

Democratic Policing in Solving Police Problems

Chairul Muriman Setyabudi
*Police Science College of Indonesian
 National Police
 Indonesia*
 cak_iir@yahoo.co.id

Vita Mayastinasari
*Police Science College of Indonesian
 National Police
 Indonesia*
 mamayovi@gmail.com

Chryshnanda Dwilaksana
*Traffic Department of Indonesian
 National Police
 Indonesia*
 dwilaksanachryshnanda@gmail.com

Rahmadsyah Lubis
*Police Science College of Indonesian
 National Police
 Indonesia*
 lubisptik@yahoo.com

Abstract—The research aims at exploring the involvement of public (public authorities, bureaucratic authorities, and political authorities) and aside institutions which are also responsible for finding out the solutions of social problems affecting security and public order as well as describing the implementation of democratic policing in solving social cases/problems. The paradigm of the research is qualitative with explorative descriptive design. The research is a case study conducted in three Indonesian police regions: West Sumatera Police Region, Riau Police Region, and West Kalimantan Police Region. Primary data are collected through focus group discussions (FGDs), with question guidelines and questionnaires. Secondary data are gathered from certain sources such as documents and references related to the topic of the research. The primary and secondary data are analyzed using qualitative analysis through data reduction, data presentation, conclusion or verification. The conclusion of the research reveals that (1) the bureaucratic authorities and political authorities do not fully support police in solving social cases/problems; (2) the support of the two types of institutions depends on the initiatives of the police and; (3) police are known as the initiator and the activator in order to involve the two types of authorities mentioned above in eliminating and preventing social conflicts/problems occurring among public in establishing security and public order. The supports given by the authorities is developed by police members from all ranks through the cooperation of the four pillars conducted by a Babinsa (a sergeant of Indonesian Army who coaches a village, a Babinkamtibmas (a police sergeant from the Indonesian National Police (INP) who coaches security and public order), public or religious figures or public authorities (head of sub-district, head of regency, mayor, governor), and legislative parties (political authorities). The solutions of social problems at the level of police resorts in the three police regions have similarities in the context of patterns and characteristics. The similarities are: (1) placing society as the main actors; (2) the roles are taken by the local head of neighborhood and religious and police leaders; and (3) local or customary values still play important roles in solving social conflicts/problems. This can be seen when the *ninik-mamak* (grandparent and uncle associations) in West Sumatera and Lembaga Kerapatan Adat (Customary Discussion Agency) in Riau and West Kalimantan play their roles in solving social conflicts/problems.

Keywords— *democratic policing; problem solving*

I. INTRODUCTION

Democratic policing in Indonesia, in the era of democratizing the governance of security and public order, implies that the Indonesian National Police (Polri) must provide public with the opportunity to get involved in solving problems handled by Polri [1]. Such idea, that will become the

basis of Polri in doing its business in the democratic area, is called *democratic policing*. The purposes of this study are 1) to explore the involvement of public authorities, bureaucratic authorities and political authorities known as aside institutions in finding out the solutions to social problems/conflict affecting security and public order, and 2) to describe the implementation of democratic policing in solving social cases.

A. Research Base

Previous research is an important point to review the track of the concept of democratic policing in various countries. “*The Progress of Democratic Policing in South Africa after Apartheid Regime*,” a research conducted by [2], shows that South Africa emerges as a new country after the apartheid regime collapsed. Community policing model has mostly been adopted for three reasons: 1) community policing is seen as a joint strategy for police (Steyn: 2006); 2) community policing is a bridge to a new policing format; and 3) community policing is a method for providing a pro-active policing (Steyn: 2006). “*Democratic Policing: The Manifestation of Indonesian National Police Independence and The Implementation of Strategic Environmental Change in the Era of Democracy*,” written by an Indonesian named [3], confirms that:

“...this democratic policing paradigm becomes the philosophical foundation for the police that not only carries out the function of law enforcement, but also concerns the dimensions of economic, social and cultural rights. Therefore, the functions of the police in democratic policing adhere twenty-four hours to every public member which cannot be intervened by anyone including the state.”

B. Police and Democracy

According [4], one of the elements in defining a democratic society is a police organization that: 1) emphasizes on rule of law having values that respect human dignity; 2) can interfere the lives of its citizens only based on limited and controlled situations; and 3) is accountable to the public. Another concept developed by [5] on democratic policing emphasizes the interconnection between three forces: (1) the desire for a democratic police unit, (2) the construction of a country's capacity as a way to achieve a democratic policing, and (3) the ability of international institutions to help create and foster a good balance between the goals of a modern policing. Referring to Prasad's view (2006) on “*Strengthening Democratic Policing in the Commonwealth Pacific*,” [6] regarding the framework and institutional processes in creating an accountability system, a democratic police organization must a) be accountable to the law, b) show a

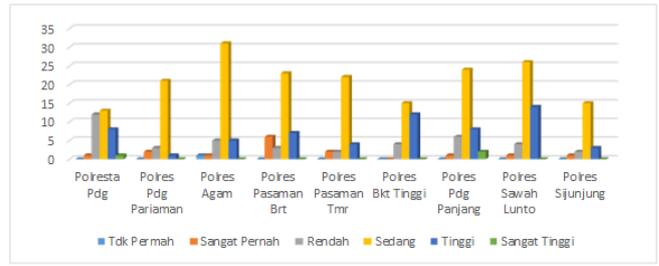
strong respect to constitution, human rights, and laws, c) be transparent about its activities, d) give top priorities to protect the safety and rights of individuals and private groups, e) protect human rights, and f) support high standards of professional attitude when delivering high quality services. Police accountability can be done through four sources, namely: 1) government control, 2) independent external control, 3) internal control, and 4) social control or social accountability.

II. MATERIALS AND METHODS

The paradigm developed in the research is qualitative, with an explorative-descriptive design. The method considered is an interesting case study in the research area, aiming to be more detailed and focused in obtaining the research data [7]. The research design developed in this study is more directed at descriptive and exploratory designs, illustrating the implementation of democratic policing in three police regions: West Sumatra Police Region, Riau Police Region and the West Kalimantan Police Region. The research method is a case study. Primary data sources are obtained through focus group discussions (FGD), assisted by guidelines for questionnaires and questionnaire distributions. Secondary data is data obtained in the form of certain sources, such as documents including literature. Primary and secondary data are analyzed using qualitative analysis through data reduction, data presentation and drawing conclusions or verification (adapted from [8]). There are 838 respondents.

III. RESULTS AND DISCUSSIONS

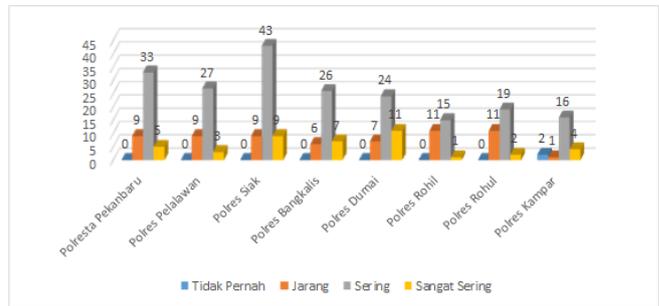
The forms of the involvement of public, public authorities, political authorities, and aside institutions are reflected in the methods of absorbing aspirations in the West Sumatra Police Region. Various aspirations can be absorbed by police members wherever they are posted. However, it is suspected that a very wide social distance make the police members get information indirectly from public authorities of sub-regencies and regencies. That is why police members perceive ‘moderate’ for this sort of information sources. The closeness or social distance between police members and public/community or religious leaders creates an easy access to communication. It can be seen in some police resorts in West Sumatera, such as Sawahlunto, Padang Panjang, Agam, West Pasaman, and Bukittinggi Police Resorts. The police members perceive ‘high’ for such sources. Meanwhile, the absorbing aspirations from executive sources (regents/mayors/governors) are perceived ‘moderate.’ This can be understood that police members at the executive levels are more concerned with the success of carrying out their duties rather than questioning the sources of aspirations. Moreover, they really focus of on the lower level of community. Local parliaments (DPRDs) are government institutions that have the authority to pass legislations or bylaws in providing directions and organizing the government and the community, but the communication and coordination processes between police resorts and DPRDs is more colored by the leadership styles. There are not many police resorts’ administrators using DPRDs as the aspiration sources. There are a number of police resorts in West Sumatra Province that have established the processes of aspiration absorption that appear to be ‘dominantly high,’ namely: Sawahlunto, Bukittinggi City, Padang City, West Pasaman Police, Agam, East Pasaman, and Sijunjung Police Resorts as shown in Figure 1 below:



Source: Data processing results, 2018

Fig. 1. Absorbing aspirations from DPRDs

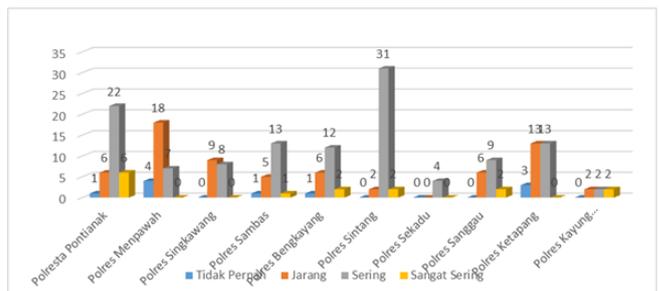
The closeness or social distance between the police and community leaders/religious leaders in Riau Police Region makes it easy to access communication, so the absorbing aspirations are perceived ‘high’ in average and ‘often’ in each police resorts as shown in Siak, Pekanbaru City, Pelalawan, Bengkalis, and Dumai Police Resorts.



Source: Data processing results, 2018

Fig. 2. Absorbing aspirations from Community Leaders/ Religious Leaders

Meanwhile, the absorbing aspirations from executive sources (regents/mayors/governors) in the area West Kalimantan Police Region are perceived by the police members ‘often’ in the average. This can be understood that police members at the executive levels prefer doing their duties successfully to questioning the sources of aspirations. In addition, they mostly focus on the lower level of community.



Source: Data processing results, 2018

Fig. 3. Absorbing aspirations from Executives (Regents/ Mayors/ Governors)

A. Patterns of Community Engagement Support

The relations of public with police institutions in three police regions (West Sumatra, Riau, West Kalimantan) do not have specific patterns. Public involvement in the regions was firstly introduced by police institutions (pro-active police institutions) in establishing and increasing public participation. Public in the regions seems reluctant to provide information, even inputs as well advice or suggestions to

various problem solving of social conflicts/problems because they think there will be many consequences or side effects affecting themselves if they have relations with the police. There, public is not accustomed to proactively give inputs to the police. Cultural approaches put forward by the police have become a healing 'recipe' for placing public to a valuable position and making public members to socially cooperate with the police. But, public has not yet been categorized to consciously involve in constructing the security of its environment. The settlements of social problems at the level of police resorts of the three police regions have the same patterns and characteristics, namely placing the community or public as the main actor and the role is mostly played by neighborhood leaders, religious leaders, and community leaders. Local or customary values still play a major role in solving social conflicts/problems. This can be seen in the role of *ninik-mamak* (grandparents and uncles associations) in West Sumatra, *Lembaga Kerapatan Adat* (Customary Discussion Agency) in Riau and West Kalimantan.

B. Patterns of Political and Public Authorities Support

The patterns of political and public authorities support do not actually exist. Several FGDs reveal that the activities of supports from the two authorities in solving social conflict/problems depend on the initiatives of police institutions. Police institutions play the roles as the initiator and the activator to involve the two authorities in eliminating and preventing social conflicts/problems from happening among public as well providing security and public order.

C. Patterns of Aside Institution Support

The patterns of supports given by aside institutions in managing and solving social conflict/problems are developed by police members from all levels of ranks and functions through the cooperation of the four pillars. They are a *Babinsa* (a sergeant of the Indonesian Army who coaches a village), a *Babinkamtibmas* (a police sergeant of Polri who coaches security and public order), public figures or religious figures or public authorities (head of sub-districts, head of regencies, mayors, governors), and legislative parties (political authority). The results of the research are in accordance with [6] stated in the context of various supports given to Polri from various authorities in Indonesia.

D. Implement Democratic Policing

The construction of the implementation of democratic policing involves several indicators, such as the principle of accountability, the principle of transparency, public participation/involvement, asking for the blessing of political authority, and placing the interests of time (responsibility). The implementation of democratic policing in the community, especially in the police regions varies, such as handling land disputes in West Sumatera through the figure of *ninik-mamak* figures, promoting KAN (Customary Discussion Agency) in Riau demonstration cases, and overcoming the cases of forest fires in West Kalimantan. The implementation of democratic policing is flexibly carried out by police institutions through responsiveness to social problems by looking at people's views of the police. Accountability values are developed by almost every police resort by providing information and data (for example, data on police recruitment can be accessed and even directly given to the prospective personnel or their parents (public). The

cooperation between the police and *forkomkam* (forum of security communication) by having routine meetings in anticipating security and safety problems in environment reveals the values of openness of community in giving various information on security situation and condition. Such activity is the realization of public participation in most of police resorts. Activities promoting accountability are also conducted and parts of policing activities in South Africa. The results of the research are in line with [5] concerning democratic policing that emphasizes the interconnection between the three forces that encourage community policing and problem-oriented policing to make the police more responsive to desires or requests of public. The reinforcement of the implementation of democratic policing in the three police regions supports the ideas stated by [9] saying that there are two major principles developed in American democratic policing, namely 1) openness and 2) accountability.

IV. CONCLUSIONS

Based on the discussion above, it can be concluded that a) the patterns of support from political authorities, public authorities, and aside agencies are firstly introduced by the police, playing an active role in building public participation, and b) the implementation of democratic policing is carried out by almost every police resort and police region in the forms of various versions by taking into account democratic policing indicators. It is highly recommended that a clear understanding on democratic policing is needed by police resorts, police regions, the community, public authorities, and political authorities so that the democratic policing programs run well and smoothly.

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