

A PARTNERSHIP OF THE POLICE AND SOCIETY TO COMBAT RELIGIOUS RADICALISM (*DIGNIFIED JUSTICE PHILOSOPHY*)

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Abstract

Modern civilization dictates that the police have to adapt to a frame work of a modern police. In this research we argued that the Police should change from the traditional policing to a Dignified Justice Policing. In this perspective, based on the findings in the spirit of the people manifested throughout the existing rules and regulations relating to the community policing (CP) the police must always be able to develop the social defence system. In this scheme, the policy is obliged to serve and to protect the society; and in particular to create a concept of justice, in which human should be treated humane. In the modern concept of policing, the Police must have a close and built a strong cooperation or partnership with society. With a close and strong partnership with the society, the modern police would be able to overcome the threat of any criminalities, particularly the religious radicalism and extremism in its society. This is particularly relevant in the rescent times where religious radicalism is a concern within any societies. Efforts to find a strategy to pursue such an aim has been drawn to a new construction or legal ideas which in this work has been coined as the Dignified Justice philosophy. This paper will describe and analise the findings with the utilization of the Dignified Justice philosophy as an alternative policy to justify a close and strong cooperation between the police and society in an effort to combat or overcome criminalities in the society and simultaneously protect the society from dangerous elements in it. One of the concern that has drawn serious attention is the phenomenon of religious extremism in the community.

Key words : Police, Society, Religous Radicalism.

INTRODUCTION

Building a modern police force means questioning how the police are able to answer problems in the society. Specifically, the problem highlighted here is the issue of religious radicalism. According to the laws, examining below, the police and community partnership strategy contained a reliable

philosophy in overcoming this problem. The laws, which in this case are seen as the soul of the nation (*Volksgeist*), manifests itself in the existing legislations in force, including in decisions of courts with having a permanent legal force is emancipatory law. Laws as such help change the society. The community in this idea of law is directed to develop

an attitude of providing protection to religious freedom in the one hand but also protecting the society and national security in the other hand.¹

In addition, an emancipatory law, or in this case Dignified Justice provides access to citizens to take a participatory role in counteracting religious radicalism. In the frame work of the Dignified Justice philosophy, the personal social forces of religious institutions are given the opportunity to have a contribution in carrying out some of the functions of policing, especially in counteracting radicalism or extremism in the name of religion.

As described below, there is an impression, as seen as a portrait of religious intolerance in Indonesia has become increasingly manifest lately. The unpleasant portrait was also inline with the tendency of the global trends. An increase in religious radicalism that uses violence (globalization of violence) into politics for example. This phenomenon is known as religious -based identity politics. Such globalization is assisted by the development of the information tecnology and communication globalization. The means of infomation technology and

¹ Rohidin, 2015, *Konstruksi Baru Kebebasan Beragama: Menghadirkan Nilai Kemanusiaan yang Adil dan Beradab di Negara Hukum Indonesia*, FH Ull press Yogyakarta;

telecommunications enhance what is called politics of identity and representation in almost all people and nations of the world².

Theoretically, there are existence of demands in a state for a strategic role of it in the area of social life relations. For example in relations between religions in the State. However, there is an impression that threaten to religious freedom in Indonesia has actually worsened compared to before the reform era. Crime and violence committed by groups of religious people against other religious people in the country is seen as if left astrayed by the state. In fact, besides the benefits of the presence of the State, in the perspective of Human Rights, freedom of religion and belief is an individual right that cannot be postponed or postponed its fulfillment (non derogable right)³.

Pancasila as First Agreement or the basic law, or some call it as the State's *philosofische grondslag* (*the State's Fundamental Law*), is the source of all sources of the legal rules and regulations in the Legal System of Indonesia, which was built as the

² Azra, Azyumardi, 2002, *Konflik Baru antar Peradaban, Globalisasi, Radikalisme & Pluralitas*, RajaGrafindo Persada, Jakarta.

³ Indah, Christina Maya. 2013. *Problematika Hukum dalam Mentransformasi Konflik Demi Membangun Perdamaian di Indonesia*, Seminar Internastional: "Establishing Peace Culture Through Peace Education in Indonesia," 29-30 Mei 2013, Satya Wacana Peace Center, UBCHEA, Yayasan Bina Dharma. (Prosinding).

strong premise to answer the question on how to find, develop, adapt the Indonesian System of Law that transpired as the soul of a nation or the Indonesia people (*Volkgeist*)⁴. The idea or the philosophy or the Jurisprudence that has just been put forward, is later known as the Dignified Justice System, which is an ideal- as well as a legal reality based on Pancasila.⁵

Religion, in the general understanding is the entity that having identity which is exclusive, particularist, and primordial . This factor can cause a bad impact. Together with the community, religious factors can cause tensions that occur between religious communities. The tension is increased because religious factors are mixed with factors outside religion; such as factors of individual and collective interest, i.e., all in social, cultural, economic and political interests.

Tensions that occur in Asia in particular, and other regions in general are often wrapped in religious clothing. These tensions are caused more by social, cultural,

economic, and political factors⁶, compared to the religious factor itself. The proliferation and radicalization of hardliners in religious circles has exacerbated the situation. It has been considered as an increase the breakdown of law and orders and the decline in law enforcement⁷.

It seems hardly be denied if lately, a sequence of intolerance behaviour in terms of violent intolerance and intolerance in the civil sphere or civic intolerance spawned among religious extremists. As a result, religion becomes polluted. It is said so as on the one hand religion can then be derailed as a stamp or stamp for factors that degrade human life, only because of the understanding of a group of adherents that radicalism with violence is a form of religious observance.

But from the results of existing research, the first flow above is not a dominant flow. Because, on the other hand, the study also found the fact that a number of devout religious members in the society are contrary against religious radicalism using violence. This also becomes a factor of conflict among the religious groups themselves. That this situation breed out actually causes tolerance. In the contrary, according to some religious groups who are

⁴ Ikhwan Affandi, Hakimul, 2004, *Akar Konflik Sepanjang Zaman, Elaborasi Pemikiran Ibn Khaldun*, Pustaka Pelajar, Jogjakarta.

⁵ This Jurisprudence was found by one of the best sons and daughters of the Terepublic of Indonesia, Professor Dr Teguh Prasetyo, SH., M. Si, one of the co-writers in this work. His (Prof Teguh's) work on this Indonesian Jurisprudence has been widely publish throughout the world; once it was presented in Amsterdam on July 2017 before professors and students of the Faculty of Law Vrije Universiteit Amsterdam.

⁶ Miller, Linda, Karen M. Hess. 2002. *The Police in the Community*, Strategis for the 21st century, Third Ed. Wadsworth/Thomson Learning, USA.

⁷ *Ibid.*

anti-violence, as they see tolerance as a *sine qua non* condition of peace and is legitimate to strengthen social and legal structures that support religious freedom.

The law is truly the basis of peace. In it there is a base expectation that the law is catalysator functional be counterbalanced by the ideas of justice as virtue and peace. The law accommodates public space which leads to a tolerant assimilation of responsible communication. If the law is simply interpreted as the Police, for example, the Police become a symbol of law that is being part of the ideas or philosophy of justice, protection and certainty to build peace.

Research in the social humanities field, which is different from this research, which is based on the theory of Dignified Justice, so far has only been able to produce accusations that there is a silting process of religion in society. On the one hand, the emergence of the phenomenon of exclusion of religious groups that deviate (intolerant) is accused of being a factor that damages social cohesion. But on the other hand, the above phenomenon was responded to by the need for synergy collaboration between the community and law enforcement agent, i.e., the Police.

As noted above, the police could be regarded as the legal symbolizing. The life partner with the society in building a de-

radicalization aspects of religion. The model of community policing (CP) mentioned is a manifestation of the latter's stated desires. In the CP there are various kinds of programs that strengthen the values of local wisdom such as pluralism and tolerance. All of that ultimately builds strengthening social capital through the CP model.

As a legal research, this research conducted begins by identifying and reflecting the forms of partnership between the police and the community that have existed in various kinds of legislation products as the manifestation of the *Volksggeist*, in the perspective of the Dignified Justice philosophy. Then do the reflection. The results of this reflection will be in the form of developing a partnership model between the police and the community. This type of research is juridical research. This is then supported also by subjective experiences or phenomenological experiences of meaning from the perspective of the subject⁸. Even though this method fo resarch is not a priority for this research, this supporting method is often referred to as participatory action research.

⁸ Moleong, Lexy J., 2007, *Metodologi Penelitian Kualitatif*, Bandung, Remaja Rosdakarya.

The analysis used in this study is qualitative analysis⁹. Sources of legal materials, and also in supporting the dimensions are also collected the data, taken from the stakeholders associated with the police and community partnerships. The parties observed his views relating to the business for combating the religious radicalism. The parties are: (1). Non-governmental organizations concerned with politics and radicalism, for example the NGO Percik in Salatiga; (2) Police Institutions in Salatiga, (3). Police and Community Partnership Forum (FKPM). (4) religious leaders.

The formulation of the issues raised in the research revolves around looking for an ideal model of partnership between the police and the community according to the law. It has been argued that the model is called a jurisprudential model i.e., the *Dignified Justice* model in counteracting radicalism in the name of religion. In other words, the problem highlighted is how to develop a model of CP that is able to counter religious radicalism that is problem oriented policing.

The purpose of this study is to identify and reflect forms of community policing based partnerships and community

police, especially in the jurisdiction of the Central Java Police. Additionally, it is aim at developing and introducing a dignified Police-Community partnership model, based on the Dignified Justice philosophy. In this model the ideal community policing is a police force capable of realizing a humanist police, a police who work to make human humane (*nguwongke uwong*)¹⁰.

In the theory of Dignified Justice, a model like this is called the Dignified Justice model, which is a model of justice that humanizes human beings as the creatures of God the Almighty. In this model the community is empowered to perform various policing functions which become the counter term and its maximum remedy to eradicate radicalism in the name of religion.

DISCUSSION

Radicalism in the Society

Based on the criteria of empirical, such as an interview with Satintelkam Pores Salatiga, it has been obtained a picture, that in the jurisdiction of Police Salatiga, not found detected organization considered as radical organizations. It has been suggested that there once, Also in the year of 2016, there is a group of community members who become members of an organization called

⁹ Muhadjir, Noeng. 2002, *Metodologi Penelitian Kualitatif*, Rake Sarasin, Yogyakarta.

¹⁰ Teguh Prasetyo, *Keadilan Bermartabat. Perspektif Teori Hukum*, Cetakan Pertama, Nusa Media, Bandung, 2015, h., 5.

Gafatar derived from Salatiga . The members then followed the Gafatar organization in Kalimantan. But this case was resolved.

The program or policy of the Salatiga City Government itself, with the tag line Salatiga is the city of Bhinneka Tunggal Ika or a plural City. As is known, Salatiga City is a Small City that has a population with a wide level of diversity. In the city of Salatiga there are many ethnic, religious, or groups. With this factor the Salatiga City as stated earlier then managed to become the highest Tolerant City index¹¹.

It's just that, if the empirical findings above are compared with empirical findings from the *Setara Institute* that examines the issue of tolerance in 94 Indonesian cities, Salatiga won the title of tolerant city in 2015 . That result in Salatiga abled in defending herself as the most tolerant city in Indonesia. This achievement, among others determined by the fact that in Salatiga, as a small town (4 districts), inhabited by some 30 ethnic tribes in Indonesia.

Another representation as the most tolerant city is the existence of two religious-based educational institutions with

students from all over Indonesia , who are supported side by side, working together in the academic fields. The first educational institution, namely Universitas Kristen Satya Wacana (UKSW) . Whereas the second educational institution, the Salatiga State Islamic Institute (IAIN). This is expected to trigger other cities to follow, develop and maintain tolerance in their regions.

Quantitatively, in addition to the support in the form of the things above, the strength of Salatiga City as a Tolerant City can also be seen from the results of the indexing. There are 10 cities with the highest tolerance scores, namely Manado (5, 90), Pematangsiantar (5, 90), Salatiga (5, 90), Singkawang (5, 90) and Tual City (5.90). Whereas the other five cities ranked 6th to 10th with a slightly lower index are Binjai (5.80), Kotamobagu (5.80), Palu (5.80), Tebing Tinggi (5.80), and Surakarta (5) , 72). While DKI Jakarta, ranks first city with low tolerance. Then followed by Banda Aceh, Bogor, Cilegon, Depok, Yogyakarta, Banjarmasin, Makassar, Padang and Mataram.

Semarang Regency, the region that surrounds the border with Salatiga City, is also an area that has a high diversity of religion and ethnicity. Highlighted of the diversity is seen the existence of places of worship are located adjacent. Although the location of worship facilities are close

¹¹ Kompas, *Salatiga Kembali Raih Predikat Kota Paling Toleran di Indonesia*, Kontributor Ungaran, Syahrul Munir; <https://regional.kompas.com/read/2017/11/20/12433971/salatiga-kembali-raih-predikat-kota-paling-toleran-di-indonesia;>

together, so far there has been no problem of persistence between religious communities. The location of the adjacent house of worship is seen, for example in the city of Ungaran there is the Kristus Raja, a Catholic church facing the Itiqomah Mosque in the other side of the road.

Although the findings presented above shows harmonious religious life in the region of the Semarang, but in the study of empirical also found some examples of cases of intolerance, violence, or the provocation of hatred toward groups and other groups. A study conducted by the *Percik* Foundation found a number of problems of intolerance can be as follows¹²: The existence of a rejection of the activity of breaking the fast together across religions which was attended by Ms. Shinta Nuriyah Wahid at Kristus Raja Ungaran Catholic Church. As *Percik* said, the event was finally held at the Puduk Payun Keluahan Center, Semarang City on June 16, 2016.

Percik Foundation also notes that there are inconsistency in many parties in addressing the community's existence of the Gafatar organization. On the other hand, the establishment of the STT Alfa Omega in

Tuntang District, even though the institution that established the STT was an officially recognized institution, the development of the STT was questioned by some people. The climax was the denial of residents by holding religious activities in the Bringin IPHI building. In the event the residents were also held a signature collecting used for a denial of STT.

There are still other records found in an empirical research conducted by *Percik* Foundation Salatiga. It is a rejection from some church leaders who gathered in the Inter-Church Cooperation Agency (BKSAG) in Semarang Regency or mayoralty. However, as reported by the *Percik* Foundation, figures from the Forum for Interreligious Congregations Concurrence (FKUB), facilitated a dialogue between the representation of the Cristian Sect Jehova Witness and the BKSAG. From the dialogue an agreement was reached that the activities of Jehova Witness members did not cause concern.

Another issue, is concerning a protest for the existence of community groups in the LBH Mawar Sharon Social Service in Gemawang Jambu Village. The protest arose because according to the *Percik* Foundation, there were some religious leaders who objected to the healing prayer, conducted by the LBH Mawar Sharon Social Service groups in the name of God.

¹² Nugroho, Singgih; Handoyo, Setyo (Ed.), *Peta Potensi Konflik dan Kondisi Kebebasan Beragama/Berkeyakinan di Jawa Tengah (Studi di Kabupaten Sragen, Boyolali, Semarang, temanggung, Purworejo, Banyumas, Jepara, Pekalongan, dan Kota Pekalongan)*, Pustaka Percik Salatiga, 2016.

Furthermore, that was a violence offence related to religious activities which was also noted by Percik Foundation. From such an activities created damages to a Hotel, called Citra Dewi II in Bandungan Central Java in 201 by an inanimous religious group. This groups has made a violent reaction since according to them there was a karaoke activities which was unacceptable in the area. People consider that development of the Karoke Pub has made an obstacle or disturbed access roads to the building of mosques. In relation to that there was also a vandalized agaist a stage, constructed for Waicak Sermon in a district at Temanggung-Central Java in 2014.

Some of the cases above are reminders that on one hand there are stil large signs of religious tolerance in society. In the other hand, however, there was still visible, such violent activities as those found in the study of secondary legal materials, i.e., the Percik Foundation Report by this research. It has been suggested that there still absence of guarantees for the rights to religious freedom in some areas; since it appeared that there was lacks of acceptance respect by the community and some particular state's officials. Therefore the life of the practice of religion and belief in the district of Semarang were heavily influenced by the presence of

some influential actors and the group either of faith or non-religious.

In the context of the society in general today, the portrait of radicalization has found a new format. This practice has missused the information technology and telecommunication, in this case, mainly using the social media. The dissemination of hate speech and provocative communication through social media freely has changed the way of a tolerant philosophy in the society. Moreover, when the spread of intolerance of the proposed structured and massive, it is feared that the notion will be used bu some radical groups as a fertilize ground. This is the one area of potential vulnerability which is a space for radicalization in society¹³.

Private Program Tackling Religious Radicalism

Besides all tendencies mentioned above, the National Police of the Republic of Indonesia (Polri) as part of the Government's functions, and as stated above can be seen in the perspective of the Dignified Justice philosophy as a symbol of the soul of the living law in the *Volksgeist*, has many policies and duties to maintain the life of social safety and national security. It as been

¹³ Santoso, Thomas, ed, 2002, *Kekerasan Agama tanpa Agama*, Pustaka Utan Kayu, Jakarta.

found in this research, that the Polri has formulated a policy called *Quick Wins* program. This policy was stated in the 2015-2019 National Police Strategic Plan. This policy is synergized with the vision and mission of the National Police in realizing a professional National Police through the strive for an excellent strategy.

The Quick Win Program has featured the Police natural order to achieve the level of public confidence. This program has been made and implemented in the top level to the very bottom of the Polri bureaucracy. Via this Policy it was also expected to quicken the time to change of the mindset of the member of the Police and also the society and has been working through the management of Polri. The *Quick Win* Program is a program that must be carried out throughout Indonesia by all existing regional Police Headquarters all over the District areas nationwide (Polres).

With regard to the results of this study this is what appeared in the primary legal materials which in the perspective of the theory of Dignity Justice is named as *Volksgeist* and classified as a manifestation of the soul of the people of Indonesia, with respect to the Quick Win program: i.e., the Presidential Decree No. 2 of 2015 on the National Medium Term Development Plan (RPJMN) 2015-2019; the Chief Warrant of the

Chief Police of the Republic of Indonesia Number: Sprin/201/I/2015 dated January 30, 2015 concerning the appointment of the Executive Working Group for the *Quick Wins* Strategic Plan 2015-2019 of the National Police; the Telegram Letter of the Chief of the Republic of Indonesia National Police Number: ST/163/I/2015 dated January 27, 2015 concerning Notification of Follow-Up to the 2015-2019 *Quick Wins* Strategic Plan of the National Police; the Telegram Letter of the Chief of the Republic of Indonesia State Police Number: ST/351/I/2015 dated 16 February 2015 concerning Notification of the formation of the 2015-2019 National Police Strategic Plan Quick Wins Working Group; and the Concept of the National Police Strategic Plan for 2015-2019.

The Program of the Quick Wins Strategic Plan 2015-2019 of the National Police was made in order to tackle religious radicalism, namely the Operation for Maintaining Order and Law Enforcement. The aim of this operation is to cthe what so called radical organisation which is considered as against the Nation First Agreement or Pancasila (anti-Pancasila). There has been the formation and effectiveness of the operational task force of the National Police Satgas Ops and Counter Radicals and Deradicalisation rogra; the Control and Law Enforcement for the Radical and Anti Pancasila Organization,

which aims at improving the safety and comfort for all citizens and every lawfully activities within the territory of the Republic of Indonesia.

A number of targets are to be achieved through the last mentioned program, namely: the identification of radical and anti-Pancasila groups throughout Indonesia; the drafting of the Memorandum of Understanding (MoU) with the groups and related community organizations in the context of handling radical and anti-Pancasila groups; radical and anti-Pancasila groups must be redirected in order to become the element of pro-Pancasila and tolerant; implementation of effective law enforcement against radical and anti-Pancasila groups that violate the law; reduced radicalism and anti-Pancasila attitudes by community groups that can jeopardize a culture of tolerance.

The study also identifies the program in the Police bureaucracy, such as the establishment and deployment Satgasops Police Counter Radical and Deradicalisation (Special for ISIS). This program aims at establishing the Counter Radical and Deradicalization Police Satgasops (specifically ISIS). The targets to be achieved through this program are: the formation of the Task Force, Command Post and its supporting facilities; availability of Map/data of support

groups and those that do not support ISIS in the context of preparing operational targets; the formation of cooperation with external parties of the National Police in order to neutralize ISIS; the formation of an effective network of ranks of Society Council (Binmas) in the context of tackling ISIS; the formation of a Special Team for raising pro and anti-ISIS groups; the establishment of the rule of law as the legal strong and fundamental basis to eliminate the radical understanding of ISIS.

The research has also found that on October 8, 2015, the National Police Chief had also signed the National Police Circular Letter No. SE/-6/X/2015 concerning Handling of Hate Speech cases. The letter was sent to *Kasatwil* throughout Indonesia so that the Police were more sensitive to the potential for social conflict by quickly approaching and reconciling the disputing parties.

The results of the study found that what was meant by expressions of hatred included, among others: insults, defamation, defamation, unpleasant acts, provoking, inciting, spreading fake news in aspects of ethnicity, religion, flow of beliefs, beliefs, beliefs, race, between groups, skin color, ethnicity, gender, people with disabilities, and sexual orientation. This action is carried out in various media in the formation of campaign activities, banners, or banners, social media networks, the delivery of opinions in public

(demonstrations), religious lectures, print and electronic mass media, and pamphlets.

As for police procedures in handling cases based on hate speech the National Police Chief had also signed the National Police Circular Letter No. SE/-6/X/2015 provides stages: such as each police officer is expected to have an understanding and knowledge of hate speech; Police personnel are expected to be responsive and sensitive to the symptoms in the community that have the potential to cause a crime; such a police personnel conducted an analysis or assessment of the situation and the conditions in the environment, especially with regard to the speech of hatred; and each Police officer reports to the respective leaders the situation and conditions in the environment, especially those related to expressions of hatred.

It is stated in the *Volksgeist* of the Indonesian that if an act is found that has the potential to lead to expressions of hatred, the Police must take action, including monitoring and detecting as early as possible a dispute in the community; take an approach to those suspected of committing hate speech; organising meetings for parties alleged hatred with the victims of the hate speech utterances; try their best to find peaceful solutions between the conflicting parties and provide insight into the impact that will result from the hatred in the society. The handling

of the hate speech by the Police must be carried out effectively, efficiently. There must be no omission, since it could potentially causing a widespread social conflicts, potential discrimination, violence actions and at the utmost preventing the lose of lives.

Following the perspective of Dignified Justice which postulates that the law can only be found in the soul of the nation (*Volksgeist*), and manifests itself in the applicable laws and regulations, the research also observes the Chief of Police Regulation (*Perkap*) No. 03 of the Year 2015 concerning Community Policing (CP). In the regulation, on in the Dignified Justice Jurisprudence could be called the *Volksgeist*, or the spirit of the People, it was stated that there has been a strong and clear demand or dictate of the Law to implement a partnership between the National Police and the community. To stipulate it frankly, *Bhabinkamtibmas* could encourage the community to form an organization called the Police and Community Partnership Forum (FKPM).

The members of the FKPM should implement their tasks systematically. In other words, the members of the FKPM must use the Police and Community Partnership Center (FKPM) as the center of activities. This FKPM has been granted some obligations, such as: arouses agreement on the things that need

to be done or not done by the people so it is in accordance with the local environment; in the case of groups or individuals taking police actions (forced steps) in the event of a crime/criminal offense by being caught red-handed; they must begin with giving counsels with advices and opinions to the police chief in the form of a written document, in which all the counsels about the management/quality improvement of safety/environmental order. In case of a mild case, a participations in the dispute settlements in resolving the conflicts can be conducted inter-residents under the guidance of the community policing (CP) officers, and generally acknowledged as *Bhabinkamtibmas*.

Synergy of the National Police-Society Overcoming Religious Radicalism

Juridical analysis, especially in the light of the navigativ philosophy of the Dignified Justice theory, which pays attention to and examines the results of the research stated above, shows that there are roles for the police and the community in counteracting radicalism. In the everyday world, the partnership between the police and the community have been institutionalised in the concept of the community policing or the CP in order to implement counter-radicalism.

The policy, as just stated above is a policy which is a reaction to radicalism. The program, as stated above, is run on a principle

of management according to law to prevent, overcome and enforce the law on the danger of community and national security or national security. This is so, since the radical understanding or nature of the religious dimensions. At the philosophical level, as a derivation of higher laws and regulations, and ultimately derived from the Pancasila as the source of all legal sources in the Pancasila Legal System, the above program is in line with Pancasila as the highest *Volksgeist* in Indonesia.

If examined further, the idea that just mentioned is in line with the Symposium on the Role of the Police in The Protection of Human Rights in the Hague 1990. Preferably there, to do with the Police were a part of and not separate from the community and then the majority of police officers's time were spent on service oriented tasks rather than on merely a law enforcement duties. The police are becoming part of the authorities, the rule of law that is friendly, being a good friend to the people, and improving cooperation with society or public relations; foster community participation to achieve the ideals of welfare state in the *Volksgeist* (social welfare). In essence, the policy as just stated above, reflected that the Police were able to

formulate a policy of "wise discretionary police power"¹⁴.

Community policing, whose findings was stated above are also in line with perspectives in Dignified Justice. A democratic society is reflected in its laws and legislations, including legislations made by the Police authorities which in turn reflects a desire in the soul of the nation (*Volksgeist*) to have the community policing (CP)¹⁵. This view differs from night duty of the State philosophy, which has been known as the concept Police State (*nachstaat*). In this modern and Dignified Justice philosophy, there has been a new paradigm that replace the old one, which is the traditional policing.

In the CP, the police duties is drawn on the focus of giving an accountability, The Police have to pay attention to the needs of the community/society. The police must cooperate with the public or the society. As in the new concept or the new paradigm the traditional policing was seen a very strict system of policing, maintaining centralism, and the responsibility is merely legalistic; not based on the spirit of the law that is in line with the law's desire in the society¹⁶.

¹⁴ Utomo, Wasito Hadi. 2005, *Hukum Kepolisian di Indonesia*, Prestasi Pustaka, Jakarta;

¹⁵ Teguh Prasetyo, (2015). *Loc. Cit.*

¹⁶ Satjipto Rahardjo, 2002, *Polisi Sipil dalam Perubahan Sosial di Indonesia*, penerbit Buku Kompas, Jakarta.

The formulation of the CP provisions as the soul of the nation as stated above also reflects the need for dialogue or interaction between the police and community, which is term as participation or democratic policing. In addition, further, the dialogue was motivated demands public participation (democracy) whose meaning is not just simply be a cosmetic relationship. The policy (CP) is also exudes the desire of the police in law to convince the public that law enforcement will be conducted and implemented fairly, or in term of the Dignified Justice Policing, it will direct to the treating the individuals in the society as human, the very precious Almighty God's creatures. The Police thus being understood that as the partner of the community who has a desire to provide the society with the excellent service. In the theory of the Dignified Justice, the police understand that there is a need to humanize humans in society.

To examine it further, the police did not just become keepers of order (*utility*) community; more than that, in the perspective of Dignified Justice, the Police have moved deep into the heart of the law, which was considered before as without touching the nature of humanity; that humans in society are creatures created by God, who must be

protected. As a law enforcer, the Police, therefore, in the new perspective, are responsible for the law; while at the same time as a guardian of order he is responsible for society or the society as dictated by the Law.¹⁷

Just to look for a comparison, the CP ontology is:

as a department –wide philosophy of full service, personalized and decentralized policing, where citizens feel empowered to work in proactive partnerships with the police at solving the problems of crime, fear of crime, disorder, decay, and quality of life. This philosophy gives officers the necessary time to connect or having a partnership with the communities they serve and work with them to actually solve problems instead of just offering quick and momentary fixes.

As the Upper Midwest Community Policing Institute defines the CP:

"... is an organization -wide philosophy and management approach that promotes community, government and police partnerships, proactive problem solving and community engagement to add to the causes of crime, fear of crime and other community issues ..." CP brought the police close to the habitus of their place of service, namely the community, specifically in preventing crime,

¹⁷ Walker, Samuel. 2005, *The New World of Police Accountability*, Sage Publications, Thousand Oaks, London, New Delhi.

preventively, as well as police and community cooperation in combating crime".¹⁸

As stated above in line with this study, what was developed was a policing model that was able to answer the root of the problem of radicalism, called CP. This was as stated above must be seen as formulated in the soul of the nation (*Volksgeist*) according to the dictate of the Law. So the perspective that is here, namely the Dignified Police-Society, therefore must be including in ability to ward off religious radicalism. In this scheme encouraged the power in society to be a cop for the environment. In this scheme the public or the society is also be empowering, forming a social defence mechanism, in which there are individuals who are rewarded for visible or participate in anticipation of the conflict based on religion, and ultimately build peace eternal, as one of the important ideals of the State stipulated in the Indonesian Constitution of 1945.

The spearhead of the implementation of the CP program or known by the abbreviation *Polmas* whose understanding is an activity to invite the community through partnerships with members of the National Police and the community, so as to be able to detect and identify security and order problems in the environment and find

¹⁸ *Ibid.*

solutions to problems. *Bhabinkamtibmas* which is a community officer (*Polmas officer*) is a member of the National Police who is in charge of developing community security and is also a *Polmas* officer in the village or *kelurahan*¹⁹.

The perceived need to be discussed further here, about management aspect or institutionality of the CP. In formal CP conducted by the Police as bureaucracy. In the other hand, informally it is done by the community itself. There was a tangle of complementarities between the formal policing so that the police can uncover crimes especially crimes related to religious extremism which raises the potential for violent practices in the name of religion. Community involvement will make up of the framework of duties in the police bureaucracy since it is obvious that the Police is also binding within the procedures. However, it must be understood as binding by the will of the public; so that the community can get the opportunity to involve themselves in reducing the rigidity of the police bureaucracy within the law.

The following is a further and perhaps a deeper view of CP, regarding the development of the Dignified Police-

Community model for the fight against radicalism. This idea is based on need for an understanding of the roots of radicalism in society and common goals to uproot the roots of radicalism. Radicalism is a mind set, thoughts, which reduce the interpretation of religion as a source of radicalism.

Therefore, in CP, efforts must be made for a diversity life into a meeting space that involves harmonious social interaction between religious adherents. In CP, religious radicalism should be directed not to be colored by fanaticism, either secular or religious, which is rigid and rejects differences of opinion, and rejects expressions of freedom of pluralism. With this idea in mind through the CP, therefore the police as a symbol of the legal instrument can thus revoke the roots or radicalism, together with the community. In CP public awareness is focused on building a pluralistic culture of religious life.

In this connection, the importance of the role of religious leaders in a society, that is still charismatic and controlling religious leaders as role models is felt. The religious figures involved in CP have the central role to develop religious ethics in a variety of identities. Religious leaders in CP are aware and supervised, they first must be discouraged to create hatred, such as in the politics of identity that is exclusive and

¹⁹ Standar Operasional Polisi, 2012, *Prosedur tentang Pelaksanaan Tugas Bhabinkamtibmas, Desa/Kelurahan*.

discriminatory. Religious leaders also need to be awakened to the awareness of the potential of community radicalism as a shared threat that must be faced by them as well. This potentiates religious radicalism as a threat that must be faced by the public together with the involvement of all elements in the plural life and also with the Police.

The need for a partnership between the police and the community in building security, particularly the National Security, from the dangers of radicalism, with a modern community political model is a paramount idea. Law enforcement is a last resort to stop the religious radicals via public discourse. It is also important to remember that the public discourse could threaten democracy, if it contains hatred. The rule of law must therefore not only rely on the rule of repressive laws. The police should be able to develop a strong and close cooperation with the community, and should be able to responsively assess the situation and conditions that are prone to the growth of radicalism.

Models of CP which leads to the empowerment of communities to annual radicalism and extremism, has created a character for the Police and the public. Therefore these two elements in the Nation can interact together to identify and resolve the religious radicalism problem. The police use local wisdom and community-oriented

services, and not only have the performance of combating crime legally. In this term the *Bhabinkamtibmas* role as the elements in the Police force is quite significant in helping to create partnerships between the Police and society.

Bhabinkamtibmas consists of Polri officers who work at the village level up to the *Kelurahan*. These officers are tasked with carrying out functions in partnership with the community. *Bhabinkamtibmas* is termed as *Bhayangkara* Trustee of Public Order and Security²⁰. This is based on the Decree of the Chief of the Republic of Indonesia National Police No. Pol.KEP/8/II/2009 regarding the amendment to the Field Guide Book of the National Police No. Pol.: BUJUKLAP/17/VII/1997 regarding the designation of *Babinkamtibmas* or the *Bintara Pembina Kamtibmas* to become *Bhabinkamtibmas* or *Bhayangkara Pembina Kamtibmas* from the rank of Brigadier to Inspector. Whereas according to Article 1 number 4 of the National Police Chief Regulation Number 3 of the Year 2015 concerning Community Policing, what is meant by *Bhabinkamtibmas* is the carrying out of Community Police²¹.

²⁰ Buku Pintar BHABINKAMTIBMAS, 2014.

²¹ Suyatno, 2008, *Menjelajahi Demokrasi*, Humaniora, Bandung.

So far, the idea or the framework of the law to combat crimes and particularly the religious radicalism is thus-based to community-based building. In this Dignified Justice idea, there are rights of the society, in which individuals are living, have been delegated by law enforcement. This, among other things is exists in orde to control the potentialitis of among others religious radicalism. The public, therefore has the right to react to various social symptoms that grow and have an impact for the community, including the issue of radikalism.

The informal reaction of the public is done in two stages. Namely to develop social perception. The community must perspective as urgent a needed to begin a drive informal social control. This is done by establishing cohesion in the community that fosters social capital. This is channels through developing the level of participation in the community, and to develop a sense of community that has a sense of belonging. The community group has particularly control to the socially recognized dangerous activities and can take action directly in the comunity to tacke the problems.

Furthermore, it is also necessary to develop attitudes and behavior of the society. Establishing the potential to implement the informal social control. For example by integrating the society which is pluralistic in

term of religious background, ethnicity, age, within the community. To develop informal control must be done especially against suspicious activity. The society must also able and having access to social interventions to eliminate any potentials of radicalism. For example by asking a suspicious person. As these could as well enhancing the relationship between police and citizens.

CONCLUSION

To conclude this work, which illustrates the form of community policing CP or partnership pf the police and the community, it is hoped that there will be a shift from the traditional policing model to modern policing, namely a Dignified Police-Community model. Such partnership relations are based on the idea of Law to modernise the traditional policing concep. Traditional policing is limited to responding or reactive to potential criminal actions such as the religious radicalism, and is not oriented to the problem of identifying and resolving problems in society.

A modern policing as described above is a shift to he paradigm from the paradigm of power to a paradigm of service. In other words it is a shift from the legalistic police, to be police officers who humanize human beings as the noble creatures of the God the Almighty in the community. It is therefore to conclude that in the modern police model, the

community is empowered. As a result, the strength of the community will have a large share in the Police together as a manifestation of the demand of the law that lives in the Pancasila Legal System. This in turn could and would, among other things, carry out effectively the various police functions; specifically in counteracting radicalism in the name of religion.

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