroots and neighborhood movement

Neighborhood association, which is represented by *rukun tetangga* (RT) or neighborhood unit, is taken as a typical example of grass root conservatism (Yoshihara and Dwianto, 2003: 2). This neighborhood association is taking the role of an organization at the bottom of the social scale of an autocratic development regime. It acts as a subcontracting organization of the government, which eventually emphasizes the character of grassroots conservation. In relation to municipal publicity, we are now experiencing the development of information technology and the Internet is actively being used, the channels of information have become more diverse. However, the RT is still the main media of transmitting information and communicating with local people. Right now, the neighborhood watch is part of community policing implementation model that is developed in Indonesia, adapted from the community-policing model in the United Kingdom⁸².

The neighborhood unit (*rukun tetangga/RT*) system in Indonesia has been used since a long time ago. During Japanese occupation, a mode of information

⁸² Based on Indonesian Chief Police Regulation No.3/2015 on community policing, article 9 point c.

transmission was employed first time in Java under the *tonarigumi* system⁸³ (Kurasawa, 1992 cited in Yoshihara and Dwianto). It still survives under the name of RT, which is considered as one of main communal aspects in Indonesia. One RT usually consists of 20-100 households or more. They communicate with each other as one unit and led by one person, who is pointed as the Head of RT by the unit members. Ten or more RT are recombined into *rukun warga* (RW) or a community unit, *kelurahan* or sub district, or a village led by *lurah* or village head. The entire management and members work voluntarily under the coordination of *lurah*. Every citizen must be registered in the neighbourhood unit (RT) to accept their rights to have access to infrastructure and other needs, especially those facilitated by the government or the state. Residents who are members of RT are also burdened the binding obligation voluntarily. There are some civic duties of mutual cooperation such as, *gotong royong* or working together to maintain hygiene and clean environment, *ronda siskamling* or implementing a private security system by patrolling, and helping in celebration events like marriage or funeral ceremony.

Deriving from the historical formation of the *tonarigumi* system and other local government in Japanese occupation, the main purpose of RT and other community units is to maintain security. During the implementation of community policing in Indonesia, the role of RT and other local government are as supporting force for community participation. The police do this approach with the support of community leaders and those who are considered having influence

⁸³ Yoshihara, N. & Dwianto, R.D (Ed.). *Grass roots and the Neighborhood Associations: On Japan's Chonakai and Indonesia's RT/RW*. (Jakarta: Grasindo, 2003) 4

or being respected as the mediator between the police and the wider community. The *bhabinkamtibmas* officers visit the community directly to the particular period in continuity. Activities are carried out in face-to-face and direct talk with community members who are visited. This is done in hopes of getting information about the community and the problems that occur in it, or to be able to provide guidance and information to raise further awareness of public security and order.

The community participation becomes imperative for public security and order as public needs, even on a limited scale. It determines the formation of civil society. Many projects are successful because there is people involvement through participation. People's participation in development activities should be seen not only as a means to an end, but an end in itself. The development cannot be realized unless the people themselves control the process through participation. The most common concept of participation involves laborers working towards the implementation of a project, and so it is more a physical movement or a process of mobilization. In community policing approach, the basic movement of participation implemented through RT is *ronda-siskamling* or private security system by patrolling at night, which is voluntarily alternated by the household members. This culture is still running in some places until now. Although there are some households who are individualistic and refuse to do this kind of voluntary act, in the end they will be sanctioned, that is, socially ostracized from other household members in the neighborhood. However in some exclusive residence, financially secure ones, the household members of RT choose to pay

someone as a safety guard or even using professional ones that provided by the residential developers.

4.4 Reflection on Japanese Community Policing Implementation

This section will discuss on what kind of community policing applied in Japan nowadays. Interviews and observations have been conducted on Naka police station and Tagami Koban (see Figure 39), Kanazawa, Ishikawa, Japan. The debate on why Indonesian implemented Japanese community policing as was illustrated in the first section of this chapter becomes an interesting topic to be discussed. The main difficulty in determining comparisons between Indonesian and Japanese are due to the differences in the characteristics of the two nations. By identifying the similarities and differences between them, we will have the basic understandings to investigate the reasons how community policing in Japan can be adopted then implemented in Indonesia.



Figure 39. Tagami Koban, Kanazawa

Nihonjinron's main premise is that Japanese society is a homogeneous society (*tan'itsu Minzoku*), which form a nation in the same race (*tan'itsu Minzoku*)

kokka)⁸⁴. Japanese are ethnically homogeneous, and they use only one language even though people speak a variety of dialects. Japanese could be described as the members of an organized community, and they always keep harmony with a group, environment, and nature. Harmony and conformity are highly valued.

Japanese police system⁸⁵ is integrated system⁸⁶ of policing. The police system is decentralized in each prefectural. Law enforcement in Japan is provided by the Prefectural Police under the oversight of the National Police Agency (NPA). The first line of police post unit in response to community is *koban* (交番) and *chuzaisho* (駐在所), which is under supervision of prefectural police. *Koban*⁸⁷ is an urban neighborhood police post/box, which is the smallest organizational unit in Japanese police system. *Chuzaisho*⁸⁸ is residential police box, which is in rural or semi-rural areas and manned by a single officer, who lives with his family in the residential section attached to the office. It is built as a combination of office and residence, and recently it also has community room. The wife of the officer also receives a monthly *chuzaisho* allowance⁸⁹, which is a payment designed to reward her contribution to police activities. The officers posted at this police post are ranked as Assistant Police Inspector or below, i.e. Policeman, Police sergeant

⁸⁴ Mauer, Ross, and Sugimoto, Yoshio. *Images of Japanese Society: A Study on the Structure of Social Reality*. (London and New York: Kegan Paul International 1986) 406

⁸⁵ For more details about the history of Japanese police system, please refers to Wildes, Harry Emerson. *The Postwar Japanese Police*. (J. Crim. L. Criminology&Police Science Vol.43, 1953) 655-671.

⁸⁶ There are three model of policing protections within its system to insure crime control against freedom and justice. Democratic police systems may be categorized into three distinct models: Fragmented systems, centralized systems, and integrated system (Stead, 1977) cited from Hunter, R.D. *Three Models Policing*. (Police Stud.: Int'l Rev. Police Dev., 13, 1990) 118

⁸⁷ Jones, Trevor. *Plural Policing: A Comparative Perspective*. (Routledge, 2006) 232

⁸⁸ Ames, Walter L., *Police and Community in Japan*. (University of California Press, 1981) 17

⁸⁹ *ibid*, 31

or assistant police inspector⁹⁰. They are deployed after receiving training at a prefectural police school. Some of retired police officers will become police post counselors.

In Kanazawa⁹¹, Ishikawa prefectural there are 65 *koban* and 111 *chuzaisho* (including seasonal *chuzaisho*, 2 airport officers in Komatsu and Noto) and 1 frontier between Kanazawa and Fukui, and almost all are equipped with a patrol car. There are 179 police post in total. Currently, there are 349 *koban* officers' including 23 females officers, while for *chuzaisho* there are 111 officers' including 3 females officers. Both *koban* and *chuzaisho* representative officers need to report all cases treated by them to President of Kanazawa Naka Police station. Every morning there is a report meeting from all *koban* and *chuzaisho* around Kanazawa, but the *chuzaisho* is not obligated to come if there is no special case since the distance from *chuzaisho* post to Kanazawa Naka Police Station is considered too far.

Right now the main current program of NPA is to establish Japan as the safest nation in the world, this mission prepared for facing 2020 Olympic Games in the future, which will be held in Japan. There are several strategies⁹² done by NPA to create safe and peace, in which support from every prefectural police member is

⁹⁰ *Japanese Community Police and Police Box System, 4*
<<https://www.npa.go.jp/english/seisaku1/JapaneseCommunityPolice.pdf>> last accessed on January 16, 2016

⁹¹ Interview held with Kanazawa Naka Police Officer's, Kanazawa Naka Police Station on June 16, 2014.

⁹² *ibid*

prioritized. The Kanazawa Naka Police Station tries to implement these strategies, such as:

- 1) Establishment of the community prevention where the crime cannot arise
- 2) Safety for children, women, old people and treatment for juvenile crime
- 3) Perfect investigation of the crime (esp. severe crime)
- 4) Prevention of the traffic accident (esp. death accident)
- 5) Prevention of the terrorism and process of the urgent case (esp. major force)
- 6) Police power establishment and acceleration of the police activities from the view of prefectural civilization.

The police officers in Japan are required to wear uniforms in carrying out their daily duties⁹³. Their uniforms are equipped with a badge (see Figure 40)⁹⁴ in chest. The badge has several meanings: it contains serial number as the identity of each officer, the name of the district of police station, and the rank of the officer itself.



Figure 40. Kanazawa Naka police officers badge'

⁹³ Interview held with Kanazawa Naka Police Officer's from Kanazawa Naka Police Station at Tagami Koban on March 16, 2014

⁹⁴ The photo taken on the previous interview with Kanazawa Naka Police Officer's in Kanazawa Naka Police Station on June 16, 2016.

Koban usually operated in shift services (more than 2 officer). It is widely varied in term of office size. There are reception room in the front and the community room inside for interacting and receiving community report. Based on the interview⁹⁵ in Tagami *Koban*-Kanazawa, *koban* is open for 24hours a day, and 2 or 3 officers will stay in *koban* anytime. *Koban*'s daily jobs in general are divided into those inside and outside the office as their daily routine. From the office *koban* officers keep doing *tachiban* (立番) or watching around whether someone in need comes or any accident or incident happens. Outside the office they are doing routine patrols every day. The time and frequency of patrols are different based on the gathered information about threat and possible danger in the area. For example, if they hear that a suspicious person who intends to abduct children appears in the area, they do patrols in the evening when children go home from school. The officer and the community in the area exchange information about danger in the area. *Koban* is very responsive to any kind of information given. The officers usually patrol by car, bicycle and sometimes they do it by foot. After an incident happen, they do *kyunkai renraku* (巡回連絡), that is, visit people in the area and give a caution. For example, they advise old people to be alert to the possibility of fraud like *furikome sagi* (振り込め詐欺) or bank transfer swindles. Tagami *koban* is incharge for area around Asakawa-machi, Asahi-cho date, Asahimachi 1 to 3-chome, Uchio cho, Kakuma Town, Kakumashin-cho, Kanagawa-cho, kaminaka, Taiyogaoka 1 to 3-chome, Byodohon cho, Koike-cho, Tagami-machi, Tagami 1-2 chome, Tagamishin cho, Tagamihon-cho, Choshi-cho,

⁹⁵ Ibid (n93)

Fukuroitaya town, Rennyō cho, Wakamatsu-cho, Wakamatsu-cho, 1 to 3-chome, above Wakamatsucho, Morino Sato 1, 2-chome⁹⁶.

In 2015, the big five ratio of crime that faced by Ishikawa police were bicycle theft (21,6%), shoplifting (11,4%), car accident (9,8), property destruction (7,1%), and burglary (6,4%)⁹⁷. In current ten years (2003-2013), the crime reports, case number, traffic accidents, and traffic death victims were decreasing. Bellow is the accomplishment data over the last 10 years taken from Kanazawa Naka police station:

- | | |
|---------------------------|---|
| 1) Crime reports; | 2003 (<i>Heisei</i> ⁹⁸ 15): 17770 |
| | 2013 (<i>Heisei</i> 25): 7481 |
| 2) Case numbers; | 2003: 6667 |
| | 2013: 2812 |
| 3) Traffic accidents; | 2003: 8699 |
| | 2013: 4639 |
| 4) Traffic death victims; | 2003: 92 |
| | 2013: 61 |

Community policing or more well known as community safety⁹⁹ in Japan means that local police collects the info of the local concerns (issues) and activities connected to the expectation of the local community. Then the activities of police

⁹⁶ <<http://www2.police.pref.ishikawa.lg.jp/about/about12/about21.html> > last accessed on March 20, 2016

⁹⁷ <http://www2.police.pref.ishikawa.lg.jp/security/upload/seian/hassei_kenkyo.pdf>, last accessed on February 23, 2016.

⁹⁸ Heisei is the current era in Japan. The Heisei era started on 8 January 1989, the day after the death of Emperor Hirohito.

⁹⁹ <https://www.npa.go.jp/english/kokusai/POJ2015_web_6.pdf> last accessed on Mei 10, 2016

soon react to keep the local community lives calm. The activities of *koban-chuzaisho* were born in Meiji era¹⁰⁰ but the system of *koban* nowadays has been variously adapted to the local customs of the area in which *koban* is located. The system is indispensable to keep the national security of Japan. Community police or *koban* officers maintain vigil day and night, and they are the first responders to emergency calls from citizens. Through neighborhood patrols and routine home visits, community police officers keep a close distance with citizens. Their actions ensure the safety and peace of the community by preventing crimes, apprehending criminal suspects, controlling traffic, offering juvenile guidance, protecting lost children and inebriates, and providing counseling to citizens in trouble.

From the interview I conducted¹⁰¹, I recognized that the Japanese police are not familiar with the word of community policing; however the explanation of the policy of *Koban* is community policing itself. *Koban* officers hear the community demand and response to it. A couple times in a year, usually three times a year they hold conference meeting called *bohan kaigi* (防犯会議) with the community in their neighborhood (*chonaikai*). They interact in these opportunities where the members of the community report their problems and officers give suggestion, caution or problem solving. People voluntarily take actions, some *chonaikai* cooperate and actively make report though some other do not. The reports given are vary from those which only need simple physically action to very serious problems that need further investigation, such as reporting broken street lamp and slippery road because of snow or reporting a suspicious person who appears in the

¹⁰⁰ *ibid*

¹⁰¹ *Ibid* (n93)

neighborhood. It seems that *koban* not only treats the crime but also tries to solve every problem facing by the community.

Although the participation of community is relatively low, the Japanese communities tend to obey the law. The active *koban* also shows by forming the *koban* and/or *chuzai*sho Liaison Council (交番・駐在所連絡協議会) in each community (*chiki*). The community members are chosen among people in the area who know a lot about their neighborhood. The results of this meeting are published in *Koban Dayori* (news from *koban*) like the following Figure 41 once a month. Basically they do not distribute *koban dayori* to each resident house, though in the very small area they might do it. People can see *koban dayori* in *kairan ban* (回覧板)¹⁰², it is also distributed to school and *kouminkan* (公民館). Once distributed, everyone can make a copy of it freely.



Figure 41. Tagami *Koban Dayori* February 2016

¹⁰² Sometimes 10-15 families pass sharing one *kairan ban*. Or it is only put in places around the residents' area for show any announcement. The announcement also includes events in society and one's turn for cleaning duty (garbage duty).

One application of community policing quite unique in Japan is the existence of mascot for every prefectural police. The various mascots often take on the appearance of one of the symbols of the prefecture. Each prefecture usually has four symbols, which include a flower, bird, tree and fish. Specialty food, famous animals, local legends and landmarks are also used. Many of the mascots have both male and female character, and invariably the female mascot was added later in what is most likely an easy way to address gender equality issues. In Kanazawa, Ishikawa prefectural police the mascot are Inuwashi-kun and Inuwashi-chan¹⁰³ (see Figure 42). Inuwashi-kun was born on August 26, 1994 and his sister on May 14, 2001. Almost all prefectural police in Japan have mascots that seem childish, and this fact actually has a positive meaning in the implementation of community policing. It shows how the relation they tried to build, reflecting that the police were friendly in their relation to community.



Figure 42. Inuwashi-kun and Inuwashi-chan at 110 Emergency Call Seminars¹⁰⁴

Police officers standing in front or sitting inside guarding, enabling to do immediate respond to any incident performs the vigilance of *koban* and *chuzaisho*. While keeping a constant watch, they conduct a myriad of routine

¹⁰³ The bird symbol of Ishikawa is the golden eagle, which in Japanese is ‘inuwashi’ (dog eagle). The birds are found living on the slopes of Mt. Haku a dormant volcano.

¹⁰⁴ This photo is taken at 110 Emergency Call Seminars in Ishikawa Prefectural Police Office on January 10, 2015.

tasks, such as receiving crime reports from citizens, handling lost and found articles, and providing counseling to citizens in trouble. Police officers patrol either on foot, by bicycle or by car in order to tackle and reduce crime. While on patrol, they question suspicious persons, warn citizens in high crime areas, offer juvenile guidance, and protect lost children and inebriates. Community police officers assigned at *koban* and *chuzai* are instructed to have regular visits to citizen houses and offices. During these visits, they give advice on crime and accident prevention, listen to residents' concerns and welcome suggestions for improvement of police services. They also inquire about the family member and how to contact the resident in an emergency. To prevent juvenile delinquency and contribute to the sound growth of youth, many community police officers teach boys and girls various sports, such as judo and kendo, and cultural activities including painting, calligraphy and tea ceremony while off duty. They also participate in various community gatherings to establish strong ties with community residents.

Analysis of the results obtained from the interview can be concluded that the concept of community policing was not explicitly exist in the Japanese police system but in the practices of National Police Agency, especially *koban*, has been fully implemented the community policing approach. However, nowadays the function of neighborhoods as crime prevention in Japan has deteriorated by weakened community solidarity and widespread anonymity of urban life¹⁰⁵. In such a situation, the police are making efforts to promote a society in which

¹⁰⁵ Based on the concept of neighborhood association as forerunners of crime-prevention association at prewar and postwar period. For more details, please see Parker, L. Craig. *The Japanese Police System Today: A Comparative Study* (M.E. Sharpe 2001) 25

crimes hardly occurred, as well as to prevent the occurrence of crime. Police officers must not overlook even the slightest offenses and must urge deep regrets for the offenses. These efforts will nourish people's law-abiding mentality and strengthen the ties in society by a variety of efforts which support those people who feel isolated or alienated from society.

4.5 The Complexion of Japanese Community Policing in Indonesia

Indonesia tries to adopt Japanese system to apply community-policing system in society. The implementation of BKPM, as *koban* and *chuzai* alike in Indonesia, is still being developed and under direct supervision of JICA. In the coming year it can be expected that BKPM will be more accordance with the conditions and expectations of the people in Indonesia, and the number will be increasing not only to be found in big cities in Indonesia, but also spreading in small cities of each provinces in Indonesia.

There are some points that Indonesian police can learn from what have been done by Japanese police. For example, it is on how to realize the decentralization of police officers such as NPA and prefectural police in Japan. Indonesian police adapts the strategy of local boy for local job, especially for *bhabinkamtibmas* officer. In that strategy the officer assigned is basically a natives from the foster resident area so that there will be better understanding of the conditions in the indigenous culture and customs of the people in his area. Another example is optimizing the visit and patrol activities, which were first undertaken by Japanese

koban officers. Visitation and patrol activities are useful to look at the circumstances in communities directly and also to gather information from contact person. The development of community through neighborhood association in Indonesia may also be learned from Japan, since RT or neighborhood unit as the main contact person of *bhabinkamtibmas*, is also a relic from Japanese occupation period. However, the Japanese model¹⁰⁶ is showing an inclination towards a homogenous society, difference with Indonesia system that meanwhile maintaining the nationwide security was created based on a diversity of communities and culture with their unique approach *Bhinneka Tunggal Ika*, which literally means as unity in diversity.

Japanese police system, like I have explained previously, applies the Integrated System of policing. It is named as a unified police system or decentralized system, which often is referred to as a moderate or a combination system or compromise system¹⁰⁷. This policing means that the police system is under supervision by both central and local agency with the aim to avoid abusing authority of the NPA (National Police Agency) as well as to achieve effectiveness, efficiency and uniformity in serving for public. Meanwhile, the INP (Indonesian National Police) applies the Centralized System of Policing. It means that the control or direct supervision came from central Headquarter office directly. Both the Japanese and Indonesian police systems each have their own advantages and disadvantages¹⁰⁸.

¹⁰⁶ Hishiyama, Kousuke. *Community and Regional Security in the Immigrant District of Bali Island* on Global Migration and Ethnic Communities, Ed. Naoki, Yoshihara (Trans Pacific Press, 2012, 84-107) 87-90

¹⁰⁷ *ibid* (n85 and n86)

¹⁰⁸ For more details please see Reiner (n17) 205-227. Part IV: Law and Politics, chapter 7: police power and accountability

Within the advantage of each police system, ones should be able to manage it as strength and opportunities function, which should be optimized in order to cover or exclude the existence of weakness.

Community Policing or *Polmas* started to be introduced and implemented in Indonesia in 2005¹⁰⁹ and was admitted as strategy for police function approach in 2008.¹¹⁰ Until now it is still on a development process as a policing strategy¹¹¹ that is going to keep being implemented in the future to achieve an excellent performance as a goal of Grand Strategy 2005-2025. The community policing officers in Indonesia is *bhabinkamtibmas*, in which ideally one *bhabinkamtibmas* officer is in charge to oversees one village. As their daily routine task, *bhabinkamtibmas* do preemptive and preventive action, patrols, mediation and share legal knowledge information for the public. Based on Police Chief Regulation No. 3/2015 about Community Policing, all the activities of *bhabinkamtibmas* must associate with community daily activities such as *adat* or custom according to the natives culture resident in the foster village. However, in carrying out its duties and responsibilities, *bhabinkamtibmas* is still facing some obstacles, such as limited facilities, geographical and demography condition, and lack of public trust in police performance.

¹⁰⁹ Indonesian Police Chief Legal Letter No.Pol.: Skep/737/X/2005, October 13, 2005 about Community Policing Implementation Policy and Strategy in Police Function

¹¹⁰ Indonesian Police Chief Regulation No. 7/2008 about Basic Guideline and Implementation of Community Policing for Police Function

¹¹¹ Indonesian Police Chief Regulation No. 3/2015 about Community Policing

Meanwhile, Japan started to implement community policing through *koban* since Meiji era. Nowadays, community policing does not become a main strategy, which needs further development since it is considered as a daily routine activity of *koban*. Japanese police more likely applies and develops Problem Oriented Policing in giving their excellent performance. In this policing, problem solving becomes a duty of a police without important help from the society. This strategy was applied since the prevention action is not the main thing that the community demands on. The public has already realized about legal awareness, which prevents them doing crime. The demand of community is more on how the problem solving is given by *koban* in quick and accurate ways. *Koban* practically has many or considerably more than 2 officers in one office, which have the same duties and responsibility in repressive action of criminal cases. They are fully supported by the facilities and technology in doing patrols or solving any criminal cases. The relation between *koban* and community is in vertical form in Japan. Community participation is only in a form of giving information or reporting crime case happened to them. *Koban* does patrols in a formal and equipped uniform every day.

The variety of criminal crimes that occurred in Japan is also different from Indonesia. While Japan faces traffic accident as the most prominent cases, Indonesia faces more serious crime case that alarming the society. In the middle of Indonesian society, many kinds of crime occur as the result of the economic factors in the community of below the average of national economic standard and also as the result of differences in cultural habits. That is why, *bhabinkamtibmas*

tries to build horizontal communication with the community, in order to increase legal awareness and encourage people to do prevention of crime. The informal action as civilian police is being used to persuade people, and it is common for *bhabinkamtibmas* to be found in the middle of community neighborhood without uniform, even though the officers are still using hat or t-shirt or badge as informal label of police.

Contrary to Japan, Indonesia is characterized by a heterogeneous and multi-ethnic nation, which has more than 726 languages¹¹², so it is not easy to find fragments that represent the Indonesian culture precisely. These cultural differences lead to differences in lifestyle and habits of both nations so that problems or social conflicts faced would also be different. Problem solution, which requires a deep understanding of the Indonesian National Police, is on the issue of horizontal social conflict between ethnic groups in Indonesia. Recently, it has already become cartilage problem that might occur and could result in massive damage in Indonesia.

I have summarize the characteristic of community policing movement, both in Indonesia and Japan implementation, on the table below:

Table 3. Community Policing Movement Between Japanese and Indonesia

Indicator	Indonesia	Japanese
Police system	Centralized system of policing	Integrated system of policing

¹¹² <<http://www.republika.co.id/berita/nasional/umum/14/03/04/n1wj10-ratusan-bahasa-daerah-di-indonesia-punah>> last accessed on 1 January 2016.

Strategy approach	Community Policing	Problem Oriented Policing
Community Policing officers	<i>Bhabinkamtibmas</i> , designated for 1 village 1 officer, limited authority in criminal incident response, must coordinate with another unit of police officers.	<i>Koban</i> , consisting of many or considerable more than 2 officers, all the officers have the same responsibility and authority both in prevention and repressive action of criminal cases.
Daily routine activity CP officers	Preemptive and preventive action, patrols, mediation and legal knowledge information. All the activities must associated with community activities such as <i>adat</i> ceremonies, etc.	<i>Tachiban</i> , patrols, <i>junkai renraku</i> and fast action response as problem solving.
Facilities	Limited of supporting facilities (personal use of phone for communication, personal vehicle for patrols, office vehicles is limited to the motor only and in number. Geographical and demography condition are the constraint, for example: the distance between village and sector police.	Supporting facilities (for example, almost all <i>koban</i> being equipped with patrols car). Provide with advanced technology, satellites for GPS and CCTV all integrated. The only constraint is when the winter comes, such as slippery road, etc.
Crime rate	The highest among any cases is theft ¹¹³ crime cases, mostly connected with economy motive.	The highest among any crime cases is traffic accident.
Relationship build with the community	Persuade informal action, the <i>bhabinkamtibmas</i> officer try to attempt the neighborhood horizontal communication. For example, <i>bhabinkamtibmas</i> was allowed to work without uniform, but still with identity such as hat or badge when having interaction with people.	Formal as an officer, full equipped and in uniform. <i>Koban</i> police are less able to socialize in the middle of neighborhood; the communications build in vertical ways. People only come when they need service or to report criminal occurred.
Community partnership	Encourage community to doing prevention, such as <i>siskamling</i> activities at night patrol.	Community participation only in form of giving information or complaint. Only <i>koban</i> patrols routinely.
Community trust	The level of community trust to the police is low; in addition the legal awareness of	Community trust police because the excellent performance of police. The

¹¹³ Data of crime cases in Indonesia year 2011, 2012 and 2013 based on Firm operation control unit of Police Headquarters in BPS Criminal Statistic 2014 Report, page 29
https://www.bps.go.id/website/pdf_publikasi/watermark%20_Statistik_Kriminal_2014.pdf last accessed on May 20, 2016

Ethnic identity

community is also low.	legal awareness of community is also high, which prevents the member of community to do such crime action.
Heterogeneous with many ethnic, different local language and customs.	Homogeneous.

4.6 Summary

This chapter presented several implementing example cases of community policing in Indonesia. Community policing in Indonesia is done not only through *bhabinkamtibmas* but also by building facilities like BKPM (internal of police) and FKPM (external with community). Police Community Partnership Bureau (BKPM) is placed at a building or hall prepared for exchanging communication to build trust and partnership between police and community. Metro Bekasi Resort Police as the pilot project manages eight BKPM consisting of seven *koban* and one *chuzaisho*. BKPM has a purpose to solve all the problems that arise in the environment, minimize the occurrence of criminality, undertake early detection for all threats and damage that endangering the safety. Police Community Partnership Forum (FKPM) is a media of communication between police and community. FKPM may be named by other terms in accordance with local agreements. In Lampung province, the activity of police and community partnership forum is known as “*rembug pekon*”. The implementation of community policing in Lampung province prioritizes local knowledge and its related concept, which means that the application must be in accordance with the shape or characteristic of the implementation area.

The implementation of community policing is a way to community development. In community policing implementation, the power of movement task belongs to *bhabinkamtibmas* officers. They pursue the community in the neighborhood to take action in creating and maintaining public security and order. The result on how the society act becomes community improvement as the outcome of community development. Indonesia tries to adopt Japanese system to apply community-policing system in society. The decentralization of police officers especially for *bhabinkamtibmas* with local boy for local job concept, optimizing the visit and patrol activities, and development of community through neighborhood association are some approach in the implementation of community policing in Indonesia that learned from Japan. The community policing implementation in both countries, however, has its own characteristic. The approaching strategy being used in each police system is adapted to the circumstances and conditions of each country. Indonesia is currently still developing the proper application of community policing in its circumstance, while Japan has found an appropriate pattern of community policing and has used problem oriented policing as a form of optimizing its performance.

The next chapter will describe and analyze the use of community policing to overcome ethnic conflict in Lampung province, Indonesia. How the community policing failed to prevent the ethnic conflict and how the community policing was used for facilitating the reconciling process for both conflicting parties will be described and analyzed minutely. Ethnic conflict that occurs in Indonesia

nowadays is quite alarming because it creates massive damages. Therefore, we need a strategy to prevent and solve this ethnic conflict.

Chapter V

Community Policing to Resolve Ethnic Conflict in Indonesia: A Case Study of Lampungnese Vs. Balinese

This chapter presents the ethnic conflict happened in 2012 in the province of Lampung and the following reconciling process as a case study of community policing implementation. I try to outline the theory of ethnic conflict from the history and ethnic composition of the Lampung province, along with the chronology of the incident will be presented. Then the case will be analyzed and discussed from the perspective of community policing.

The word “conflict” comes from the Latin word *configure*, which means ‘to hit each other’. Its common usage today is as a social process between more than two persons or groups in which one party tries to get rid of the other party to destroy it or make it powerless¹¹⁴. Conflict is the opposite of integration, and conflict and integration run as a cycle in the community. Controlled conflict will result in the integration. Otherwise, imperfect integration can create conflict. Social conflict can be interpreted in two ways. First, the perspective from those who believe that conflicts will always be present in all aspects of human interaction and social structure. Second, social conflict may realize itself as an open dispute as war, revolution, strike, and the resistance movement. Soerjono Soekanto¹¹⁵ mentions conflict as a disagreement or dispute, a process of person to person or a group,

¹¹⁴ A comprehensive review of the literature on social conflict already analyzed this conflict theory. Please refers too: Kriesberg, Louis. *The sociology of social conflict*. (Englewood Cliffs, NJ: Pren-tice-Hall 1973).

¹¹⁵ Soekanto, Soerjono. *Sosiologi Suatu Pengantar*. (Jakarta: Rajawali Press, 1990) 17

who strives to meet the goal of challenging the opposing party, accompanied by threats and or violence.

Ethnicity, or **ethnic identity**, according Parsudi Suparlan¹¹⁶, is “a primordial phenomenon that often becomes the main reference for anyone to identify themselves in interacting with others”. Ethnicity is also a personal attribution obtained in his/her life through acculturation process and socialization¹¹⁷. Common ethnic attributes include symbols that express or imply belief, taste, expression, language, body characteristics, expression of body movement, and various personality traits that characterize its ethnicity. Its appearance and existence in a social interaction allows the realization of individual ethnicity. In this case, ethnicity depends on environmental variables of interaction. Social interaction between ethnic groups with different history and social habits can also lead to ethnic conflict¹¹⁸. I found that this kind of case really occurs in Indonesia, where inter-ethnic assimilation occurs due to process of domestic transmigration from one region to another, which is usually done on the population of Java Island or other islands that tend to be dense. The domestic transmigration policy has been conducted in Indonesia since Dutch colonial period to reduce the poverty of over-population regions and to develop less populated regions.

¹¹⁶ Suparlan, Parsudi. *Kesukubangsaan dan Perubahan Sosial*. Proceedings Lokakarya Etnisitas dan Konflik Sosial di Indonesia (PMB-LIPI, Jakarta, 1999) 8-9

¹¹⁷ Tsai, Jeanne L., Yulia Chentsova-Dutton, and Ying Wong. *Why and how researchers should study ethnic identity, acculturation, and cultural orientation*. (Asian American psychology: The science of lives in context 41-65, 2002) 42.

¹¹⁸ Coser, Lewis A. *The Functions of Social Conflict* (Routledge 1956)55-56

Robert J. Trojanowicz¹¹⁹ developed the concept of community policing. It means a philosophy or a set of values that guide the task of policing, a strategy or a program or tactics. The characteristics of this concept are that it contains the process of identifying, analyzing and solving problems, in which the responsibility of each unit is permanently assigned to a region, that the determination of boundaries that should not refer to the political system, and that it emphasizes decentralization and delegation of authority. The fundamental idea behind this concept is community involvement in policing problem-solving efforts from the planning phase until the assessment results.

Community policing is understood that the police should regard themselves as public servants (community advocates) as well as public partner in the problems they face. Basically it is about how to improve police and community relations, and to build public trust (social trust) to the police as an institution. Moreover, this is how to improve public consultation and cooperation with the community in identifying the prior issues of security, and then to improve the legitimacy and accountability of the police to assume responsibility through the function of *Kamtibmas* (to protect and serve the citizen environment). The concept of community policing is actually not a new concept in Indonesia. Philosophical values and community policing practices have long been grown and used by the police in the execution of his duty, especially to create law-abiding citizen. One of

¹¹⁹ Muhammad, Farouk. *System Kepolisian di Amerika Serikat (Suatu Pengantar)* (Jakarta: Restu Agung 2001) 98-105

its simplest realizations is *siskamswakarsa* or better known as *siskambling*¹²⁰ in Indonesia.

5.1 Transmigration, Lampungnese and Balinese Ethnic Principles

Transmigration as an Indonesian national policy has been known and conducted since 1950, almost 63 years ago in Indonesia¹²¹. Initial idea of the transmigration came from the Dutch-East Indies government. Indonesian history noted that the transmigration program started when the Indonesian government coordinated to dispatch or move 23 families (77 persons) of Sukadana citizens, Begelen Sub-district, Central Java towards Gedong Tataan, in the northern Tandjungkarang City of Kerisidenan Lampung, Sumatera¹²². Migration or population movement in Indonesia known as transmigration aims for equalizing the welfare and the development of all regions in Indonesia. The program aims to reduce the over-population in Java, Madura and Bali Islands. According Pelzer¹²³ the implementation period of resettlement during the last century can be divided into three periods: (1) the Dutch colonial era, 1905 - 1941, (2) period of Japanese occupation, 1942 - 1945, and (3) the period after the Independence Day of Indonesia, 1945 - 2005. The Dutch colonial era is divided into an experimental

¹²⁰ *Siskamswakarsa (Sistem Keamanan Swakarsa) or Siskambling (Sistem Keamanan Lingkungan)* is a system of creating environment security that done independently or self-innate by public in Indonesia.

¹²¹ Handayani, Sri Ana. *Transmigrasi Indonesia dalam Perspektif Sejarah*. (Jember: Universitas Jember 1994) 12-14

¹²² <<http://aceh.tribunnews.com/2011/12/12/transmigrasi-indonesia-61-tahun>> last accessed on May 25, 2016

¹²³ Pelzer, Karl J. *Pioneer Settlement in the Asiatic Tropic*. (New York: American Geographical Society. 1945) 25-26

phase of colonization between the years 1905 - 1911, the period *Lampongsche volksbanks* in the period 1911 - 1929, and the world economic depression era between the years 1930 – 1941. The post-Independence of Indonesia can be divided into the period of Sukarno government (1945-1967), that of Soeharto's New Order government (1967-1998), and reform period (1998-2004).

At the beginning the transmigration program was promoted to create positive impact on reducing the population density of the Java Island, and to assist the development of non-robust economy areas¹²⁴. Transmigration¹²⁵ was considered as a solution to balance the population distribution in Indonesia. Furthermore, the poverty of the majority of farmers in Java was considered to be a result of the inequality of land ownership, so that the resettlement was seen as the appropriate solution to resolve land ownership crisis experienced by the farmers in Java. However it would also bring negative impact¹²⁶, especially on native residents who felt that the newcomers would control the land of their ancestors. Moreover, because of competition on scarce resources in the area, some migrants had no solidarity to live along with the natives and came arise a kind of tribal war based on different ethnic identity.

¹²⁴ Goldman, Michael. *Imperial Nature: The World Bank and Struggles for Social Justice in the Age of Globalization* (Yale University Press 2006) 299

¹²⁵ Transmigration in Indonesia is based on Act No. 15/1977 about Transmigration (refers to Act No.3/1972) and Government Regulation No.2/1999 about Transmigration Implementation (refers to Government Regulation No. 42/1973).

¹²⁶ For more description about Indonesia Transmigration impact please see: *Transmigration in Indonesia*

<<http://Inweb90.worldbank.org/oed/oeddoclib.nsf/DocUNIDViewForJavaSearch/4B8B0E01445D8351852567F5005D87B8>>

Lampung is one of massive transmigration destination in Indonesia. In the Dutch period, a lot of Javanese moved to Lampung. Now we can find many areas in Lampung named in Javanese language. In such areas the Javanese language is widely used today. In Lampung there are also villages similar to those in Bali. The name of the village, the language used, and the form of home building typically in Balinese style indicate it. This of course is the area of Balinese trans migrants. Javanese and Balinese people are the majority population of Lampung, surpassing the population of native Lampungnese people. Besides these main ethnic groups, the province of Lampung has Lomboknese, Padangnese, Palembangnese, Buginese, Acehnese and also some Arabian and Chinese descent as residents. With such ethnic diversity, the Lampung area can be prone as conflict areas between groups; in 2012, for example, there was conflict between Lampungnese and Balinese that evoked massive disaster.

Huge flow of transmigration around the 1980s made many Balinese move to Lampung. New Order government (Soeharto Era in 1966-1998) made Lampung as one of the prime location of transmigration. An inscription has been made as the proof of the success of transmigration program by Transmigration Museum in Lampung. Balinese who have not felt their luck on the island paradise (Bali Island) were willing to move thousands of miles to Lampung. Balinese people first came to Lampung around 1957 to live and work. Balinese migrants still retain their culture and tried to apply it in new areas. This is the reason why Balinese people make the symbol of regionalism in the home and in the occupied villages in Lampung, especially in the shape of the house and in constructing a

place of worship for Hindus (the religion professed by the majority of the people on the Bali Island). In Bali Island Balinese people usually set up small communities called *Banjar*¹²⁷ (a division of village). This confirms that ethnic identity cannot be left behind wherever they go. They will bring their ethnic identity wherever they lived or moved. Each ethnic group has different culture or customs. The following discussion will clarify the differences between ethnic principle as philosophy of life that embraced Lampungnese and Balinese.

a. The Lampungnese

Lampung indigenous peoples are divided into two groups, namely Lampung *Pepadun* and Lampung *Saibatin*¹²⁸. *Pepadun* society consists of: (1) *Abung Siwo Mego* (*Unyai, Unyi, Subing, Uban, Tuha Son, Glow, Beliyuk, Selagai, Nyerupa*). *Abung* communities inhabit seven indigenous territories: Kotabumi, East Seputih, Sukadana, Labuan Maringgai, Jabung, Gunung Sugih, and Terbanggi. (2) *Mego Pak Tulangbawang* (*Umpu Puyang, Puyang Month, Aji Puyang, Puyang Tegamoan*). *Tulangbawang* communities inhabit four indigenous territories: Menggala, Mesuji, Panaragan, and Wiralaga. (3) *Pubian Telu* people (*Minak Patih Tuha* or *Manyarakat* people, *Minak Demang Lanca* or *Tambapupus* people, *Minak Handak Hulu* or *Bukujadi* people). *Pubian* communities inhabit eight customary areas: Tanjungkarang, Balau, Bukujadi, Tegineneng, West Seputih, Padang Ratu, Gedungtataan, and Pugung. (4) *Sungkay-Waykanaan Buay Five*

¹²⁷ Dwijendra, Ngakan Ketut Achwin. *Perumahan dan Permukiman Tradisional Bali*. Jurnal Natah 1.1 (2003) 16-17

¹²⁸ Melalatoa, M. Junus. *Ensiklopedia Suku Bangsa di Indonesia Jilid L-Z*. (Direktorat Pendidikan dan Kebudayaan RI 1995) 446

(*Pemuka, Bahuga, Semenguk, Baradatu, Barasakti*, namely the five descendants of King *Tijang Jungur*). Sungkay-Waykanan communities inhabit nine indigenous territories: Negeri Besar, Ketapang, Pakuan Ratu, Sungkay, Bunga Mayang, Belambangan Umpu, Baradatu, Bahuga, and Kasui. While *Saibatin* society consists of: (1) *Peminggir Paksi Pak (Ratu Tundunan, Ratu Belunguh, Ratu Nyerupa, Ratu Bejalan di Way)*. Peminggir communities inhabit eleven indigenous territories: Kalianda, Teluk Betung, Padang Cermin, Cukuh Balak, Way Lima, Talang Padang, Kota Agung, Semangka, Belalau, Liwa, and Ranau. (2) *Komering-Kayuagung*, which now includes the Province of South Sumatera. Lampung *Sebatin* was also named *Peminggir* (Edge) because they were on the edge of the west and south coastal area¹²⁹.

According to the holy book *Kuntara Raja Niti*¹³⁰, Lampungnese have the following philosophy: (1) *piil-pusanggiri* (rejecting doing ashamed activities according to religion and self-esteem), (2) *juluk-adok* (having personality in accordance with customary cultural title that he/she bears), (3) *nemui-nyimah* (visiting each other to stay in touch and receiving guest as a symbol of friendliness), (4) *nengah-nyampur* (active socially and not individualistic), and (5) *sakai-sambaian* (mutual help and mutual aid to other people members of society). In social relations, Lampungnese people or better known as *Uhun Lampung*, called *juluk* when a child. Once married, he/she wore an old name or title called *adok* for

¹²⁹ Hadikusuma, Hilman. *Adat Istiadat Lampung* (Bandar Lampung: Kantor Wilayah Departemen Pendidikan dan Kebudayaan Lampung, 1985) 36

¹³⁰ Holy book of *Kuntara Raja Niti* is a custom book manuscript that became a reference for the customs Lampung. This manuscript book is used almost every sub-ethnics of *Uhun Lampungnese*, both *Pepadun* and *Coastal*.

men and *inai* for women. Lampungnese¹³¹ daily life are very simple considering their main livelihood in farming, but they like to get praise and love to receive guests or *nemui*, and also to love giving gifts to relatives or *nyimah*. In addition to the fellow relatives, they also like to go visiting home or *negah*, like to get acquainted with each other or *nyapur*. The point is that Ulun Lampung uphold solidarity and love to socialize themselves. In facing problems, Ulun Lampung hold on; "*act of pi-il jadai wawai*" (must be good because of the sense of self-esteem) and "*act of pi-il menguwai jahlel*" (might become evil (has enemy) because of self-esteem). How Lampungnese reacts upon a conflict involving the dignity of their ethnic groups depends on how the conflicting counterpart shows their intention to solve the conflict among them. Lampungnese will show high tolerance, if the conflict is well mediated among them, but will defend what they believe as their "*pi'il*" if such an expectation is not met.

b. The Balinese

Balinese people adhere to prevailing social status system according to *Catur Varna*¹³² (color). The word comes from Sanskrit word: *Catur* means four and *Varna* means colors derived from *Uric* word "Wr" (read: wri) which means to choose. It means as four of life choices or four divisions in life based on talent (in order) and skills (karma) of a person as well as the quality of work pursued as a result of education and development of talent supported by mental toughness facing a job. These four groups are: *Brahmana*, *Ksatria*, *Waisya* and *Sudra*. *Brahmana*, symbolized by the white color, is a functional group in society that

¹³¹ For more details about *Ulun Lampung*, see Hadikusuma (n 128)

¹³² Wiana, Ketut. *Memahami perbedaan catur varna, kasta, dan wangsa*. (Parāmita, 2006) 17

every person emphasizes devotion in *swadharma* (functional group in Balinese word) on the field of religious spirituality. Ksatria is symbolized by the red color. It is the functional group in society that every person focuses on devotion in *swadharma* on the areas of leadership, heroism, defense and security. Waisya, which is symbolized by the yellow color, is the functional group in society that every person focuses on his service in the field of public welfare (economic, industrial, etc.). Sudra is symbolized by the black color, which is the functional group in society that every person focuses his service in the field of labor. In the community life, the implementation of the system tends to mingle with another system called *Catur Wangsa* or blood derivatives, so that it looks like a kind of Indian caste system¹³³.

In Bali Island, Balinese generally recognize *pecalang*¹³⁴ or indigenous police/guard. This is one of the efforts to resolve the problems resulting from deviant behavior or criminal violence through customary law. Balinese has philosophical principle¹³⁵ to live peacefully with other ethnic groups in archipelago: Unity in Diversity or *Bhinneka Tunggal Ika-Tatwam Asi*, which means, "I" is you and you are I. Although, we are different we are still in a unity". There is also a proverb

¹³³ *ibid*, 35

¹³⁴ *Pecalang* are often called traditional police in Bali, as their duty is to provide security for events such as religious ceremonies, cremation (ngaben), marriage ceremony, and other ceremonies related to custom in Bali. In general, there is no difference between the duties of *pecalang* and common police like directing traffic around the location of the ceremony, and escorting the cremation procession to the graveyard. *Pecalang* are characterised by wearing Balinese traditional clothes including checked cloth with keris on the waist, udeng on the head, white shirt and often a vest with PEKALANG DESA ADAT written on it. Cited in Suyadnya, I. Wayan. *Securitization, Belonging and Politics of Belonging in Bali*. (Jurnal Kajian Bali 1.1, 2011) 76

¹³⁵ Evitasari, Ida Ayu Gede Sri and Wiranti, Ni Nyoman. *A Study of Indigeneous Psychology: Contribution of Tat Twam Asi (Balinese Local Wisdom) to Construct Balinese Self-Esteem*. (Presented in Southeast Asia Psychology Confrence, Malaysia, September 28, 2012) 3

Paras-Poros, can be translated as attitude of tolerance in society, *Salulung-sabayantaka*, which can be translated as always together, even in difficult circumstances or happiness and to provide assistance to those in need. *Sagilik-saguluk*, translated as have the same intention. *Briuk Sepanggul* can be translated based on wisdom with the principles of mutual respect, foster mutual and mutual compassion. Through these spirits of *paras-poros sarpanaya salulung sabayantaka, sagilik saguluk briuk sepanggul* (these are the value of Balinese to live peacefully), problematic issues can be mitigated by customary manners, which include the willingness to reconcile, accept and forgive each other.

5.2 Primordial Conflict Between Lampungnese and Balinese

Leopold von Wiese and Howard Becker¹³⁶ mention several points that may cause social conflicts occur as follows;

1) Differences between individuals

Basically everyone has different characteristics. These differences are capable of causing social conflict. Differences of establishments and feelings of each person are perceived as the main drivers of social conflict.

2) Cultural differences

Culture inherent to a person is able to bring conflict when colliding with other culture. Basically the cultural patterns affect the formation and development of one's personality. Therefore, the personality of one individual to another is different cross-culturally. For example, someone who lives on the mountain is

¹³⁶ Cited in Dexter, L.A. *Intra-Agency Politics Conflict and Contravention in Administrative Entities*. Journal of Theoretical Politics. (April 1990 vol. 2 no. 2) 151-171.

different from the person who lives in the beach. These differences, of course, bring different patterns of thinking and attitudes of each individual that can lead to conflict between groups of people.

3) Interests clash

Generally interest will appoint a desire or need. One is able to do anything to earn interest in order to achieve a prosperous life. Therefore, if there is a clash between two different interests, social conflicts can be ascertained.

4) Social change

Rapid social change will temporarily change the values that exist in society that led to the establishment of intergroup differences in responding to the changes that occur. This circumstance is able to bring a new conflict or social conflict; one example is the ethnic conflict.

According to Brown¹³⁷, the word 'ethnic conflict' is often used flexibly. In fact, in some usage, the word is actually used to describe the type of conflict that does not at all possess an ethnic base. There are at least six things that must be met before a group can call themselves as 'ethnic community'. First, a group must have its own name. The absence of a specific name for a group will indicate the lack of a social identity that is solid enough to be referred as an ethnic community. Second, the people in the group must be convinced that they have a common ancestor. This belief is very important, and even more important than biological ties. Biological ties may exist, but not at the core of the belief, that a group has a common ancestor. Third, the people who were in the group must have the same social

¹³⁷ Brown, M.E. (Ed.) *Ethnic Conflict and International Security* (Princeton University Press 1993) 4

memory. The similarity is usually characterized by the presence of the similar myths and legends, which are passed on from one generation to the next orally. Fourth, the group must share the same culture. The similarity of culture can be seen in various combinations between language, religion, norms, customs, clothing, music, work of art, architecture, and even food. Fifth, the people who are in the group should feel bounded to a particular territory, especially territory they are occupying. And sixth, the people who are in the group should feel and think that they are part of the same group. Only after it, then a group can be referred as ethnic communities. While Brown mentions that some ethnic conflicts might not begin from the initiatives of people from certain ethnicity to intentionally create a conflict with other ethnicity, I assumed, in the case of Balinuraga indicated how something unrelated to ethnicity, in this case traffic incidents involving only two people, from two ethnics, triggered conflicts between the two ethnics in a larger scale. As the two ethnics, Balinese and Lampungnese, were claiming to defend the dignity of their basic ethnic principles during the conflict, the conflict was no longer about traffic incidents, but the conflict between two ethnicities.

I analyzed from the Balinese and Lampungnese case, that ethnic conflict occurs spontaneously. It is unplanned and irregular accident, which involves mass populace movement between two sides that attacking each other. In general, the background of this sort of conflict may usually be a trivial and personal problem, which, then, in the course of extension, expands to be an ethnic issue. In such ethnic issue, conflicting groups hold most of the major role, because the main reason of conflict is usually to defend their habits or customs. Final settlement of

the conflict is also difficult to be predicted: there may come a massive disaster or a sudden peace with the absence of a criminal conviction.

This kind of conflict once occurred between villagers (see Figure 43) of neighborhood Balinuraga (Balinese people), District Way Panji and villagers of Agom and Negeri Pandaan (Lampungnese people), District Kalianda on October 27th-29th, 2012 in South Lampung, Lampung Province, Indonesia. The horizontal social conflict of these two ethnic groups in South Lampung not only brought about massive destruction on villagers' dwelling space, but also resulted in the evacuation of 1,108 villagers, among which 247 were children. It also led to the death of 14 villagers and the injury of 9 villagers¹³⁸. A total of 166 units of houses in the village of Sidoreno Balinuraga, 11 motorcycles, 1 minibus, 2 jeeps, and a school building were all burnt. The conflict was initiated by the traffic accident of two young Lampungnese girls from Agom and Negeri Pandaan. Then the Balinese villagers of Balinuraga helped them. Unfortunately, this act was accused to be a kind of sexual harassment, and then extended to civil war between the Balinese and the Lampungnese.

¹³⁸ <<http://nasional.news.viva.co.id/news/read/363446-1-108-orang-warga-lampung-selatan-mengungsi>> last accessed on May 23, 2016

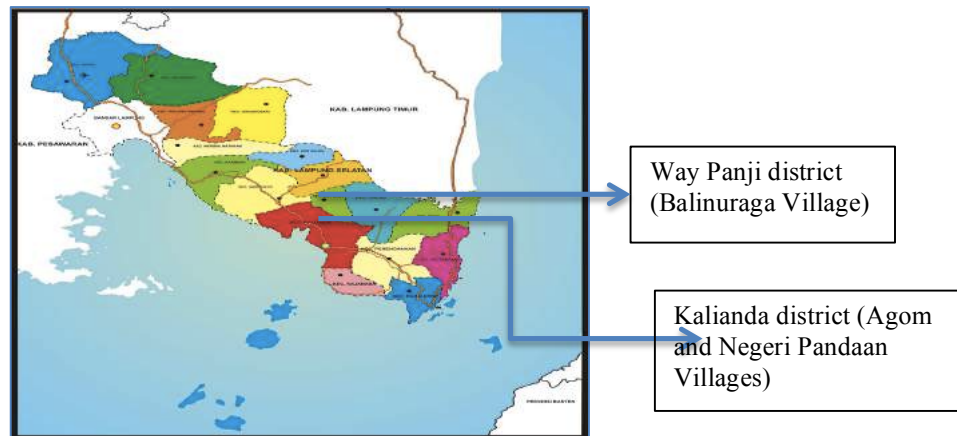


Figure 43. Map of South Lampung, Lampung Province, Indonesia¹³⁹

This conflict occurred due to the lack of harmony in the relationship between the immigrants, namely the Balinese, and indigenous people, Lampungnese or *Ulun Lampung*. Residents of the island of Bali have come to Lampung since the Dutch colonial period as a homesteader. After the Indonesian independence, the number of the Balinese migrants increased. Most of them were victims of the eruption of Mount Agung, Bali, in 1963¹⁴⁰. Some others, following the group project in the national policy of transmigration, came to Lampung during the Old Order and New Order era. When the party of the Balinese people began to settle, the seeds of friction sprung up. Attrition was driven by the economic gap between immigrants and native groups. Newcomers generally were successful as a businessman and farmer of oil palm plantations, while many local residents worked just as sharecroppers. Local residents also accused settlers of the Balinese to be reluctant

¹³⁹ Balinuraga village location: -5.577271, 105.555085
 <<https://www.google.co.id/maps/place/5%C2%B034'38.2%22S+105%C2%B033'18.3%22E/@-5.577271,105.5528909,17z/data=!3m1!4b1!4m5!3m4!1s0x0:0x0!8m2!3d-5.577271!4d105.555085>> and Negeri Pandaan village location; -5.722296, 105.627772
 <<https://www.google.co.id/maps/place/5%C2%B043'20.3%22S+105%C2%B037'40.0%22E/@-5.7222653,105.6255483,16.99z/data=!4m5!3m4!1s0x0:0x0!8m2!3d-5.722296!4d105.627772>>
 last accessed on May 25, 2016

¹⁴⁰ Levang, Patrice. *Ayo Ke Tanah Sabrang: transmigrasi di Indonesia*. (Gramedia 2003) 61

to mingle with the native dwellers. I saw that Balinese residents built a village as same as their native villages in the Island of Bali, completed with Hindu worship and Balinese cultural center (to see the different between Lampungnese house and Balinese house please refers to Figure 44 & 45), which were regarded as a symbol of reluctance to mingle with the native society. Balinese people carried out Hindu religious worship such as *Nyepi* (Balinese Hindu new year) and *Ngaben* (cremation ceremony), which were also considered to interfere with other peoples' activities around. Religious and cultural differences between Lampungnese who embraces Islam and Balinese people who embraces Hinduism, causes dissent and tension between these two ethnic groups. Strained seed can easily explode into clashes, even by trivial causes. This is what happened in the latest clashes in Balinuraga village. The clashes occurred because of emerging issues that the youth of the Balinuraga villagers harassed two girls from Agom villagers.



Figure 44. Lampungnese house in Agom villagers, South Lampung

I analyzed that this ethnic conflict occurred between Lampungnese and Balinese contains 4 main indicators. The first indicator is heredity. Lampung people are familiar with the term '*sekelik*' in the bond of kinship. This means that they bound to each other, that if one family is disturbed or in need of assistance, it is

compulsory as good relatives to give help and support. Social concern arises between them regardless of whether the action as a form of social concern that they did it good or bad and harm others. The second indicator is the caste like social strata that illustrates one of the customs still adhered to by the Balinese people in their new area. Caste is a division of degrees or position of a person in Balinese society, as well as social concern in Lampungnese, caste association adopts the same, when one of the members at the same caste attacked, then members of the same caste will help. The third indicator is religious differences, including the differences in habits of life, how to dress, how to eat, as well as the religious ceremonies or festivities conducted by the two ethnics groups. For examples, Balinese habits in raising pigs around their residence (see Figure 46), where pigs are one of the types of animals that they daily consume. While the majority of Lampungnese is Muslim and pork are forbidden for them, so their habit in raising pigs around the environment is disruptive. The religious ceremony for Balinese like *Ngaben* is considered disruptive and cause noisy sound for the citizens of Lampungnese. Otherwise, Lampungnese also have custom ceremony like *Begawi*, which considered disruptive for Balinese. The last indicator is the life philosophy embraced by each groups, Lampungnese with *piil pasenggiri* and Balinese with *salulung sabayantaka*. Philosophy of each ethnicity, explains their social concern to their own groups members, so if there is a problem with one of the members of ethnic, it means getting trouble with the others member, it declare that they are bound in ties of kinship.



Figure 45. Balinese Resident Area in Balinuraga, South Lampung



Figure 46. Pig in neighborhood around Agom and Balinuraga village

5.3 Case Analysis

The Lampung incident in 2012 proceeded as follows. Precautions have been taken by the police at the beginning of the ethnic conflict in Lampung since it first happened. Initially, it alleged a traffic accident between two Lampungnese girls in Balinese village. At first, Balinese villagers intended to help them, but this helping action caused sexual harassment issue. Actually, the police had started to reconcile both sides and preceded their incidence report in Sector Police.

When the conflict heated up and the group of Lampungnese attack Balinese, resulting the death of 14 villagers and the injury of 9 villagers, and 166 units of houses, 11 motorcycles, 1 minibus, 2 jeeps, and a school building burnt over. The police moved to the location and used arms to disperse an angry mob. They also

relocated and secured Balinese to the Dormitory of Police Academy in Bandar Lampung from Lampungnese's attack. They evacuated 1,108 Balinese villagers, among which 247 were children. In the process of reconciliation, police always becomes caretaker in every dispute resolution including religious leaders, community, government and stakeholders to reach the peace agreement.

Chronology of peace between the two conflicting ethnic groups is quite long. At the beginning, police had principally processed the traffic accident based on legal procedures, such as collecting criminal evidence from witnesses. However, the dissatisfaction from one side toward the legal process triggered the conflict between individuals to become conflict between two ethnic groups. Police officers, in this case *bhabinkantibmas*, from the two conflicting areas firstly tried to mediate the peace by involving leaders from the two groups. However, the conflict remained and even got bigger without being notice by *bhabinkamtibmas*, so that the Police initiated the evacuation of Balinese people in order to avoid fatal issues. The further mediation later involved not only the leaders and representatives from the two ethnics, as well as religious leaders, but also the local government. Finally, it ended with 10 points of peace solution agreement between these two ethnic groups. On Sunday, November 4th of 2012, the representatives of the two villages signed a peace treaty in the Hall of Balai Keratun, office of Lampung Province Governor, Lampung.

Tenth of Balinuraga - Agom Peace agreement¹⁴¹ are as follows:

1) Both parties agreed to keep the security, order, harmony, unity and peace among the ethnic groups of the *Khagom Mufakat*, as the philosophy of South Lampung Regency that we love, and also support the implementation programs of Republic of Indonesia development.

2) Both parties agreed not to repeat the anarchic actions on behalf of the Ethnicity, Religion and Race (*SARA*), which will cause anxiety, fear, hatred, and loss of material, especially for both ethnic groups, and generally for the wider community.

3) Both sides agreed the cases of disputes, fights, and disputes caused by personal problems, group, and/or social class to be solved directly by the honorable persons, group leaders and/or leading group.

4) Both sides agreed when honorable persons, group leaders and/or leading group are not able to solve the problems as listed in point 3 (three), it will call for further discussion and consensus among community leaders, traditional leaders, religious leaders, youth leaders local and village government officials.

5) Both sides agreed when solution of problems as listed in point 3 (three) and 4 (four) is not reached, then community leaders, traditional leaders, religious leaders, youth leaders and local government officials control village and villagers, and hand the matter to the authorities in charge in accordance with the legislation in Law.

6) If some unscrupulous citizens do brutal actions, say assaulting words and show efforts of hostilities and unrest, The First and/or Second Party is willing to

¹⁴¹ < <http://m.tempo.co/read/news/2012/11/04/058439634/Sepuluh-Kesepakatan-Warga-yang-Bentrok-di-Lampung>> last accessed on May 25, 2016

provide guidance to those concerned, and if the coaching is not successful, then they are given traditional sanctions such as eviction from South Lampung regency.

7) Liability sanctions referred to in point 6 (six) shall also apply to citizens of the south Lampung, including other ethnic groups living in South Lampung regency.

8) As for the incident that have occurred between two parties on October 27th - 29th of 2012 which resulted in the death and injury of some members, the two sides agreed not to conduct any litigation with evidenced by a statement from the victim family, and this term means that the police also agreed to stop the investigation related to the loss of life on both side.

9) The Balinese community in the Balinuraga village should be able to socialize and live in peaceful coexistence with any citizen in the district of South Lampung, especially with adjacent communities of the Balinuraga village, Way Panji District.

10) Both parties agree to be obliged to disseminate the contents of this peace treaty with their communities.

Both Balinese and Lampungnese concur 10 points of peace solution document that has been made in mediation process as the citizen contract. Solving indigenou conflict means that we should obey the traditional cultural norm and law in those areas. In this case, both have their own local wisdom. Lampungnese has been famous for *Piil Pesenggiri*, meaning as pride and honor emerging the behavior of thinking and way of live. It also explains that the ability of living together in harmony is one of lessons learned from *Piil*. Bali people is also

famous with *Bhinneka Tunggal Ika, Tatwam Asi*, meaning as “I is I and you is you, even we are different we are still one” and *Salunglung Sabayantaka*, meaning as how it is important to live together in harmony. Therefore, how the society tries to establish harmony of their own environments become important. It is the role of citizens to build peace and order around society, and it become the strategic way on citizen development. Last but not least, I put forward that the concept of community policing itself, where the government through the Police give trust to the society to guard their own environment and create peace independently, will increase the safety awareness of people to take care their own environment under supervision of Police Institution.

5.4 Mediation in Community Policing Strategy

Social processes can be shaped in form of processes that combine (associative processes) and processes that divorce (dissociative processes). The former is aimed at the realization of associative values such as social justice, love, harmony, and solidarity. In contrary, the latter leads to the creation of negative values or asocial, such as hatred, hostility, selfishness, arrogance, conflict, division and so on. The associative social process can be named as positive process; meanwhile dissociative social process can be called negative process. In connection with this, the associative social process can be used as an attempt to solve the conflict¹⁴².

¹⁴² Puspito, Hendro D., *Sosiologi Agama*. (Yogyakarta: Kanisius 1983) 58-60

The first mediation concept is well known in the business world. In Indonesia, the concept of public *Musyawarah Mufakat* (deliberation and consensus) as life philosophy is used in many cases. Massive effort to solve the conflict done by the government, in this regard police as security guards and order, take the middle way through mediation. This is because too many people who become perpetrators and the police will have difficulty to apply positive law. It is already weighing that the horizontal conflicts are comprehensive in a wider community so that the community needs to take a middle ground where both sides can accept the solution well. Adopted concept is the concept of mediation as in cases of business.

Mediation is derived from the Latin word *Mediatio*¹⁴³, which is a way to resolve disputes using a mediator. In this case the function of a mediator is almost same as a conciliator. A mediator does not have the authority to give binding decisions, and decision may merely be consultative. The disputing parties themselves are the one who must make the decision to stop the dispute. Solution of those primordial conflicts could be done through mediation between two provoked ethnicity. Mediation or Restorative justice in Indonesia in its development has now become the opinion doctrine. The hope and desire for it indicates that punishment in the criminal justice system implemented so far have not managed to achieve the goals, both for the offender and the community at large. Therefore, there needs to be theoretical thoughts with other procedural law to be adopted. Alternative Dispute Resolution (ADR) model is such a solution concept, which is faster and simpler without having to hurt the values of justice. As democracy has been

¹⁴³ Soemartono, Gatot P. *Arbitrase dan Mediasi di Indonesia* (Gramedia, 2006) 119

spread out since the era of autonomy in Indonesia, conflict solving through democratic process has been the conceptual basis of ADR. It contains the idea of establishing joint participation between offender, victim and community in solving a crime that is deemed fair to all parties (win-win). This method is considered applicable to indigenous conflict resolution in Lampung province especially, and Indonesian.

The required policy is not to hastily bring the case into the path of investigation, and to prefer the settlement through mediation or ADR models in which the two warring sides together can come to get justice. This may also be in line with the model of community policing which emphasizes both partnership and problem solving. Police as a part of the state government carries on several functions; maintaining security and public order, law enforcement, protection, shelter and service to the community. One of recent Indonesian police reform action is community policing. Under community policing, police must establish partnership with people in the district residents' community, allowing average citizens the opportunity to have input into the police process in exchange for their support and participation. Community policing rests on the belief that contemporary community problem require a new decentralized and personalized police approach that draws citizen into the process of policing themselves. With the continuous interaction further, the police can get together with the community to find a way out or solve social problems, especially the security problems that occur in people's lives. With the on-going interaction, the police will be constantly trying to reduce fear of crime to be a nuisance.

Community policing is no longer just a program and or strategy but rather a philosophy that shows a paradigm shift from a conventional one into a new model of policing in civil society. This model essentially supposes community not merely as objects but rather as a partner. Problem solving (law abiding) is more of interest than just the formal or procedural handling. In public life, the values embodied in the concept of Community Policing are in fact not new but common. Policy of *Siskamswakarsa* or *Siskambling* is rooted from the sociocultural norms of Indonesian people, which tend to put social value over individualism. Continuous and spontaneous community safeguards have already been running and managed by local civil society. Public awareness has also been promoted through community empowerment under the guidance of local police officers. Certain cultural values can still be useful in the solution of social problems at the local level. Values of mutual forgiveness in Indonesian society, for instance, are still believed as one of religious principles that need to be done.

The concept of community policing was launched, especially in developed countries, for the organization of police tasks, both in the maintenance of security and order and enforcement, which was previously done conventionally. The police tend to see themselves as a part of government so that even acts of repressive power approach is often taken on the duties and authority of the police. Although the principle of "to serve and protect" is emphasized, a centralized, homogeneous or uniform bureaucratic approach is part of police services. The style of policing encourages police to put the mandate of the central government and ignores local community approval to be served. In addition, the police tend to

cultivate an attitude that presents itself as a highly formal result in the waning legitimacy of the police in the eyes of the public on the one side, and the decreasing public support for the police and the poor implementation of the task force's image on the other side.

Based on Law No. 2 of 2002 on the Indonesian National Police in accordance with Article 13, the Police have the main task of maintaining security and public order, enforce laws and provide protection, guidance and service to the community. As the implementation of security and order maintenance in relation to the social conflicts in article 15, paragraph 1, point (b) is one of the police authority to help solve disputes of citizens who disturb public order. Based on Law No. 7 of 2012 on handling social conflict mandates that the handling of social conflicts ranging from prevention, cessation and post-conflict recovery is not only the responsibility of the security forces but also a shared responsibility between government, local government and the community. This also emphasizes conflict solution not only through security approach but further through integrated approaches involving all the interests starting from the stage of prevention, cessation and post-conflict recovery. In the prevention phase, it can be carried out through efforts to maintain the peace in the community, develop a system of peaceful settlement of disputes, reduce the potential issue for conflict and establish an early warning system. On this stage of cessation, efforts could be done through minimalizing the physical violence, establishing a state of conflict, emergency rescue measure, victim protection and assistance. While the post-conflict phase, it can be done through the efforts of reconciliation, rehabilitation

and reconstruction. Indonesian National Police is currently developing and implementing community policing, in accordance of Head Police Regulation No. 7 of 2008 on Guidelines for Basic Strategy and Implementation Task of Community Policing by the Police. In this case the police together with the community needs to identify and solve problems that occur in society. In their policing, police always try to reduce fear of crime, and emphasize crime prevention, and also seeks to engage citizens to increase the quality of life. Society certainly has the right and even duty to participate in maintaining security and order, because it is not only the task of the police alone.

Prerequisite instruments required to establish community policing include a permanent community policing personnel that has primary duty to become a model and safeguards for a certain region and some additional personnel part of *Bhabinkamtibmas*¹⁴⁴ at *Polsek* (district Police Station in Indonesia). Conflict solution done through community policing does not only facilitate the mediation of peace between conflicting ethnicities, but also become Indonesian Police's continuous preventive action toward the possibility of such conflicts in the future.

5.5 Community Policing as Solution and Prevention

Community-policing strategy was particularly the right solution to solve the ethnic conflict in Lampung. It was applied because of three conditions; first, the ethnic conflict occurred in the region of the adjacent or neighboring areas of two

¹⁴⁴ *Bhabinkamtibmas* : *Bhayangkara bintang pembina keamanan dan ketertiban masyarakat* (police officer at district Police Station) – It is like the *Koban* in Japan

ethnic groups. According to community-policing strategy, Police Department divides “police working area” based on ethnic division of residents to do surveillance and development of society as efforts to prevent the conflict or chaos in their own area. Next condition is that it did not include the stakeholder such as government, company or public institutions as the main actors. The last one is that it needed immediate solution and the government, as the direct stakeholder, was required to take action through securing conflict territories and mediating peace resolution. Therefore, local government, District Police Station and officers (*Polsek and Babinkamtibmas*) had to provide security of conflict areas and became intermediary towards conciliation.

In the process of re-structuring, the social and economic life of two villages today starts to gradually become better and return to the normal condition. The main stakeholders, that is, the local government, religious leaders and community leaders have already done their best in participating and supporting improvements in all aspects of life. The most visible improvement is in public facilities, especially those in the Balinuraga village, which was severely damaged by the conflict. But the social interaction pattern between both communities is still colored by the prejudices of ethnic, religious, racial, and inter-group as a result of horizontal conflict happened.

I saw that the security condition is still considered unfavorable. These two villages have previously experienced segregation almost in all sectors of life, including markets and schools. For the safety reason, the Lampungnese will only

shop in his own village or store market, while the Balinese will just go shopping in the market or shops owned by the Balinese in their neighborhood. The Lampungnese native children, mostly Muslims, only go to school in the locations that the majority of citizens are Muslims, while the Balinese children prefer to go to school with majority Hindu student. The mutual cooperation value, which was usually done on any social activities among communities, has no longer valid. This is particularly evident in every celebration of one particular community. Right now, the celebration is exactly divided into two parties, the Lampungnese and the Balinese. The Lampungnese only comes to the Lampungnese ceremony and so does the Balinese. Social changes can only be directed to be more positive when both parties want to reconcile and live together again.

Conflict prevention through the role of *rembug pekon* or FKPM becomes an adhesive effort for both communities. It tries to bridge the gap between these communities so that the two parties can cooperate to achieve a harmonious relationship after the conflict. Community empowerment is certainly not going to succeed without effort and willingness to start from the community itself. So the government through police and community partnership forum can only serve as facilitators and supervisors so that the reconciliation process could runs smoothly between the two parties assisted by *bhabinkamtibmas* officers. This condition is supported by the local government, community leaders, religious leaders who have been socializing at the same time carrying out various activities aimed at unifying relationships which were cut off by a horizontal conflict.



Figure 47. Rembug pekon in Agom – Lampungnese village

The approach used in the implementation of community policing in Lampungnese village will be different with the Balinese village. For example in the Lampungnese community of predominantly muslims, *bhabinkamtibmas* officers will participate in events such as recitals in mosque (see Figure 47). This effort is done to build personal connection with the people, and gather information about the current state, so the things that may trigger conflicts can be prevented and the public security and order can be created. For the Balinese, which mostly believes in Hinduism, *bhabinkamtibmas* officers participate in helping the celebration of Hindu ceremony as an approach.

I assumed that all series of major religion ceremonial activities undertaken by the Lampungnese and the Balinese or Islam and Hindus remain involving security forces. The police, the military and even some part of security officers mingle with the community by wearing ordinary clothes and resembling resident neighborhood. Representatives from security and military forces (see Figure 48) are still being placed around the border of both villages in order to monitor the daily activities carried out by both communities. Both in Agom and Balinuraga

the security forces are still equipped with weapons to reinforce the guard. Provincial Government and the security forces agree that this condition will be extended for an undetermined time, because Balinuraga is still considered as the post-conflict areas, which is prone.



Figure 48. Police officers equipped with gun in the border of Balinuraga village.

Community policing and *Bhabinkamtibmas* officers right now are in the front line in the South Lampung District, and the society there nowadays are starting to believe in the police performance again. There is now the Pilot Project, which sends one *Bhabinkamtibmas* officer to each village to minimize any problems in society. The police are no longer looking at people as passive and just as information resources, but now as a partner in preventing and tackling crime. Along with the placement of the *Bhabinkamtibmas* in each village, the society can feel security through partnership with police, while the police can also realize the revitalization of public confidence to the police.

In order to build public trust in the police, Indonesian police should begin from the noble soul of the police itself, and should think how they would give excellent service to the community. The police must be transparent, accountable, and open to the public. Trust will begin to arise when members of the society witness the

allegedly, suggestions, feedback, and appreciation they receive. In maintaining public trust for the entire police units, Indonesian police should also be involved in activities such as visiting people in their homes to provide suggestions for security, to help and support the implementation of *siskamling* groups (neighborhood guards) and regular meetings of the community, to conduct activities to get information about crime and revisiting the people who become resources to check the latest cases, to collect public opinions, and to listen to the voices of local officials, community leaders, community groups and local communities.

Community policing is also very necessary in order to provide the ability for police to respond adequately and quickly as is needed by citizens over their environment security. Community policing are necessary to be taken, for the current employment rate of the Indonesian National Police is still far from ideal conditions, namely 1:575 (means as 1 police officer for 575 citizens), although the ideal condition, according to UNDP is 1:300¹⁴⁵. The reality on the ground shows that policing practices in Indonesia today generally tend to isolate the police from the communities they are serving. The fact certainly has an impact on the performance of the police to conduct an efficient crime control. Therefore, the implementation of community policing is needed to make room for the law enforcement officials to improve relations with citizens as a primary partner. Conflict solution in traditional way becomes a supporter of peacekeeping efforts so that people can secure themselves from the fear of communal violence. This is

¹⁴⁵ < <http://nasional.kompas.com/read/2014/03/11/1445361/Rasio.Polisi.dan.Masyarakat.1.575>>
last accessed on May 20, 2016

consistent with the one of Indonesian national philosophy, *Musyawarah Mufakat* (deliberation and consensus).

5.6 Summary

This chapter presented the ethnic conflict happened in 2012 in the province of Lampung and the following reconciling process as a case study of community policing implementation. After outlining the theory of ethnic conflict and the history and ethnic composition of the province, the chronology of the incident was presented. Then the case was analyzed and discussed from the perspective of community policing.

Social interaction between ethnic groups with different history and social habits may lead to ethnic conflict. The differences between ethnic principles as philosophy of life can be prone as conflict that evoked massive disaster. However, the case of Balinuraga indicated how something unrelated to ethnicity, in this case traffic incidents involving only two people, from two ethnics, triggered conflicts between the two ethnics in a larger scale. As the two ethnics, in this case Balinese and Lampungnese, were claiming to defend the dignity of their basic ethnic principles during the conflict, the conflict was no longer about traffic incidents, but the conflict between two ethnicities.

In the process of reconciliation, police always becomes caretaker in every dispute resolution including religious leaders, community, government and stakeholders

to reach the peace agreement. Moreover, how the society tries to establish harmony of their own environments become important. It is the role of citizens to build peace and order around society, and it become the strategic way on citizen development. Last but not least, the concept of community policing itself, where the government through the Police give trust to the society to guard their own environment and create peace independently, although the process of community policing itself is still under supervision of Police Institution.

Through community policing program, police approach is expected to enter into the stage where the entire potential prevention could be done with potential anticipation to change chaos into a better situation. Police officers are expected to conduct training in their respective territorial areas and to acknowledge that each area has a problem or conflict between people from different social background. Public awareness is also expected to play a role in keeping public order and security that cannot be created without the synergistic cooperation between the police and the community. This program is expected to create community participation in tackling any threats, interference, obstacles, either offense or crime that would disturb public order and security.

Chapter VI Conclusion

The community-policing era is characterized by enhancing a close-working relationship between the police and community. This approach has been taken as the result of public demand for excellent police service. However, in its implementation police found some difficulties; limited police personal number, facilities and capabilities, and transformation process from single-hand crime fighter to partner-shiping problem solver. Therefore, the police invite the society to participate and give attention in their community neighborhood. Hence, public security will be equal-responsibility between police and community. By this strategy, the partnership between the police and community is the most essential in implementing the community policing.

In 1999, the reformation process conducted by Indonesian National Police (INP) could be considered and addressed as a considerable phase to actualize the police force as professional civilian servants which was close to the community, to change the livelihood of civil society to be national democratic, secure, fair and prosperous. Police Grand Strategy 2005-2025 is strategic management for describing and analyzing the coming threats and its forces to increase the public security. Transformation of INP to civilian police leads to community policing strategy in Indonesia. The method expands the function of *Bhabinkamtibmas* by building official and unofficial relationship with the community.

The important activity of *bhabinkamtibmas* is analyzing the signs of forthcoming activities that may trigger crime and providing early warning scheme to the police and community. They may gather the information from contact persons while doing *sambang* or visitation patrol. As a community policing actor the *bhabinkamtibmas* must be able to reconcile, become mediator for the inharmonious parties and deliver the safety message to the community. They persuade people to actively participate in problem solving, to become police partner and to guard their own neighborhood (*siskamling*). The biggest obstacles are low-level legal awareness of the society and their ignorance to participate due to the distrust with the police performance. Consequently, interacting and coordinating skill of *bhabinkamtibmas* is urgently needed.

Institutionally, Police Community Partnership Bureau (BKPM) and the Police Community Partnership Forum (FKPM) are the basic organization to realizing the implementation in Indonesia. BKPM is the duplication of *koban* and *chuzai* in Japanese community policing system. In Indonesia, BKPM is special place for shortening the bureaucracy line of centralized police system, yet it is still limited in big cities.

The existence of FKPM is closely related to local wisdom in multiethnic of Indonesia. It might be named after the natives' terminology along with natives' activities according ethnic, religion and custom in the current area. I suggest that the *bhabinkamtibmas* assigned is a native member or citizen where they in charge. The local-wisdom approach is aiming to create better understanding of indigenous

culture and customs. FKPM must be building the relationship with community through neighborhood association leader, religion leader, custom leader and notable youth in the neighborhood unit in order to objectify community development. Because the community policing is top-down approach policy, the performance of police officers becomes important for the successful implementation.

The purpose of community policing implementation is to put society not merely an object but as a subject in maintaining public security and order. In the middle of multiethnic Indonesian community, the ethnic conflicts often occur and got fatal impact. We learned from the Balinuraga Vs. Lampungnese case that the community policing is required as the solution for the mediation and reconciliation to prevent similar conflict.

From the summary above, I underline some points. First, the community policing system has already been well organized by Indonesian National Police, but the implementation needs to be modified, for example, it should be flexible along with the current conditions of the community. Second, the local-wisdom approach needs to be applicable especially in the function of *bhabinkamtibmas* and FKPM. Next, the community policing is not only about community partnership and problem solving, but also the way of empowerment of the community by increasing their legal awareness as community development. Lastly, to support FKPM activities such as *siskamling*, there should be incentives from the police or society neighborhood for FKPM members.

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