Policing Model in Building Synergy to Improve Papuan Welfare

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Abstract

Papua is one of the regions in the eastern part of Indonesia. Papua has great wealth and potential, however, there are several conflicts that often occur in Papua. The Papua problem must be resolved through dialogue with local leaders in order to restore political confidence in joining Indonesia. The method used in this research is qualitative by means of interviews and focus group discussions (FGD). Meanwhile, the theory used in this research is conflict resolution theory and the concept of policing in dealing with this conflict. The result of this research is a model of policing to build synergy between the Police-Indonesian National Army, the Regional Government, and the Community that integrate to deal with conflicts that occur in Papua. With an approach through communication with the heart and conducting the discussion goes down directly to the community.

Keywords: *Policing Model, Welfare, and Papua*

Abstrak

Papua merupakan salah satu daerah di Indonesia bagian timur. Papua memiliki kekayaan dan potensi yang besar, namun terdapat beberapa konflik yang sering terjadi di Papua. Masalah Papua harus diselesaikan melalui dialog dengan para pemimpin lokal guna mengembalikan kepercayaan politik untuk bergabung dengan Indonesia. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan cara wawancara dan focus group discussion (FGD). Sedangkan teori yang digunakan dalam penelitian ini adalah teori resolusi konflik dan konsep pemolisian dalam menangani konflik tersebut. Hasil dari penelitian ini adalah model pemolisian untuk membangun sinergi antara Polri-TNI, Pemerintah Daerah, dan Masyarakat yang berintegrasi dalam menghadapi konflik yang terjadi di Papua. Dengan pendekatan melalui komunikasi dengan hati dan melakukan diskusi turun langsung ke masyarakat.

Katakunci: *Model Pemolisian, Kesejahteraan, dan Papua*

Introduction

The Indonesian people have increasingly understood that one of the popular mechanisms that tend to be widely chosen in the context of social change is the conflict mechanism. When it is called a conflict, in this case it does not have to be a physical clash or clash between groups that takes place vertically or horizontally. Conflict in the context of social change is basically a model for the transformation of society through a pattern of mutual negation between elements that already exist in society. By mutually dichotomizing these elements and taking mechanisms, both at the level of social groups or at the level of social agreements formed so far, it is said that social change occurs.

According to Indonesian Institute of Sciences (LIPI) researcher, Muridan S Widjojo, [1]The Papuan problem must be resolved through dialogue with local leaders in order to restore political confidence in joining Indonesia. According to Muridan (2019), the political deadlock has been widespread and long so that it has become complex. The government's perception of the root causes of Papua's problems is that they are all caused by a lack of welfare, so that Papua's desire for independence arises. According to Muridan, it is not justified by the Papuan people themselves. Therefore, it is necessary to form an agreement first.

According to a study conducted by LIPI, Muridan explained that there are 4 root problems in Papua. First, the issue of history and the political status of Papua's integration into Indonesia. Papuans still do not feel that the process of integration into Indonesia is correct. It must be discussed. Second, the problem of military operations that occurred because of the aforementioned conflict which was not resolved. The military operation, which has been ongoing since 1965, has given Papuans a long record of state violence and human rights violations.

Therefore, according to Muridan, the more radical Papuan youth movement phenomenon can be understood in more depth and detail. Third, all of the above problems cause the people of Papua have the stigma of being marginalized. With the fact that the condition of education and health is poor, continued Muridan, the people of Papua are increasingly feeling discriminatedagainst the modernization process.

The measure is simple, namely education, health, and the people's economy. The reality in Papua, it is easy to find various kinds of conflicts that often occur. The problems in Papua from various sectors as described above, the issue of poverty is also one of its own problems. What happened because of the poverty factor that occurred in Papua. The data shows the percentage level of poverty in Papua.

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[1]   Quoted from the source https://kbr.id/nasional/08 2019 / on October 9, 2020.
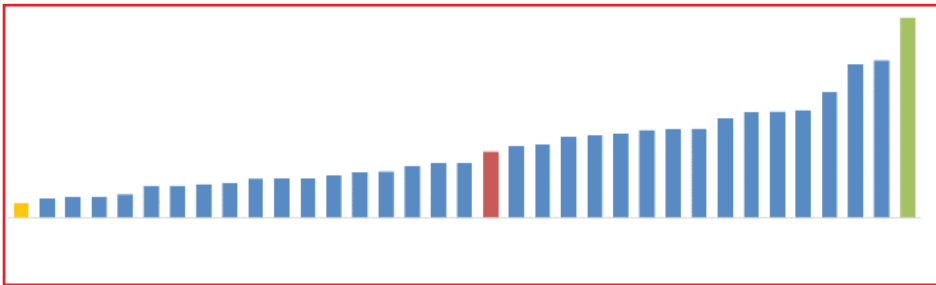
Image 1.

Percentage of Poor Population by Province
Source: Central Bureau of Statistics (2020)

The image above depics the percentage of poor people by provinces in Indonesia in March 2020. From this figure, it can be seen that 3 (three) provinces in Eastern Indonesia, namely Papua, West Papua and East Nusa Tenggara Provinces, are the regions with the largest percentage of poor people, namely 26.64 percent, 21.37 percent and 20.90 percent respectively. Meanwhile, the 3 (three) provinces with the lowest percentage of poor people were in Bali Province at 3.79 percent, followed by South Kalimantan Province with 4.38 percent and Bangka Belitung Province with the percentage of poor people at 4.53 percent. With these problems, Papua is prone to conflict.

Literature review
Policing Concept

Etymologically, Policing means policing. Based on the Chief of Police Regulation No. 7 of 2008 concerning Polmas, the definition of policing is the empowerment of all components and all resources involved in the implementation of police duties or functions in order to support the implementation of the police function in order to obtain optimal results. In this context, policing is more interpreted as the strategy of the police organization, in achieving its various objectives, which are also the core of the policing paradigm itself. In addition, policing also means the implementation of the vision of the police at the implementation stage. In short, the current concept of policing is defined as a police organization as an organ or institution in society.

Dwilaksana argues that policing is any action and effort made by the police in a professional manner to create and maintain social order at the managerial and operational levels, either with or without coercion.[2] Furthermore, Trojanowicz defines policing as follows:

"... a product of a movement called strategic policing, by that we mean a philosophy of

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[2]   Chryshnanda Dwilaksana, "Policing Patterns at the Batang Police". Dissertation of Police Science Studies Program, University of Indonesia Postgraduate Program, p. 4. 2005.

crime fighting emphasizing improving efficiency and technical capability of the police. A remnant of scientific management that focuses on improving productivity through increased efficiency, while community policing advocates embrace some of these goals, have some significant differences. "[3]

Based on the above understanding, the concept of policing is used to understand the actions of police agencies in creating and maintaining social order in society. Policing is an embodiment of organizational cultural values which is also driven by the dynamics of interaction between various factors (the community faced, social symptoms that occur in society, and so on). In this case, efforts to exercise social control will promote various policies as interpretations of rules, national laws and orders from above, which will manifest as operational management of the police. The operational management of the police will serve as a guide for members of the police at lower levels in making decisions and actions. Policing by lower-level officers is something that is learned and is guided by the culture of the police and the criminal justice system. Furthermore, policing must also be seen as a process to increase the capacity of the organization itself so that it is always able to adapt creatively to environmental dynamics and, in the context of crime prevention, to be able to anticipate future challenges.

As previously mentioned, the policing model is a basic framework and reference that is very important for the success of the police in policing. The policing model can be developed and adapted to the region, the style of the community, and the culture. Modern policing philosophy demands a shift paradigm from a police that focuses on law enforcement, which is a representation of the state's apparatus, to a police that focuses on the process of preventing crime as the basic formula for carrying out their tasks. In this new paradigm, the police must try to change their approach, from law enforcement which prioritizes the exercise of authority to prevention and deterrence. Curative action (taking action) needs to be reduced, to be complemented by preventive action (preventing) and deterrence action (deterring). However, this does not mean that the police do not need take reactive measures. Nor does it mean that reactive policing approaches are bad or fail. It's just that in the present, the police are prioritizing early detection and taking precautionary measures.

A cultural approach is the right step to take. However, there are challenges for the police in carrying out their main duties to provide protection, guardiance and services to the community using a cultural approach. This is for at least two reasons. First, the culture of most people has not prioritized the legal process in solving problems. Second, people still tend to put forward their own way to solving problems.[4]

[3]   Ibid Thing. 36-37.
[4]   Abdul Syani, "Local Wisdom as National Cultural Asset and Its Implementation in Community Life, " Socius + Logos (17 April 2013), http://staff.unila.ac.id/abdulsyani/2013/04/ 17 / local-wisdom as-asset-culture-nation-and-its-implementation-in-community-life / Retrieved 7 July 2015.

Talking about policing, of course, cannot be separated from the cultural context of the community in which the police grew. According to Suparlan,[5] society is a group of individuals who are directly or indirectly related to each other, so that it is a living unit that has its own culture that is different from the cultures of other societies. Every society will produce institutions to maintain the continuity of its existence, by referring to the norms based on its culture. The police, as an institution in society, cannot be separated from this condition. The police also have a culture that grows and develops in the context of their society. This means that the Indonesian police culture is the police culture that exists and grows and develops in the midst of Indonesian society.

Chrysnanda Dwilaksana divides policing into three categories. First, area-based policing, which is a structural model from the headquarter level (MABES) to the police post (POSPOL). In fact, in principle the non-commissioned officer for the development and security of public order (Babinkamtibmas) is also included in this policing model. Second, interest-based policing. Policing in this category is not limited by territory, but is united by common interests. These interests can be related to work / profession, hobbies, activities, community groups. Third, policing based on the impact of the problem, is policing with a pattern of handling problems by forming a variety of task forces that can be adapted to the region, the style of the community and the culture.[6]

Apart from the culture of the society in which the police have grown up, the existence and identity of the police in each country are always related to the system of government in that country. The concept of carrying out the overall police function can be seen from the context of the police system. Satjipto Raharjo said that progressive policing changes every time, according to the development of the community it serves.[7] Charles Reith, in his book, British Policing and the Democratic Ideal, said that the only genuine weapon of the police is the will of the people.[8]The purpose of the police is determined by the will of the people. Therefore, if there is a difference in the will of the community, there will be a difference in the objectives of the police.

pathology, then the costs of epidemic outbreak –individual, group, mass, and state violence in the nuclear age-were far too high to contemplate passively from the sidelines."

The policing model cannot be separated from the bureaucratic and political conditions that exist in a country. Ideally, in a democratic society, the role of the police is in a dialectical relationship. As stated by Sutrisno, the power relation between the police and the civilians is a reality that moves dialectically between power relations as

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[5] Parsudi Suparlan, "From a Pluralistic Society to a Multicultural Society.", Foundation for the Development of Police Science Studies. (2008): 269.
[6] Chryshnanda Dwilaksana, "Policing Patterns at the Batang Police". Dissertation of Police Science Studies Program, Post Programundergraduate from the University of Indonesia, (2005): 63..
[7] Satjipto Raharjo, Building the Civil Police, Jakarta: Kompas Media Nusantara, 2007, p. xxxv.
[8] Charles Reith, British Policing and the Democratic Ideal, Oxford: Oxford University Press, 1943.

a social process and social structures (regulations and conditions of democratization pressure), as well as the internal culture of the police.[9]When the police institution enters the political arena, there will be distortion in the role of the police itself. Sir Robert Peel firmly stated that "the police must know politics, but not play politics." However, in reality Indonesian National Police (POLRI) is often co-opted by politics. In fact, the separation of the Police and the TNI was also the result of a change in the political situation. Organizationally, the National Police is the largest institution in the country which has a dynamic system and organization that is closely related to the state system and the developing political situation.

Conflict Resolution Theory

Conflict can be considered as a purposeful and utilized activity, which is thus not substantially different from actions in general that have a certain social meaning, so obviously conflict has a form, format, intensity, beginning and ending. So that conflict is not solely for conflict, then we must never forget that basically this essence is contained in starting from military and political activities (including the use of force, threats and force), the creation of insecurity (both in the form of fear and anxiety), efforts to marginalize certain groups (control, isolate and eliminate) and the use of violence itself (Clements in Jandt & Pedersen, 1996; ix-x)[10]

As an instrument for the achievement of certain goals, the conflict must not take place all-out, or take a form in such a way that the conflicting parties are no longer able to perform other social life functions either before, during or after the conflict. In this connection, Wedge (1986 in Avruch, Black & Scimecca, 1991; 3)[11] says the following:

"...pervasive, unmanaged conflict was a sort of endemic and pandemic social pathology, then the costs of epidemic outbreak - individual, group, mass, and state violence in the nuclear age-were far too high to contemplate passively from the guidelines. "

Furthermore, instrumentally the conflict should be ended if there are the following things: One, the goal of the conflict has been achieved; two, when there is a mechanism for achieving goals that is more effective than conflict; three, when the conflict has clearly failed in achieving the goals of the conflicting parties. Whatever happens, if at first the conflict is considered as a solution, then if later other solutions are deemed necessary to be put forward after the conflict grows out of control, that's when the concept of "conflict resolution" is present.

It is realized that, in reality, what is expected through the thought of limiting conflict and its excesses (as well as in carrying out conflict resolution) is not easy.

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9   Sutrisno, Sociology of Police: Relationship between Police Power and Civil Society Organizations Post-New Order, Jakarta: Pustaka Obor, p. 12. 2016.
10   Clement, KP, Foreword in Jandt, FE & Pedersen, PB, (eds.), Constructive Conflict Management: Asia-Pacific Cases, London: Sage Publications. 1996.
11   Avruch, K., Black, PW, Scimecca, JA (eds.), Conflict Resolution: Cross-Cultural Perspectives, Westport: Greenwood Press. 1991.

Often the will to end the conflict does not come from all the conflicting parties, which causes conditions without conflict to not be achieved. There may also be a situation where no matter how the desire has appeared on both parties, there is no agreement yet regarding how the ending is carried out as well as the willingness to accept the following consequences of the termination.

Strategic studies regarding the use of military force in this case put forward the following ideas for ending conflict: One, the optimal, radical and excessive use of force in order to end the conflict as quickly as possible with the conditions for obtaining victory. Second, stopping the conflict altogether by avoiding the distance from the location of the conflict with the condition implicitly or explicitly acknowledging defeat.

Research Methodology

In this research methodology used a qualitative approach methodology According to Moleong (2004)[12]said that research is essentially an attempt to find the truth and to further justify the truth. This research method was chosen by the author because of several considerations, including what was conveyed by Moleong (2004), namely: (1) Adjusting qualitative methods is easier, if the reality is plural. (2) This method directly presents the nature of the relationship between researchers and sources of information. (3) This method is more sensitive and more adaptable to many sharpeners of mutual influence on the value patterns faced. This research was a qualitative research using a perspective that is carried out by looking at social control of transnational crime. So beforehand the researcher explained some of the opinions of experts regarding this qualitative research.

According to Suparlan (1994) states that: Qualitative research is research that analyzes social symptoms by using the culture of the community concerned to obtain an overview of the prevailing patterns and patterns found, the meaning of actions from the events the person wants to understand. , which is expressed directly in the language received and conveyed indirectly, then analyzed with an objective theory. Other experts such as Creswell (2002)[13]argues that the definition of qualitative research is as a process of inquiry to understand social problems or human problems based on the creation of a complete holistic picture formed with words, reporting the views of informants in detail and arranged in a natural setting. In the view of qualitative research, symptoms are holistic (comprehensive, cannot be separated), so that qualitative researchers did not determine their research based solely on research variables, but the overall social situation under study which includes aspects of place (place), actors and activities (activity) that interact synergistically (Sugiyono, 2011: 207).[14]

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[12]   Moleong Lexy J. Qualitative Research Methodology. Bandung: Youth Rosdakarya.
[13]   Creswell, John W.   Research Design Qualitative and Quantitative Approaches (Qualitative and Quantitative Approaches). 2002.
[14]   Sugiyono, Quantitative Research Methods, Qualitative and R & D. Bandung: Alfabeta, 2011.

This study was made using a descriptive analysis method, namely by analyzing existing data and facts in the face of real conditions. The approach in this study used a literature approach, collecting data and facts from various reference sources related to conflicts occurring in Papua. This research study used data collection through interviews and Focus Group Discussions (FGD) held at the Papua Police.

Discussion

In the discussion of this research, based on primary and secondary data. Primary data was based on the results of focus group discussions with resource persons in the Papua Regional Police and combines with secondary data from theories from scientific sources and books that the researcher examines more deeply as a tool of analysis for this research.

"When talking about Papua, it is something unique, in Papua there are 5 customary territories, each of which has its own uniqueness. If we look again, in Papua there are also several tribes, so each tribe also has its own peculiarities. However, what currently becomes the concentration is about education and welfare and health, it is the areas in the mountains, we also have obstacles, especially regarding transportation facilities and infrastructure that are not well connected. Between one district and another. That in the context of infrastructure is also a separate obstacle, in the process of community welfare, related to civilization, which in Papuan society still rely on government funds. In Papua there is a special autonomy fund,

The government should be present in the midst of the problems that occur in Papuan society, in solving problems that occur, one of which was Fund Special Autonomy for Papua is a budget from the central government that flows to Papua in the form of specialization and autonomy for the Papuan government. From this fund, the problems related to welfare in Papua should be able to be resolved, but the reality was that the special autonomy funds were not maximally utilized.

"With a large amount of Otsus, but not enough to make it independent, the people there with the Otsus fund actually in the context of development should run well, and be beneficial to the community. But then the community. These are often infiltrated, influenced by certain interests. So in my opinion, the key is government management and budget management has not reached the Papuan people".[15]

According to Law Number 21 of 2001 concerning Special Autonomy, the Papua Special Autonomy Fund is a budget from the central government that flows to Papua in the form of specialization and autonomy for the Papua and West Papua governments to manage their own regions and as an effort to accelerate development. The process of allocating special autonomy funds to the Papuan government has been

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[15] Interview from the Focus Group Discussion with Mr. Guntur Agung Intelkam at the Papua Police Chief on 23 September 2020.

going on for 16 years since 2003. The special autonomy funds for Papua are listed in article 34 paragraph 3 letter c point 1 of Law Number 21 of 2001 concerning Special Autonomy for Papua Province. It was stated that the Papua special autonomy fund is calculated at 2 percent of the ceiling of the General Allocation Fund (DAU) which is valid for 20 years since the regulation was issued. The Special Autonomy Policy for many indigenous Papuans was often declared a 'failure'. Nugroho, Sardini, 2019); Second, failure to establish regulations for the implementation of Special Autonomy (Tryatmoko, 2016); Third, the issue of human rights (Kossy, 2016); Fourth, regional expansion that triggers the flow of in-migration (Pona, 2008); Fifth, poverty in Papua which was relatively untouched (Yanuarti, 2016).However, apart from the problems above, problems closely related to policy governance in Papua also occur. Social problems and poverty in Papua has been increasingly acute because the government places too much emphasis on economic development without being based on social aspects (Wulandari, 2017).

Apart from the Special Autonomy Policy, the Government has even issued Presidential Instruction 5 of 2007 regarding the Acceleration of Development in Papua and West Papua, as well as Presidential Regulation Number 65 of 2011 concerning the Establishment of Units for the Acceleration of Development for Papua and West Papua, and Presidential Regulation Number 66 of 2011 concerning the Accelerated Action Plan. The development of Papua and West Papua, which as a whole was an effort to accelerate the distribution of welfare or in other words the acceleration of development, which is based on the empowerment of the Papuan people. In the 2015-2019 RPJMN, the government has designated Papua as a priority development locus with an approach based on indigenous territories. This means that development in Papua was carried out with more emphasis on the customary territorial regulations adhered to by the Papuan people.

Judging by the type of area, the poor population in Papua was concentrated in rural areas, where in March 2020 there were 867.74 thousand people or 35.50 percent of the poor living in rural areas, while in urban areas only 43.63 thousand people or 4.47 percent. When compared with conditions in the previous period (September 2019), there was a decrease in the percentage of poor people in urban areas by 0.06 percentage points. Meanwhile, in rural areas, the percentage of poor people increased by 0.14 percentage points.

Table 2

Number and Percentage of Poor People in Papua by Region, March 2019 - March 2020

Urban		
March 2019	41, 01	4,26
September 2019	43,93	4,53
March 2019	43,63	4,47
Rural Areas		
March 2019	885,35	36,84
September 2019	857,02	35,36
March 2020	867, 74	35,50
Urban + Rural		
March 2019	926,36	27,53
September 2019	900,95	26,55
March 2020	911,37	26,64

Source: Central Bureau of Statistics 2020

Chrysnanda Dwilaksana divided policing into three categories. First, area-based policing, which was a structural model from the headquarters level (mabes) to the police post. In fact, in principle the non-commissioned officer for the development and security of public order (babinkamtibmas) was also included in this policing model. Second, interest-based policing. Policing in this category was not limited by territory, but united by common interests. These interests could be related to work / profession, hobbies, activities, community groups. Third, policing based on the impact of the problem, was policing with a pattern of handling problems by forming a variety of task forces that could be adapted to the region, the style of the community, and the culture.

"Of course, if the positive power will be better, there are many contexts of human development, much of it is directed at strength, which will later be prepared which can become a conflict between tribes, what will happen in that. For example, there are minor problems that are always resolved by way of conflict, which is by not promoting dialogue and sitting together to solve the problem. There should be an event to honour each other such as the stone burning ceremony, so at the stone burning ceremony. In the stone-burning ceremony, it is already organized, from slaughtering, cooking, to distributing the food it has been divided, so there is no fighting over, so actually it illustrates that the management of the tribe is already good, so actually the coordination is quite good "[16]

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16   Interview from the Focus Group Discussion with Mr. Guntur Agung Intelkam at the Papua Police Chief on 23 September 2020.

According to Djoyonegoro (2019), President Jokowi always calls for the importance of maintaining solidity and synergy between the TNI and Polri in protecting the Republic of Indonesia. With the solidarity of the TNI and Polri, various national problems against the Republic of Indonesia will be resolved properly. This statement was always conveyed. There was a need for joint synergy to build unity in Papuan society. There are 3 hierarchies in the solution model through the culture-based policing model:

1   **With the Role of the Police and the TNI**

    TNI and Polri as the vanguard in Papuan society in regulating security and peace in Papua. The police must also be supported by knowledge of the culture and social life in Papua. Important things such as progress and social changes that have occurred in Papua.

2   **Role of Government**

    The government in Papua includes the Governor, the Regent and the ranks of the Regional Government. Local governments in Papua must also be present in the midst of the problems that occur in Papua. It is hoped that it will also protect and provide concrete solutions for people who are experiencing conflict. Be it in the field of welfare and local security.

3   **Role of Society**

    The role of the community in specific is community leaders, religious leaders and tribal leaders in a community in Papua. The role of the community is very important, because it is the local residents and indigenous people who understand and know very well the problems that occur in the local community. With the existence of the policing model above, with a cultural approach as one way to get closer to all of us, namely by burning stones and also approaching from the heart. As the researchers describe in the structure of the image below in the policing model for solutions to problems in Papua.

Figure 3: Solution Model
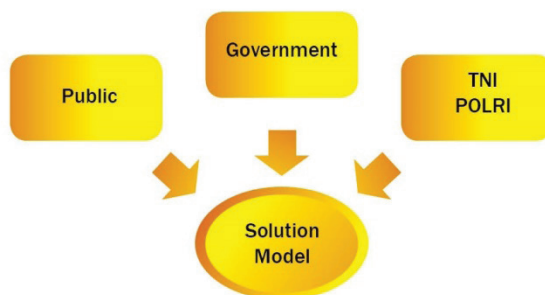
Source: Researcher

This solution model is for synergy between various elements of socieneeded to resolve conflicts and advance Papua. With a good communication process from various parties that **occured** in Papua, it became the capital for progress in Papua, especially in terms of security, welfare and also the progress in Papua.

Conclusion

This research is a solution model through synergy with various elements, namely the TNI-Polri, the local government and the community to resolve conflicts in Papua, with the main objective of resolving conflicts by creating a model of policing in Papua, among others, with the Papua Police policy, namely being present. in the midst of people's difficulties with their hearts, synergies with four elements, namely the TNI, Polri, Local Government and also the community.

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