

Cultural Reform Through Community Policing: Building Police and Community Partnership Based on Social Capital

Putu Girindra^{1*}. Dimas Arsa².

¹Police Program, Police Academy, Semarang, Indonesia

Email Correspondence: *shandikaputu227@gmail.com

Abstract

This study examines the implementation of the community policing approach or Community Police (Polmas) in order to build a partnership between the POLRI institution and the community in maintaining public trust. Normatively, this approach is indeed firm and optimal, but culturally as proposed by Pierre Bourdieu in the theory of social capital, in terms of habitus, Indonesian society has not been able to apply the community policing approach optimally due to the weak social strength of the community. The results of the analysis illustrate that the challenge of implementing this community policing approach is the remnants of the paramilitary policing paradigm or military-style arrangements that are still inherent in society in general. Therefore, the transformation of the implementation of the community policing approach will not have a significant impact if it is only implemented at the surface level or normatively, but must be able to touch the deepest layer, namely cultural transformation.

Keywords: Partnership, social capital, community

This is an open access article under the CC BY license.



Copyright@Proceedings of Police Academy

INTRODUCTION

As a country based on law and constitution, the police institution in Indonesia plays a role in maintaining security and order so that community life can be carried out and organized without violating any legal provisions. In various countries, the police system is implemented differently depending on the needs and form of the country. Structurally, in the United States the police institution is implemented within a decentralized framework, where authority is divided in each state (Anshar, 2020). Meanwhile, in Japan, as a fellow Asian and island country, its police institution has a similar pattern to Indonesia. Japan has a centralized police institution system which is divided into 47 prefectural police forces. Unlike Japan and the United States, the police institution in North Korea is more illustrative of a strong authoritarian pattern, characterized by very broad and unlimited authority as is usually applied in democratic countries. The police institution in North Korea also does not have the task and function of only maintaining public order, but also supervising every movement of money politics activities considered subversive or "anti-revolutionary".

Meanwhile, in Indonesia itself, the police institution or Kepolisian Negara Republik Indonesia (POLRI) operates in a centralized structure under the president and is supervised by the Division Profesi dan Pengamanan (PROPAM) for internal, the Komisi Kepolisian Nasional (KOMPOLNAS) for external, the DPR, and the press. From the involvement of the community through the DPR and the press, it is clear that in the implementation process, a partnership relationship is built between the police and the community, where instead of forming a hierarchical structure, the police and the general public carry out their functions equally in the context of partnership. As stated in UU No. 2 of 2002 about POLRI, it is regulated that the position and role of the POLRI is to maintain security and order as well as protection and care for the community. In other words, the POLRI functions dually as both law enforcers and social workers who serve the community (Arief, 2005).

Operating in a partnership with the community—especially in its function as a social worker—of course the police institution has a responsibility to work professionally (Alfian, 2020). As a democratic country where the community or public has the legitimacy to actively participate in the process of organizing the state, of course political dynamics cannot be avoided. Especially during times of political and economic crisis, such conditions can easily ignite divisions in society, even encouraging people to commit crimes because of a background of need or desperation. It is the duty of civil servants to be able to ensure that these political dynamics do not create instability or even trigger conflict and crime everywhere. Often, in conflict situations, tensions occur between the community and the civil servants themselves. If not resolved with the right approach and solution, this situation will be increasingly vulnerable to triggering public distrust of the police institution, which often leads to conflict and violence.

In facing such challenges, it is necessary to have the right strategy and approach to anticipate conflicts and divisions in society, especially those that lead to distrust of the police institution. Based on a survey conducted by Litbang Kompas in early 2025, the data explains Kepolisian Negara Republik Indonesia (POLRI) has a positive image in the eyes of the public of 65.7%, just below the DPR which is 67%. To build and foster public trust, within the framework of a partnership relationship between the police institution as a state apparatus and the community, this study seeks to highlight and examine the right approach to be taken, namely community policing. In simple terms, community policing is a collaborative scheme between the police as a law enforcement institution and the community or society. This approach is able to maintain—or even improve the image of the police—in the eyes of the public because it uses a more humanistic and non-repressive strategy. This approach is carried out in a bottom-up work scheme which is very far from a hierarchical structure that is vulnerable to power

relations. From this bottom-up scheme, it is hoped that it will provide wider space for the community to be actively involved and collaborate with the police horizontally in enforcing the law and maintaining public order.

Research question:

How does POLRI implement the community policing approach in building partnerships and trust with the community?

Objective:

Identifying appropriate strategies and approaches to improve the quality of partnerships between POLRI and the community.

METHODS

Research on the community policing approach in an effort to build the quality of partnerships between POLRI and the community was conducted using a type of literature study or library research, namely a research method carried out by examining reading sources that are relevant to the topic being studied (Ali, 2022). This study does not collect data from the field directly, but rather data is collected through written reference sources such as laws and regulations, books, scientific journals, official reports, documents, and others. The data was analyzed using the in-depth content analysis technique to identify the substance of the literature sources used as references and then correlated to analyze the topic of this study.

RESULT AND DISCUSSION

Social Capital Theory

According to Robert D. Putnam, social capital is defined as networks, norms, and beliefs that motivate individuals to take collective action and achieve common goals. Meanwhile, according to Francis Fukuyama, social capital is simply defined as a framework of values, norms, and organic habits possessed by a community group that encourages them to work together. Furthermore, James Coleman explains that social capital is the capacity of society to work together to achieve common goals. And finally, the most popular definition of social capital is defined by Pierre Bourdieu as resources—either moral or material—owned by an individual or group under a network that connects individuals in it mutually (Khairussalam, 2024).

Abdullah (in Suwartiningsih, Sri Prananingrum, Dyah Hapsari, 2009) formulated three types of social capital that exist in society, including:

1. Local ideology and traditions:
Oriented towards certain beliefs that are collectively believed and used to organize social life as well as legitimize the norms that will regulate society within it.
2. Social Relations
As a pattern of relations between individuals who are bound in the same social system, usually in the same line of kinship or neighborhood.
3. Networks in Society
Usually institutionalized into social institutions in a group and have a role in accommodating common interests.

The Role of the Police as Law Enforcers and Public Servants

As regulated in Surat Keputusan MPR No. VI/MPR/2000 and UU No. 2 of 2002 Pasal 13 about POLRI, the police institution has the following main duties:

1. Maintaining public security and order;
2. Enforcing the law; and
3. Providing protection, care and services to the community.

More specifically, Pasal 14 of UU No. 2 of 2002 about Kepolisian Negara Republik Indonesia (POLRI) explicitly regulates the duties of POLRI as follows:

1. Carrying out arrangements, guarding, escorting and patrolling of community and government activities as needed;
2. Organizing all activities to ensure security, order and smooth traffic on the road;
3. Fostering the community to increase community participation, community legal awareness, and community compliance with laws and regulations;
4. Participate in national legal development;
5. Maintain order and ensure public security.

Furthermore, Pasal 15 regulates the authority of POLRI as follows:

1. Receiving reports and/or complaints;
2. Help resolve disputes between community members that may disrupt public order;
3. Prevent and overcome the emergence of social diseases;

4. Monitoring trends that can cause division or threaten the unity and integrity of the nation;
5. Issue police regulations within the scope of police administrative authority;
6. Carrying out special inspections as part of police action for prevention purposes;
7. Take the first action on the scene;
8. Taking fingerprints and other identification and photographing a person;
9. Seeking information and evidence;
10. Establishing a National Crime Information Center;
11. Issuing permits and/or certificates required for public services;
12. Providing security assistance during trials and the implementation of court decisions, activities of other agencies, and community activities;
13. Receive and store found items temporarily.

From this, it can be seen that the police in Indonesia have two roles at once, namely as law enforcement officers and public servants. First, law enforcement officers can be defined as institutions or agencies that have the function and authority to ensure that public practices run within the applicable legal corridor. In Indonesia itself, law enforcement consists of four main pillars, namely the police, prosecutors, judges, and community institutions, and advocates. Meanwhile, the function of the police as a public servant means that POLRI the as a police institution is tasked with providing services or public goods to fulfill the interests and welfare of the public itself.

Based on the function as a public servant, the actual relationship between POLRI as a police institution and the community is clearly depicted. This function means negating the assumption that POLRI and the community are in a hierarchical structure. That way, more precisely, the relationship between the two is established in a horizontal line and partnership scheme where neither dominates the other, and both can carry out supervisory functions for each other. This is the background to why the community policing approach is an ideal approach and strategy in maximizing collaboration and increasing public trust in POLRI.

Community Policing

In contrast to the previously popular regulatory approach, namely paramilitary policing or military-style and authoritarian regulatory models, the community policing approach is clearly a breath of fresh air for the community because it ideally provides freedom for the community to be proactive in the function of supervision and order. Most broadly, Friedmann

defines community policing as a strategy carried out to increase the efficiency and effectiveness of crime eradication efforts, reduce fear of crime, improve welfare, and improve police services through community involvement in the process itself to eradicate potential crimes. The US Department of Justice, Community Oriented Policing Service (COPS) provides a general definition of community policing as an organizational philosophy characterized by full police service, personalization of services, and decentralization. This decentralization point is emphasized that each member is placed and plays a role in each police partner community together with the community and aims to improve the quality of life of the community through service. Meanwhile, according to Peter and Matthew Moir, community policing is a strategic approach in which the community is involved in activities that are linear with the objectives of the police, either together or on behalf of the police within the framework of a liberal democratic state and within the applicable legal corridor. Furthermore, Jerome Skolnick and David Bayley specifically embody that the characteristic of community policing is policing that emphasizes reorienting order into community activities and increasing public accountability. And finally, a Canadian police expert, Jayne Seagrave emphasized that what distinguishes community policing from other strategies or approaches is because community policing recognizes and opens up the widest possible opportunities for community participation in implementing this approach. Thus, it is very clear that this approach is in contrast to the paramilitary policing strategy (Indarti, 2019).

In implementing community policing strategies optimally and accurately, Friedmann and Alderson formulated at least 10 key principles that are used as a basis for carrying out policing tasks, including:

1. Involving the general public in the perspective of freedom, equality and kinship in carrying out humanitarian work;
2. Combining freedom with security as an effort to enforce the law;
3. Respect human dignity by safeguarding human rights;
4. Encourage leadership and other roles in eliminating social conditions vulnerable to crime through collective activities.
5. Maintaining public trust;
6. Maintaining the security of life and material property for all people;
7. Conducting investigations, detection and enforcement of prosecution for unlawful acts;
8. Creating freedom of traffic on every public road;
9. Anticipating conflict and divisions;

10. Responding to small and large crises and playing a role in providing input to people who have been hit by disaster, even if necessary by collaborating with other agencies for assistance (Koenarto in Chrysnanda, 2003).

The 10 principles can be a guideline in implementing community policing as a strategy to strengthen and optimize partnerships between the police and the community. Therefore, it is necessary to explain the main components of community policing as follows:

1. Community Partnerships

Partnership in its simplest definition is a cooperative effort, either formally or informally between two or more parties with the principle of mutual need, equality, and trust in achieving common goals. In other words, partnership means an effort to build synergy by utilizing social capital and community potential based on concern and kinship in order to achieve the same goals (Ibu, 2020). In this community policing, partnership is an essential element because it is an absolute differentiator and key point in the implementation of community-based policing that is oriented towards police and community accountability.

2. Collaborative Problem-Solving

In an effort to maintain public order and create social stability, it is certainly familiar with conflicts, both conflicts that strengthen (constructive) or conflicts that divide (destructive). What is special about the community policing strategy is that this approach provides opportunities and freedom for solving problems together by all parties involved. Therefore, the decisions taken and considered appropriate to be a solution to a problem are not limited and concentrated from one perspective only, but are rich in views and cite the interests of more parties because there are many representations in the process of solving this problem.

3. Decentralization of Authority

Decentralization is a concept that explains the delegation of tasks or authority from central institutions to institutions at lower levels. Through this decentralization, institutions or communities at lower levels have their own freedom or autonomy to manage their areas (Nadir, 2013). This decentralization is carried out with the aim of increasing the efficiency and effectiveness of the work of the central government, equalizing services so that they can reach all elements of society, and preventing too

much power in the central arena which is vulnerable to power relations. In the community policing approach, this decentralization is also a key component in carrying out the function of security and monitoring order. This is because so far, the security function has always been known and identical to authoritarianism and intimidation, so it is hoped that if applied on a community basis, this function can reach a wider community and its good impacts can be felt evenly.

History of Community Policing in Indonesia

In Indonesia itself, community policing has not been implemented immediately since the first time the POLRI police institution was established independently, but has experienced a paradigm transformation over time. To be precise, until the Orde Baru era or under the leadership of General Soeharto, POLRI was once and was part of a unit with Tentara Nasional Indonesia (TNI) and was known by the nomenclature of the Angkatan Bersenjata Republik Indonesia or ABRI. Although it had been integrated into the same unit as the TNI before the Orde Baru era, during the New Order era the strength of these two state apparatus institutions was increasingly focused. As stated in Law No. 20 of 1982 concerning the Basic Provisions of Defense and Security of the Republic of Indonesia, it is stated that ABRI consists of:

- 1) Tentara Nasional Indonesia Angkatan Udara and its reserves;
- 2) Tentara Nasional Indonesia Angkatan Darat and its reserves;
- 3) Tentara Nasional Indonesia Angkatan Laut and its reserves;
- 4) Kepolisian Negara Republik Indonesia.

With these legal ties and powers, POLRI is officially an integral part of ABRI. Because at that time POLRI was part of ABRI, the values implemented by POLRI were very closely related to militarism. For example, at its inauguration on April 4, 1961 at the State Palace, it was announced that Catur Prasetya was the work guideline alongside Tir Barata as the life guideline of the National Police Corps during the Doctoral Inauguration of the 6th Batch of PTIK (Susanto, 2013).

Until April 1, 1999—along with the end of Orde Baru—finally the TNI and POLRI were no longer under one integral command (Humberto, 2010). The POLRI paradigm was transformed from what was initially very paramilitary policing or military-style policing, an approach model that emphasized repression strategies against the threat of crime. This style of approach is identical to its reactive nature to dynamics and conflicts, so it is often packaged in

a form that intimidates the community. In *The Encyclopedia of Police Science*, Jack R. Greene summarizes that paramilitary policing has 4 indicators as follows:

1. Culture: A non-legal basis that forms customs and is militaristic in nature.
2. Organization: A power structure that includes centralized command and control.
3. Operational: Work activities that are synonymous with a reactive and intimidating approach.
4. Materials: Use of advanced tools, weapons and technology.

Since the reform era until now, the body of the POLRI institution has also undergone reform towards a more humanist direction by shifting its paradigm approach to community policing and abandoning the paramilitary culture that had previously been the direction of POLRI's movement. The approach in this community policing strategy is based on the presupposition that POLRI cannot possibly carry out its security function alone, therefore direct support and involvement of the community are needed to help create a public space that is safe from any form of crime.

Through the Decree of the Chief of Police No. Pol. SKEP/737/X/2005 concerning the Policy and Strategy for the Implementation of the Community Policing Model in the Implementation of Duties, the Police define community policing—or more familiarly called Community Police (Polmas) as a philosophy and strategy that provides space for the community to partner with the police in maintaining public order. Through communities such as the Police-Community Partnership Forum (FKPM), the Public Order and Security Awareness Group (KSK), and the Public Order and Security Awareness Group Development Forum (FBKSK), synergy between the police and the community is carried out under the values of caring, equality, and mutual respect for each other. For example, KSK and FBKSK, both are structurally formed based on the level of government in the community. Starting from the RT level which usually has five non-police members, aka ordinary citizens, then at the next level, namely the RW level, whose membership usually comes from the head of the KSK or FBKSK of each RT, then to the sub-district, district, and finally at the city level.

Based on a study of Pokdarkamtibmas Pamulang entitled "POKDARKAMTIBMAS PAMULANG AS THE IMPLEMENTATION OF PARTNERSHIP IN THE CONTEXT OF COMMUNITY POLICING", it was found that Pokdarkamtibmas Pamulang, which was established in 2003, in recruiting prospective members must go through a registration stage by completing administration such as a letter of good conduct, filling out a form, and attaching a

photo. In other words, membership of Pokdarkamtibmas is recorded formally. Meanwhile, the study has a standpoint on the definition of community policing according to Lyn Hinds which emphasizes the partnership between the police and the community which is established organically and informally. Because with membership that must be officially registered, in the end it will only form the same membership exclusivity because not everyone can accommodate to be involved as a member of Pokdarkamtibmas Pamulang. Not only that, as previously explained in section 4 (four) of the paramilitary policing indicators, the Pamulang Pokdarkamtibmas still characterizes a militaristic style because it has attributes and marches that are actually not needed if the Pokdarkamtibmas is established informally (Humberto, 2010).

Meanwhile, in another research article entitled "Community Policing as Democratic Policing; Context in Indonesia", the article examines that although internationally community policing is already popular and has a strong foundation, its implementation in Indonesia still seems "foreign" and has not been able to match the values of local community customs, so it has not been able to guarantee optimal community involvement and in accordance with the essence of the initial community policing initiative. This study even concludes that the implementation of community policing in Indonesia actually runs contrary to the values of the community itself, which is carried out in a top-down, exclusive, and often vulnerable to co-optation chain of command (Indarti, 2019). Between the two studies, a similar conclusion can finally be drawn, namely that the implementation of the community policing approach in Indonesia is still not optimal, even though philosophically and conceptually it is correct.

Using the analytical knife of social capital theory by Pierre Bourdieu, the implementation of community policing in Indonesia as reported by previous research results which gave similar conclusions that this approach still depicts militaristic and elitist characteristics as inherent in the paradigm of the police institution used previously. The continued presence of a culture of militarism in the body of the POLRI which has transformed into this new paradigm is clearly a significant obstacle. Not only that, considering that Indonesia has been hit by a crisis of trust due to socio-political instability, in the end the POLRI institution was also dragged and affected because it was considered to be able to protect society from conflict and division. This distrust can be seen from the trend on social media using the hashtag #PercumaLaporPolisi which was trending on Twitter or X in 2021. The deeper the national crisis position is, the greater and greater the challenges for the POLRI as an institution that carries out security functions. Social instability everywhere is prone to causing division, even among the people themselves. Rarely realized, but horizontal conflict also has a significant impact—or even worse—than vertical

conflict. Because when horizontal conflict has broken out, then let alone trusting the government, it is impossible to trust fellow members of society because of the low level of social capital in that society. community building strategy approach between the community and the POLRI institution. So social capital such as trust, mutual cooperation, kinship, and others that should have been formed through habitus or habits, can be key elements in optimizing the implementation of the community policing approach in Indonesia.

CONCLUSION

Community policing -based approach between the POLRI institution and the community in general in an effort to build and establish an ideal and equal partnership is a strategic step to realize a more humanistic law enforcement process. Departing from the experience during the New Order era where the POLRI institution operated under the command of ABRI, with an elitist militarism pattern and closely related to intimidation, this community policing is like a breath of fresh air for the Indonesian people to be able to have a police institution that protects and serves. Pierre Bourdieu's social capital theory explains that community policing is not only applied at the surface level, aka policy, but also includes the transformation of culture or habitus from militaristic to a more community-based approach and equality in society.

In addition, in its implementation, communities such as FKPM or Pokdarkamtibmas are reduced to formal and binding units, which is contrary to the main value of community policing itself, namely organic and non-formal partnerships. Therefore, it needs to be emphasized that this reform must touch the cultural and community layers and the internal POLRI through substantive provision and also rigid and binding decentralization of authority between POLRI and the community. Not only that, there also needs to be revitalization of partner groups from the community such as KSK, FKPM, and Pokdarkamtibmas by completely changing the recruitment system for prospective members to open up more space and flexibility for prospective members to take part in the recruitment process inclusively and reach the grassroots. Not only from external factors of the community such as strengthening social capital within the POLRI institution, but also from strengthening social capital within the community to prevent horizontal divisions which later have the potential to become the root of larger and more serious conflicts at the national level. And finally, in the implementation of this community policing approach, it must also be perfected with downstream monitoring and inclusive and transparent evaluation. This effort allows for continued improvement or

continuous refinement in the implementation of the community policing strategy approach in Indonesia.

REFERENCES

Articles in Journals:

- Alfian, Elvi. (2020). TUGAS DAN FUNGSI KEPOLISIAN UNTUK MENINGKATKAN KEPERCAYAAN PUBLIK TERHADAP PENEGAK HUKUM. *Legalitas: Jurnal Hukum*. 12 (1). 29.
- Ali, Hapzi., et al. (2022). Pengukuran Organizational Citizenship Behavior: Beban Kerja, Budaya Kerja, dan Motivasi (Studi Literatur Review). *Jurnal Ilmu Multidisiplin*. 1 (1). 86.
- Anshar, Ryanto., & Joko Setiyono. (2020). Tugas dan Fungsi Polisi sebagai Penegak Hukum dalam Perspektif Pancasila. *Jurnal Pembangunan Hukum Indonesia*. 2 (3). 360.
- Chrysnanda. (2003). Pemolisian Komuniti (Community Policing) dalam Menciptakan Keamanan dan Ketertiban Masyarakat. *Jurnal Polisi Indonesia*. 21.
- Ibu, Kanisius. (2020). PERAN BABINKAMTIBMAS MEMBANGUN KEMITRAAN DALAM MENDETEKSI POTENSI KONFLIK DI KECAMATAN LOBALIN KABUPATEN ROTE NDAO. *Jurnal Dosen Unstar Rote*.
- Humberto, M. (2010). POKDARKAMTIBMAS PAMULANG SEBAGAI IMPLEMENTASI KEMITRAAN DALAM KONTEKS COMMUNITY POLICING. *Jurnal Kriminologi Indonesia*. 7 (1). 47.
- Indarti, Erlyn. (2019). Community Policing sebagai Democratic Policing; Konteks di Indonesia. *Jurnal Ilmu Kepolisian*. 13 (2). 151-152.
- Khairussalam., et al. (2024). Analisis Modal Sosial dalam Kepemimpinan Kepala Desa Sewangi: Studi Kasus berdasarkan Teori Modal Sosial Putnam. *Reslaj: Religion Education Social Laa Roiba Journal*. 6 (2). 911.
- Nadir, Sakinah. (2013). OTONOMI DAERAH DAN DESENTRALISASI DESA: Menuju Pemberdayaan Masyarakat Desa. *Jurnal Politik Profetik*. 1 (1). 102.
- Susanto, Andri. (2013). MASUKNYA KEPOLISIAN INDONESIA DALAM STRUKTUR ANGKATAN BERSENJATA REPUBLIK INDONESIA TAHUN 1961-2002. *AVATARA, e-Journal Pendidikan Sejarah*. 1 (3). 480-481.

Books:

- Arief, Barda N. (2005). Bunga Rampai Kebijakan Hukum Pidana. Bandung: PT. Citra Aditya Bakti.

Sumber online:

[CAKRAWALA.CO](https://www.cakrawala.co/opini/77510130161/polemik-paramilitary-policing-dalam-pemolisian-di-indonesia?page=2). (2023, 12 September). Polemik Paramilitary Policing dalam Pemolisian Indonesia. Diakses pada 28 Juni 2025 dari <https://www.cakrawala.co/opini/77510130161/polemik-paramilitary-policing-dalam-pemolisian-di-indonesia?page=2>.

Hukumonline. (2025, 28 Maret). Tugas dan Wewenang Aparat Penegak Hukum di Indonesia. Diakses pada 27 Juni 2025 dari <https://www.hukumonline.com/berita/a/tugas-dan-wewenang-aparat-penegak-hukum-lt6230538b64c71/?page=2>.

Kompas. (2025, 24 Januari). Survei Litbang Kompas: Citra Positif Polri. Diakses pada 27 Juni 2025 dari <https://nasional.kompas.com/read/2025/01/24/06174421/survei-litbang-kompas-citra-positif-polri-657-persen>.