POLICING THE DIGITAL REALMS:
REFLECTION ON COMMUNITY POLICING DISCOURSES
IN THE DIGITAL REALMS

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ABSTRACT

This paper tends to reconceptualize community policing as the embodiment of community oriented policing related to the shifting definition of community. In response to these dynamics, the issue of the relationship between the digital realm and community policing that has been implemented is important to study. The study is expected to reflect thoughts on the issue of crime in the digital realm, concepts and models of community policing, as well as ways to increase the potential of contextual Community Policing. How to increase the potential for community policing so that it can be used in dealing with problems in the digital realm according to the development of the digital realms, especially the rhetoric of Revolution 4.0 in contemporary Indonesia.

KEYWORDS: Community Policing, Community Virtual, Discourses

INTRODUCTION

Community Policing is knowledge that continues to grow along with changes that occur in everyday life. The complexity of changes in the level of daily life significantly affects the implementation of Community Policing which is relevant to all potential problems and challenges that arise. One of the changes that are happening is the dynamics of digital information technology which does not only affect the technological dimension, but also affects the empirical level and everyday life. In essence, Community Policing is a theory synthesized by many experts from police practices in several countries.

Suriasumantri (2017;109) argues that applied arts is knowledge rooted in experience based on common sense supported by trial and error methods and has direct use in everyday life. One of the bridges that connect applied arts with science and technology is the development of fundamental theoretical concepts which are then used as the foundation for the development of integral scientific knowledge. Furthermore, Earl Babbie (2006;49) argues that a theory is a systematic explanation for observations related to particular aspects of life, for example juvenile delinquency or perhaps social strata, political revolutions and so on. Suriasumantri and Babie's opinion can show that Community Policing is a theory with a distinctive character, both ontologically and epistemologically, in Police Science.

Furthermore, the author's focus on Community Policing is a reflection of the strategy of the Indonesian National Police which makes it a priority target and activity, both in the annual work plan and long-term plan. The National Police makes Community Policing the
The main solution to problems that can interrupt social order and order in society. As one of the main objectives in policing, the management of social order and order in the traditional policing pattern focuses on the police as an instrument for maintaining social order and order. The dynamics in social life caused the police as an entity to maintain order and social order slowly began to realize that in solving social problems, the participation of the community in solving their own social problems must be presented.

In this regard, as an agent in the social structure, it is the duty of the police to study a phenomenon that has recently become very worrying for many world leaders related to globalization, namely the “Industrial Revolution 4.0”. The two main characteristics in the Industrial Revolution 4.0 are the birth of virtual communities and artificial intelligence, the human desire to make life easier is one of the impetus for the development of technology, as well as in communicating with each other, humans are rapidly creating new technologies. New technology in the field of communication, this can be understood because as a society or community, communication is a vital means to support the sustainability and development of society itself.

Its development is so rapid as the discovery of digitalization technology is even very significant, supported by wireless technology, this rapid development is changing the way people communicate and form their communities, Rheingold (1993 ; 6) conveys in his book that virtual communities are social aggregations formed from networks when many people continue to live. Specifically related to police duties, the social change faced by the Police according to Asy'ari in S. Rahardjo (2007; xviii) is globalization, in the global era where the boundaries of space and time are no longer an obstacle in social relations activities between humans, very determined by the rapid development of information technology and transportation at the end of the 20th century. A clear example that can be seen is the shift in interaction in the community which then becomes more through technological intermediaries. This interaction space through technology media is a public space that is now part of people's daily lives.

The use of technology media in people’s daily lives shows that each individual becomes part of a certain community group. The community group in question is not only a hobby community or small group of specific activity activists but can also be defined as a group in an area, for example an RT community with a related RT WAG. The internet seems to be a place for crime entrepreneurs, the internet provides many ideas for criminals to create new types of crimes, modify old crimes in new ways, develop new operations management, capital, marketing and so on. The specific character of the internet is that the internet has opened a «virtual crime field» with new forms of crime.

Likewise, access to interaction with fellow community groups, members of community groups who are members of a community will certainly have the potential to be in direct contact with the potential for security disturbances. The speed of technological development is very fast but it is not accompanied by the readiness of the community to accept the technology itself. Crime management that can be considered appropriate in the context of technological developments will certainly be bottom-up, so that every community is able to show problems that need to be addressed in their group. The bottom up process in question will be created and implemented properly if the implementation of community policing becomes the basis for law enforcement.
Community policing is a collaborative effort between the police and the community that identifies the problems of violations and crimes by involving all elements of the community to find solutions to these problems. Furthermore, Community Policing emphasizes active involvement by the community in creating safe and peaceful conditions in accordance with the context of the needs of a particular community. The application of contextual community policing is certainly important because the situation of a community group cannot be generalized in general and it is the local community who better understand what needs they need to meet. The implementation of community policing requires active involvement by members of community groups who together provide ideas and plans in implementing security guard activities originating from and for them.

The purpose of this study is to show the importance of the role of community policing in society as the digital era develops. The role of community policing is not only focused on changing the form of community policing to the digital realm, but also shows that data from the daily use of digital media by the community can be a place for monitoring and controlling the community environment.

This paper will provide an illustration that the potential of community policing in the digital realm is not only different from the technical form but also the principle pattern of its application. Third, the cooperative-oriented approach changed to a market-oriented approach. And fourth, trying to gain public trust and support. This paradigm reform is considered very appropriate to be applied in the application of polmas in the digital field because in its application the function of service and community support can be created through a digital Community Policing system.

**Community Policing: Discourses and Its Implementations in Indonesia**

Many terms are used to describe community policing, some of which are Problem Oriented Policing, Community Based Policing, Neighborhood Policing and several others. In the local case, research on Community Policing is at the level of assessing effectiveness and developing new patterns of community policing. As stated by Dermawan (2009) that in its development, at the empirical level the presence of police partnerships needs to explore more the cultural potential of the community that can be used as a model to strengthen partnership programs in Community Policing. Furthermore, Dermawan explained that several empirical conditions were still lacking, especially at the policy level surrounding the implementation of Community Policing, especially those related to the application of democratic principles in Community Policing.

Changes occurred during the reformation period in 1998. Presidential Instruction No. 2/1999 on Polri was separated from the Armed Forces of the Republic of Indonesia (ABRI). As a follow-up to the Presidential Instruction, MPR Decree No. VI/MPR/2000 was issued concerning the separation between the TNI and Polri. Through Presidential Instruction No. 2 of 1999 and Law No. 02 of 2002 concerning the Indonesian National Police, the National Police is responsible for seeking, preventing and eliminating any symptoms that may appear and develop in the community. Polri is separated from the Armed Forces of the Republic of Indonesia (ABRI) as the basic concept of Polri’s power in terms of the duties, functions, powers
and responsibilities of Polri in state organizations. Instruction No. 2 of 1992 confirms the duties and functions of the police as law enforcement tools, safeguarding and maintaining security and public order as protectors, protectors and public servants. The implementation of the community policing program began when the Chief of Police Decree No. Pol: Skep/737/X/2005 concerning Policies and Strategies for Implementing Community Policing Models in Carrying Out Police Duties. The presence of a decree regarding Community Policing is related to the process of structuring the police in Indonesia, especially after the reform era in 1998.

This condition then demands a change in view of various social and security problems that occur in people's daily lives also occur because of the presence of digital media which is the center of community interaction. Based on this, the presence of community policing in the digital realm is also needed. Community Policing in the digital era or E-Polmas is Polmas carried out by Bhabinkamtibmas and Polmas Carriers using the internet as a means to spread security and security messages with the aim that social order can be well maintained. The presence of the Polri service website, individual Polri members websites and websites owned by the public who are concerned with online fraud cases are currently still independent and not connected to each other in an integrated network into a back office, so that the information provided to the public is still very limited.

History of Community Policing in Indonesia

The implementation of Community Policing in Indonesia shows its own characteristics according to the context of Indonesian society. In its implementation, Community Policing puts forward a Polmas strategy that involves the participation of the community, government, and other stakeholders in carrying out efforts to deter, prevent, and overcome threats and disturbances to Kamtibmas in an equal partnership with the National Police, from policy determination to implementation. However, one situation that needs to be considered in reflecting on Community Policing in Indonesia is the developments that affect the idea and its implementation.

The Principles of the Concept of Community Policing

Wright notes that the initial idea of Community Policing began when Sir Robert Peels issued the Metropolitan Police Act to improve police performance in London. The idea that later sparked the conception of Community Policing to formulate the role of the police to manage social conflicts due to the development of urbanization and industrialization in urban areas of London. Preventive crime became the initial principle for Community Policing which later inspired different strategies in handling crime. The principle of handling crime prevention then changed the structure and management of the police.

This is aimed at increasing the effectiveness of police performance, increasing public accessibility, as well as the need to increase human resources through recruitment, selection and training processes. This later became the basis for the formulation of professionalism in the institutionalization of the modern police in the early 20th century and became the basis for
the idea of police-public relations. This situation later redeveloped the concept of Community Policing. The conception of Community Policing, which previously rested on the principle of preventing criminal acts with centralized institutionalization, has changed to participatory work between the police and the community.

Based on the summary by Meutia (2006), each era presents its own context that directs the need to develop the idea of Community Policing so that it can be in harmony with public life. The function is not limited to crime control, but also emphasizes all aspects of life with the aim of preventing crime. This development essentially places Community Policing officers to be able to handle crimes with social dimension actions that lead to problem solving. Conventionally, officers not only respond to emergency calls and make arrests of criminals, but are able to work and relate to the community in preventing and improving the quality of public life.

Referring to Kelling, George L, and Moore (1988), the latest development of Community Policing shows the dimension of democracy in action. The active participation of the community, government, public and private institutions with the police changes the perspective in understanding crime handling, especially by placing the community as a partner in handling crime. Community Policing conceptually focuses on handling crime and social disturbances through the provision of police services that include aspects of traditional law enforcement, crime prevention, and partnerships through problem solving. This policing model, according to Meutia, strikes a balance between responding to service calls with proactive problem solving centered on the causes of crime and social disruption. Community policing requires the active movement of the police and citizens to work together as partners in creating security in the environment. This has an effect on the implementation model of Community Policing in Indonesia.

Implementation of Community Policing Programs in Indonesia

The implementation of the community policing program began when the Chief of Police Decree No. Pol: Skep/737/X/2005 concerning Policies and Strategies for Implementing Community Policing Models in Carrying Out Police Duties. The presence of a decree regarding Community Policing is related to the process of structuring the police in Indonesia, especially after the reform era in 1998. As written in the previous section, each era carries a context that influences the principles and ways of implementing Community Policing. In the context of Indonesia, Sadjijono (2005) argues that the development of the police in Indonesia can be seen in the laws that have been in force and affect the position, function and role of the police.

Sadjijono (2005) reviews the regulations that existed before the reformation period, namely Law No. 13 of 1961 concerning the Basic Provisions of the Indonesian National Police which took effect from June 30, 1961 to October 7, 1961, Law No. 28 of 1961. 1997 Regarding the National Police of the Republic of Indonesia which took effect from October 7, 1997 to January 8, 2002, the paradigm of the police in Indonesia is placed in the realm of security. The police are an integral part, even the integration between the armed forces and the police is carried out. The problems that arose, the position and function of the police at that time practically affected the technical and command and accountability for the implementation of
their duties and authorities, thus causing multiple responsibilities such as the head of the Indonesian police or the chief of the Indonesian National Police in carrying out their duties and authorities to be responsible to the President, the Minister of Defense (Menhamkam) and the Commander of the Armed Forces (Pangab).

Changes occurred during the reformation period in 1998. Presidential Instruction No. 2/1999 on Polri was separated from the Armed Forces of the Republic of Indonesia (ABRI). As a follow-up to the Presidential Instruction, MPR Decree No. VI/MPR/2000 was issued concerning the separation between the TNI and Polri. Through Presidential Instruction No. 2 of 1999 and Law No. 02 of 2002 concerning the Indonesian National Police, the National Police is responsible for seeking, preventing and eliminating any symptoms that may appear and develop in the community. Polri is separated from the Armed Forces of the Republic of Indonesia (ABRI) as the basic concept of Polri's power in terms of the duties, functions, powers and responsibilities of Polri in state organizations. Instruction No. 2 of 1992 confirms the duties and functions of the police as law enforcement tools, safeguarding and maintaining security and public order as protectors, protectors and public servants. Changes that occurred during the reformation period affected the implementation of Community Policing. This shows that, in an effort to implement Community Policing in Indonesia, the transformation process does not only occur at the legal-formal level, especially normative principles regarding the duties and functions of the police.

This transformation is the basis for the establishment of Community Policing in Indonesia. Community Policing in Indonesia was formally implemented after the issuance of Regulation no. 3 of 2015 concerning Community Policing (Perkap No. 3 of 2015). The differences that occurred after the issuance of Perkap No. 3 in 2015, in addition to the affirmation and institutionalization of the idea of Community Policing, Meutia (2006) revealed, the significance of changes in the duties and functions of the police, especially in Community Policing, is seen in the handling of social problems that are more substantial in the community than limited to criminal law enforcement in settlements, problems in the past. Joint handling within the framework of partnership with the community aims to understand the root of the problem compared to cooperation with horizontal patterns of interaction in the past. The analysis of the problem is based on a joint analysis with the community rather than the category of crime alone.

Meutia stated, if this creates a more open positive communication line between the police and the community, especially considering the perception of the police in the past. Community members actively participate in monitoring local community security issues and in providing oversight of police performance. The community policing program has provided an opportunity for the community to express their concerns and interests on various issues to the authorities. The joint activities between the community and the police during this program result in early detection and prevention of criminal activity, leading to crime reduction.

In this way, it has proven that community policing is an effective model in solving local public and social security problems and reducing crime rates in Indonesia. In summary, the interpretation of Meutia above shows giving more space to the participatory process with the community in handling problems. The presence of the police in the Community Policing scheme in the community as a party that prioritizes preventive efforts in preventing crime and
carrying out collaborative work in solving a problem. Chandra's study shows that such Community Policing is related to changes in the paradigm of the criminal justice system.

Meanwhile, Kemal's research (2009), the demands of the new paradigm of the Indonesian National Police demand that the Indonesian National Police have a face Civilians who prioritize the enforcement of the rule of law rather than being a means of control for the authorities, and are more oriented to the task of protecting and serving the community. Kemal's study shows that in its implementation, Community Policing in Indonesia also includes the principles of Democracy, especially in mainstreaming partnerships with the community progressive implementation of political, social, and economic equality.

Questioning the Nature of Community in Digital Realm

With cyber space, community boundaries both online and offline are very blurry, geographical boundaries are very small, information dissemination is also very fast and wide, what happens in other parts of the world has an emotional impact on local communities. We need to anticipate this in order to maintain our social order, as a community it is absolutely necessary to build a system within the community itself to solve problems or deviations that arise within the community itself. Virtual community is one of the most visible phenomena from the effects of globalization, virtual communities make very significant changes to the praxis of people's lives, these changes not only bring opportunities but also bring risks to society. The virtual community is also one of the biggest drivers of the Industrial Revolution 4.0, how quickly capitalists adapt to the opportunities that exist, they continue to make changes and breakthroughs that incidentally are very fast.

Community policing is a system that can maintain the norms that apply in society, so that crime can be suppressed. In addition to being the basis of everyday norms, community policing can also be a major source of information in reporting crimes that occur in people's lives. The Polmas strategy is a way or strategy to involve the community, government, and other stakeholders in carrying out efforts to deter, prevent, and overcome threats and disturbances to Kamtibmas in an equal partnership with the National Police, from policy determination to implementation. The community then actively cooperates with the police to identify problems and also find solutions to problems that are suitable and in accordance with the context of their lives.

However, referring to the development and widespread use of digital technology in Indonesia, community policing may be faced with the challenge of being able to contextualize its handling model with the problems that arise. This can actually be seen as a weakness because community policing should be more concerned with community relations which are limited to certain ties. The social environment in question can be in the form of a specific hobby community, work group or living environment. Based on regulation No. 3 of 2015 concerning community policing articles 10 and 11, the implementation of community policing is closely related to groups that have and adhere to specific norms, so the implementation of community policing in the digital realm must also look at digital norms in a related community group, or adjust to the context of community behaviour.

The behavior of using digital media in society can be observed as a source of data and
also a contextual description of how a community interacts in it. This becomes a problem when the pattern of handling community policing faces limitations due to the way its implementation still relies on conventional logic and modes, while crime problems mediated by digital technology often present different characteristics from conventional crimes. Therefore, the presence of Polmas in prevention and control which has always been a guide for the community to provide education and understanding needs to be increased in its potential, especially in contextualizing it on issues in the digital realm. One of the conditions for the development of a community is the order and stability of the social dynamics of the members of the community, with the shift in the meaning of the community today, various interesting question marks arise regarding the pattern of "policing", whether the community in the virtual world is categorized as a community in the second life or has it been integrated.

From some of the definitions above, we can see that cyberspace is actually a practical space created because of modernity, humans with all their technological innovations revolutionize the interaction patterns and culture of social institutions that encourage civilization with all its consequences, both good and bad. Globalization due to the use of information technology according to Bungin materially develops the space for human movement into two, namely real community life and cyber community life. Similar to the above definition, Kappeler and Gaines define a virtual community as a communication network between humans who interact through technology for social purposes and for the exchange of information and ideas about common interests. Still in their book Kappeler and Gaines mention that this type of communication can grow through various media, such as through email, massage boards, chat rooms or social networking sites designed to allow people to communicate.

This online space consists of purely social relationships where interaction and community are carried out at a distance. The restlessness of some of these people has resulted in an endemic deviance/crime problem that exists online. As a result, online communities have developed their own distinctive history of control and regulation. The cultural, spatial and technological shifts that characterize the 'information age' have also been used to explain the increasing use of computer-mediated communication for social interaction.

Jones notes that 'important to the rhetoric around the Internet ... is the promise of a new sense of community and, in many cases, new types and formations of community' (1998: 3). Increasing numbers of individuals experiencing culture at a distance may also experience community at a distance. Like Jones, others have written about the growth and development of online social formations. Rheingold (1993) was the first author to represent these increasingly complex social relations and formations as a form of community. He attributes the increase in online social interaction to the demise of contemporary offline communities in the United States.

In the same way that Lash (2001) does about 'technological forms of life', Rheingold looks at the proliferation of social groups supported by intangible technological spaces. Lash writes about the thinning and stretching of social relationships in times of technology dependence, while Rheingold considers online social formations so rich and meaningful that they warrant being called communities. This bifurcation is at the center of the 'virtual community' debate and raises the question of whether or not social formation can be sustained.
in an intangible technological environment where interlocutors experience interaction at a
distance.

The breakdown of the gemeinschaft community, characterized by communal
relations, and the increasing gesellschaft relationship, which is characterized by impersonal
indirect relationships, are taken as the basis of the pseudo community. The main criticism here
is the lack of authenticity in quasi-community communication in parallel which can clearly be
drawn with online social relationships. Simply put, non-face-to-face communication, with
reduced social cues and lack of presence, results in brief encounters characterized by
ephemerality, non-linearity and lack of depth. They claim that communication alone cannot
replace the various functions of the community.

Others such as Healy (1997) argue that with a fraction of the world's population
online, social formation does not oblige their participants to deal with diversity. In this
sense, online social formations are nothing more than voluntary associations of like-minded
people, without the additional demands of offline communities, which help shape their
nature. The idea that technological change and innovation can reverse the social and cultural
decay in contemporary American society is naive. This in itself is an indication that online
social formations are not communities in the traditional sense.

Furthermore, the notion of a 'virtual community' can be said to be flawed in the
dichotomy between 'real' and 'unreal'. That virtual relationships in online communities contain
neither the full arsenal of social relationships nor the cohesive or organic expectations of
traditional gemeinschaft community relationships speaks for itself because of the complex
social stimuli that render them largely absent. Instead, it is argued that the Internet has
succeeded in supporting the growth of new social 'networks'. Individuals lock into networks
that give them the illusion of satisfying emotional or informational needs, but these experiences
remain constrained, and despite conflicting expectations, networked individuals cannot find a
holistic community experience.

This illusory community is a form of gesellschaft, which encourages social deskilling
of individuals through specialization and compartmentalization of interactions. Following this
line of debate, Wittel (2001) argues that online social formation is actually a form of network
sociality rather than community. He noted that in contrast to community, which involves strong
long-term ties, closeness and a shared history, network sociality is characterized by
informational relationships, without history, and is based more on data exchange and 'catch-
up'. Instead of computer-mediated communication providing the stage for a new sense of
community, Sennett paints a dystopic picture of relationships without trust, commitment and
loyalty.

However, Wittel's network sociality is a less bleak interpretation of contemporary
social relations. Given the lack of meaningful encounters Lockard talks about, and the banality
of interactions that Healy refers to, network sociality may appear to be a much more accurate
analysis of online social relationships. The analysis presented in this article supports the
analysis of Markham (1998) and Miller and Slater (2000), and rejects the blanket application
of the term 'sociality network' to explain all online social relationships. Rather, it is argued here
that 'history' and 'meaning' are integral parts of some online social formations, and that while
some exchanges are characterized as ephemeral, they are not simply reducible to mere
exchanges of information - they have social meaning.

**Policing and Public Police: The Discourses**

In essence, the term "police" comes from the Greek, namely "politea" which means the entire government of the city-state. In addition to referring to physical appearance, the term polis also refers to the governance of the city-state, including in religious matters, such as the worship of gods. "The historical description of the concept of "policing" shows how broad the definition of the scope of police responsibility is, so it is not surprising that many social scientists use the term "policing" when studying social problems. " The connection between the concept of policing and a scientific family gives rise to various points of view in viewing the conception, such as policing as a concept of social control may be the interest of philosophy students, the contribution of policing in policy making may be the interest of students of international relations, the press or a dramatic representation of policing may be of interest to media students and culture students.

The concept of cybercrime not only creates problems for police because Internet related offenses occur in a global context whereas crime tends to be defined nationally by policing decisions made locally, but Internet policing is also a complicated affair due to the nature of policing and network security and nod. While the application of networked and nodal security concepts can be challenged in the 'terrestrial world', nowhere is more networked and nodal than in cyberspace. The role of the public police must be understood within the broader and largely informal Internet policing architecture, which not only enforces norms and laws but also maintains order in very different ways. Understanding this position allows for more realistic expectations and understanding of the role of the public police.

It also helps identify a wider range of cross-jurisdictional and cross-sectoral issues that police must attend to in order to fully participate in Internet policing, fully embracing network concepts and subsequent networking technologies. The growing network of these security sources over the last few decades has emerged as one part of the shift towards a network society. To advance this trend, a series of new transformations needs to be undertaken to increase the effectiveness and legitimacy of nodal architecture, smoothing policing structures, equality of legal definitions across borders, widely accepted frameworks of accountability to the public, shared values, multi-agency and cross-agency dialogue. The realistic expectation is that state intervention is likely to persist where economic concerns or public concerns are strong motivators.

In all other cases, where the cost of the intervention is likely to be disproportionate to the outcome, the sovereign government will most likely leave the regulation to members of the online community themselves. This general line of thinking is shared by Grabosky and Smith who consider that resource constraints on governments will force them to turn to the private sector and the 'community'.

The above definition that needs to be underlined is the word proactive, this means that the police act as initiators in the community to find the root of the problem and solve it. Chrysnanda (2016) defines community policing as a policing style that brings the police closer to the communities they serve, both as a policing philosophy and as a policing
strategy. In Indonesia, Community Policing by POLRI in the POLMAS book published by the POLRI Education Institute is defined as the term “Polmas”, according to the Chief of Police Decree No. the term community policing. From the above definitions, in the context of this research, the writer chooses the term “Community Policing” because according to the author the definition of “community” is too far from the meaning of “community” and at the strategic level it is very difficult to do, at the philosophical and organizational level it is still possible to do it.

CONCLUSION

If we reflect on the technological disruption that occurred in the digital era, it can be realized that the main transformation in the scope of Community Policing thinking is about the ontology of society itself. Technology not only mediates the way humans communicate, but also influences the empirical situation of society or the community itself. Therefore, the emergence of virtual communities needs to be the first consideration in seeing how to implement Community Policing during this realm.

REFERENCES:


