

Interrelation between *Sambang* and *Koban*

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Abstract

The objectives of this article is to present the description of community policing with using the rich field data collected by the author and to analyze it by examining the history and the present situation towards the role of police and its relation with community neighborhood especially in Indonesia. The article compared and analyzed the potential problems and challenges in applying police strategies approach to maintain public and social order. Additionally, this research referred to community policing implementation in Japan as comparative information. This study also examined the possibility of community policing approach in ethnic conflict resolution cases in Indonesia. This research is expected to offer a foundation for further research in analyzing the relation between police officers and community demands for the community policing implementation. This research was conducted qualitatively, in the form of ethnographic study, by using interview, observation and documentary, which were done purposively. The result of this research showed that community policing ultimately needed active participation from both police and community. It was found that Indonesia has implemented community policing firstly by establishing bhabinkamtibmas and

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sambang which is a form of community policing strategies in Indonesia. It is a representative of Indonesian police officer, which is assigned in each foster area due to, preemptive, preventive, and provides early warning of a threat to the community. In Japan which has homogeneous community, the establishment of Koban system—a form of community policing—has minimized the number of other conflicts and crimes. This success could be learned by other countries including Indonesia. Therefore, it is more challenging to organize community policing in Indonesia because of the cultural differences in which each ethnic community has its own customs and values.

Keywords: Community policing, Indonesia, koban, sambang.

I. Society and Community Policing

Police as part of the state government acquires several functions including maintaining security and public order, law enforcement, and giving services to the community. Indeed, the presence of civilian police has become a progressing demand. This means that if the police institutions still hold on to the old values of violence, they might be left behind and run over time. Having these as facts, the presence of civilian police is considered to be one of the ideal models for the police's new paradigm. This might be happening since the new paradigm takes the moral values, belief, and behaviour into account, which are hoped to stimulate a more caring police personality. Hence, this new paradigm could reflect the characteristics of the civilian police, which are more humanist with minimum use of force.

a. USA

New York City has a program called C-POP, Community Police Officer Program, involving 900 officers out of a patrol force of approximately

16,000. In each of New York's seventy-five precincts, there are about ten C-POP officers, each of whom has been given a territory in which they are responsible for policing, supported by an overlay of rapid response patrol vehicles. C-POP officers do more or less what they want. Their injunction is to get to know the community and to find out how police resources might be used in order to meet policing requirements, not as generated by the Police Department, but as suggested by local communities. This is a very popular program, began in 1986, which shows no sign of flagging.

b. JAPAN

Japan created modern community policing but did not call it so until very recently. The Japanese system, reformulated after World War II but resting on older traditional elements, is based on 15,500 *Koban*, or mini police stations, scattered all over Japan. There are 6,500 of them in cities and towns and 10,000 in rural areas. There is a neighborhood police station of this sort within six or seven blocks of every urban resident in Japan. It is still the case that just fewer than 50 per cent of all people requiring police service to come to the police in person rather than calling over the telephone. Personnel in these *Koban* and *Chuzaiso* do several things. They regularly patrol on foot and respond to citizen requests for service. They also make twice-yearly visits to every home and business in their area, knocking on doors and asking what problems people have. They use these occasions to promote crime prevention and to offer security inspections. Although this appears to be the most wall-to-wall community policing system in the world, the Japanese are not complacent about it. They are now involved in fine-tuning their system-two aspects in particular. The Japanese police have never developed programs of systematic liaison with the community. As a consequence, they are now asking all of their *Koban* to create formal community advisory boards in order to obtain feedback. Furthermore, they are now adopting a more problem-oriented approach. Previously, although the police were deployed pervasively, their emphasis was on discretionary law enforcement-impounding improperly equipped

bicycles, enforcing laws against speeding motor vehicles, catching drunk drivers, and generally keeping the streets orderly. Now they are changing their priorities to emphasize matters the public is concerned with, as opposed to the matters of concern to police.

c. AUSTRALIA

Community policing in Australia is primarily an add-on crime prevention program. Hardly any attempts have been made to have community policing penetrate into general duties patrol work, with one major and exciting exception. At the same time the crime prevention programs of Australian police forces are very rich, varied, and show improvements in some instances over similar program in other countries. For example, the Victorian Police sent officers to the United States to study Neighborhood Watch, who liked what they saw but found ways for maintaining the activity and enthusiasm of members, a problem that had been devilled and undermined American efforts. It seems that the only instance in Australia of a serious attempt to change the delivery of police services by general duties officers, could be found in New South Wales. There, Commissioner John Avery and his staff created community policing 'beats', starting in Surry Hills, Sydney. There are now over 200 community police officers assigned to such beats in many larger towns in New South Wales. Each officer is responsible for his own area in which they establish community liaison, discover persistent order problems troubling to the community, and construct solutions to those problems. In effect they are to become the 'village bobby' for their areas.

d. INDONESIA

In 21st country, the concept of humanist police has began to be socialized since autonomy (non-combat) of Indonesian Police took place in April 1999. Having initiated by the separation of the Indonesian National Police (INP) with the Armed Forces, the reformation process conducted by The INP could be considered and addressed as a considerable phase to

actualize the Police force as professional civilian servants which is close to the community, to change the livelihood of civil society towards national democratic, secure, orderly, fair and prosperous. Changes in the cultural aspect encouraged police to made Grand Strategy 2005-2025. The first five years 2005-2010 is known as the phase of trust building, in 2011-2015 as partnership building, then in 2016-2025 as strict for excellent. Police in the structure of the police organization is spearheading. The strongest spearhead of service is *Polsek* (Sector Police), which implements community policing directly to the community. In service position, strong police station is divided into 3 categories, namely Urban Police Commissioner consisted of 50 personnel, and then 40 personnel of Rural Police led by the *AKP* (Captain), Pre-rural police personnel consist 25 officer led by the *Iptu* (Lieutenant). Sector Police is the gateway community service, that receives reports from the public and keeps public security order at the district level, builds the security system at the level of spontaneous communities sub district, district patrol, cases investigation/Intel, handles and traffics reports, gives counselling, fosters associations and youth organizations and associations.

e.INDIA

A movement for community policing called "Friends of Police Movement" - FOPs was started in 1993 in Ramnad District of Tamilnadu, India. The FOP is a holistic and pro-active concept that lends a psychological approach to policing. It is a true example of police-public partnership in which citizens have been empowered with the help of the police. It provides opportunities for ordinary citizens to effectively contribute to the prevention and detection of crime. Any member of the public, male or female who is not involved in civil or criminal case can become a member of FOP. The members of FOP can provide useful information leading to solving of crimes. FOP members can also prevent any abuse of Police power because of easy accessibility to the station house officer and other senior personnel. The movement has been well received not only among

FOPs but also in the wider public and voluntary associations. Within a few months of its inception, nearly 1000 members of the public from all walks of life volunteered to become FOPs in Ramnad district.

II. Community Policing in Indonesian Legal Aspect

Classic proverb said "*Ubi Societas ibi ius*" which means where there is society there is law. It adage, is still relevant enough to be used in the modern era. Definitely, law is still requiring in the social relationship both traditional and modern life. Thus, "*Homo Homini Lupus*" (one human would be a wolf to other humans) will not occur on the society. Positively, harmony, peaceful and secure would exist in the community. Therefore, law as a social control required keeping the individual and community behavior patterns on the limits of tolerance without any harms others. More over, it should be able to serve the needs of society.

Since formally separated from the Armed Forces of Indonesia (ABRI) on April 1, 1999, Indonesian National Police (INP) was return to be part of civilian government agencies. Its functions are to serving, protecting and maintaining the security of society. The Indonesian Parliamentary Decree (MPR) No VI and VII, 2000 was affirmed further concerning structural reforms in the INP body. Simultaneously, the Indonesian National Police keep continuing to improve and striving to be a professional and independent police. One of the running development reforms is implementing the Community Policing or more commonly referred to *polmas*. Essentially, it is an activity to invite the community representatives through partnerships members between police and the civilization for detecting and identifying problems security and public order (internal security) in the environment and find a solution to its problem. (Article 1 paragraph 2 Police Chief Regulation No. 3 of 2015 on Community Policing). INP was fully realizing the demand for reformation

was becoming a civilian police. Therefore, it should be harmonize with social development on the society by paradigm movement and partnership promotion, which focus on proactive approach and public support.

Based on the Police Chief Regulation No. 3 of 2015, I underlined that it comprise deeply about community role on safety living. Article 4 (a) stated that the philosophy of community policing is not just looking a society at an object but also an active subject who's maintaining public security and order. Basically, the police department officer is a part of the community who always encourages people to get involved on secure activities at their own environment. On previous Police Chief Regulation No 7 of 2008 about Guidelines of Basis Strategy and Implementation of Community Policing, it more looked liked traditional policing which oriented to enforce the law by eradicate the law, law enforcement, cached criminals and the level of its success measured by how many criminal acts can be revealed. They were not focus yet on how the community takes a place to prevent the crime. Basically, this strategy ruled out the expediency of law principal, which were not sees the society as an object of law enforcement. I believe that community involvement were not required to execute the issue, just police officers' skill and ability were concerned. Nowadays, Police Department hopes that ten years a head community policing would transform to be problem-oriented policing, according with grand strategy of INP on 2025. Generally, problem-oriented policing practice at developed communities/countries like Japan and United Kingdom. It more concerns on solving the community problems. Problem solving becomes a duty of a police without important help from the society. The purpose is not to causing the public anxiousness and giving best, quick and accurate solution. This strategy applied because the people already thinking further; they are focus on how to develop the industry, economy and technology. Society welfare is also guaranteed by

the health facilities, insurance and pension plan.⁷⁵ For more detail, I try to present the principal comparison between traditional policing, community policing and problem-oriented policing.

Table 1. Principles Between Problem-Oriented Policing and Community Policing

Principle	Community-Oriented Policing Police Chief Regulation No. 3 2015	Problem-Oriented Policing	Traditional Policing
Primary emphasis	Engaging the community in the policing process (Art 3c partnership principal, art 4a society is a active subject, art 27d <i>bhabinkantibmas</i> received information from the society about crime action)	Substantive social problems within police mandate	Focusing on disclosure of crime / law enforcement in order to maintain public security and order.
When police and community collaborate	Always or nearly always; (Art 3g focus on emotional	Determined on a problem by problem basis (police)	Infrequently, horizontal interaction (just in case)

⁷⁵ David Weisburd, Cody W. Telep, Joshua C. Hinkle, John E. Eck, The Effects of *Problem-Oriented Policing on Crime and Disorder*, Campbell Systematic Reviews 2008:14.

	relationship than official/horizontal interaction)		
Emphasis on problem analysis	Encouraged, but less important than community collaboration. (Art 19b success indicator is the increasing of relationship between community and <i>bhabinkantibmas</i> , hence together to find the problem solutions)	Highest priority given to thorough analysis	The priority is advance crimes; robbery, murder, organized crime and transnational crime.
Preference for responses	Preference for collaborative responses with community. (Art 16d problem solutions founded by discussion between community and <i>bhabinkantibmas</i> , art 17c <i>polmas</i> has to assist and help the community to find the best	Strong preference that alternatives to criminal law enforcement be explored (Penal Code and Criminal justice system)	Criminal justice system

	solutions)		
Role for police in organizing and mobilizing community	Emphasizes strong role for police and community. (Art 11 organize the security patrols on schools, public transportation, villages, public facilities and street)	Advocated only if warranted within the context of the specific problem being addressed	Current situation (just in case)
Importance of geographic decentralization of police and continuity of officer assignment to community	Essential. (Art 10 local security strengthening, art 32 community forum (FKPM) has role to solve the problem and create the secure activities)	Preferred, but not essential	Society is an object, community assessment if only necessary.
Degree to which police share decision-making authority with community	Emphasizes sharing decision-making authority with community. (Art 7c the purpose is increasing the community ability to identify the problems and	Strongly encourages input from community while preserving ultimate decision-making authority to police	Police decision, without society involved.

	analyze with police to reach the best legal solutions)		
Emphasis on officer skills	Emphasizes interpersonal skills. (Art 22, increasing of good communication between community and <i>bhabinkantibmas</i> , transfer knowledge from the police to the society)	Emphasizes intellectual and analytical skills	Police skill
View of the role or mandate of police	Encourages expansive role for police to achieve ambitious social objectives (Art 9, <i>polmas</i> develop and implement with <i>koban</i> and <i>chuzaiso</i> concept and those would be harmonize by local wisdom to prevent the cultural and interest conflict.	Encourages broad, but not unlimited role for police, stresses limited capacities of police and guards against creating unrealistic expectations of police	Police has huge responsibility to maintain the public security.

III. BKPM; Koban and Chuzaiso Alike in Indonesia

The observation on BKPM (Community Partnership Bureau) was done at Metro Bekasi Resort Police in Bekasi, Jakarta. The location was selected since it was the city of pilot project establishment for security system adapted from the Japanese *Koban* and *Chuzaiso* system. The BKPM in Metro Bekasi Resort Police is under direct coordination of JICA until now. According to the data released on July 2015, BKPM in Indonesia was spread across ten Police Resort and all are located in big cities⁷⁶.

Metro Bekasi Resort Police manages eight BKPM consisting of seven *Koban* and one *Chuzaiso*. Ideally, each BKPM should consist of a head of police station and 15 *Bhabinkamtibmas* officers. It is equipped with one patrol car, two motorcycles, five handheld transceivers (HT), one computer, one facsimile, and one set of bunk beds. BKPM's principal tasks include maintenance, service, patrol, solving problem, and managing traffic jam. BKPM profiles are as follow:

a) BKPM MEKAR SARI (see photo 1)

BKPM Mekar Sari is under the coordination of East Bekasi Sector Police. It is located at Jl. Raya Mekar Sari, Bekasi Jaya district, East Bekasi sub district on an area of 750 m² and has a building area of 72 m². Mekar Sari Residential borders the location of this BKPM, the land of which was obtained from the developer of Mekar Sari Resident. BKPM consist of a head of police station and 13 officers. All members of the officers are female. But this condition is still considered less than ideal, because it still needs two officers more in this BKPM.

⁷⁶Based on the Interview with AKP. (Police Adjunct Commissioner) Kayah Rokayah, SH , Binmas Unit of Metro Bekasi Resort Police on July 11, 2015.



Photo 1. BKPM Mekar Sari

b) BKPM MEGA MALL (see photo 2)

BKPM Mega Mall is under the coordination of South Bekasi Police Sector. The location is next to Mega Mall (Giant hypermarket) at Jl. A. Yani, Marhajaya district, South Bekasi sub district and on an area of 1,127 m² and with 188 m² building area. The land is a grant from the Directorate of Agricultural Irrigation beforehand. BKPM consists of a head of police station and nine officers. Policeman represents all the officers'. But this condition is still considered less than ideal, because it still need six officers more in this BKPM.



Photo 2. BKPM Mega Mall

c) BKPM PONDOK UNGU (see photo 3)

BKPM Pondok Ungu is under the coordination of North Bekasi Police Sector. It is located in the middle of residential area of Pondok Ungu Resident, North Bekasi sub district, which is on an area of 350 m² with 72 m² building area. BKPM consists of a head of police station and 12 officers. Policeman represents all the officers'. But this condition is still considered less than ideal, because it still needs three officers more in this BKPM.



Photo 3. BKPM Pondok Ungu

d) BKPM KRANJI (see photo 4)

BKPM Kranji is under the coordination of West Bekasi Police Sector. It is standing on an area of 312 m² and has a building area of 72 m², which is located at Jl. Parkit Raya, Duta Kranji Resident, Kranji district, West Bekasi sub district in the middle of residential area. BKPM consists of a head of police station and seven officers, which are all policeman. But this condition is still considered less than ideal, because it still need eight officers more in this BKPM.



Photo 4. BKPM Kranji

e) BKPM CITRA GRAND (see photo 5)

BKPM Citra Grand is under the coordination of Pondok Gede Police Sector. It is located at Jl. Alternatif Cibubur. Jati Sampurna sub district. The location is surrounded by residential neighborhood on an area of 272 m² and has a building area of 72 m². The land is a grant from Grand Citra Residence. BKPM consists of a head of police station and ten officers who are all represented by policeman. Policeman represents all the officers'. But this condition is still considered less than ideal, because it still needs five officers more in this BKPM.



Photo 6. BKPM Citra Grand

f) BKPM KOMSEN (see photo 7)

BKPM Komsen is under the coordination of Jati Asih Police Sector. It is standing on an area of 1,141 m² and has a building area of 72 m². The location is around shopping center at Jl. Wibawa Mukti 2, Kampung Kebantenan district, Jatiasih subdistrict. The land is a grant from the Company of Jasa Marga beforehand. BKPM consists of a head of police station and nine officers who are represented by Policeman. But this condition is still considered less than ideal, because it still needs six officers more in this BKPM.



Photo 7. BKPM Komsen

g) BKPM MUTIARA GADING TIMUR (see photo 8)

BKPM Mutiara Gading Timur is under the coordination of Bantar Gebang Police Sector. It is located on Mutiara Gading Timur Resident, Mustika Jaya sub district in middle of residential area. The location is on an area of 627 m² and has a building area of 72 m², which is a grant from Provincial Government Resident. BKPM consists of a head of police station and 12 officers who are represented by policeman. But this condition is still considered less than ideal, because it still needs three officers more in this BKPM.



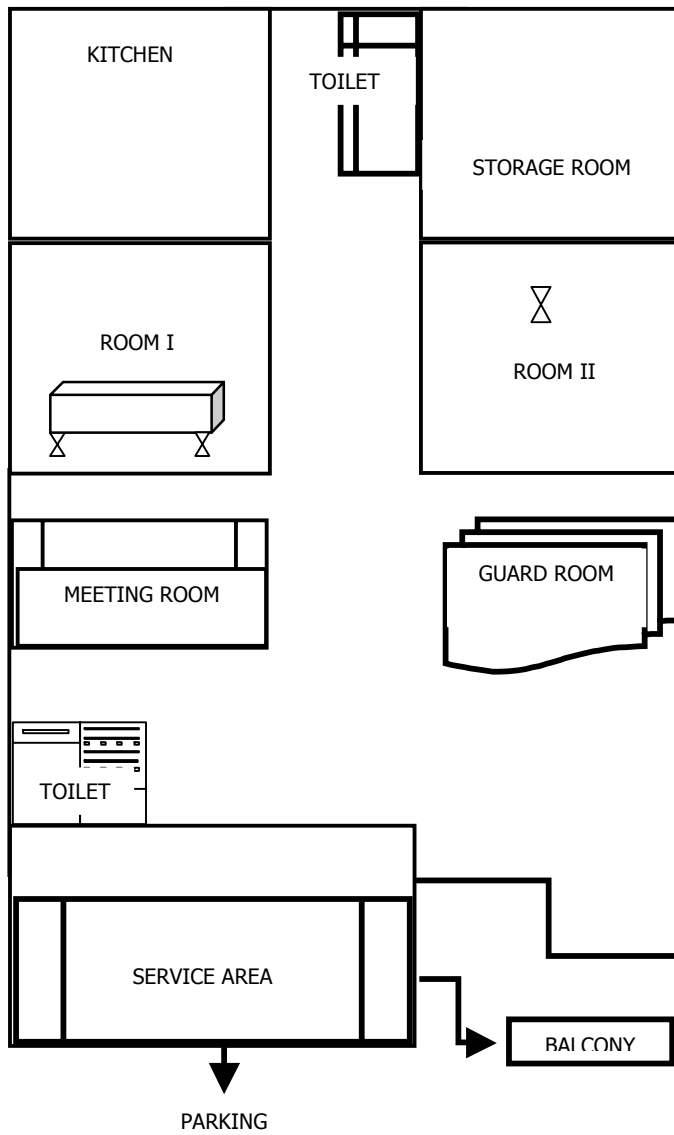
Photo 7. BKPM Mutiara Gading Timur

h) BKPM PENGASINAN (see photo 8)

This is a pilot program of *chuzai*sho alike, under the coordination of East Bekasi Police Sector, which is inhabited by the one-policeman officers. Besides functioning as police post, this BKPM also serves as the residence of the police officer in charge.



Photo 8. Front and Close Up of BKPM Pengasinan



Picture: Sketch Room of BKPM Pengasinan (*chuzaiso* alike)

The following is the map of Bekasi City and the distribution of BKPM:

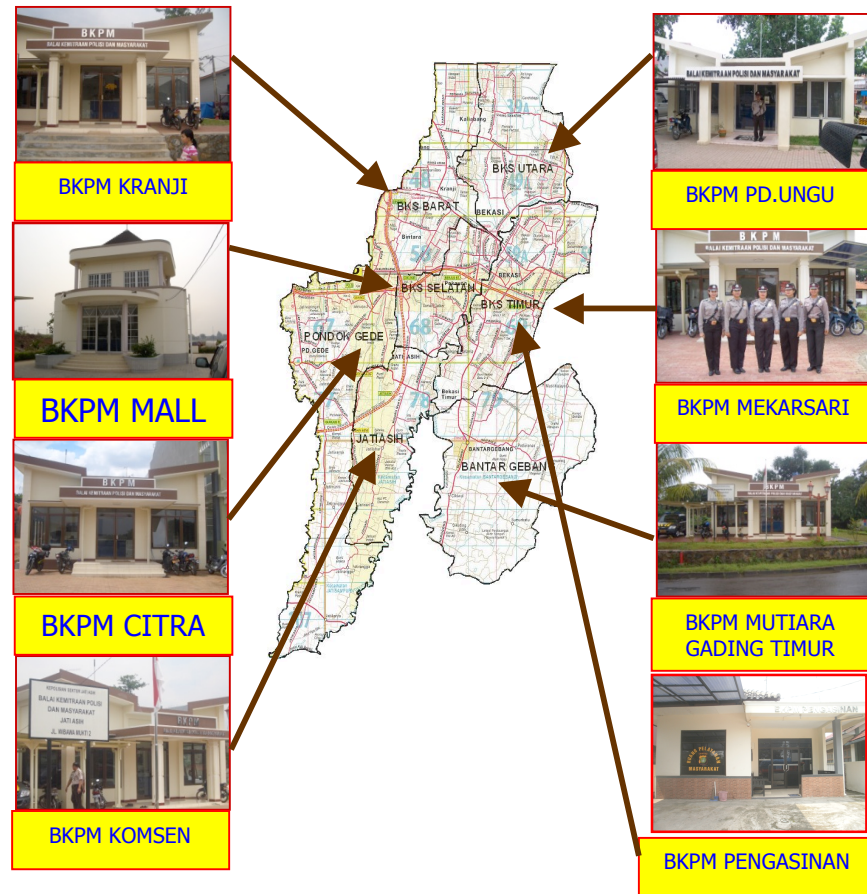


Photo 9. The map of BKPM distribution in Bekasi

From the map above we can conclude that the location of BKPM is arranged based on geographical or demography rule. BKPM as Police and Community Partnership Bureau is a place for exchanging communication in order to build trust and partnership between police and citizen, in this case the police themselves who run the daily operation. They manage all the existing matters, and solve the entire problems that arise in community environment. The presence of BKPM amongst the community is important, for the crime rate today is unavoidably rising, and citizens need capable officers who are trustful and able to work with all elements in reducing the crime rate in the community environment. The information from the public likewise is very important and need to be followed up as soon as possible to build trust and cooperation between police and community.

Practically, BKPM has a purpose to increase public trust for the police officer. They try to solve all the problems that arise in the environment, minimize the occurrence of criminality, and undertake early detection for all threats and damage that endangering the safety. The officers' job is to provide solutions and appropriate action so that the threat will not have a wide impact. They are also expected to understand every public demand, especially in the field of internal security, by providing solutions and appropriate action in CP implementation. The partnership relation should be built with all levels of community in order to contribute a beneficial internal security situation and solve any problems that occur in the environment.

The partnership bureau between police and community has several functions such as data center, first detection tools, true friend, problem solving place, service center, and also as sharing center. BKPM, which is data center containing information from the public, can be shown through community visit card, panel data, and records from the public. The first detection means an early detection in preventing any security and order disturbances (internal security) that would occur within the community, through outreach activities, *sambang* and patrols, proofing by visiting note (*junkai renraku*). Whereas true friend means police as a friend for the communities, including religious community leaders, traditional community leaders, and general community leaders. BKPM also become a place to seek for community settlement of the problem, and the police officer acts as a consultant or mediator who is in neutral position and provides the best solution in solving the problems among people. Furthermore, it can be functioned as service center where people can make reports or complaints. The police will provide mail reports of the information on missing important papers and document, make cover letter of displaced manpower that is addressed to the department of social welfare, escort and giving security assistance for public activities, give the

first act against the crime, as well as receiving public reports and complaints. Lastly, BKPM can be a sharing center as a meeting place for police and community including government and others public institution to discuss things, which became important matters and need some solution and to be solved together.

IV. *Sambang*; a Problem Solving

Various activities undertaken in the implementation process of CP (Community Policing) leads to the creation of the better public service in the field of maintaining the security and order. Basically, people go to the police to complain the lack of justice they feel when the problem is in the term of law. If the person's need of justice has been fulfilled then he or she will not bother to come to the police station. For this, the role of the *Bhabinkamtibmas* officers to go directly to the community needs to be emphasized. *Bhabinkamtibmas*' presence in the middle of the community is expected to solve the matter lightly, so that people can feel the sense of justice and safe in their environment without looking for justice at the police station anymore.

All *Bhabinkamtibmas* officers carry out patrols and *sambang* activities routinely in each village of his foster territory. The activity aims to increase the closeness of personal relationship between police and community with a gathering method. It is expected that emerging communication through face-to-face process can be more efficient and not rigid so that any issues related to security and order can be solved properly and also that information exchange between the community police and the community itself can run well. This activity is often called dialogic patrol. Especially in Lampung province, the police name this *sambang* activity by "*anjau silau*" which is derived from the native language of Lampungnese.

This activity is also intended as an early detection of latent factors, which can trigger the vulnerability of social order. The officers can make list of

public figures that can be empowered in fostering the community in the environment to prevent the things, which have potential for vulnerability. Every year each *bhabinkamtibmas* officer should make a report called “basic intelligence, tramp data, and apartment data” explaining all about their foster territory. This report describes the geography, demography, natural resources, governmental and social organization, economy, religion, education, health, and also apartment data information of one village.

Patrols and *sambang* are often constrained by geographical conditions in each *bhabinkamtibmas* area, which is quite wide and it is not possible to visit every resident on a regular basis. In an attempt to collect mass in one visit only, they conduct special meeting activities. These activities carried out by *bhabinkamtibmas* are not done every day but several times each month. The meetings are usually informed in the village hall or another mutually agreed location. It is hard, however, to claim success of these activities since the public participation following the counseling is low and most participants are mother-housewives only (see photo 11 & 12). According to the *Bhabinkamtibmas* officer, these counseling activities have time constraints in mobilizing the available mass to participate in each village because of the busyness of member of the community themselves to attend the counseling.



Photo 10. *Bhabinkamtibmas* conseling session attends by housewives only at Kelurahan (village government office)



Photo 11. *Bhabinkamtibmas* conseling session at Kelurahan in the weekend so all men in the community available to come

An effort to maintain security and order at an early age is also one effective way. Therefore, *Bhabinkamtibmas* manages to do the *sambang* activities by visiting the junior and senior high school. One of the strategies undertaken in conveying information to young people is through the directives given by the inspector of ceremony in the Monday morning ceremony (see photo 13) held every Monday in every school in Indonesia. In this case, *Bhabinkamtibmas* officers are given the role of inspector of the ceremony in some schools in their territory. The task is to deliver a message for youth to take care the public social order.



Photo 12. *Bhabinkamtibmas* as the Inspector of ceremony in Senior High School

Socialization activities for public are not routine dissemination, and the leader of the resort police through sector police level to provide information about rule, legislation or security and order carries them out only if there is a special concern. Furtermore, the dissemination to the public will be carried out by *Bhabinkamtibmas* officers if there is a special

request from the village authorities and other agencies related to the specific contents which are considered as worrisome for the tranquility of the surrounding environment, such as the issue of drugs (see photo 14) and ISIS (Islamic State of Iraq and Syria – see photo 15).



Photo 13. *Bhabinkamtibmas* counseling about drugs issue at Senior High School



Photo 14. *Bhabinkamtibmas* counseling about ISIS issue at Junior High School

Bhabinkamtibmas officers also visit several companies and public facilities in their foster area. This visit is not only for socializing public security and order but also as the direct forms of security training instruction, which are for the private security guards in this case. The security training process is done so that they can perform the task well and help the police in accomplishing their tasks. Training instruction activities

may include *sambang* and face-to-face or short training. Face-to-face activity is intended to accommodate public facilities and private company environmental information into the scope of the assignment of the security guards, and to provide technical guidance to anticipate possible threats faced by them. Good communication between *bhabinkamtibmas* and security guards (see photo 16) can give a positive value for both parties; police task in maintaining public security and order can be helped while the security guards unit also receives inputs from the training and instruction given by the police.



Photo 15. *Bhabinkamtibmas* counseling for private security guard

V. Concluding Remarks

Indonesia tries to adopt Japanese community policing system by maintaining the Police Community Partnership Bureau (BKPM) as the duplication of *koban* and *chuzai* in Japan. Japan has already implemented community-policing approach through *koban* and *chusaizo* since meiji era and even has been claimed as the safest nation in the world, which has a perfect model for community policing implementation. The police system in Japan is decentralized in each prefectural, as for Indonesia this also goes to *bhabinkamtibmas* officer with the concept of local boy for local job. It is adapted by Indonesian police in which the officer assigned is basically a natives from the foster resident area so that there will be better understanding of the conditions in the indigenous culture and customs of the people in his area. Optimization of visits and patrols activities based on *koban* daily task are useful to gather

information from contact person and also to look at the circumstances in communities directly. The development of community through neighborhood association in Indonesia is also part of reflection of community policing system from Japan, since RT or neighborhood unit, as the main contact person of *bhabinkamtibmas* is also a relic from Japanese occupation before.

Indonesia as a nation is characterized by heterogeneous and multi-ethnic, meanwhile Japan is ethnically homogeneous. The variety of criminal crimes that occurred in Japan is also different from Indonesia. In the middle of Indonesian society, kinds of crime often occur as the result of the community economic factors, which are still below the average of national economic standard and differences in cultural habits. However, the successful of community policing implementation in Japan will be useful as lesson learned in organizing Indonesia community policing which is more challenging because of the cultural differences in which each ethnic has its own customs and values. Ethnic conflict in Indonesia leads to massive destruction and community policing is needed not only as the solution but also as the prevention act with the trust of the Indonesian community to the police officer.

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