Alternative of Police Style and Police Subculture: Some Early Notes

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Abstract *: Given the accelerated transformation of the National Police program towards an independent, professional Polri, it basically includes aspects of bureaucratic reform in the internal environment of police institutions. because bureaucratic reform involves structuring aspects related to structure, instrumental and cultural to build the legitimacy of public trust. Indeed, the procedural principle of 'frijsermessen' should be as Jimly said above, in relation to the performance of the Police from the aspect of bureaucracy in increasing police professionalism, it should be necessary to develop it in the internal environment of the police institution. Considering that the police's performance is directly in touch with the community in the process of administrative services and law enforcement.*
Keyword *: Police, subculture; trust; rule of law; reformasi; democracy.*

I. Introduction

Given the accelerated transformation of the National Police program towards an independent and professional the Indonesian Police, it basically includes aspects of bureaucratic reform in the internal environment of police institutions. However, bureaucratic reform involves structuring aspects related to structure, instrumental and cultural to build the legitimacy of public trust.

In relation to the performance of the Police from the aspect of bureaucracy in increasing police professionalism, it should be necessary to develop it in the internal environment of the police institution. Considering that the police's performance is directly in touch with the community in the process of administrative services and law enforcement.

Some analysts said, many of the mistakes made by the police were due to the incomplete process of reform in the Police, until now the National Police have not been able to increase its professionalism. Police professionalism at this time indeed needs to be evaluated, because the police have not been able to work professionally.

Professional means increasing the ability to handle police work, and what can be done by bringing the police closer to the world of education as a source to improve their abilities in order to improve science and technology. An action can be categorized as a professional if the action is based on certain expertise obtained from special education and carried out by fulfilling the Professional Code of Ethics. (Satjipto Rahardjo dan Anton Tabah, 1993)

According to Adhie M. Massardi "The police are suspected of making mistakes, for example in the investigation of Asrori's murder in Jombang, East Java. If the allegations are true, Polri is asked to find a solution to straighten it out instead of covering it up with a 'more vulgar mistake'. due to incomplete reform process in the body of the Police. So, said Adhie, to this day, the National Police has not been able to adequately improve its professionalism. Although efforts to get to the professional police have been made, the results may still be unsatisfactory. (Adhie M Massardi, 2008)

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II. Police and Professionalism

When investigated by academics, it turned out that the cause was a lack of synchronization of knowledge provided with police practice needs.

We are aware that, to create a professional police force, especially at the subordinate rank, it is not easy because all positive variables in this life must be managed with good management. Education for the police is really important because it gives knowledge and knowledge to influence and shape police attitudes and behaviors that can provide exemplary. The attitude that is intended is the attitude to carry out positive activities, both alone and together towards professional police. Actions can be categorized as professionals if they are based on certain expertise obtained from special education and carried out by fulfilling the Professional Code of Ethics.

In this connection, the problem that must be dealt with by the police is a legal matter and its implementation in the field.

Legal life according to Friedmann (2002), is at least determined by three factors, namely the substance or legal norms, structure or legal institutions and legal culture. These three factors should be fulfilled in order to create a legal system, so that the law can be implemented properly. The system approach can provide a maximum solution to a problem, as well as when applied to law, Friedmann further said that Legal means nothing more than pertaining to law; hence, to define a legal system, we need some sort of working definition of law, namely; 1). Instituitonal, 2). Sanction, 3). Rules, and 4). Process or order.

In the context of police in Indonesia, changing police behavior and culture is crucial. The history of the National Police is actually loaded with problems and demands for change. Since the beginning of its history, the National Police has been concerned with the demand for change. In the early years, the first Chief of Police General Soekanto said that Indonesian police had to change from colonial police to police from a democratic independent state. This is the first change that was realized and desired by the National Police itself. along with these reforms it can be said to be a solid police authentic. The term referred to as "civilian police", is to show that in their work the police interact with the people or the civil community.

The community has the right to expect the National Police to immediately change its culture according to the mandate of the reform, because the National Police is their property which they finance through taxes. Then there is no other choice, the National Police leadership needs to seriously respond to people's expectations, and find a way out. By responding to the expectations of the community, it means that the National Police has begun to change its policing behavior which is people-oriented, not power-oriented. Therefore, he needs to "become a civilian" first and then "become a police officer". The police are "a civilian in uniform". In that case the character of such policing for several decades since being united with the military has been lost. Now the National Police must learn to be a police officer correctly. This is the essence of the demand for changes in the National Police today. In this connection, it is important to understand that the community is conducting culture in the police body.

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III. Subculture Policing

In this connection, indeed sometimes the way done by the police is a way that ordinary citizens cannot do, even by other police in other places. It can also serve as a resource to justify the actions that police officers want (Bittner, 1967).

But it also limits officers by limiting the reach and reach of legally determined tactics (see also Black, 1980; Mastrofski et al., 1995). Each of these orders is also sometimes internally inconsistent. A set of bureaucratic rules can conflict with others so that their reconciliation is impossible. Or the normative sequence of competencies can be defined differently. Some officers defined competence as collecting a large number of arrests, others as successful solutions to environmental disputes where no arrests were made. Competencies can also be moved from one department to another, given the history or political orientation of each. As a result, conflict can sometimes arise not only from one sequence to another, but also from one sequence. According to Collins Dictionary of Sociology (1991) all systems of beliefs or beliefs, values and norms that are owned and actively built and maintained together by a group of people who are part of a particular culture.

Is a set of beliefs, attitudes and specific behaviors that are shown by the police in carrying out tasks. Or a set of problem solving that is learned, understood, mastered, developed, applied, maintained, in the routine of police work. Police in each sub-culture area are different - different. Culture of the community outside the police on the one hand and the police as part of the community on the other side.

In carrying out the national police duties there are sub-culture elements, among others: sub-culture of Mobile Brigade, then subculture, sub-culture of investigation, sub-culture of binmas, subculture of sabhara, subculture of water, sub-culture of intelkam. and laws that are made and granted by the State (Power) to members of the Police. The term normative order is generally associated with Parsons, who uses the term to capture the importance of values internalized for structuring individual behavior (Parsons, 1937, 1951). As suggested earlier, social cohesion, for Parsons, results from the acculturation of a set of values that is consistent across the population. Borrowing concepts or theories from Freud, Parsons argues that the internalization of values is an important part of individual human development, and is a "core phenomenon on the basis of social order" (1951: 42). Because these values are shared by members of social groups, social stability is produced.

Most of the comprehensive discussions about the police include several references to subcultures. The police are usually seen as a subgroup that is different from a certain ethos that greatly influences their daily practice. Some authors emphasize the feeling of breakdown that officials believe exists between them and the general public, the "us / them" mentality through the social world of the police (Kappeler et al., 1994; Niederhoffer, 1967; Skolnick, 1966; Westley, 1970).

Some authors emphasize the inability of formal laws and regulations to adequately control police behavior, and they argue that less formal habits are a determinant of police action (Bittner, 1967; Brown, 1981; Reiner, 1992; Reuss-Ianni, 1983; Rubinstein, 1973). In short, the police are usually described as social groups, distinguished from the general public, whose behavior is more structured by informal norms than by formal rules.
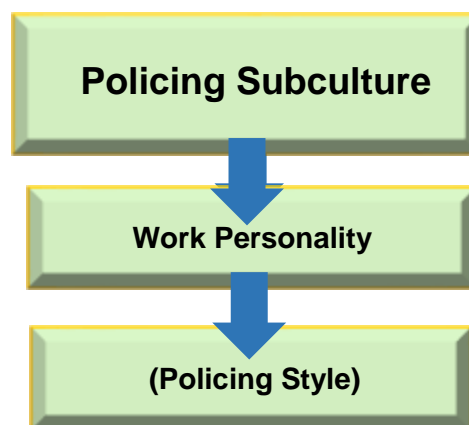
Community subcultures that are not police (the public) most influence the sub-culture of the police in carrying out tasks (both individuals and groups) and different regions and their police. (both local, national, Regional). The social world provided consists of a

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variety of collections of such order, which together provide guidance and justification for the actions of group members. For example, as I described below, the police subculture is best understood as a collection of six main normative commands, bureaucratic control, adventure / masculinity, security, competence, and morality. Each of these commands gives officers how to understand, enforce, and assess the situation.

Donald. owner Mc. D the Police reported, if I was told to get out then the money I paid back, I did not carry out the violence I just ate. The police said I am The Law, (this is an example of Legalistic style) and Discretionary intention. So that the sub-culture is also formed from the mechanism of legal rules, the influence of technology, the influence of polri political policies, the influence of administration and coercion of leadership policies to the lowest level and the policies and policies of personal decision making of the police.

In this regard, the policing style as the police subculture Actualization includes:
Police sub culture, working personality, Policing Style Subcultures affect work personality and produce policing styles.

(Picture 1)

Policing Subculture

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Work Personality

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(Policing Style)

(Prof. Erlyn Indarti Ph.D, IV 2019 Alternatif Gaya Pemolisian Kuliah III)

Here, Gaya is the embodiment of the sub culture, or action of the national police subculture. Policing style is limited by (KODA) Power, Authority, Discretion, Accountability. Police / Task Force and Authority are power in action, tasks that implemented in the field. (this is the relationship between police power and Authority).

Accountability (accountability) has been carried out, (the police have carried out the task so it must be accounted for / Police accountability) is different from Responsibility (responsibility) that has not been done. For example Article 28c of the National Police Law referred to as suggestions and complaints is the National Police's most authorized party that police discretion is wrong or not mistaken. The police's discretion is not only in law enforcement, but in the other two tasks may also carry out discretion.

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(Picture 2)

(Prof. Erlyn Indarti Ph.D, IV 2019 Alternatif Gaya Pemolisian Kuliah III)
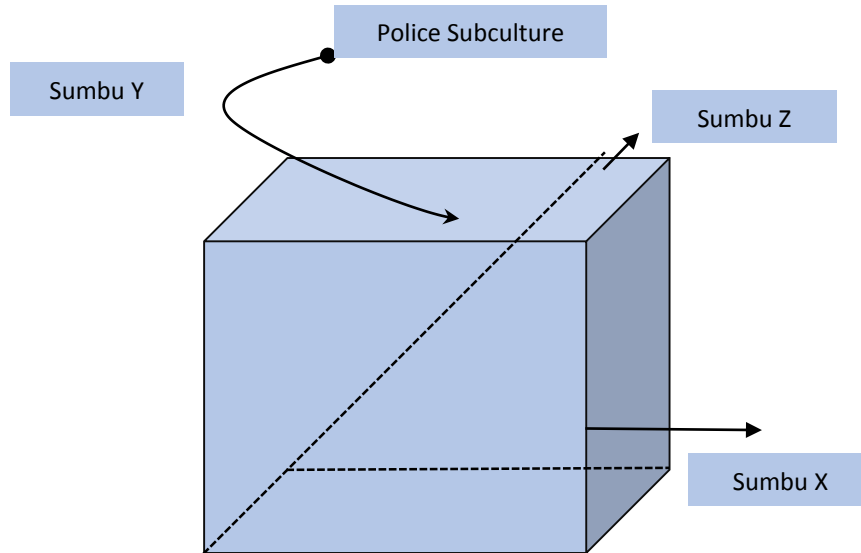
Thus, it becomes clear what is meant by:

First, the Style of Policing as an embodiment of the role of the police means the action or action from the implementation of the role of the police in the form of community maintenance, law enforcement and protection, protection and community service, as well as a picture of the situation and mirror as an effort to fulfill people's needs. the emphasis is on consensus rather than conflict (Coser, 1956; Dahrendorf, 1959; Gouldner, 1970; Rex, 1961; Seidman, 1994).

According to this argument, Parsons's emphasis on a set of common values obscures the way in which social groups are distinguished internally. There are several debates about the extent to which Parsons ignores conflict (Alexander, 1987), but there is an arrogant slope towards cohesion and away from fragmentation (Seidman, 1994). The most obvious fragments occur along racial, class and gender lines. Given that this division determines one's life opportunity, they must not be obscured in social analysis. However, conflicts also occur along many other dimensions. In the police department, for example, conflicts occur quite regularly between officers who are different about how an incident should be handled. As researchers, our analytical tools must be flexible enough to allow us to understand! various ways in which conflict is generated.

Secondly, with its Paradigmatic Link where Paradigm is a mental tool in the form of Frame Work of Thought, not Thought Thought itself, in which ontological / Philosophical studies, Epistemological / Theoretical, Methodological / Scientific, Metodi / Practical are applied stratally, connectional, sequential , and integral in order to understand or explain the World, relations between the Elements, along with all problems and solutions.

Parsons's formulation has been criticized in two significant ways. One criticism, noted earlier, has come from ethnometodologists, who argue that Parsons reduced human actors to "cultural anesthetics" whose behavior was determined by prior conditioning (DiMaggio and Powell, 1991; Garfinkel, 1967; Heritage, 1984).

Thus there is inadequate accounting for how individuals reflectively and cognitively construct and apply rules for social interaction. Ethnomethodoligis wants to provide analytical games that are more prominent in the ability of actors to act as cognitive agents, to read and react to social situations in a series of structured improvisations. The feeling of this agency, according to them, is lost in Parsons's work (DiMaggio and Powell, 1991; Heritage, 1984).

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Sumbu X : *Legal* ⟷ *Tehnological Infrastructure*
Sumbu Y : *Political* ⟷ *Administrative interest*
Sumbu Z : *Coercive* ⟷ *Discretionary Intention*

(Prof. Erlyn IndartiPh.D, IV 2019 Alternatif Gaya Pemolisian Kuliah II)

In this connection, is it important to gather intelligence information in order to maintain the security of the State, as once found in Germany during the Nazi totalitarian government?

In this case, it seems to me, including the High Policing Style delivered by Mike Brogden. High and low policing was also discussed by historian Hsi-HueyLiang (1992: 10-11) the problem of undemocratic political policing in regimes like Nazi Germany indeed can't be left alone.

High policing, borrows from the haute of the French police, where it aims to protect national security, in the national interest. Agencies involved in politics such as the police - for example, British MI5 and MI6, Canadian Security Intelligence Services (CSIS), FBI national security units and CIA, France de la surveillance du territoire (DST) - are said to belong to the "intelligence community." Most countries have at least two of these institutions, one dealing with internal security and the other with external protection. According to official counts, the United States has sixteen of these institutions, 80 percent of them are funded by the Pentagon.

But the concept of high policing does not only apply to institutions included in the intelligence community. All the large police forces have a high police component insofar as they are involved in intelligence gathering. Private security agents are also involved in high police. (The Policing Web, Jean Paul Brodeur: pp. 224) For a period that included approximately the year between the fall of the Berlin Wall in 1989 and the 9/11 terrorist attacks in the United States, there was a strong initiative especially on the part of the intelligence community search new mandate to integrate high and low policies.

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IV. Discussion

Since the end of the cold war, security intelligence agencies have entered the domain of traditional law enforcement areas, such as organized crime (Brodeur, 2005a; also see Anderson et al., 1995: 173). On the other hand, police forces try to form a centralized criminal intelligence unit and are increasingly involved in the struggle against organized and transnational crime (Anderson et al., 1995: 168–170).

The situation changed drastically at the turn of the 20th Century with the emergence of global mass terrorism, which affected not only the United States (September 2001), but Indonesia (October 2002, with many Australian victims), Spain (March 2003), Morocco (May 2003), Saudi Arabia (May 2004), England (July 2005), and Mumbai (November 2008), to refer only to the most known incidents. It was premature to assess the impact of the July 2005 bombings in London, but they had spurred the 2006 Anti-Terror Act, increasing the detention period without charges from fourteen to twenty-eight days.

The new UK law increased this period to forty-two days in 2008. In the United States, various commissions investigating why US police agents from each strip failed to prevent the 9/11 attacks from appearing stressed the gap between high and low police with their operations Procedure. In Canada, two reports from the Indonesian government commission question emphasized the same thing (Canada, 2006a and b). This gap is generated by three basic operational differences: capacity for analysis, use of preventive intelligence versus evidence of prosecution, and the purpose of disruption as opposed to circumvention (The Policing Web, Jean Paul Brodeur p. 234).

In this case related to the priority of the role of law enforcement including accusation, coercion, arrest, prioritizing violence, the use of firearms, need to be arranged as well as possible.

Is a feature of the Legalistic Style (Legalistic Style) delivered by James Q. Wilson, political scientist James Q. Wilson has identified three policing styles: 1. Watch (Watch), 2. Legalistic (legalistic), 3. Service (service). Yes, it shows evidence that this difference is generated from the community served by the police (police and policing an introduction, Richard J. Lundman p. 45).

The legalistic style has one standard: strict law enforcement. This type of organization results in many arrests. Most of the calls for services are formally resolved where official arrests or complaints are carried out. In Indonesia, policing behavior such as this occurred during the transition period and even now has not lost the sense of suspicion and fear of the police towards anarchic-faced policing using the expected acts of violence can cause deterrent effects and fear of perpetrators of crime, whereas in fact the conflict is increasingly widespread and the violence carried out by the police is increasingly prevalent (Dr. Chairuddin Ismail, SH, MH, Democracy vs. Anarkhi Police, Jakarta Citra, Jakarta, 2000.

Legalistic Style is the most militaristik (Community Policing a new philosophy of policing, irjen Pol, Sutanto, p. 15)

Then, regarding Chameleoning in applying the policing style and relating it to your experience, it seems to me that Chameleoning is meant to be that adaptation in the application of various policing styles is not applied rigidly but is applied in accordance with the situation and conditions of the organization and leadership needs.

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For example: The era of the Kapolri leadership was let go of issuing a fighting crime statement, so all ranks of fighting crimes against recidivists shot dead, the time of Peter shot dead criminals.

The present era of the era of police chief Prof. Tito Karnavian, Prioritizes on Democratic Policing to achieve Professional, Modern, Reliable

Regarding Community Policing as Democratic Policing in terms of understanding the paradigm of constructivism, I see it as a natural thing. Here, Policing through the implementation of community policing in the implementation of police duties is known as community policing. The philosophy and strategy of policing include: partnership, prevention, becoming an icon of closeness, speed and friendship, transparent and accountable, able to overcome thuggery and reduce the fear of community members of crime or threat of crime, improve the quality of life of the community or guardians of life , building civilization while fighting for humanity. The level of success of community policing in predicting, anticipating and providing solutions when six points can be felt significantly by the community. (ChryshandanD.L., 2016)

According to the theory of democratic policing Gray T. Marx (1981) all industrial societies use police to control crime and contribute to public order (such as mediating and arbitrating disputes, managing traffic and assisting in emergencies). But the condition of the organization in which the police operate, the way they use and the objectives they seek varies greatly between democratic and non-democratic societies, although there are overlapping areas that involve the function of police control.

The elements for defining democratic policing society are: first, subject to legal rules that embody values that respect human dignity (HAM), not the wishes of the ruling leader or party. Second, being able to intervene in the lives of citizens only in limited and carefully controlled circumstances and thirdly, is openly responsible.

In simple terms, the notion of democratic policing is "police that respect civil rights, are subject to democratic principles, good governance and implement modern policing, namely community policing." According to M. Amir and S. Einstein (eds) in Policing, Security and Democracy: Theory and Practice, vol. 2 (2005) states that Democratic policing must be seen as a process rather than a result. Democratic policing should be seen as a process and not an outcome and it always contradictions in society who expect freedom to be compared with the rules enforced. The main element in democratic policing is how law enforcement officers such as the police are able to enforce the law without disturbing the human rights of the community itself.

The democratic era must have dialogue, the era of democratic policing, between the police and the public, there must be a dialectical process (dialogue and negotiation), Constructism / creation / creating, for Mou with the village head, etc. Building this new thing is meant that the police are able to make laws. The important thing is consistent, and it must be accounted for.

Wherever in this world, the police will always be drawn in two different directions, namely formal procedural directions and substantial sociological directions. Such a basic situation encourages us to understand policing work as a "rooted rule" and at the same time "rooted in behavior" (rule based and behavior based) (Satjipto Rahardjo ,1993) .

Rules and behavior must be interpreted as something that must be developed on the part of police personnel to be better able to develop themselves as a basis for helping professional workers, and as being repressive.

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The repressive attitude that starts to slacken, influences some of the successes achieved by the police, and the relatively safer security conditions may make the current image of the police which should be seen as better. But in other parts, especially related to the demands of the professionalism of the police in handling large cases, the police are seen as not yet able to carry out their duties more professionally, especially in exposing serious legal cases such as human rights violations in the May incident to the Trisakti case in 1998.

Even now it still leaves a black mist for the police corps, as a result the maritime community remains dissatisfied with the police's performance. The above conditions are reflected in the public's expression in observing the police's efforts in handling large corruption cases as well as cases involving important people or having influence in government or the economy, the police are still seen as one eye .(Kabib Nawawi, 2012)

V. Conclusion

Community policing, what we want to show is the style of policing as an act or activity of the police in solving social problems that occur in the community relating to the prevention of crime and efforts to create security and order.

Policing is the Indonesian version of Police, some also translate into police too. The concept of policing is basically a style or model that forms the background of some or a number of police activities and more than police techniques or tactics, carried out when interrogating suspects, escorting important guests, arranging and then providing information . According to Reksodiputro (1996) Policing is an initiation of prevention and control of crime and criminal justice from almost the entire socio-cultural context.

The style of policing as a background model of police activities or activities in providing security services to individuals, communities or the state can be understood and explained by understanding holistically from communities that manifest as living units that occupy a region, where members are bound in a social relationship .

Based on the above explanations, in my opinion, academic research is needed not only to imitate and modify a policing concept or model. This culture is maybe not yet owned by the National Police, and this will be a future challenge on how to build the face of the Indonesian police police through its policing that matches the character of the people and the development of their country.

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