Policing in New Normal Era:  
A Case Study of Binmas Noken in Papua

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ABSTRACT

Covid-19 pandemic has made us realize how importance science (technology) is in guiding the policy and honesty value making and also the effective and efficient government. Presidential Directive Number 9 year of 2020 is a new design and action plan of Welfare Development Acceleration in Papua and West Papua provinces in the spirit of special autonomy transformation. Indonesian Police is one of the nation tools which matches to their task to control government policies according to Chapter 34 of Presidential Directive Number 9/2020 where the essence of the main task of Indonesian Police (Papua Provincial Police in this context) are: Public Order and Maintenance, Soft Approach Policing, Law Enforcement. The operation activity of Indonesian Police’s Binmas Noken is in line with Presidential Directive Number 9/2020 and Presidential Decision Number 20/2020. Papua Provincial Police employed soft approach policing through Binmas Noken program collaborating with local government in each district. The final target is the productive community with various welfare fulfilling activities so that they do not think about building the ideology to oppose the Unitary State of the Republic of Indonesia.

KEYWORDS: Pandemic, Binmas Noken, Papua Development

INTRODUCTION

The Covid-19 plague is a complex, big illustration of human civilization with all the achievements on the greatness and sophistication that is currently facing fear of invisible microscopic creature. The unreadiness of the countries around the world in facing Covid-19 pandemic is written as a history. There is a reflection space opened widely in the phenomenon. Covid-19 pandemic which spreads throughout the world was first reported at the previous December 31st 2019. Until today, approximately 4.5 million people died and there is no single country who is ready to face it. It was pronounced by Zakaria (2021) who was a journalist and global thinker in his book entitled “Ten Lessons for A Post-Pandemic World”. Straightforwardly, Zakaria mentioned that pandemic became an alarm and danger signal so that we were cautious to fix and fasten the safety belt and get ready to face the worst risk including for the authority presence as people’s savior.

The first lesson is “Buckle Up” which requires us to adapt fast in overcoming the world instability. The second lesson is “The Important Thing is not the Government Quantity, But the Quality” which requires the quality and performance effectivity of Government staffs.

The third lesson is “Insufficient Market” which requires the government to play the role more actively in the economy especially on the name of employees who are paid lowly but
“significant”. The fourth lesson is “People Have to Listen to Experts and Experts Have to Listen to People” which discuss on how to listen reciprocally between the civil society and the experts. The fifth lesson is “Life is Digital” which explains about the advantages and disadvantages of the world after the pandemic that will be more into online and automatic.

The sixth lesson is “Aristotle is Right: We are Social Creature” which treats city as place and us as social mammal. The seventh lesson is “Difference Will be Worse, When and After the Pandemic Occurred”. The eighth lesson is “Globalization is not Dead” where globalization will only be clogged up because the national necessity is for self-necessity.

The ninth lesson is “World is Becoming Bipolar” which stated that international realm after the pandemic will display two heavy weights, America and China, which keep scrambling in the pandemic era. The tenth lesson is “Sometimes the Biggest Realist is Idealist” which presents the idea opposing cynicism and selfishness that are enlarged by Covid-19 and to recover the liberal international structure.

The condition of this pandemic shows that communication and crowd cultures need to change. People can adapt and rebuild their lives. Even, the change tends to be better compared to the life before the pandemic. One way is to adapt to the new habits. This adaptation is occurring and has occurred throughout the world including the remote areas of Papua.

PAPUA IS A LITTLE HEAVEN ON EARTH

Covid-19 affects development inequalities in society, economy, and relationship between human and technology. This pandemic makes us realize how important the science (technology) in guiding the policy making and honesty values, and also the effective and efficient governance. Laksmono (2013) stated that the development in Papua had different dimension compared to other areas in Indonesia. The development must be able to decrease the gap and give redistribution effects horizontally and vertically. The effort of new life development in Papua is joint responsibility between the government and all Indonesian society elements.

To develop Papua as a whole is definitely full of mysteries. The word of mystery discovers various interpretations and perspectives. From the negative perspective, Papua is identical with never-ending conflicts, separatism issue (now terrorism), violence, complexity, extreme nature condition, minimum development infrastructure, and the exist ancient civilization residuals such as traditional war equipment, honai life, stone axe, arrow, spear, the tradition of burning stones and the dense ancient culture, custom, and life.

Papua is a landscape which becomes the world attention because of the human rights violation problems and the dynamic of various social-political problems (Rahab; 2010; page ix). In Papua Road Map (PRM), there is an explanation of the four main issues of Papua, they are: First, marginalization and discrimination toward the natives of Papua; Second, human rights violation and state violence which has not been settled fairly by the country; Third, the political history and status of Papua especially the one related with the implementation of Act of Free Choice in 1962; and Fourth, the development failure regarding the implementation of Special Autonomy Legislation of Papua especially on the access towards healthcare and education.

Papua in another perspective keeps a mystery as a spectacular island. It is not always about gold in Tembagapura and also, probably, uranium, Papua land is also greatly rich of diversity of
the exotic and fascinating flora and fauna, the green and dense wild forest, canyon valley, and the expanse of big river splitting the island.

Geographically, Papua (now divided into two provinces with West Papua), consists of a row of high mountain which is called as Papua Middle Mountain (Pegunungan Tengah Papua) and the huge coastal area (Diamond; 2017; 29). It is divided into seven customary territories where five of them are in Papua, they are: Mamta, Saereri, Anim Ha, La Pago, and Mee Pago and two of them are in West Papua, they are: Domberai and Bomberai. The extreme and difficult geographic areas in Papua especially the area of Papua Middle Mountain which is inhabited by two third of Papua natives, have low mobilization to connect between groups and areas.

Beside the diverse incredible uniqueness, the peculiarity of Papua land is filled with a million of ethnography charms, both the traditional culture and the priceless natural resource. Papua is a nature mystery in the form of a little heaven on earth.

**INDONESIAN POLICE APPROACH IN THE HARMONY OF PAPUA**

Papua with all of the paradoxes demands the government to execute various development strategies as the implementation. President Joko Widodo keeps trying to improve the development by giving substantial integrity and giving new hope. The seriousness of Jokowi’s governance was embodied in Presidential Directive Number 9 year of 2020 about Welfare Development Acceleration in Papua and West Papua Provinces.

Presidential Directive Number 9 year of 2020 is a new design and action plan of Welfare Development Acceleration in Papua and West Papua Provinces in the spirit of special autonomy transformation. The essence of the Presidential Directive instructs forty-three Ministries and Organizations to take steps and carry out coordinated and integrated control.

Indonesian Police as one of the state tools matches to their task in controlling the government policy as stated in Chapter 34 of Presidential Directive Number 9/2020 which contains the essence of the main task of Indonesian Police (Provincial Police of Papua in this context), they are; public order and maintenance, soft approach policing, and law enforcement. They use humanity (dignity), equality, and peace (non-military) approach model. The implementation of the approach or interaction which is very effective for Provincial Police of Papua to the society is humanist approach or Soft Approach Policing.

Humanist approach (Soft Approach Policing) carried by Indonesian Police is regulated in Chapter 2 of law Number 2 Year of 2002 about Indonesian Police which mentioned that one of the functions of Police is the state governance function in the aspect of security and safety maintenance, law enforcement, protection, aegis, and service to society. SulistiyoThe term of security in the context of Indonesian Police’s task and function is “security and safety of the society” where the term contains two definitions. First, security and safety as a dynamic condition of the society is one of the requirements for the implementation of national development as national objective which is signed by the guaranteed security, orderliness, law enforcement, and the built-in tranquillity. Second, security and safety as the capability to build and develop the society’s potential and power in averting, preventing, and overcoming other disturbances which can put distress to the society. (sulistyoo, 2009, hal. 79)
Beside Presidential Directive Number 9 year of 2020, President Joko Widodo also published Presidential Decision Number 20 Year of 2020 regarding Integrated Coordination Team of Welfare Development Acceleration in Papua and West Papua Provinces. The Presidential Decision was designed to accelerate the welfare development in the most eastern province in Indonesia. This team consists of Board of Directors and Executor Team who have the task of coordinating the implementation of welfare development acceleration policy in Papua and West Papua to shape the progressive, prosperous, peaceful, and dignified society.

Indonesian Police, in one side, has the regular tasks as the staff of law enforcement and public orderliness guard and, in another side, they become the reliable party to enforce the rules during pandemic. At the same time, all of Indonesian Police personnel in the field are also required to increase their own vigilance because of the possibility to be infected with virus.

**PRESISI** Policy as the jargon of Predictive Policing demands the trend of digital technology usage which is predicted to stay becoming the future human activity foundation. Therefore, preparing the digital infrastructure becomes an important thing to do by Indonesian Police and the rank especially the agent and the structure in Provincial Police of Papua who are still left behind in the era of digital life. This pandemic makes human to keep being creative to be able to be productive by utilizing the trend of communication and information technology.

**HUMANIST APPROACH OF POLICE WEARING NAKEN IN PAPUA**

Some Heads of Provincial Police of Papua, since 1988 up to now, have participated in supporting the implementation of development in Papua and developing the concept of building intimacy with the society through the active effort of community development function. It was started when the concept of Pioneer Community Orderliness was developed by General Muharsipin which was designed in the era of 1993. The essence is building the interaction of Indonesian Police staff (Village Leadership NCO for Social Security and Order (of the Police)) who have the ability to give example (pioneer) in the environment where they are assigned to and practice the abilities or skills of carpentry, farming, plantation, stockbreeding, or fishery. Even General Muharsipin built an area of Skill Training in the area of Arso (now Keerom District Police). In the location, all members of Provincial Police of Papua from various ranks are given training, supply, and skill according to the necessity.

**Polisi Pi Ajar** becomes a compulsory agenda of *Binmas Noken*’s activity in each of their event. Another essence of *Binmas Noken*’s training is to grow the love of the country, nationalism, and nationality as early as possible to answer the mystery song from children in Middle Mountain. It was discovered that children of Amungme ethnic were cradled by the song lyrics sung since they were toddler in honais. After being further observed, those lyrics transcript did not talk about tradition, heroism, or wisdom but about murder, terror, oppression, cruelty, ammunition smoke, destroyed garden, quiet village, beloved youngster who never came back, and various other anguishes. Amungme children join to sing and appreciate those songs. One history round has been craved inside the heart, anguish history, and feud which has been inherited from generation to generation, and the pricey peace (Murida: Kompas 23/8/ 2001).

In the beginning of 2018, the Chief of Republic of Indonesia Police, General Professor Tito Karnavian, P.hD. referred to the concept of **democratic policing** initiated the implementation of...
special operation, law enforcement towards Armed Criminal Group. It was based on the increasing Armed Criminal Group actions and the incapability of the area unit in handling them (Sulistyo, 2017). Operation which is law enforcement repressive should not be overly announced. Meanwhile, the soft approach operation by Binmas Noken should be broadcasted massively.

The special operation which then was known as Nemangkawi Operation is based on the democracy system by applying modern domain principles like human rights protection in the few, different, weak, and oppressed society through putting Binmas Noken at the front as soft approach policing. The concept of Binmas Noken is a transformation from Pioneer Binmas concept “where the interaction of Indonesian Police is not limited as the pioneer but also able to give helps” in the effort of Papua community empowerment. Thus, resources become very important in this case.

Philosophically, noken is defined as a receptacle or place to accommodate all aspiration, suggestion, complaint, problems of the community members to be solved. Noken for Papua community is a source of life. The Ministry of Education and Culture makes Papua noken to be accepted, recognized, and legalized by UNESCO (United Nations of Educational, Scientific, and Cultural Organization) as the world heritage because it is threatened to be extinct because of the world globalization. Therefore, Noken needs to be preserved and protected as a culture from generation to generation inherited from our ancestors. Noken finally passed the nomination of non-things-culture heritage which was recognized and legalized by UNESCO since December 4th 2012 in Paris, French.

The operation activity of Indonesian Police’s Binmas Noken was in line with Presidential Directive Number 9/2020 and Presidential Decision Number 20/2020. This was highlighted by the Chief of Republic of Indonesia Police General Drs. Listyo Sigit Prabowo, M.Si. using the PRESISI policy to overcome and observe in detail and special on various problem dynamics and also the operational solution done by Indonesian Police in Papua. According to him, “Indonesian Police’s Binmas Noken, in Nemangkawi Operation, became one of the important ideas to be a place for the society in accommodating their complaint and various problems to be solved together in the middle of the tribe, custom, and culture diversity in Papua”.

PRESISI as the jargon of Predictive Policing concept demands the trend of digital technology usage which was predicted to stay becoming human activity foundation. Therefore, preparing the digital infrastructure becomes an important thing that must do by countries which are still left behind in digital ecosystem. The risks are the natural and biological changes to the resurrection of digital life. (Harry Seldadyo, 2021)

At the same time, Covid-19 pandemic creates the tendency of power grip strengthening. The country power dictum which, in this case, is Indonesian Police as the law and power instrument to protect, to serve, and to fulfill public necessities is “salus populi suprema lex esto” which means the community’s safety is the highest law and causes the country to be present through various ways. In the future, the role of power will be bigger, only with democratic scheme, then power is accepted without resistance and does not fall in anti-critic room and authoritarian power as viewed by Karnavian.

The concept of soft approach policing done by Binmas Noken is through Community Development. According to Brokensha and Hodge (1969), community development is defined as a movement designed to increase the whole community living standard through the active and initiative participation from the community by using the existing potential and resources in society.
As a matter of fact, human development is begun through the understanding of labor concept discourse. Labor will give contribution to the increasing economy growth, poverty eradication, and gender equality. Moreover, labor is not only about the effort to increase the physical/economical wealth but also to broaden the knowledge; so that it will shape the cultural capital and civilization. Through collaboration, synergy, and coordination between organizations, Binmas Noken encouraged labor to develop the potential, creativity, and motivation.

From the understanding, it can be highlighted that the objective of Binmas Noken’s concept through the Community Development is not only to increase income but also to give the opportunity to create working ability and opportunity, and also to have creative and healthy life in a long-term period.

In addition, in community development occurred in Papua, there was the involvement of parties who wanted changes. According to Giddens, agent or agency is an individual figure who, in changes, stated that the change agent or agency was embodied from inside of an individual and not from collective life who wants changes. From the agent/agency’s understanding on the structure, agent started to act to change the existing structure to be better.

In the context of Binmas Noken, there is agent/agency who was formed (built society) and there was also agent/agency who was structurally formed (association, work group, team, and others). In agent/agency, structure is formed because in carrying out their action aimed at changing living standard which was formed from habits reflected through the possessed consciousness (consciousness to learn and change). Meanwhile, agent formed structure because there were various new practices created through repetitiveness (activity done repetitively) in the community routines so that the carried-out effort has made the community’s condition change.

The Papua Provincial Police who applied the humanist approach concept (soft approach policing) through Binmas Noken that has been implemented in the areas of Papua Middle Mountain became Kampung Noken concept (Samah, 2021). By holding the provincial government in each district, the concept adopting Kampung Tangguh concept in the community empowerment in this pandemic era has tried to be developed in all law areas of District Police of Papua Provincial Police. The exemplary project was carried out by Mimika District Police, Nabire District Police, and Jayawijaya District Police.

With the diction of Kampung Noken, the community in the village area is expected to be able to be independent in overcoming various problems occurred, in the aspect of security, health, welfare, and food security which become the society’s basic necessities. The final target is the productive society with diverse activities of fulfilling their welfare so that they do not think of building the ideology against the Unitary State of the Republic of Indonesia.

The operationalization of Binmas Noken is developed in the program practice with the jargon of local wisdom policy, they are:

1. **Kasuari** (Kesejahteraan Untuk Anak Negeri translated as Welfare for the Nation’s Children)

   Cassowary bird (*Casuarius sp*: Latin) is one of the national animals of Papua which has the philosophy of toughness, bravery, strength, and endurance in facing development challenge in the future. The local people generally utilized the meat as the source of animal protein and the bone as weapon (spearhead, arrowhead, and knife) because the structure
is solid and compact (Anonymous, 1991). This program aimed at developing welfare in the form of training and assistance in farming, stockbreeding, plantation, industry, and health activities. The responsible person of the program is the Director of Papua Provincial Police’s Binmas.

2. **Koteka** (Komunikasi Tokoh Elit Kamtibmas translated as Communication of Security and Safety’s Elite Figure)

   “Koteka” jargon is Papua men’s honor cloth which becomes one of the *Binmas Noken*’s program representing Papua culture in the form of idea embodiment created by Papua Provincial Police and act in the form of communication with the figures in the community (Toga, Todat, Tomas, etc.) in the hope of being able to entwine emotional relationship which is quite deep between Indonesian Police and the figures. The activity was carried out continuously and sustainably in intelligent community to produce “work” which can be contributed to the community in developing Papua.

3. **Si-ipar** (Polisi Pi Ajar translated as Pi Ajar Police)

   The concept of Pi-Ajar Police which was initiated by Police Commissioner General Drs. Paulus Waterpauw which is interpreted into Indonesian language as “Polisi Pergi Mengajar” (Police Who Goes Teaching). The use of word *pi* is often used by Papua community to call the word *pergi* (go). In this program, *Fungsi Lantas* becomes the responsible person for this program.

   The activity method of *Polisi Pi Ajar* is scheduled and directly to be a teacher in elementary schools, the learning center of the community by using method which can increase the fun, early reading interest, children’s willingness to study (through the methods of game, socio-drama, simulation, film learning media, and group discussion).

   Actually, Police from time to time is getting familiar with education field. If we look further behind, there were programs of Police as Children’s Best Friend, *Saka Bhayangkara*, and also School Security Patrol which has been carried out since years ago.

4. **Peka** (Peduli Kamtibmas translated as Security and Safety Care)

   Strategic approaches which have been implemented in Papua (both living and safety improvement) cause the preservation of fear and terror feelings, the low human security level, and disturbance of trust development between Papua and Papua Provincial Police. This needs early warning system (from wide coverage such as province to village) to strengthen the social unity in opposing various factors causing conflicts. Here, the community’s awareness is needed to care about the environment and the security. Director of Sabhara becomes the responsible person for this program.

   Nevertheless, Police Department will not be able to protect Security and Safety without the participation of the community. The comparison of the personnel members and the community members still become a problem. It will be possible to guarantee orderliness by stimulating, asking, and guiding the society to care more about the environment and become “police” for themselves and the surrounding environment towards the ideal security and safety condition.

5. **Matoa** (Millennial Torang Maju translated as Progressive Millennial People)

   *Matoa* is one of endemic forestry plants originated from Papua which the fruit has a very high economical value. *Matoa*’s local jargon is an invitation sentence aimed for the
millennials to develop Papua together. In this era, with all of the technology sophistication, the competition level is also getting higher so that it demands the people’s quality and performance to be improved. Young people have to be able to adapt fast, learn, and become better and execute agile and accurate navigation to be able to solve every problem.

Under the control of Director of Public Crime Investigation, Director of Special Crime Investigation, and Director of Drugs, this program invests Pancasila values appreciation, nationalism idea, and national vision, and also build issues discussion and interaction in the globalization era.

6. **Papeda** (Pemuda Pemudi Cendikia translated as Young Scholars)
   Initiated from the philosophy of Papeda which is not just to fill the stomach but also the symbol of family interaction when eating together, it marks family relationship which becomes the discussion room among the family members to have discussion, Binmas Noken, in the implementation, asked the young scholars to think critically and open their minds through open forum such as seminar, literature review, public lecture, book review, and so on. This program is under the control and responsibility of Director of Public Crime Investigation, Director of Special Crime Investigation, and Director of Drugs.

7. **TIFA** (Torang Insan Faham Adat translated as People who Understand Customs)
   In the values system, TIFA is not only a musical instrument but also a tool to ring the voice of fraternity and unity. We are People who Understand Customs sounds like a statement that basically we have to understand the root of our custom, culture, and origin. With Director of Vital Object Security as the responsible person, TIFA program highlights the richness of Papua culture, nature, and local wisdom which give assets for cultural mechanism in solving problems or conflict in Papua. Consequently, dynamic and synergetic relation will occur among *ethnic* nationalism, *civic* nationalism, and *state* nationalism which were packed in tourism-aware-community empowerment in Papua.

   The whole operationalisation concept of Binmas Noken has currently been developed and implemented by all the ranks of Papua Provincial Police, of course, by keep implementing the new life norms in this pandemic situation. Because Binmas Noken becomes the facility for Papua Provincial Police in supporting the Provincial Government for the implementation and the success of development in Papua.

**CONCLUSION**

Agent/agency or the main actor who plays the role during pandemic is the scientist. However, they cannot work alone as they need other parties and public in building the harmony and reciprocate interaction (duality) (Giddens, 2010). Quarantine and isolation become both facility and appeal to be applied even though basically they cannot remove human characteristic as the communal creature. Technology becomes a new facility in interaction (physical or non-physical) and this situation creates wider gap. It is not only between countries but there is also gap among the community elements. Consequently, joint efforts are needed through collaboration, both among countries (global) and among people in reducing the competition to preserve the pandemic harmony scheme.
Understanding Papua in the context of structuration (agent, structure, and the duality) as viewed by Giddens which is the key of success from all the programs is the approach towards the community. How this program can be utilized by the society by developing and empowering the local wisdom so that the phrase “developing Papua” can be replaced with “Papua develops”. Papua community as the subject or object takes part in the development process. It always become the main reason of Binmas Noken concept’s implementation which has been started since 2018 until today and in the future.

Indonesian Police’s Binmas Noken has opened the way and started collaboration, strategy, and integration approach between Government, the stakeholder, and counterparts and sincere approach to the society. Papua needs a commitment and sustainability in implementing this program. Thus, the qualified and effective (extra ordinary) government is very much needed in the whole development in Papua (not business as usual). Binmas Noken cannot walk alone in creating the local champion or the local hero (Zakaria, 2021).

With the program implementation in pandemic era by Binmas Noken massively, simultaneously, with synergy, and collaboration throughout the remote areas of Papua, it can embody the positive contribution as civilization leap in Papua. Therefore, Binmas Noken strategy have to be applied in new, dignified ways by keeping to honour the local custom norms in playing the important role in developing the security and welfare by adopting new ways especially in Papua. The new normal life cannot stand alone as collaboration is needed in local, national, and international levels.

At the end, in the middle of the still occurring Covid-19 pandemic, Binmas Noken in Papua becomes the effective facility from Indonesian Police in the universal mission “Salus Populi Suprema Lex Esto” as stated by Cicero’s De Legibus in the previous 1737 in Italy which means “The People’s Security is the Highest Law”.

Therefore, Indonesian Police have to be in agreement to understand the characteristics of world civilization after the pandemic. We, the agent and structure, are demanded to prepare various possibilities and consequences which obviously appear from a civilization in every sector of security, politic, social, culture, economy, and information technology.
REFERENCE