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Cultural Locality and Bureaucracy on the Sukabumi City Police Command

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Article	Abstract
<p>Keywords:</p> <p>Bureaucracy Types; Cultural Locality; The Indonesian National Police.</p> <p>Article History Received: Dec 2, 2019; Reviewed: Jan 12, 2020; Accepted: Jan 29, 2020; Published: Jan 31, 2020</p> <p>DOI: 10.28946/slrev.Vol4.Iss2.452.pp23-40</p>	<p>Rational bureaucratic models in various organizational contexts can no longer be implemented as originally designed because of the interaction of cultural locality, including in city-level police organizations. Services to the community in the District of Sukabumi cannot be implemented appropriately. It is because there are three problems, namely the absence of detailed and transparent rules, the lack of material and budget support, and the functional relationship between the police and the community, which is influenced by the dominant local culture. This research investigates the variety of features of cultural locality in the bureaucracy of Sukabumi Resort Police through a qualitative approach. The source of research data is determined purposively and snowball based on an emic approach to get social phenomena that occur. Data mining is carried out in the form of complete participant observation, interviews, and document studies. The results of the research revealed that the bureaucracy in resort police is characterized by a unique hierarchical chain and unity of command through and carried out by superiors, specialization into functions, regulations and organizational policies, standard procedures for each job, career coaching structure, and impersonal relationships. In addition, the cultural context and locality of the Sukabumi community, which is thick with Sundanese culture, become a social convention which is manifested in activities, actions, and ways of thinking. These manifestations are based on friendship, mutual assistance and respect, respect for parents, deliberation in solving social problems that refer to the culture of <i>dirungkeun</i> by using religious figures, preachers, and <i>ajengan</i> as primordial charismatic figures. Cultural context and locality are believed to have influenced the bureaucratic style so that the rational bureaucracy cannot be fully implemented but must adopt local culture.</p>

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INTRODUCTION

A bureaucratic organization, which is characterized by stable and repeated workstreams, consists of appointed officials. It has a career structure based on competency and a merit

system. Tasks are divided into different specialized bureaus occupied by officials who are professionals, who fulfill their duties rationally with legal authority. It has a hierarchy and a chain of command, facilities, and resources. There is a separation of private and business ownerships ¹. This is the bureaucracy model of Polres in implementing its policing duties. Resort police organizational management is directed at creating systematic work mechanisms, clear division of duties based on hierarchy, a chain of command,² organizational supply support, a merit-based career structure, the unity in written rules, and procedure based on legal authority. In its implementations, there have been variations, which show that the bureaucracy model cannot be implemented completely in Polres. It can be seen from the fact that organizational facilities are still being used for getting additional income, both for personal and official interests. Some other indications are as follows: 1) the requests for financial assistance to cover official expenditures from the society and the local governments; 2) the procurement of policing equipment using personal means; 3) the public's complaints about police arrogance, not acting as public servants; 4) the long bureaucracy in delivering public services, including charging additional costs; 5) the mistakes in enforcing the law and applying discretion; 6) the various complaints from the public about poor police services and performance. Three main factors influence the implementations of bureaucracy in Polres. First, the non-existence of detailed and clear rules and regulations. Second, the insufficient budget. Third, the functional relationship between the police and society. Illustrating this problem, the authors describe it as follows:

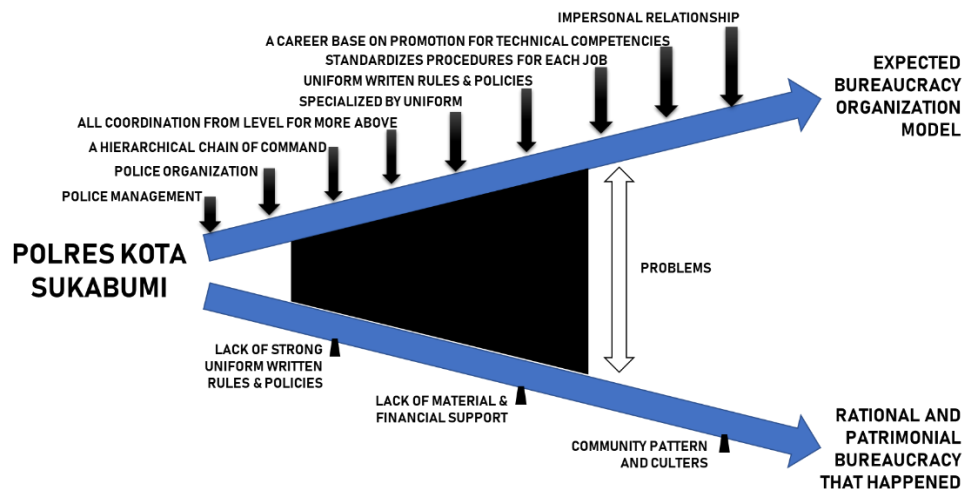


Figure 1. The Bureaucracy Implementation Problems in Polres

The figure 1 reveals that the bureaucratic organizational model is characterized by police management, police organization, hierarchical chain of command, coordination, specialized by uniform, uniformly written rules & policies, standardizes procedures for each job, a career base on promotion for technical competencies, and impersonal relationships

¹ Sandro Serpa and Carlos Miguel Ferreira, “The Concept of Bureaucracy by Max Weber,” *International Journal of Social Science Studies* 7, no. 12 (2019): 14, <https://doi.org/10.11114/ijsss.v7i2.3979>.
² Irwansyah, “Research-Based Environmental Law: The Debate Between Ecology Versus Development,” *Sriwijaya Law Review* 1, no. 1 (2017): 35–52.

cannot be realized because there are three problems faced: lack of strong written rules & policies, lack of material & financial support, and community patterns and cultures. The problems mentioned above are urgent to be solved, as one of the problems in Indonesia's public service is low quality and low competency of bureaucrats. This drawback has resulted in the low quality of public services.³ In addition, there have been opportunities for the development of corruption patterns by police officers, including straightforward corruption, mediocre corruption, and taskforce corruption⁴. If the bureaucracy model is not developed in line with the real conditions in Sukabumi city, the main functions of police as a crime fighter and as the authority that maintains order⁵ will be hampered and can stop functioning.

A bureaucratic organization that was developed by Weber (1917), Robbin⁶ and Pinchott & Gifford⁷ becomes the basic thinking pattern of bureaucratic practices. The most recent organization theory paradigms reveal the shifts in the paradigms of bureaucratic organizations. The old mechanical bureaucratic organizations have transformed into organic bureaucratic organizations that are more responsive in dealing with complexities and more adaptive in responding to organizational demands in order to improve the quality of services. It has been used as a thinking framework in analyzing bureaucratic practices⁸.

The types of bureaucracies are different in different cities. The more complex the demography, the culture, the economic conditions, and the politics of a city, then the more complex the type of the service bureaucracy of the police command in that particular city. Local characteristics (including culture) have significant influence over the success of bureaucratic reform. Meanwhile, paternalistic culture in bureaucracy and the feelings of inferiority as cultural locality become obstacles in bureaucratic reform. It is important to put forward local democracy in implementing sub-national reform⁹. The analysis of migrants in Bandung and Medan cities shows that the dominant culture can be used as an analytical model¹⁰.

A research problem is that the bureaucracy model cannot be entirely implemented in Polres. It is because the leadership of Polres interprets the rules, regulations, and policies of higher police commands. The leadership of Polres also takes into account the culture of the

³ Muhammad Idris et al., "Bureaucracy Ethics Based in Public Service Local Wisdom in Gowa," *Mediterranean Journal of Social Sciences. MCSER Publishing, Rome-Italy* 6, no. 6 (2015): 419–24.

⁴ Ronny Rahman Nitibaskara, *Tegakkan Hukum Gunakan Hukum* (Jakarta: PT. Kompas Media Nusantara, 2006); Mark Lauchsa, Robyn Keastb, and Nina Yousefpourb, "Corrupt Police Networks: Uncovering Hidden Relationship Patterns, Functions and Roles," *Policing & Society* 21, no. 1 (2011): 110–27.

⁵ Eugene A. Paoline III and Jacinta M. Gau, "Police Occupational Culture: Testing the Monolithic Model," *Justice Quarterly* 35, no. 4 (2017): 670–98.

⁶ Stephen P. Robbins, *Organizations Theory: Structure Designs and Applications*, 3rd ed. (New Jersey: Prentice-Hall Inc, 1990).

⁷ Elizabetsh Pinchot and Gifford, *The End of Bureaucracy & The Rise of Intelligent Organization*, San Fransi (Berret-Koehler Publisher, 1993).

⁸ David Osborne and Peter Plastrik, *Banishing Bureaucracy: The Five Strategies for Reinventing Government* (New York: Plum Book, 1998); Pettinger and Richard, *Learning Organization* (New York: Oxford: Capstone Published, 2002).

⁹ Unifah Rosyidi, "Reformasi Administrasi Sub Nasional: Analisis Reformasi Pemerintahan Kecamatan Kota Bogor," Disertasi, 2007.

¹⁰ E.M Bruner, "The Expression of Ethnicity in Indonesia," in *Urban Ethnicity*, ed. Abner Cohen (London: Tavistock, 1974), 251–88.

Sukabumi people. This research endeavors to understand the bureaucracy model in resort police to show patterns that have become the basic principles for the bureaucracy in resort police. It is a result of the interpretation of rules, regulations, and policies from higher police commands by the leadership of Polres, and also as the results of the leadership of Polres taking into account the local culture to create social order and to restore order after social conflict.

Max Weber was one of the scholars who contributed to the first Organizational Theory by introducing the classical approach of an ideal organization named bureaucracy. Bureaucracy has certain characteristics: the division of labor, clear authority, formal selection procedure, detailed rules and regulations, and impersonal relationship¹¹. This type of formal organization is the rational model bureaucracy¹². Weber¹³ perceives an organization as a social relation system amongst certain individuals that have certain tasks, which has a leader and administrative officials and a set of rules that regulates the people's behavior in an organization. Weber differentiates authority from power in an organizational structure. Power, in this case, is if someone in his social relations can force his own will.

Furthermore, authority is a specific power institution, in which instruction will undoubtedly be obeyed by specific individuals in managing groups of people. Weber introduces characteristics of a modern organization. This organization has a legitimacy that provides rational-legal authority; that is, the goals and values of the organization are formalized in a legal arrangement. This abstract legal arrangement is implemented in some instances. Meanwhile, the duties of the people in the system are limited to the particular tasks given by the arrangement¹⁴. In modern society, an official in an organization is a person who has specific tasks. This person is equipped with the facilities and resources needed to fulfill the tasks. Another person provides the facilities and resources.

Modern bureaucracy history in the history of Organizational Theory was introduced by a German sociology expert, Max Weber (1918), who belonged to the first group of the classical approach of Organizational Theory, along with Frederick Winslow Taylor (1911) who developed scientific management, Henry Fayol (1911) with Principles of Organization, and Ralph Davis (1930) with Rational Planning. According to the modern bureaucracy concept introduced by Max Webber, rational bureaucracy is a concept of bureaucracy that is based on the legal authority principles, not on the traditional or charismatic authority principles. Legal authority becomes the foundation of a rational bureaucracy; that is, a bureaucratic organization that is based on the norms that are created rationally under laws and regulations. This organization has five basic principles. 1. Rules and regulations can be created, and the members of the organization should abide by them. 2. Rules and regulations are abstract legal arrangements, whose implementations need an administration that deals

¹¹ H Mintzberg, "Structure in Fives: Designing Effective Organizations," in *Englewood Cliffs* (New Jersey: Prentice-Hall, 1983), 348–50.

¹² Guy Oakes and Arthur J Vidich, "Gerth, Mills, and Shils: The Origins of 'From Max Weber,'" *International Journal of Politics, Culture, and Society* 12, no. 3 (January 1999): 399–433.

¹³ Max Weber, *Economy and Society*, Ed. Guenther Roth and Claus Wittich (California: Berkeley: University of California Press, 1987).

¹⁴ Martin Albrow and Martin Albrow, "Seven Modern Concepts of Bureaucracy," in *Bureaucracy*, 1970, https://doi.org/10.1007/978-1-349-00916-9_6.

with those legal arrangements within legal boundaries. 3. The people who have the authority have to abide by the impersonal procedure. 4. People obey the rules and regulations because they are members of the organization, not because of anything else. 5. Decisions do not rely on the people who have authority but on the impersonal legal procedure that has provided the authority to the people.

Furthermore, Webber formulized eight legal authorities. 1. The duties of officials are organized so that they will be sustainable. 2. Tasks are divided into different stages. Each task is equipped with authority and sanctions. 3. Positions are regulated hierarchically. 4. Arrangements can be technical or legal. 5. Institutional resources are differentiated from their own resources. 6. The holder of a position can claim the position as a private position. 7. The administration is based on a written document. 8. The legal power system can have many forms. The purest one is the bureaucratic administrative staff. The characteristics of Point 8 are as follows. A. There are a hierarchy and a chain of command. B. There is a division of tasks. C. There are written uniform rules and regulations. D. There is a standard operating procedure for every job. E. There is a career system based on competency and a merit system. F. All coordination is through a direct superior or an official one level above the direct supervisor¹⁵.

The failures of state bureaucracy (bureaucratic pathology) can be categorized into five groups. 1. The first one is a pathology that is caused by the management style of the officials in bureaucracy, such as the abuse of power and position, receiving bribery, the inclination to maintain the status quo, a luxurious lifestyle, favoritism, hesitance in taking decisions, nepotism, discrimination, and authoritarianism. 2. The second one is a pathology that is caused by operational officials who do not have sufficient knowledge and skills (as the recruitment and selection processes are not right), the appointment of personnel that is not based on skills, and the lack of training. It has resulted in a low level of productivity and the low level of services. (3) The third one is the pathology that arises from the fact that the members of bureaucracy violate norms, rules, and regulations. 4. The fourth one is a pathology that is manifested in dysfunctional bureaucrats. 5. The fifth one is a pathology that is the result of internal situations in government institutions¹⁶.

The more complex a society (in terms of demography, ethnicity, culture, the economy, and politics), the more complex the types and functions of policing services in that society. In rural communities, the type of police bureaucracy is more relaxed, especially in the relations between police officers and the people¹⁷. It shows that the administration and the environments are influencing each other¹⁸. The life of the society in an environment refers to

¹⁵ Budi Setiono, *Jaring Birokrasi: Tujuan Dari Aspek Politik Dan Administrasi* (Bekasi: PT. Gugus Press, 2002); Mintzberg, "Structure in Fives: Designing Effective Organizations"; Pinchot and Gifford, *The End of Bureaucracy & The Rise of Intelligent Organization*.

¹⁶ Sondang P. Siagian, *Patologi Birokrasi: Analisis, Identifikasi, Dan Terapinya* (Jakarta: Ghalia Indonesia, 1994).

¹⁷ Wu Guangzhen, "Predicting Three Dimensions of Police Officer Stress: Does Rural or Urban Setting Matter?," ed. Wen Ming, *Policing: An International Journal*, January 2019, <https://doi.org/10.1108/PIJPSM-03-2019-0042>.

¹⁸ Awaloedin Djamin, *Administrasi Kepolisian RI: Kenyataan Dan Harapan* (Bandung: Sanyata Sumanasa Wira, 1995).

a blueprint called culture. Culture is benchmark systems, concepts, theories, and methods that are used to interpret and to benefit from the environments¹⁹.

Indonesia is a plural country that recognizes three systems in the lives of our people. 1. The national system, which refers to Pancasila, the 1945 Constitution, and various national rules and regulations, which can be seen and treated as national culture. 2. The tribal systems, which are used as guidance for tribe members or citizens. In a tribal culture, there is a dominant culture. The rules and social conventions of this dominant culture are acknowledged and used by other tribes. 3. The systems and cultures in public space are developed from social conventions. These systems and cultures become stable in the long run²⁰.

The order and security in the society, especially in the plural society, need a system of rules and regulations, which has the functions to maintain security and to prevent crime by monitoring and enforcing the rules and regulations²¹. This system of rules and regulations is named policing. In this perspective, the policing style makes police officers closer to the society that they serve, considering the people as the co-producers of the services. Therefore, the people determine the types of services that they need²². The policing style (in the forms of solving the societal problems, preventing crimes, and improving security and order) is implemented in the socio-cultural context of those people²³.

The relations between the police and the people in the society are adaptive and influencing each other. As a result, policing patterns are different in different communities. Policing patterns are repeatedly implemented in society. These patterns include routine operations, specific operations, and incidental operations. The existence of the adaptive and influencing processes between policing and external environments will result in the development of police culture²⁴. Police culture is concepts, theories, and methods that consist of norms, values, and rules that police officers believe in. Police officers use police culture to adapt and to face their work environments.

Based on the background, it can be concluded that the focus on this research will deal with the following issues, namely, bureaucratic model in resort police and the implementation, bureaucratic style in Sukabumi Resort Police, and the strategy to reveal policies related to the bureaucratic and culture in Sukabumi. The author realizes that research on the police bureaucratic model is rare, especially in the context of the cultural locality. Hence, the nov-

¹⁹ Parsudi Suparlan, "Polisi Indonesia Dalam Rangka Otonomi Daerah," Makalah Seminar Hukum Nasional VIII. BPHN (Jakarta, 1999).

²⁰ Parsudi Suparlan, *Bunga Rampai Ilmu Kepolisian Indonesia* (Jakarta: Yayasan Pengembangan Kajian Ilmu Kepolisian, 2004).

²¹ Robert Reiner, "The Politics of Police," *The Journal of Criminal Law and Criminology* (1973-), January 2012, 115–30, <https://doi.org/10.1093/he/9780199283392.001.0001>.

²² Sylvester Amara Lamin and Consoler Teboh, "Police Social Work and Community Policing," ed. John Martyn Chamberlain, *Cogent Social Sciences* 2, no. 1 (December 2016): 1212636, <https://doi.org/10.1080/23311886.2016.1212636>.

²³ Chrysnanda Dwilaksana, "Perpolisian Komuniti (Community Policing) Dalam Menciptakan Keamanan Dan Ketertiban," in *Bunga Rampai Ilmu Kepolisian Indonesia*, ed. Parsudi Suparlan (Jakarta: Yayasan Pengembangan Kajian Ilmu Kepolisian, 2004).

²⁴ Morris Janowitz, *The Military in the Political Development of New Nations* (Chicago: The University of Chicago Press, 1995).

elty of this research is how the culture of the local community is part of the rational bureaucratic implementation of the Sukabumi Resort Police.

RESEARCH METHOD

This research tries to reveal the real and natural phenomena from the implementation of police bureaucracy at the level of District Police Command by using a qualitative study. The research focuses on studying the implementations of rules and regulations, policies, guidance, instructions in managerial processes. These include the implementations of organic management functions, leadership and decision-making, relationships, and working procedure in Polres. The emphasis is on structural and individual aspects, which are based on the premise that the type of police bureaucracy will be influenced by the leaders' interpretations of rules and regulations, policies, policies, and the types of the societies and cultures in implementing policing to create a social order in the community.

The location of the research was Polres, comprising the Polres headquarters, the Polsek headquarters, and also the other areas under the jurisdiction of Polres Kota Subkabumi. The research was conducted in three stages. The first stage was the observations and the analysis of the areas under the jurisdiction of Polres, the type of the people, and the type of culture, as the environmental factors that have functional relations with the type of policing ad police bureaucracy in Polres. The second stage was the observations and the descriptive analysis of Polres, as a working unit under the West Java Regional Police Command that implements various police functions and various written rules and regulations from the higher police commands. The third stage is the observations and analysis of the management implement processes, including the management organic function administration, leadership and decision-making, and the organizational working procedure.

The resources person was selected purposively using snowball sampling and an emic approach. The considerations were that the resources persons mastered, understood, and were involved directly as the implementers of the studies. The data collecting methods were observations, interviews, and document analysis. The key resource persons included (1) the officials of Polres, including the Vice Polres Chief, the heads of divisions, the heads of functional units, and the Chiefs of Sub-district Police Commands, (2) the members who were elected purposively included the Head of the Personnel Administration Sub-Division (Kasubag Minpres), the Head of the Frontline Police Patrol (Kanit Patroli Samapta), and the members of functional units and the Sub-District Police Commands, (3) the officials of the Regional Leadership Deliberation Forum (Muspida), which consisted of the Mayor, the Regional Secretary, the Head of the Asset Division, and the Head of the Sukabumi City Prosecutors' Office, (4) religious leaders and the people of the City and Regency of Sukabumi.

An empirical study was carried out to understand individual motivations in the police bureaucracy in Polres. The data analysis was conducted in several stages. The first stage is collecting raw data via interviews, observations, and document analysis, the second stage is data reduction, and the third one is the data display. The fourth one was data verification.

FINDING AND DISCUSSION

Resort police office as a police administration unit at the district level and as a part of the national police organization espouses a rational bureaucracy model. In its implementations, the model is a result of the Polres leadership's interpretations of rules and regulation and policies of higher police commands and also a result of the Polres leadership's responses to the type of the people and the type of culture in Sukabumi in creating social order in the society.

There are several characteristics in the principles of bureaucracy, especially in the resort police office. *First*, the principle of a hierarchical chain of command from the Indonesian National Police (INP) at the highest level (strategic apex), in which Polres is the foremost organization (operating core) in implementing police duties. The Chief of city police (Kapolres) becomes the official with the central authority. As a result, he or she is very dominant in decision-making. It has resulted in the lack of delegation of authority to the members of the organization. This bureaucratic organization practice has caused the sense of creativity, initiative, and innovation of the members of the organization to not develop in conducting public service duties. The leadership's dominance as a result of a hierarchical organizational structure has formed an organizational culture that reflects military culture. In this culture, the behavior of the members of the organization is very obedient, always waiting for the instructions from the leader, always referring to seniority, always reactive, and always static in implementing police duties. This is not in line with the policing paradigm, which requires the members of the organization to always adapt to the changes in the society and to adapt to the dynamics in the organizational environment developments.

Second, the coordination principle, in which the coordination that is conducted by the leader in a bureaucratic organization creates a problem in which information and activities are only controlled by the leader. As a result, the jobs are carried out by subordinates who do not have sufficient information. They only act under the strict guidance, rules, and monitoring of the leader. The coordination is the sole responsibility²⁵ of the leader. It has made the members of the organization do not have the big picture. The jobs carried out by the members of the organization become routines, closing the room for innovation and creativity. It has also created difficulties in realizing the lateral coordination teamwork amongst units in the organization as a new paradigm.

Third, the specializations of tasks into organizational functions via the vertical differentiation and via the horizontal differentiation have made the specializations of tasks more manageable. Jobs can be done more focused, improving the skills and experience of the members of the organization, especially in dealing with repetitious duties, making them more capable of doing their jobs. It also tends to create functional ego between units in the organizations. It could result in blaming each other, making it challenging to achieve teamwork and multi-skilled personnel as a new paradigm to support the implementations of policing duties. The specializations into police functions (which are in line with future police) have not been reflected in the organization, as the community policing unit at Polres

²⁵ N Nurhidayatuloh et al., "Forsaking Equality: Examine Indonesia's State Responsibility on Polygamy to the Marriage Rights in CEDAW," *Jurnal Dinamika Hukum* 18, no. 2 (2018): 182–93, <https://doi.org/10.20884/1.jdh.2018.18.2.810>.

(which assumes the pre-emptive function) has only been functioning as a techno-structure, not as an operating core. The implementations of specializations in Sukabumi cannot be realized optimally due to a lack of financial support. As a result, some members of the organization have become apathetic, only waiting for instructions. Some other members of Polres are trying to compensate for the lack of support by utilizing various official facilities, by asking for assistance from the society and the local governments. Some members are also trying to compensate for the lack of support by asking for assistance from personal networks. It has the potential of using assistance for personal interests and benefits.

Fourth, the principle of written organizational rules, regulations, and policies. It is a characteristic of a bureaucratic organization, which provides clear directions for the organization through the written formulation of duties, roles, functions, and authorities. So far, there have been no precise written formulations for all police units. As a result, there has been the overlapping of duties, roles, functions, and authorities. It has made it very difficult to measure the performance of the organization.

Fifth, the principle of procedure standards for every job has not been met. There is no standardization for the types and numbers of procedures that a unit should have. As a result, a leader produces different decisions. Also, the members of the organization tend to use the wrong procedure and tend to rely on discretion, which will create disorder.

Sixth, the principle of career development structure has not been reflected as a core value of the organization. Therefore, the behavior of the members of Polres is not oriented towards performance but only toward routine tasks based on patron-client relations in the organization. The promotion and career development system is not yet based on the merit system, as there is no performance assessment. Accordingly, the position promotion mechanism has become not transparent, causing the career development system to be exclusive and to be too difficult to measure.

Seventh, the implementation of the principle of an impersonal relationship becomes ineffective in the implementations of policing duties, especially in creating social order. The impersonal Rational Bureaucracy Model of Webber, with its legal authority in the formal procedure, cannot be entirely implemented in creating social order in the Sukabumi society. It is because the types of relations between Polres members and the members of the society are not always based on the impersonal, formal relations. Most of the time, effective relations are personal ones. Another reason is that legal authority has failed to solve many social issues and failed to create a social order in society. The people in Sukabumi also have benchmarks and values, which have become a living law to solve many societal problems and to create order in society.

The dominant Sundanese culture in the Sukabumi society has contributed to the establishment of personal relations as an effort to assist and to compensate for the lack of official assistance. The relations between the leader and the subordinates are paternalistic in nature, causing the leader to provide protection and assistance for the subordinates, without taking into account the organizational structure. These paternalistic relations are feudalistic, based on asymmetric relationships, not on egalitarian relations. These have resulted in exclusivism, favoritism, and the culture of visiting officials to bribe them to win their support. In public services, this can create asymmetrical interactions between bureaucrats

and the people, which will result in the bureaucratic arrogance and discrimination, based on personal relations, in delivering services to the society. There has to be written formal guidance on personal relations in order for them to only be used for official interests and not to be used for personal interests. This formal written guidance imposes restrictions on manipulative measures, even though personal relations can informally create a social order in the society, open communication channels, develop friendships, acknowledge the members of the organization, appreciate each other, improve motivation, and improve the performance of the members and the unit.

The Sukabumi people and their culture have influenced the type of police bureaucracy in Polres. The impersonal Bureaucracy Model introduced by Webber (with its legal authority) cannot be implemented entirely in creating social order in the society in Sukabumi. Policing with legal authority is needed by society only if the societal problems cannot be solved using local values that have been used as a living law by the Sukabumi people. It is because the Sukabumi people have a dominant culture, which is the Sundanese culture. Hence, the Sundanese culture is used as benchmarks, rules of the game, and social conventions in the relations between the different tribe groups and ethnicities residing in Sukabumi.

In addition, the cultural locality in the bureaucracy can be seen from activities, actions, and ways of thinking that are based on friendships, mutual assistance, acknowledgment, respect towards older people, deliberations to solve social problems by referring to *diriangkeun* culture involving religious figures (*mualim*) and charismatic primordial figures (*ajengan*). The cultural locality has mixed with the values of the national system developed in the organization of Polres. The functional relations between the police and the society and also the cultural locality have influenced the type of police bureaucracy in Polres. Thus, a policing strategy that puts forward a pre-emptive function via guidance, partnerships, and facilitation to solve societal problems is more effective in creating social order in the Sukabumi society through personal approaches.

The Sundanese culture in the Sukabumi society is the dominant culture that has become an existing law to deal with inherent challenges and also societal, economic, political, and cultural issues for all tribes and ethnicities residing in Sukabumi. Nevertheless, laws, rules, and regulations, as part of the national system, are still valid and stand above the tribal systems in creating social order. Therefore, in the Sukabumi society, which has already had its existing law to create social order, the police should put forward a watchman approach. The police should maintain the order by emphasizing on pre-emptive and preventive measures and on empowering the people to improve the quality of their lives.

1. Patterns Discovered in the Natural and Physical Environments

Referring to the methodology that was used by the researcher to understand the police administrative issues (by focusing on the type of bureaucracy) in Polres, then the method that was used was a combination of the rational deductive thinking and the empirical inductive thinking, as a foundation of a scientific method. The researcher found that the type of bureaucracy was developed from social and cultural factors in the natural environments and the society, in the history of the city, in the demography, in the

education, in the religion and faiths, in the politics, and in the economy. All these factors have influenced the implementations of bureaucracy in Polres. This finding confirms the results of the research by Rian Andhika²⁶ on the bureaucratic problems in Indonesia. “A bureaucracy that does not adapt to the developments of the surrounding environments will cause this organization to be seen as a government organization that will meet its end; that is, an unhealthy bureaucracy that has become the nest of disease (pathology)”. Djamin²⁷ argues that administration and environments are influencing each other. The society and the police are also influencing each other. The police assume a functional role in the structure of life. Police functions and duties will constantly change, as the existence of the police is the result of the responses and the needs of the society. In rural communities, the type of police administration and the type of police bureaucracy are more informal and relaxed, especially in the relations between the police and the society²⁸.

This research found connecting patterns between natural/physical environments and the Sukabumi people/their culture. These connections have created a society whose members help each other and conduct deliberations to solve societal problems. The author describes it as follows:

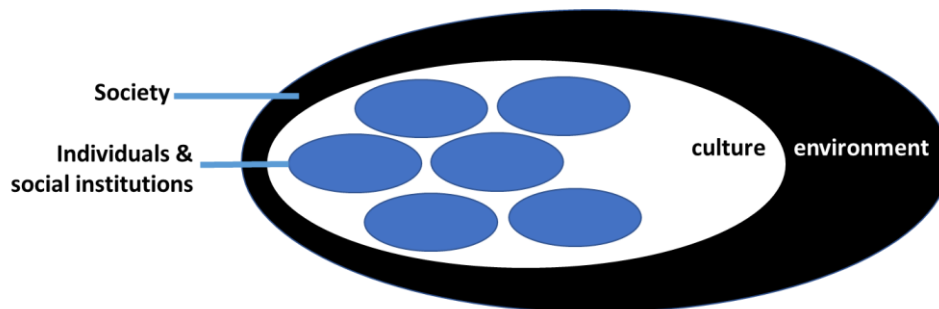


Figure 2 Pattern of structure of relationships between individuals and their institutions, society, culture and environment

In figure 2, it explains that the Sukabumi community is a group of individuals who live in the Sukabumi region, which are directly or indirectly interconnected to form a unit of life that has its own culture that is different from the cultures of other communities.

The domination of Muslims, with values that are influenced by Islamic teachings delivered in Islamic boarding schools, has made Islam part of the culture of the Sukabumi people. Religious figures, *mualim*, and *ajengan* have become leaders, whose values and views have been regarded as references in solving societal problems. The activities of Koran recital groups have also been used as forums to discuss and solve societal issues, putting forward local cultural values, such as friendship, assisting each other, togetherness, deliberations, and respecting religious leaders.

Values, norms, tools of supporting life, and ways of thinking have become guidance for the people in the rural and urban areas to face challenges in natural and physical

²⁶ Lesmana Rian Andhika, “Pathology Bureaucracy: Reality of the Indonesian Bureaucracy and Prevention,” *Jurnal Bina Praja* 9, no. 1 (May 2017): 101–14, <https://doi.org/10.21787/jbp.09.2017.101-114>.

²⁷ Djamin, *Administrasi Kepolisian RI: Kenyataan Dan Harapan*.

²⁸ Suparlan, *Bunga Rampai Ilmu Kepol. Indones*.

environments, to conduct social interactions, and to face social, economic, political, cultural, and legal problems in the people’s lives.

2. Patterns Discovered in Resort Police

Polres is part of the INP, which is a national police organization that has several vertical levels. The highest one, the Headquarters (Mabes), is at the national level, which is located in the capital of the country, Jakarta. The Regional Police Commands (Polda) are at the provincial level. The Area Police Commands (Polwil) cover several regencies (these types of commands are the legacy of the Dutch administrative area system). The District Police Commands (Polres) are at the municipal/regent level. The Sub-Districts Police Commands (Polsek) are at the sub-district level. The Police Post Commands are at the village level. The author describes the organizational description pattern as follows.

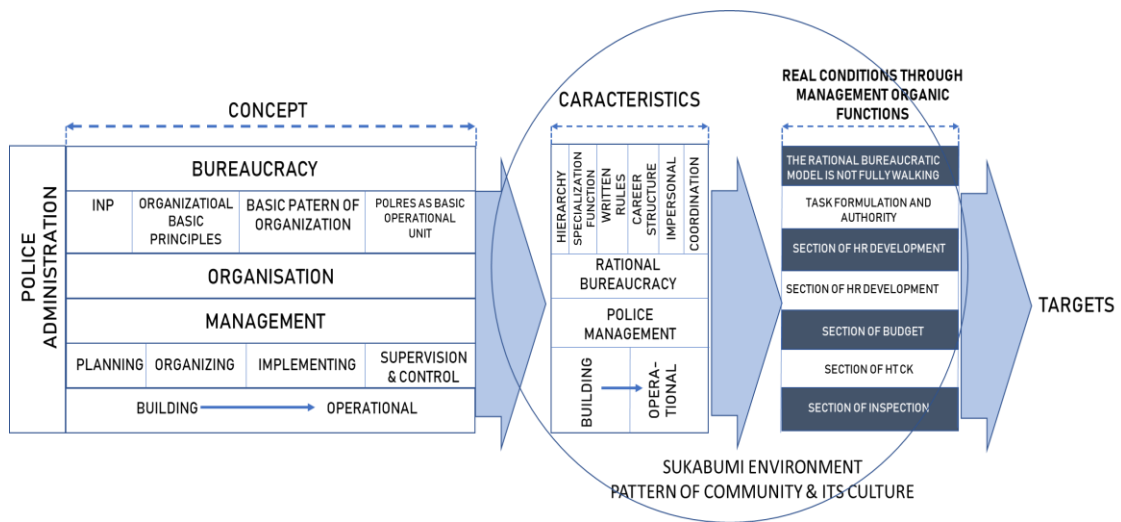


Figure 3. Organizational Descriptive Patterns of Polres

Based on figure 3, it can be understood that the implementation of organic functions of police management at the city level is influenced by the cultural patterns of the surrounding community. Implementation of the characteristics of rational bureaucracy manifested in police management develops along with the interaction with the local culture of the Sukabumi people.

INP, as a national police organization, is not centralistic as the authority to implement police functions in the regions has been transferred via administrative de-concentration to police units in the regions whose areas of jurisdictions are similar to the areas of the local governments. These police units are part of a national police organization, with Polres as the primary operational unit (KOD); that is, a first police unit (which has complete operational elements) that has the closest relations with the people that it protect and serve. Polres comprises 11 Sub-District Police Commands, which are the spearheads of public services under the control of resort police.

Therefore, Polres is part of a police organizational structure, INP, which is controlled by the Chief of the Indonesian National Police (Kapolri). Polres implements police functions following the authority granted by Kapolri through Kapolri Decree No. Pol:

Kep/7/I/2005 dated 31 January 2005 on the Organizations and the Working Procedure of Police Units at the Regional level to Implement Police Functions at the Municipal Level.

The organizational basic principles of Polres encompass the division of tasks, the formulation of primary tasks, precise functions, and roles, the functional principles, the coordination principles, synchronization, the continuity and consistency of principles, the general staff principles, the simple principles, the flexibility principles, the delegation of authority, and the principles of task classification. These principles reflect the bureaucracy concept introduced by Webber²⁹. The INP organizational basic pattern is based on regional, vertical, and technical, organizational functions.

The organization of Polres is in line with a Kapolri Decree. It was developed by using an organizational structure that looked like a pyramid. Kapolres is the top leader of Polres. The head of resort police has the central authority and the responsibility to control all resources of the organization. The effects of the pyramid structure on the implementation of work have not been known. The organization of Polres follows the hierarchical principles; that is, a lower level is monitored and managed by a higher level. It occurs from the lowest level to the highest level in the sequence. Work sequence is one of the characteristics of the organization's work effectiveness. Nevertheless, the direct relationship between the organizational structure and organizational effectiveness has not been found. (Aarum Andersen & Jonsson, 2006). The hierarchical system also shows the chain of command.

The implementations of tasks are managed in written. Tasks have to be implemented formally in impersonal relations between leaders and subordinates and also between officials at the same level. Impersonal relations with society and other institutions should also be built. If we are looking at the phenomena and facts, it can be understood that the organization of Polres as a municipal police administrative unit espouses the rational bureaucracy organizational model.

3. Phenomena and Facts in Managerial Implementations

Through the management implementation processes, a bureaucracy model cannot be implemented entirely in resort police. It is attributable to (1) the weak regulation system (2) the budgeting system and facilities (3) The type of the society and the type of the culture of the society. This finding is in line with the critique by Godoi et al.³⁰ of the concept of bureaucracy. It is a sign that bureaucracy needs to be developed in line with the local context that cannot be used universally.³¹

The weak regulation and manuals can be seen from the non-existence of the division of tasks and authorities at the Polda, Polwil, and Polres levels. There are no available manuals down to the Pospol level. There are no standardizations of the types and the number of manuals at the Polres level. The available manuals have not been responsive to

²⁹ R Aron, *As Etapas Do Pensamento Sociológico [The Stages of Sociological Thinking]* (Lisboa: Publicações Dom Quixote, 1994); Serpa and Ferreira, "The Concept of Bureaucracy by Max Weber."

³⁰ L. F. Godoi, A., Silva and O. O. Cardoso, "Ensaio Teórico Sobre a Burocracia Em Weber, o Conflito Da Agência e a Governança Corporativa: Uma Reflexão Sobre a Burocracia Profissionalizante [Theoretical Essay on Bureaucracy in Weber, the Agency Conflict and Corporate Governance: A Reflection on Prof,]" *Revista de Administração de Roraima-UFRR* 7, no. 2 (2017): 426–47.

³¹ C Pollitt, "Bureaucracies Remember, Post-Bureaucratic Organizations Forget?," *Public Administration* 87, no. 2 (2008).

the changes in the environments, developments, and cultures. Some of the manuals have become mere formality due to limited knowledge and opportunities to enroll in vocational education. Some of the manuals have only become a formality, as they are not detailed and cannot be understood by the members of the organization. These members of the organization have limited knowledge and also limited opportunities to participate in vocational training. As a result, some instructions are conveyed verbally. Also, policy interpretations depend on education, culture, and the interests of the leadership.

The weak regulation system is also shown by the non-existence of performance assessment that is based on merits and capabilities and the non-existence of a career development system that is based on merits and capabilities. Personal relations to get job positions via officials who have the authority have created patron-client relations that are based on favors. These relations have generated public officials who do not have the competencies that are needed by the public. As a result, the quality of public services is low, and the bureaucracy becomes long. It has also resulted in public officials who are arrogant and rude. These officials often feel that they are much smarter than the people that they serve. Besides, patron-client relations have created internal groups who are willing to be involved in personal relations.

The organization of Polres was developed by using a pyramid structure. It has hierarchical authority, a chain of command, and coordination through leaders. The grouping of the members of the organization that is based on specialized functions has created functional ego. The members of the organization have sunken into apathy and have become reactive, not creative, and afraid to take the initiative (as they are afraid to make mistakes and to violate procedure). As a result, there are no innovations to improve the quality of public services, as demanded by the people and by changes in environments.

The weak regulation system has also caused a weak relation between the work procedure and the oversight system. There are no manuals and personnel capability support at the Polres level, which are needed for technical guidance, coordination, and oversight of the select police units, the non-sworn police employees, and private security groups. There are also no manuals on the reporting system and the division of tasks at the Polda, Polwil, and Polres levels. It has created duplication of jobs, making it challenging to measure successes and targets.

The weak facility and budget can be seen from the lack of welfare support for the members of the organization and their family members, the non-existence of identification of unit and personal equipment needs, the use of the index system by a higher unit to determine budget support for the lower unit, and the insufficient housing for the members of the organization. As a result, tasks cannot be optimally completed, and the members of the organization have become apathetic, only waiting for instructions, trying to get income by using official facilities, and asking for assistance from the society and the local governments via personal relations based on cultural values in the Sukabumi society.

The Sukabumi society has a dominant culture, that is, the Sundanese culture. This dominant culture is used as benchmarks, game rules, and social conventions by the

different tribes and ethnic groups residing in the Sukabumi society. These cultural values are shown through activities, acts, and ways of thinking based on friendship, mutual assistance, recognition, respecting those older people, deliberations to solve societal problems by always consulting religious leaders and *ajengan*, whose actions and words are revered by the society. Moreover, eighty-two per cents of resort police members still live outside official housing complexes, living in communities with the other Sukabumi people. Most of the members and leaders of resort police are also Sundanese. Therefore, the values of Sundanese culture, as the dominant culture, have influenced the national system that has been built in Polres using the national values. The two cultures have had an impact on behavior, ways of thinking, relations, and the bureaucracy in resort police.

Personal relations that are formed between leaders and subordinates and also between officials are based on the duties of the leaders to solve difficulties faced by the subordinates and the members of the organization. The head of resort police is willing to become a guardian and an organizing committee member in the wedding of community policing and riot control personnel, to provide assistance for members who are involved in accidents, to pay the hospital bills of the members of Polres who are sick, and to pay the insurance schemes of the members of the Traffic Police members as their jobs are of high risks. The formal relations are, in fact, able to open communication channels, to develop friendships, to acknowledge others, to understand each other, to increase motivation, and to enhance the performance of the members of the organization and the organization itself.

In addition to the formal relations with society, local governments, and other relevant institutions, there are also personal relations that refer to the Sukabumi cultural values of friendship and respect older people. Kapolres and other Polres officials call on the Mayor, the Head of the Indonesian Ulema Council (MUI), the Speaker of the Local House of Representatives (DPRD), the leaders of Islamic boarding schools, the Head of the state-owned Telecommunication Company, the Head of the state-owned Electricity Company, and other relevant institutions. The visits to the homes of the MUI Head and Islamic boarding school leaders provide the opportunities to discuss societal problems and the efforts to solve them. The personal relations with religious leaders, *mualim*, and *ajengan* are needed to deal with societal problems, such as tensions in society and violent conflicts between groups in society. The public figures can act as mediators that strengthen legitimate messages to improve the people's legal obedience.

Personal relations can be abused and manipulated by officials for personal interests and benefits, which have nothing to do with the improvement of the performance of the members of the organization and the organization itself. One example is that a Kapolsek instructs one of his or her subordinates to collect the profits from a business of selling mobile phones and mobile phone vouchers owned by the head of the sub-district police office.

CONCLUSION

This research concludes that the bureaucracy model in Polres reflects the Rational model of Webber's bureaucracy, which has the following characteristics: a hierarchical organization,

the specializations of tasks into organizational functions, and the domination of the leadership as a result of the hierarchical organization; The Webber bureaucracy's traits of impersonal relations and legal authority cannot be implemented fully in creating social order in the society in Sukabumi because bureaucracy in Polres has been influenced by the locality of the Sukabumi society and its culture; and Policing strategies that prioritize pre-emptive functions through mentoring, partnerships and being facilitators in solving social problems, will be more productive through personal approaches in creating social order in the people of Sukabumi.

The research shows that if an organization cannot avoid interactions with its environments, then many bureaucratic principles cannot be implemented fully without considering the locality and the environmental context. Therefore, there need to be further studies on how a bureaucratic organization should respond to its environments. INP needs to have bureaucratic reforms to respond to the changes in the environments.

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