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Public Trust in the Perspective of the Role of Actors: What, Why, and How to Improve Public Security and Order

M Awal Chairuddin^{1*} Husain Syam², Haedar Akib³, Elisatris Gultom⁴, Sulaiman Samad⁵

¹ Indonesian National Police (POLRI), Indonesia

^{1,3} Department of Administrative Science, Faculty of Social Science and Law Universitas Negeri Makassar, Indonesia

² Faculty of Engineering, Universitas Negeri Makassar, Indonesia

⁴ Departement of Economic Law, Universitas Padjadjaran Bandung, Indonesia

⁵ Postgraduate Program, Universitas Negeri Makassar, Indonesia

*Corresponding author. Email: mawalchairuddin@protonmail.com¹

ABSTRACT

The results of this research on efforts to improve public trust are based on the implementation of the functions and roles of the Bhayangkara Trustee of Public Security and Order (Bhabinkamtibmas). Actual, acuity, reliable data, information, and knowledge as answers to the questions What, Why, Where, When, Who, and How (5W1H) improve public trust based on the re-actualization of the role of Bhabinkamtibmas actors using descriptive-qualitative research methods with normative approaches and factual approaches. The results of the study found that public trust is a keyword as well as a key success factor in improving the image of individuals and institutions (organizations) of service providers throughout the world, including at the locus of duty and the role of Bhabinkamtibmas in Makassar City, the capital of South Sulawesi Province of Indonesia. Likewise, public trust is a necessity for realizing good governance, and accountable, acceptable, and happy service recipients. Therefore, public trust is a panacea that is effective when individual actors and public institutions at all levels of government, including Bhabinkamtibmas, expect an image of an organization (institution) capable of performing its functions.

Keywords: *Public Trust; Excellent service; Panacea; Image, Individual, Institution.*

1. INTRODUCTION

Understanding the background, urgency, and significance, the essence and orientation of creating value for the public [1]–[3] is a precondition that must be fulfilled by every individual and institution so that they are considered optimal in carrying out their main tasks, functions (Tupoksi) and public service roles [4]–[6]. According to experts [7]–[9], value for the public is the basis of public trust. Public trust is understood by some experts as social capital [10]–[12], power [13], [14], intangible assets [15]–[17] which can support increased competitiveness of individuals and institutions that own them [18]–[21]. Thus, public trust is based on inherent trust in individuals and institutional actors who are competent or have capabilities in their fields, including competencies in the field of creating security and order and community obedience [22], [23] in the

current era of capability [24], as played by individuals (police) and the Bayangkara Institution of Community Security and Order Development, abbreviated as Bhabinkamtibmas.

Public security and order, abbreviated in Indonesia as Kamtibmas, are "expensive and rare" public goods in several areas of Indonesia and are provided by public institutions as part of their main duties, functions, and their role in providing basic public services for all citizens (citizens). The provision of Kamtibmas services is carried out through the implementation of the main tasks and roles of the Bhabinkamtibmas.

Normatively, based on Article 1 point 4 of the Regulation of the Head of the National Police of the Republic of Indonesia Number 3 of 2015 concerning Community Policing and Number 7 of 2021 concerning Bhayangkara Supervisors for Community Security and

Order, or Bhabinkamtibmas, explains that Bhabinkamtibmas carries out the duties of Community Policing (Polmas) in villages/wards. Bhabinkamtibmas are members of the Indonesian National Police (Polri) who serve as supervisors of security and public order (Kamtibmas) in villages/ other names at the same level. Whereas Kamtibmas is a dynamic condition of society as one of the prerequisites for the implementation of the national development process which is characterized by guaranteed security, order, and upholding of the law as well as the maintenance of peace which contains the ability to foster and develop the potential and strength of the community in preventing, preventing and overcoming all forms of law violations and other forms of disturbance that can unsettle the community. Thus, Kamtibmas is part of public goods whose existence at the same time implies the nature of public goods, namely non-divisibility (cannot be divided), non-excludability (cannot exclude certain individuals) and non-rivalry (does not compete) to enjoy them.

Based on this understanding, it can be assumed that individuals and institutions as actors/stakeholders in creating Kamtibmas are trusted by the public because they can carry out their functions and roles in a professional, optimal, and sustainable manner. However, the reality shows that the creation of Kamtibmas as a basis for public trust does not occur in a vacuum, but is influenced by several factors, both directly and indirectly as well as internally and externally among Bhabinkamtibmas organizations in certain regional loci. Thus, this research article explains the role of Bhabinkamtibmas in creating public trust in Makassar City, Indonesia.

2. LITERATURE REVIEW

The relevant actor role theory used as an analysis tool is Social Role Theory which explains that the social roles played by actors are formed from the norms and values that exist in society. Social roles guide individual behavior and allow for uniformity in society [25], [26]. Meanwhile, public trust is the trust given by the public to public institutions, companies, organizations, or individuals in meeting the needs and interests of the public. Public trust emphasizes the importance of transparency, integrity, accountability, responsiveness, and public participation in building public trust.

Public trust is very important in creating harmonious relations between the government, companies, organizations, or individuals and the community. Public or private institutions that have succeeded in building public trust can create a more stable, productive, and inclusive environment, as well as strengthen their legitimacy and reputation in society. However, public trust can be compromised if there is a violation of democratic values and principles, integrity, transparency, accountability, or social and

environmental responsibility. Therefore, individuals and institutions (public, private, not-for-profit) need to build and maintain public trust through actions that are consistent with those values and principles.

According to Schneier [27], the importance of public trust in creating a safe and peaceful society is based on integrity, transparency, and public participation. Schneier specifically addresses the roles of trust, security, and order in enabling societies to develop and achieve goals based on the understanding that trust is the foundation of all social interactions and that security is the way to ensure that trust is maintained.

According to Schneier [27], two types of people can threaten trust, security, and order in society, namely liars and outliers. Liars are people who ignore social rules and beliefs to gain personal gain, whereas dissidents are people who violate social norms, rules, and beliefs because of personal beliefs or different goals. Furthermore, it is stated that there are various strategies to protect trust and security in society, including technological strategies such as cryptography, policy strategies such as regulation, and social strategies such as morality and ethics. Schneier also discusses the strategies that individuals and organizations employ to develop trust and safety in their social interactions.

3. METHOD

This type of descriptive-qualitative research was carried out through a normative approach and a factual approach at its locus in explaining the individual and institutional roles of the Bhabinkamtibmas as an actor in building public trust in the demarcation of the duties of the Resort Police (Polres) of Makassar City, the capital of the Province of South Sulawesi, Indonesia. The description and analysis of the function and role of Bhabinkamtibmas in creating security, order, and obedience in society as a public good needed to create public trust is carried out through a descriptive-qualitative analysis approach, following the views of experts in research methods [30]-[32]. Data, information, and knowledge about the role of actors or stakeholders in creating public trust were also strengthened through observation and interviews [29] with informants representing members of Bhabinkamtibmas, informants representing the Polres of Makassar City, Heads of Rukun Warga (RW), community members who live in Makassar City. In addition, data, information, and knowledge were also obtained from the results of focus group discussions and through searching documents that present good practices and best practices of the Police as Bhabinkamtibmas members in building public trust through efforts to mingle with Bhabinkamtibmas members in creating security, order and public obedience. The data obtained is classified, simplified, processed, and analyzed in a descriptive-qualitative

manner using an interactive model [34] which includes data condensation, data presentation, and verification/conclusion.

4. RESULT AND DISCUSSION

The results of the research on who says what at a certain locus (place) and time-based on reasons and ways to realize public trust based on the re-actualization of the functions and roles of the Bhabinkamtibmas, and Community obedience [22], [23] is described as follows. Informants agreed that public trust is based on the re-actualization of the functions and roles of Bhabinkamtibmas as shown through 1) The closeness of the police to the community members in their assigned areas to help understand the needs, problems, and expectations of the community more deeply. This closeness strengthens community relations and trust in government officials as representatives of the police in their area. 2) Bhabinkamtibmas is a trusted source of information for the community on various matters related to security and order, including criminal acts, environmental developments, and other social issues, because they believe that this information is handled properly by Bhabinkamtibmas members. 3) Mediator and problem solution because the police help solve problems and conflicts in their work area more effectively. 3) Bhabinkamtibmas is not just law enforcers but also empowers through coaching and socialization programs to increase public awareness and obedience to the security and order apparatus. 4) Responsive to community needs. Thus, public trust based on the role of Bhabinkamtibmas is very important as a basis for the effectiveness and success of the Indonesian National Police in maintaining security and order and creating public obedience to the work area of Makassar City.

5. DISCUSSION

The discussion of the results of this study is based on the answers to the questions What, Why, Where, When, Who, and How abbreviated 5W1H [35] public trust in the perspective of the actor's role. as follows. First, referring to the summary of research results and expert views, public trust is understood as the motivation, will, and sincerity of the people who believe in the duties, functions, and roles of individuals and institutions providing public services that are valuable for efforts to fulfill the needs and interests of the community in a multi-faceted manner-level at a particular locus, both at home and school, at work, and in the community. This reality is consistent with the expert's understanding that understanding the background, urgency, and significance, as well as

the essence and orientation of creating value for the public [1]-[3] are preconditions that must be fulfilled/owned by individuals or institutions. actors so that they remain trusted by the public in carrying out their duties, functions, and roles of public services [3]-[5].

This reality is to the views of experts [7]-[9] that value for the public is the basis of public trust. Public trust is social capital [10]-[12] [10]-[12], power [13], [14], intangible assets [15]-[17] which supports increasing the competitiveness of individuals and institutions that have [18]-[21]. Public trust as social capital in creating security, order, and public obedience is characterized by the existence of concepts, competencies, connections, credibility, and concern for citizens. Public trust as a power is characterized by community solidarity in creating order and overcoming disturbances of order. Meanwhile, public trust as an intangible asset can be seen from the level of public acceptance of individuals and institutions of Bhabinkamtibmas as the main actors in creating security, order, and public obedience. Thus, public trust based on trust is inherent and actualized in the behavior of individual and institutional actors who are competent or have capabilities in their fields.

Second, stakeholder actors who are responsible for building public trust in the fields of security, order, and public obedience are individuals or institutions (organizations) Bhabinkamtibmas that make changes to the locus of the public sector [1], [19], [36], [37]. Thus, responsible public trustees are all Bhabinkamtibmas members who have the competence or capability to be dedicated to clarifying the vision, mission, and goals or values for the public interest (value for the public) in a structured/ systemic, systematic, massive, and sustainable manner. This understanding is reinforced by expert views [1], [38]-[41] that actors who are responsible for creating value for the public are security, order, and community obedience. are individuals and institutions that provide public services that apply the principles of good governance.

The reality at the research locus of Chairuddin's [22]-[23] dissertation within the Makassar City Police area (Polrestabas) shows that individual and institutional actors or stakeholders in building public trust are regulated by various regulations.

Therefore, referring to expert understanding [42]–[44] regarding public policy as the government's choice to do or not do on public issues, including creating multi-level security, order, and public obedience [22] is clear, as is public understanding that those responsible are the Indonesian National Police (Polri) at all levels, from the center to the Regency/City, District and Village/Kelurahan areas within the territory of the unitary state of the Republic of Indonesia (NKRI). At the local level, the role of Polri in creating security, order, and obedience in society is actualized through an institutional organization called Bhayangkara Pembina Security and Public Order, abbreviated as Bhabinkamtibmas.

The legal basis for carrying out the main tasks, functions, and roles of the Indonesian National Police (Polri) in creating security, order, and public obedience is Law of the Republic of Indonesia Number 2 of 2002 concerning the Indonesian National Police, Regulation of the Chief of Police Number 3 of 2009 concerning the operational system of the Police Republic of Indonesia, Regulation of the Chief of Police Number 7 of 2008 concerning Basic Guidelines for Strategy and Implementation of Community Policing in carrying out Polri's duties, State Police Regulation Number 1 of 2021 concerning Community Policing, Regulation of the Head of State Police Number 7 of 2021 concerning Bhayangkara Fosters Security and Public Order.

Third, the importance of studying public trust as a basic value and value orientation in optimizing the tasks, functions, and roles of institutions (organizations) is based on the views of experts [19], [45]–[49] that public trust is a contemporary approach applied in organizations (public, private, non-profit) and related to efforts to build or maintain trust and confidence (trust and confidence), volunteerism and public compliance. Public trust plays an important role in building bureaucratic performance [50]–[53] in public service delivery [52], [53], policy implementation [54]–[56] and the achievement of the expected results. In other words, public trust is a panacea when the government at all levels expects all implemented policies to be successful or excellent in terms of efficiency, fairness, and impact, as the criteria in the Poloma Model [57], [58].

Public trust is synonymous with a very large “pendulum clock” to leverage or jump-start creativity and innovation [59], [60], motivation, and concern for citizens for what has been and will be achieved by the government (Haning et al., 2020) In other words, public trust is *sine qua non*, a necessity, as a keyword, and at the same time a key success factor (key success factor) to realizing good governance, is clean, accountable, and acceptable.

According to some experts [1],[41] another reason underlying the importance and interest of Bhabinkamtibmas's efforts to actualize the concept of public trust is due to the increasing attention from public administration observers and experts, especially adherents of the contemporary paradigm, New Public Governance (NPG) which was inspired by the monumental work of Peters & Osborne [62] in the book *The New Public Governance* and popularized by Farazmand [63],[64] in his writing *Sound Governance*. The core ideas of [62], which many experts and advocating researchers refer to, state that public trust is an important part of the dimensions of policy networks and network-based governance that are being developed at present and in the future.

Fourth, a summary of the research results and [1] that the right time to actualize public trust in the context of public organizations in Indonesia, including in the City of Makassar, actually existed long ago when Bung Karno proclaimed independence of the Indonesian nation (1945), but because now we are in the industrial era 4.0, the era of society 5.0, era of capability, or the era of e-governance, the urgency and significance of which are increasingly felt. Public elements together with public service providers at all levels expect the building of public trust as a consequence of providing services on an ongoing basis and not due to vested interest and imagery or pseudo-public trust, as allegedly characterizing the behavior of a handful of state apparatus, state servants and public servant who only expects public support (votes) in the process of political transactions in the election of members of the legislature (the People's Representative Council/DPR) and executive candidates (regional heads).

Theoretically, public trust is still an important and interesting topic of study in the disciplines of public administration (public management, governance network), sociology, and economics (political economy and development). This reality is supported by Haning et al., [61] who state that the locus of public trust learning is in the field of public administration. The same thing was conveyed by Goodsell [66] that public administration is a scientific discipline that has the ideal goal of building public trust to have multiple positive impacts on the success of building democratization in the life of society, nation, and state towards a welfare state, or according to the verses of the Qur'an to create a country that is "Baladatun Thayyibatun wa Rabbun Ghofur" (Qur'an Surah Saba/34, verse 15, in Fattah et al., 2021).

Fifth, the locus of learning to build quality and character public trust (ethical, aesthetic, kinesthetic, ethical) is of course in all institutions (organizations), including the Polri and Bhabinkamtibmas institutions, religious institutions [68], as well as at every locus of educational institutions (schools) and universities namely in the "first school" (informal education in the household) as the basis, in the "second school" (formal education at all types and levels), and in the "third school" (non-formal education in places of worship and society).

The research results also found that the right locus for actualizing public trust as an effort to strengthen, revitalize, or "optimize" and develop it is in every organization that serves the public interest or in our workplace [1]. According to experts [19], [45], [47], [66], many scientific studies have identified answers to rhetorical questions of why, how, and in what ways public trust is internalized and integrated into institutional loci. or certain organizations at central and regional levels.

Sixth, the strategy of building public trust from the perspective of the actor's role is stated by experts and researchers [1], [48], [69]–[74] that the right approach is applied to actualize public trust in the learning process (individual, organizational, social) carried out in a radical or incremental and vague way with actual or virtual nature. However, according to Daraba [1] in principle whatever

strategy is still being implemented has the same direction and goal so that change, renewal, or strengthening of public trust occurs within individuals (citizens), groups, organizations, and society on a local, regional, national and international.

Some experts and researchers agree that there are eight generic strategies that individuals or institutions can apply to continue to exist, develop, and be competitive [75]–[77] in a sustainable manner, namely culturalization, communication, connection, competition, compromise, collaboration, critical thinking, and creativity, abbreviated as 8C. Creativity is important because experts say there is no innovation without creativity [78], [79]. Meanwhile, in the perspective of organizational transformation, Akib [61] and experts [48], [80], [81] stated that in addition to a strategic approach abbreviated as 5R (reinspiring, renewing, reframing, structuring, revitalizing) in building public trust, also because public trust is a key element [81], foundation [48] or priority [80] as well as a key factor for organizational success in transforming in an era of volatility, , uncertainty, complexity, and ambiguity (VUCA).

The mastery and implementation of competitive creative-innovative strategies from experts and researchers at the same time reinforces the motto or life principle of the trustee in the 5.0 society era, the digital era, the VUCA era, or the capability era, namely the principle of "Fastabiqul-Khaerat" or competing in doing kindness [82] and the principle of "Husnuzan" or always having good prejudice [83] as the basis for building trust. Meanwhile, according to Haning et al., [66], the right way to instill public trust in the context of public service is based on the embodiment of the dimensions of credible commitment, benevolence, honesty, competency, and fairness in the individuals and institutions that play a role.

According to Akib [59-60] whatever public trust learning strategy is chosen to be implemented, as is the strategic approach stated above, we are all in the era of capability [24] or the era of virtual governance in the context of New Public Governance (NPG) or sound governance (SG) by Farazmand [63],[64]. In the context of this NPG, artificial intelligence (artificial intelligence/AI) transforms big data in all aspects of organizational

life and the Internet of Things into a new necessity and wisdom dedicated to increasing the competence of actors/stakeholders in opening up space and opportunities to create public trust in public institutions or organizations that facilitate, including Bhabinkamtibmas as actors in creating security, order and obedience in society.

5. CONCLUSION

The urgency of public trust in the perspective of the role of actors can be understood theoretically, practically, and methodologically. Theoretically, it enriches the body of knowledge in the field of administration and public services, especially the role of the Bhabinkamtibmas public institution in providing public good for the community and residents in its working area. Likewise, it can reconstruct the results of previous research regarding the importance and role of public trust based on value for the public. Practically, it can be used as reference material for individuals and institutions providing public services in building the image of an organization that is trusted by the public. Likewise, it has an impact on Polri institutions through Bhabinkamtibmas which has the function and role of creating public trust for its actors (individual and institutional). Methodologically, research on the role of the Polri institution through Bhabinkamtibmas can be studied using qualitative, quantitative, combined, or a combination of the two approaches. Qualitatively descriptive, the results are visualized through various appropriate descriptive statistical formulas. Quantitatively, it can be analyzed by looking at the relationship between one variable and other variables such as the role of institutions and public trust along with their respective indicators. Likewise through a mixed method (mix-method) or a combination of both to obtain valid reliable and significant analysis results at a certain level of confidence.

AUTHORS' CONTRIBUTIONS

M. Awal Chairuddin is responsible for the concept, research data, and article writing. Meanwhile, Husain Syam, Haedar Akib, and Sulaiman Samad contributed by providing guidance and opinions that supported this research. Additionally, Elisatris Gultom served as a discussion partner who contributed to the discussion of research results.

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