

THE ROLE OF THE POLICE IN MAINTAINING SECURITY AND PUBLIC ORDER (Research Study at Pidie Police Resort)

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ABSTRACT

Polmas is a policing model that emphasizes equal partnership, between the police and the local community, in resolving and overcoming any social problems that threaten security and order, in order to improve the quality of life of local residents. The formulation of the problem in this is how the law regulates the development of security and public order, what is the role of the police in fostering security and public order, what are the police obstacles in fostering security and public order in the jurisdiction of the Pidie Police. The conclusion from the discussion is that the role of the Police in fostering security and public order has been maximized due to the reduced crime rate that occurred in the jurisdiction of the Pidie Police. In addition, it has been seen that there is an environmental security and order system at the sub-district level which has the jurisdiction of the Pidie Police. Even the Environmental Security System (Siskamling) has been implemented and almost in several sub-districts have Siskamling. The existence of an adequate security and public order system indicates that the crime rate is decreasing in the jurisdiction of the Pidie Police. Police obstacles in fostering security and public order in the jurisdiction of the Pidie Resort Police are influenced by two factors, namely: internal factors from Polmas officers and external factors (external) that come from the community.

INTRODUCTION

The Indonesian National Police (Polri) is a state apparatus within the Indonesian law enforcement structure, serving as protectors, guardians, and servants of the public. "The police function to protect the lives and property of groups or communities." In carrying out their duties, a police officer has many choices, ranging from being hated to being revered, or choosing a more ordinary position. However, whatever position they choose, the police are always needed by the public.

The Indonesian National Police (Polri) as part of a state institution that functions in the field of public security and order, law enforcement, protection, care and service to the community, which in developing itself must always be in line with the national development agenda.

Police must be friendly and act wisely when dealing with the public. They must always be vigilant when dealing with criminals. It's not uncommon for police officers, who enforce the law, to be in danger of death or at least bodily injury. However, the reality is that most people view the police's role as law enforcers and public servants, but the perception remains that they engage in distorted and destructive behavior, both as law enforcers and public servants.

The desire to improve the police institution in the reform era has become increasingly apparent, with the political will to separate the National Police (Polri) from the Indonesian National Armed Forces (TNI). This demonstrates that an independent and professional police force is a policy direction of the country's leadership as part of comprehensive reform.

The complexity of the challenges of the Indonesian National Police's duties during the reform era has not only benefited the police with various significant advances in the areas of force development, training, and operations, but it is also honestly acknowledged that there are negative aspects to the implementation of its core duties, such as deviant behavior by police members, such as abuse of power and other reprehensible acts that violate moral, social, and religious principles.

The function of the police is regulated in Article 2 of Law Number 2 of 2002 concerning the Indonesian National Police where the function of the Indonesian National Police is to maintain public security and order (kamtibmas). Related to the kamtibmas, in Law Number 2 of 2002 concerning the Indonesian National Police concerning the Indonesian National Police has been regulated in Article 1 number 5, the essence of which is in maintaining public security and order and achieving national development, there needs to be cooperation between the Indonesian National Police and the community to prevent, deter and overcome all

forms of legal violations and criminal acts that disturb the community or can be said to be disturbances to public order and security in the social life of the community.

A healthy, clean, safe, and orderly environment within a community is a desired environment for all. To achieve this, support and awareness are needed from each member of the community, who adhere to applicable regulations and undertake social efforts and activities to ensure security and order within the community. This can be achieved through the implementation of a neighborhood security system (siskamling) and community security and order (kamtibmas). However, these efforts are currently less popular among the community, as they believe they are difficult to implement in the current era.

Public security and order (kamtibmas) is an effort that should be created to maintain the continuity of the government's authority which is closely related to national resilience, especially since the country is currently in the development process, so that the creation of a solid kamtibmas is one of the important elements that must be created for the success of development.

The implementation of legal education and outreach to the public is broadly related to the institutionalization and ingraining of law within society. This means prioritizing efforts aimed at effectiveness and evaluation. Improving the capacity and authority of law enforcement officers implies that law enforcers are trained individuals who feel bound by the laws they apply, and that their behavior can then serve as role models for compliance with the law.

In line with the National Police's direct role in public relations, the National Police must be able to collaborate with the community to maintain order, peace, and prevailing norms within the community. This is because the public expects these norms to be adhered to. However, not everyone

understands and is willing to comply with the norms they desire. Therefore, the National Police's role as law enforcement officers can foster a safe and orderly society.

The ineffectiveness of law enforcement in society can be caused by two factors: the first is within the law enforcement apparatus itself, and the second is within the community. These two factors are key to the success or failure of law enforcement within society.

The success of the National Police (Polri) in achieving public order and security can be seen through their efforts to conduct face-to-face meetings and discussions with citizens within Indonesian jurisdiction. This effort is intended to prevent various forms of legal violations that result in harm to the community, or can be considered public order and security disturbances, such as bomb attacks, criminal acts, and the abuse and distribution of narcotics within the community, which are considered very concerning.

This socialization was delivered in hotels, malls, companies/agencies, entertainment venues, and schools in the city and district of Bandung, the contents of which reminded and appealed to residents to carry out neighborhood watch (siskamling) and community order (kamtibmas) in their respective environments to ensure safety and control.

On the other hand, public order disturbances are not limited to bomb attacks, criminal acts, and drug abuse. They can also originate from within the community, such as the distribution of alcoholic beverages. Many individuals who consume alcoholic beverages commit crimes such as murder, theft, and even rape. Therefore, as long as alcoholic beverages remain in circulation, problems will continue to arise, particularly those related to public order disturbances.

RESEARCH METHODS

A research method is "an effort to discover, develop, and test the truth of knowledge, conducted using scientific methods." A research method describes the methods or methods a researcher uses to obtain data or information. "A research method serves as a guideline and foundation for conducting research operations and writing a scientific paper."

The type of legal research used is normative juridical, namely "research that places norms as the object of research, both legal norms in statutory regulations, legal norms that originate from a law". Also known as doctrinal legal research, it is "legal research that uses secondary data." Normative legal research is known as qualitative legal research.

This research is descriptive analysis, namely "research that describes, examines, explains and analyzes laws and regulations related to the objectives of this research". The purpose of descriptive research is "to accurately describe the characteristics of individuals, conditions, symptoms or certain groups, or to determine the frequency or distribution of a symptom or the frequency of certain relationships between symptoms and other symptoms in society". The main purpose of analyzing legal materials is "to know the meaning contained in the terms used in the statutory regulations conceptually, as well as to know their application in practice".

The type of research used in this paper is normative and empirical legal research. Normative legal research refers to legal norms, namely researching library materials or secondary materials. Normative legal research or normative legal research consists of research on legal principles, research on legal systematics, legal history research, and comparative legal research. In accordance with the problem and objectives of the research, the type of research used in addition to normative legal research also uses empirical legal research, namely by directly going into the field by conducting interviews with the Pidie Police Resort.

RESULTS AND DISCUSSION

The Indonesian National Police (Polri) is a state apparatus within the Indonesian law enforcement structure, serving as protectors, guardians, and servants of the public. "The police function to protect the lives and property of groups or communities." In carrying out their duties, a police officer has many choices, ranging from being hated to being revered, or choosing a more ordinary position. However, whatever position they choose, the police are always needed by the public.

The Indonesian National Police (Polri) as part of a state institution that functions in the field of public security and order, law enforcement, protection, care and service to the community, which in developing itself must always be in line with the national development agenda.

According to Article 1 point 1 of Law Number 2 of 2002 concerning the police, "Police are all matters relating to the functions and institutions of the police in accordance with statutory regulations". Police and the Police have been well known since the 6th century as state apparatus with its authority reflecting a broad power to guard tyranny, so that it has the image of a symbol of tyrannical rulers. Such is the image of the police and the police at that time that the country concerned was called a "police state" and in the history of state administration there was once known a country "Politeia". During the heyday of expansionism and imperialism where the government's power borrowed the hands of the police and the police to carry out the task of iron fist oppressing the native people for the benefit of exploiting human labor, this situation gave rise to a bad image for the police itself.

The Republic of Indonesia National Police or often abbreviated as Polri in relation to the government is one of the functions of state government in the field of maintaining public security and order, law enforcement, protection, protection and service to the community and aims to realize domestic security which includes maintaining public security and

order, order and upholding the law, the implementation of protection, protection and service to the community, and the creation of public peace by upholding human rights, this is contained in Article 4 of Law Number 2 of 2002 concerning the Republic of Indonesia Police.

The identity of the police as servants of the law is indeed what it should be, the police who provide service, protection, enlightenment to the community and fight to secure and maintain independence and create a just and prosperous society with the spirit of tri brata and a great soul, the police who have a clean conscience, are calm, steady and unwavering in any situation and condition and are always right in making decisions.

As a government apparatus, the police are therefore an organization within the government's purview. In other words, the police organization is part of the government organization. In terms of language, a police organ is a tool or body that carries out police duties. To ensure this tool can be coordinated and achieve its desired goals, tasks are divided and accommodated within a framework commonly called an organization. Therefore, its existence, growth and development, form, and structure are determined by the government's vision for the implementation of its police duties.

Police organizations vary throughout the world. Some are under the Ministry of Home Affairs, others under the Ministry of Justice, some under the control of the Prime Minister or the Vice President, and some are controlled by the President himself. Some are even separate departments.

According to Article 2 of Law Number 2 of 2002 concerning the Republic of Indonesia National Police, the function of the Indonesian National Police is: "The function of the police is one of the functions of state government in the field of maintaining public security and order, law enforcement, protection, patronage and service to the community."

One manifestation of the police's role, as mentioned above, is crime prevention. The primary role of the police is to prevent crime from occurring. The police's role is more positive and effective when they prevent crime from occurring, rather than acting after it has occurred. The police's success in their role is when crime does not occur.

The starting point for police crime prevention is analysis and research on crime in specific target areas. Internal methods include statistics on trends, frequency, geographic distribution, crime phenomena, and modus operandi. Tables that provide a comprehensive overview of the crime situation in a specific area can prove invaluable at a glance. They are essential tools during the planning stage, helping to determine which crime prevention strategies to employ. These tools are essential for patrol officers while on patrol.

Careful planning based on the analysis and research above is essential for successful crime prevention activities or operations. This planning eliminates haphazard, uncoordinated, and aimless actions and encompasses aspects such as action plans, personnel requirements, logistics, timing, target areas, target groups, and many other factors.

Conventional police prevent crime by activating non-uniformed patrols, establishing rapid response units (URCs), and conducting field investigations, even though these activities are not truly effective in preventing crime. While these activities are not optimal, they would be better if they did not exist at all.

In maintaining public security and order, enforcing the law, and providing protection, care and services to the community, the Indonesian National Police (Polri) requires the ability of Polri members to implement community policing strategies to build partnerships and cooperation by involving the community in maintaining security and order in their environment.

Based on Article 13 of Law Number 2 of 2002 concerning the Indonesian National Police, the Police, whose duties include law enforcement, protectors, and guardians of the community, are expected to be free from political intervention and the influence of power. It is necessary to implement strategic steps for the Police by prioritizing measurable programs that touch the lives of the community. However, in a process like this, it is impossible for the Police in particular and the government in general to address Kamtibmas problems alone. It requires structural arrangements and the quality of the apparatus that not only control the life of the nation and state that is always moving and the intervention of developing social forces to play a more independent role, especially in the implementation of Kamtibmas.

As the guardians of public order and security, the police, in carrying out their duties, anticipate, guard, and protect the public from criminal behavior. The police, along with other members of the community, carry out preventive efforts, namely preventing crime through community participation and prioritizing the development of community potential developed through community policing as a form of community participation in creating a sense of security in the environment.

The police, together with the community, must be able to adapt to all changes and developments occurring in community life to increase productivity, so that it can grow and develop into an advanced and civilized nation. Based on this principle, the community expects a police force that is compatible with its society, changing from an antagonistic and repressive police force to a protagonist and democratic police force. Thus, police activities are related to any existing symptoms in the social life of the community that are perceived as a burden or a detrimental disturbance for the community. To realize this, it is impossible for the police alone, impossible to do it with conventional policing methods with complicated

bureaucracy, and without considering local conditions that vary greatly from one place to another. Therefore, the implementation of public relations activities is necessary to improve it. The Indonesian National Police (Polri) created a grand strategy 2005-2025 with the concept of community policing as an alternative solution.

Community Policing is a model for implementing police functions that emphasizes a humanistic approach as a manifestation of civil policing and that positions the community as an equal partner in law enforcement and fostering public security and order. The National Police's breakthrough in maintaining public order and security has begun to be introduced to the community by all members of the National Police based on National Police Chief Regulation Number 03 of 2015 concerning Community Policing.

National Police Chief Regulation Number 03 of 2015 concerning Community Policing explained that the implementation of community policing is an activity to engage the community through partnerships between Polri members and the community, so that they are able to detect and identify problems of Public Security and Order (Kamtibmas) in the environment and find solutions to the problems.

Community policing As a philosophy and strategy, it is the right step to improve the quality of Polri services to the community through partnerships with community members to realize the maintenance of security and public order in the era of democracy and the enforcement of human rights. Community policing requires a commitment from all levels of the police organization to the philosophy of Community policing. In addition to carrying out traditional policing activities, the police must find ways to express the philosophy of community policing by exploring proactive strategies aimed at resolving a problem before a crime occurs or before the problem becomes more serious.

Addressing crime, fear of crime, and disorder requires cooperation between the police and the community. The relationship between the police and the community is mutually influential, or more precisely, the presence of the police is in the community's best interests. Police and the community are interdependent in crime prevention efforts. Police and the community complement and reinforce each other's crime prevention efforts. This model of policing is not intended to combat crime, but rather to identify and eliminate the sources of crime. The success of community policing is not measured by reducing crime rates, but by preventing crime from occurring.

Problem-solving no longer relies on brute force, but rather on argument. Police success is no longer measured by how quickly they arrive at a crime scene. Police crime prevention is no longer solely based on the law. Law enforcement is no longer the sole hope for comprehensive crime prevention. As a social problem, crime is a dynamic societal phenomenon, constantly evolving and interconnected with other societal phenomena and structures. Police activities, which deal with societal processes, require a collaborative relationship between the police and the community in crime prevention. Police must be able to align themselves with community expectations so that the community can actively participate in crime prevention. This requires a change in policing style to incorporate a civil nuance in line with the growth and development of a democratic civil society. A civil-minded police force is one with a civil character, meaning that in carrying out its work, the police must not cause people to lose their human dignity and worth. Carrying out their duties does not involve short-term and easy methods, such as force and violence, but rather a willingness to listen and explore the true nature of human suffering. Police behavior and actions reflect dialogue and interaction imbued with humanity.

One strategy for preventing threats and disturbances to security and order can be implemented by the police by utilizing the capabilities of the

community appropriately, selectively, efficiently, and effectively in detecting potential crimes. The community is the party that best understands the problems of crime and disorder that occur in their environment. To prevent crime, the police must consult with the community to adjust police services/actions (adaptation) according to needs, mobilize potential within the community to obtain a problem-solving method or solution based on the problem according to the community's perspective. Understanding the problems of crime and disorder holistically will provide a better opportunity in efforts to address them.

CONCLUSION

The legal regulation of fostering public security and order is a mandate of Article 30 paragraph (1) of the 1945 Constitution of the Republic of Indonesia and Law No. 2 of 2002 concerning the Republic of Indonesia National Police. The implementation of Polmas is regulated in the Chief of Police Regulation No. 3 of 2015 concerning Community Policing. The implementation of Polmas at the Pidie Police is part of the internal police. The responsibility for implementing the Polmas function at the Polres level is under the responsibility of the Chief of Police who is coordinated with the Head of Community Policing, while at the Polsek level it is the responsibility of the Chief of Police who is coordinated with the Kanitbinmas, while the implementer of Polmas at the sub-district level is the Bhabinkamtibmas who is formed and appointed by the Chief of Police based on the Decree of the Head of the Pidie Resort Police.

The role of the police in maintaining public security and order The results have been maximized due to the reduction in crime rates within the Pidie Police jurisdiction. Furthermore, a security and order system is evident at the sub-district level within the Pidie Police jurisdiction. The Neighborhood Security System (Siskamling) has even been implemented,

with Siskamling already in place in almost all sub-districts. The existence of an adequate security and order system in the community indicates a further reduction in crime rates within the Pidie Police jurisdiction.

Obstacles to the police in fostering security and public order in the jurisdiction of the Pidie Police Resort are influenced by two factors: internal factors from community policing officers and external factors originating from the community. Internal factors within the National Police include the inability of the National Police to change their work culture, and the culture of corruption, collusion, and nepotism (KKN) in handling and resolving cases in the community, which often involves certain police officers. This has eroded public trust in the National Police as a guardian and protector of the community.

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