



IOM International Organization for Migration  
OIM Organisation Internationale pour les Migrations  
OIM Organización Internacional para las Migraciones

## **MID TERM EVALUATION**

**for**

### **‘SUPPORTING COMMUNITY POLICING EFFORTS IN TANAH PAPUA AND MALUKU’**

Final report to the International Organisation for Migration (IOM) and The Embassy of the  
Kingdom of the Netherlands



**by**

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Submitted: June 2016**

The opinions expressed in this document represent the views of the author  
which are not necessarily shared by the International Organization for Migration  
or by the authorities of the Republic of Indonesia

## Executive Summary and Introduction to the Brief

The following report explores the success, limitations and potential ways forward for the project ‘Supporting Community Policing Efforts in Tanah Papua and Maluku’ as implemented by the International Organisation for Migration (IOM) and funded by The Embassy of the Kingdom of the Netherlands. The primary focus of the report is on the qualitative results of the project, and how these contribute to the objective of the program, to improve community police relations. The report analyses the current progress of log frame performance measures whilst assessing the quality of IOM’s inputs contributing to the successful completion of this project within established time frames.

The consultants Terms of Reference (TOR) requested ‘*a qualitative and quantitative assessment of the project’s progress to date through extensive deskwork and fieldwork. However, he/ she/ they will specifically focus on qualitative indicators of successful program outcomes in regards to community engagement and change in police behaviour as a result of police trainings and a variety of community engagement activities.*’ Within this frame of reference, the consultant was asked to focus on the following key themes throughout the analysis;

- *Relevance*: Evaluation of the pertinence of project objectives and purposes, in relation to the development impact of the project, target groups, indirect and direct beneficiaries;
- *Performance*: Evaluation of project’s *effectiveness* (to what extent has the project produced its desired results); evaluation of project *efficiency* (to what degree have resources been optimized during the project implementation and has the project achieved a satisfactory level of cost-effectiveness); *timeliness* (appropriateness of activities’ planning);
- *Success*: Evaluation of the project’s impact on the community and police, and the predicted sustainability (impact of the action, contribution to capacity building and vocational training, ability of target groups to self-sustain their skills without external funding, improvement of community police relations from a qualitative perspective).

Despite notable challenges, the IOM has implemented community policing in Tanah Papua and Maluku with a strategic plan that considers community empowerment and local contextual realities. Change has begun to appear in the community police relationship as a direct result of the projects activities, demonstrating clear signs of success and program relevance. The analysis concludes with the recommendation that the program should be extended for a significant period of time to ensure a comprehensive exit strategy is developed in conjunction with sustainability initiatives. Further engagement with religious leaders should be a priority as they exercise considerable influence over communities in the target areas.

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## **Chapter 1: Background to Research**

### **1) Methodology**

#### **a) Timetable**

The consultant was asked to carry out the evaluation within a period of nine working weeks. The consultant had previous exposure to the program through a consultancy in which she re-designed the monitoring and evaluation frameworks so had prior knowledge of the programs objectives and history. Due to a delay in the coordination of an implementation meeting, the consultant did not complete the evaluation until the 10<sup>th</sup> week. This was at no extra cost to the IOM.

The first week of the consultancy was spent analysing the TOR and planning the materials and travel dates required to adequately research the project. The second was spent organizing visas and consulting with Jakarta based contacts. The third and fourth weeks were spent travelling around Papua, the fifth collating information and more interviews in Jakarta, the sixth in Maluku and the remaining time was spent meeting people in Jakarta and analysing qualitative and quantitative data.

#### **b) Organisation of TOR**

The consultant was asked to address the following:

1. Assess the degree to which the project has been able to achieve component-specific objectives and identify areas of concern that impede the achievement of the objectives;
2. To what extent have the objectives been clear and well-defined?
3. To what extent do the Community Policing and Human Rights training activities have a sustainable impact on the working methods of police officers?
4. To what extent have the program activities improved the relationship between community members and police?
5. Assess the feasibility of implementing remaining activities in the context of the agreed timeframe and budget and in light of the project objectives;
6. Analyse the strategies and approaches employed in the implementation of planned activities in each component so far;
7. To what extent have the program objectives been elaborated in a strategic plan with a concrete outline of objectives, results, activities and manpower resources?
8. To what extent has IOM's activities ensured community policing objectives will be sustainable in the long term?
9. Assess the quality of the inputs provided (technical support, project management, including but not limited to administrative and financial management), operational arrangement (partnership between IOM and INP), activities undertaken, and outputs produced (trainers, policy, training modules, resource materials, reports, etc.); and
10. To what extent have the program been coordinated with other donors and initiatives in the field of Community Policing and Human Rights?
11. Is there a joint strategic plan produced by the IOM, INP and stakeholders on how to promote and implement Community Policing?

12. Based on the findings outline lessons learned and provide comprehensive recommendations for the improvement of the systems/approaches established in the first half of the project with a view to enhancing the strategies for the remaining implementation period.
13. How to increase the positive impact of the program within short and long term goals?
14. Based on the findings evaluator(s) to provide comprehensive recommendations for the implementation of the community engagements efforts as balancing scale with the police support activities.

The consultant organized these points of focus into three sections, incorporating corresponding focus questions under each theme;

- Effectiveness of the program with the two distinctions:
  - measurements of performance as stipulated in the IOM and The Embassy of the Kingdom of the Netherlands design logic and;
  - a macro analysis of the effects of community policing on the relationship between the community and police
- Effectiveness of the implementing agency
- Lessons learnt and recommendations.

### c) Interviews

The consultant interviewed community members, police officers and various other stakeholders as a primary source for assessing the qualitative indicators of the program. The consultant went on field trips to Papua, West Papua and Maluku to meet with beneficiaries directly. In Papua the consultant went to Sentani, Jayapura Kota, Merauke and Wamena and in West Papua to Manokwari. Due to time constraints the consultant was unable to visit Sorong Kota and Sorong Kabupaten. In Maluku, the consultant went to Ambon, Amahai and Seram Bagian Barat. The consultant was unable to go to Pulau Buru, or speak to district level beneficiaries in Ambon. Interviews were also held in Jakarta. A total of sixty-nine people were consulted. For a full list of respondents consulted, please refer to chapter 5. A summary of the respondents is as follows:

Count of Person						
Row Labels	Community	Donor	Government	IOM Staff	Police	Grand Total
Jakarta	1	1		1	1	4
National	1	1		1	1	4
National	1	1		1	1	4
Maluku	12		1	4	10	27
Amahai	3			1	3	7
District	3				2	5
IOM Staff				1		1
Village					1	1
Ambon	2		1	2	3	8
IOM Staff				2		2

Provincial	2	1	3	6		
SSB	7	1	4	12		
District			1	1		
District			1	1		
IOM Staff		1		1		
sub-District			1	1		
Village	7		1	8		
Papua	16	2	4	31		
Jayapura Kabupaten	1		2	3		
District	1			1		
sub-District			1	1		
Village			1	1		
Jayapura kota	2	2	2	6		
District	1			1		
District		2		2		
IOM Staff			2	2		
Provincial	1			1		
Keerom	5		1	8		
District			1	1		
IOM Staff			1	1		
sub-District	1		1	2		
Village	4			4		
Merauke	4		1	6		
District	1			1		
District	1			1		
IOM Staff			1	1		
sub-District			1	1		
Village	2			2		
Wamena	4		4	8		
District	4		2	6		
sub-District			2	2		
West Papua	2		3	7		
Manokwari	2		1	5		
IOM Staff			1	1		
Provincial	2		1	3		
Village			1	1		
Sorong Kab			1	1		
IOM Staff			1	1		
Sorong Kota			1	1		
IOM Staff			1	1		
Grand Total	31	1	3	12	22	69

The consultant requested interviews with police trainers, Babinkamtibmas officers, police that received IOM training, and officers that have been involved with the community policing program. She further asked to speak to community members that have been involved in the creation of the preaching booklets, leaders of NGOs that defended the rights of the

community, academics, *adat*<sup>1</sup>, religious, ethnic and community leaders. The consultant also specified that she wanted to have female representation in the respondents as well as a variety of people from different levels of administration (i.e. provincial, district, sub district and village). The consultant requested interviews with government leaders that have been involved in the program, whether through POLMAS<sup>2</sup> or advocating for budgets.

The interview questions were formulated by incorporating log frame measures of performance and the consultants TOR focus questions. The interviews were framed so that the respondents could provide an insight into a change in the relationship over time as a result of program activities. Although the consultant had this goal in mind, the interviews were flexible to allow respondents to talk about what is important to them, and what their challenges are in the community police relationship.

A sample set of questions asked towards police respondents<sup>3</sup> is as follows;

- Was the training useful? Did it change the way you and your colleagues worked?
- What did you think of the quality of the educational material and its delivery? Is there anything that you would improve to make it easier and a more effective lesson?
- Do you think POLMAS and training are good ways to ensure community policing stays in the regular ways of working of the police, or are there other suggestions?
- Has the relationship with the community changed as a result of these activities? What has changed and why? Can you give examples?
- Do you have a strategy to continue this after IOM has gone?
- Has IOM been effective in supplying the resources and help to facilitate such strategies?
- From your perspective, has there been an increase in trust between the community and police (both ways). Examples?
- Is there anything else on community policing, the community police relationship or the IOM program you would like to say?

A sample set of questions asked towards the community members is as follows;

- Has there been a change in police ways of working since their community policing trainings and POLMAS meetings?
- Has the relationship between the community and the police changed? Is there an increase in trust? Examples?
- Do you plan to continue these activities once the IOM has gone? Do you think the police will continue these activities once the IOM is gone?
- Are there any other activities that you think would work better to improve the relationship?

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<sup>1</sup> Adat refers to traditional customs, system of beliefs, life-styles and norms

<sup>2</sup> POLMAS refers to Community Policing Forums

<sup>3</sup> Police respondents included trainers, Bahbinkamtibmas officers, recipients of IOM training, Binmas (social engagement) division leadership and other officers involved with the community policing program

- Is there anything else on community policing, the community police relationship or the IOM program you would like to say?

Often these interviews would be held in the respondent's place of work, home or a restaurant. Other times the respondents were at POLMAS meetings and the consultant was able to speak to participants before and after the meeting.

#### **d) Desk Research**

The consultant initially requested that the following documents be provided:

- All Baselines surveys
- All monitoring and evaluation reports including quarterly donor report
- Historical Log frames
- Statistics on the current status of trained police officers
- Statistics on participants of CPF
- Steering committee minutes
- All training materials
- An overview of the budget
- Community Policing Regulation

After examining this evidence, it became clear that more investigation was required to satisfy reporting on each measure of performance. The consultant was in constant communication with the ongoing monitoring and evaluation staff member, as well as field staff in order to collate data. Furthermore, the consultant researched academic articles on trust and police reform and referred to security and peace building manuals for insights into best practice with specific reference to Indonesia.

#### **e) Data Analysis**

After quantitative and qualitative data was gathered, the consultant organized the information in order to satisfy the relevant themes that the TOR required addressing. Firstly, the consultant de-constructed the log-frame, cross referencing each measure of performance with the desk research and interviews to critically analyse the extent to which each objective had been reached. Secondly, the consultant systematically organised interview results. This was done by developing independent qualitative indicators for an improvement in the police and community relationship. They were developed through consideration from the following sources;

- Trust and policing literature
- Academic observations on community demands of police in wider Indonesia
- Observations from the field
- Community Policing Regulation Articles 19-22;
- General log-frame indicators<sup>4</sup>

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<sup>4</sup> of changes in police attitudes and behaviour; increased % of community members in target villages have a better perception of the police; increased % of community members in target villages readily report incidents to police; increased % of community members in target



After this the consultant began sorting the responses under the categories that they corresponded too. Therefore, the analysis in the below evaluation is a culmination of the consultants' observations, experiences from the field, interview results, data analysis from project documents and international recommendations on police reform and trust building.

*f) **A Word on Research Limitations***

The consultant would like to note that there were several limitations to this study that could affect some of the results and conclusions:

- The consultant could only analyse qualitative data for the period of the consultancy. This is a research limitation as there is no objective analysis on change over a period of time.
- The consultant was in Papua and Maluku for a total of three weeks. A comprehensive analysis of relationship change would ideally have more field work and relationship building. Respondents have the potential to portray the positive impacts of the program as superficial answers replace complaints that are not culturally appropriate on a first meeting with an outsider.
- The consultant was not able to attend all areas, or speak to a sufficient amount of people with a variety of perspectives in each location. Most notably, the consultant did not go to Sorong Kota and Sorong Kabupaten in Papua, and was unable to speak to people in District Ambon or Pulau Buru in Maluku
- The consultant was able to conduct a portion of the interviews in Bahasa Indonesian, however she is not fluent. The SPAs that assisted in translation are not professional translators and are also heavily involved in the program. Therefore, it is possible not all information was conveyed from the respondents with objective rigour. Alternatively, the respondents may not have responded well to a foreigner asking questions on trust building, and therefore not given all the information they have
- The consultant was only able to meet with respondents that IOM staff had organised, therefore limiting the potential variety of perspectives

*g) **A word of thanks***

The consultant would like to thank all interview respondents that participated in this evaluation. The consultant would also like to thank the IOM staff for their support in all aspects of this evaluation. To the administrative staff in Jakarta that helped organise flights and to the field staff that assisted in every location visited to make me feel safe and exposed to broad range of perspectives. A particular thank you to the SPAs Daniel and Stefanus, whom accompanied me around Maluku and Papua respectively assisting with translations and coordination of itinerary. To the ongoing monitoring and evaluation officer in Jakarta, Roy, who was able to provide me with information at any time of day with incredible speed. Finally, to the project manager Peter who granted me access to all parts of the program, and provided guidance on the points of focus.

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villages, actively involved in the early detection of potential law and order disruption; reported % increase in problem solving through improved cooperative community - police relations

## **2) Summary of previous baseline surveys and consultancies**

### Needs assessment INP Capacity Building Project: Community Policing and Human Rights for Papua IOM and RNE January-June 2009, Submitted by Remdec

This research paper conducted in early 2009 provided a needs assessment for community policing and human rights in Papua. The field assessment involved visits and interviews to all Polres involved in the project and a variety of community members. The research concluded that justice was the most important element to community's perceptions of security and safety, an element that is most often overlooked in the general literature on security sector reform. In Papua the changing socio-economic landscape and penetration of modern forces to remote areas has contributed to fundamental changes in the traditional notions of justice. The research also concluded that educational institutions needed to be strengthened in order to improve community police relations.

### Planning and Project Inception Monitoring and Evaluation Consultant 'Strengthening the Indonesian National Police through Institution Building- Phase III' 5 July 2013 David de Beer

This paper focused on the process of organising baseline surveys prior to the commencement of phase III community development implementation, conducting risk assessments, and development of a monitoring and evaluation strategy for the program. DeBeer concluded that 'refleksi bersama', a meeting space for the police to be self-reflective alongside the community, was essential to ensure success of the program, reconfirming the importance of the community engagement phase of the project.

### Baseline Survey Report 'Strengthening Institutions in the Administrative Area of Maluku and Papua Regional Police' 2014

This report is a summary of baseline surveys conducted in Papua and Maluku for the beginning of implementation of phase III, as organised by DbB. It outlines that POLMAS meetings had already been operational in various intensities throughout POLDA administrative levels and that the success of POLMAS is very difficult to measure as its effectiveness will be found long after its implementation. It further focuses on implementation challenges for community development. It does not provide clear analysis of the current state of trust within the community, or a framework whereby researchers can return to the same participants to assess their change in attitude.

### Monitoring and Evaluation Report for Papua and West Barat, Manokwari and Jayapura, 12-16 January 2015, Roy Sudjarmiko

Following an M and E visit to Manokwari, Jayapura Kabupaten, Sentani, Kota Jayapura and Keerom, this report finds that police trainers are better equipped to facilitate a participatory and engaging lesson on community policing since receiving IOM support.

## Chapter 2: Evaluation of the Effectiveness of Community Policing

*‘The project aims at contributing to the efforts of the Indonesian National Police to develop into a professional, accountable and effective law enforcement organization and improve police-community relations. Specific objectives are to (i) Strengthen the capacity of INP Education and Training Institutions, and (ii) Support human rights-based community policing implementation in selected target areas (Tanah Papua and Maluku)’<sup>5</sup>*

This section of the report will analyse the log frame and its assumptions to assess the degree to which the project has been able to achieve component-specific objectives.<sup>6</sup> It will also explore the extent to which the program activities have improved the relationship between the community members and police,<sup>7</sup> and analyse the strategies and approaches employed in the implementation of planned activities in each component of the project.<sup>8</sup>

### Design logic 1

*Strengthened institutional capacity of INP education and training institutions both at national and provincial level (Polda Papua and Maluku) to support human rights-based community policing implementation through specialized training for community policing officers;*

The assumption for the above design parameter was the following;

*‘There will be no resistance from some sectors of the organization that may come about due to the perception of external control and intervention / any misunderstanding can be mitigated and solved in the PEWG and through close collaboration with the INP’*

This assumption was correct. Close collaboration was maintained with the Indonesian National Police (INP) during the creation and facilitation of training modules, and information dissemination sessions. This is primarily evidenced in the INP’s willingness to allow IOM access to high level internal meetings for Lemdikpol officials.

Expected results of this design include the following:

- Special Education Programme for Community Policing Officers developed;
- Special Education Program for Community Policing Officers (Bhabinkamtibmas) tailored to the local context;
- Integration of human rights and community policing principles into INP training modules

<sup>5</sup> Main Objective In Log

frame<sup>6</sup> An evaluation requirement in TOR

<sup>7</sup> An evaluation requirement in TOR

<sup>8</sup> An evaluation requirement in TOR

- Minimum 70 INP heads of education and training institutions, including SPNs informed on the new specialized community policing program

The measures of performance and their subsequent results are as below:

**Availability of specialized education program (No / Yes); Availability of specialized education program tailored to local context of Papua and Maluku (No / Yes); human rights and community policing principles are integrated in selected INP training modules for newly recruits (No / Yes)**

*Status: Achieved*

The IOM developed a specialized educational program in conjunction with the INP, Japan International Cooperation Agency (JICA) and with inputs from New Zealand (NZ). This included a program specifically tailored to the contexts of Papua and Maluku that was incorporated into provincial trainings. The INP has mainstreamed IOM Community Policing and Babinkamtibmas<sup>9</sup> modules in their core curriculum ensuring that all new police recruits receive training derived from the programs resources.<sup>10</sup> This is the only module that has the official endorsement of the Head of INP Training Institution (Kalemdikpol) for community policing materials, demonstrating the long term contribution to the strengthening of INP institutional capacity development.

*Comments*

The educational modules focusing on Papuan and Malukas cultural competency were received well, however feedback indicated that they were too generalized as they focused on the provinces as a whole. This is problematic in Papua and Maluku where cultural and social issues are not homogenous across the region. For example, the police that are deployed in Wamena and Manokwari have the same 'Papuan' training, yet the local contexts are completely different. In Wamena there is a complex system of adat leadership, clan and tribe structures, remote villages and a variety of different social issues and customs that the police need to know before actively engaging in community outreach. In Manokwari, there are certain villages like Sanggeng that are characterised by unique socio-economic dynamics such as unemployment, low education and overcrowding. Furthermore, native Papuans make a big distinction between highlanders and coastal people. This in conjunction with dynamics of trans-immigration and historical security issues means that each district in Papua poses unique dynamics. A generalized education on 'Papuan culture' is not sufficient enough to fully equip newly deployed police with the essential information for operating effectively in different social contexts.

**# of INP head of training institutions informed (0 / 70)**

*Status: Achieved*

This target was achieved on the 25-26<sup>th</sup> of November in 2013. Lemdikpol held a national workshop for heads of training institutions in Wisma Kinasih Bogor, and the IOM requested

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<sup>9</sup> Babinkamtibmas refers to frontline community policing officers

<sup>10</sup>Ibu Linda- Contact of Roy in INP

that a second day be added to their agenda so that the community policing training concepts and modules could be disseminated to all those officials involved. There were 165 participants, 70 of which were head of Sekolah Kepolosian Negara (SPN), the POLDA level training institution, and the rest were a variety of officials from human resources at POLDA level and Lemdikpol representatives.

### *Comments*

Although this indicator has been met, its contribution to the design logic is questionable. Despite the dissemination of information, many representatives at this conference expressed their concern over the capacity of trainers to implement the modules. It was not within IOMs project plan to extend train the trainer activities beyond the target provinces of Papua and Maluku. Therefore, despite the wide dissemination of information at this conference, meaningful impact on capacity development for the police force is limited and difficult to measure. However, during discussions with police that have had experience with the national plan of education, it can be confirmed that a wide variety of provinces in Indonesia have been implementing community policing activities. For example, Kapolsek in Jakarta Pancoran and Setiabudhi, in addition to Police Kapolres and Kapoldas in Kalimantan and East Java have implemented tailored CP training modules for local staff induction, however these reports cannot be confirmed.<sup>11</sup>

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<sup>11</sup> These reports came from interviews with various police officers that have been rotated around Indonesia Pak Aswin Jakarta Trainer

### Design logic 2

*Provincial police in Papua and Maluku are capable to maintain and roll-out human rights-based community policing across the provinces, based on the INP national strategy;*

This design held the underlying assumption that ‘*training and education is considered important and participants involve themselves actively in the training*’. This assumption held true throughout the project. The INP at all levels remained committed to improving their educational mechanisms. This will be evidenced below, as IOM training modules have been implemented into national training courses in addition to Binmas leadership interview respondents confirming their commitment to localised training being implemented periodically. The delivery style of the IOM training allowed for participants to become actively engaged with the material, encouraging them to continue on the learning process.

The expected results of this design aspect is that a minimum 100 SPN Jayapura, SPN Paso and Polda Papua and Maluku Special Function trainers and other non-SP POLDA Police Officers trained on tailor-made human rights-based community policing implementation in Papua, West Papua and Maluku provinces. To measure this performance, the following indicators were stipulated:

**# of SPN and Polda Papua and Polda Maluku Special Function trainers and other non-SF POLDA Police Officers trained (0 / 100);**

Status: Achieved

Ninety-five trainers were trained in SPN Jayapura Papua and SPN Passo Maluku. Training sessions were held in three batches. One in Ambon, in which 40 officers were trained, and two in Papua where a combined total of 55 officers were trained. These sessions were facilitated by IOM training staff. These trainers are called ‘Gadik’ teachers, whose function in the police force is to exclusively teach in the national schools.

Train the Trainer (ToT) sessions were conducted in Papua and Maluku. These sessions were conducted by national trainers from the INP, whilst participants were selected primarily based on availability and willingness. Sixteen people were trained in Maluku, seventeen in Polda Papua and sixteen in Polres level Papua. Note that several of these participants are included in the count for SPN level TOT sessions. Therefore, this number does not portray a reliable cumulative number for the total amount of people trained by this program.

**# of SPNs and training institutes equipped with trained staff (0 / 28)**

Status: Output unclear

This output is unclear as it has ambiguous meaning in relation to other activities. The project did not directly focus on training SPNs from other provinces in Indonesia, despite the implication in this indicator that all POLDA in Indonesia should be trained. Clarity on the meaning and expectation of this output is advised. Despite no active training sessions for

teachers outside of the target provinces, information about the program was disseminated at the 24<sup>th</sup>-25<sup>th</sup> November 2013 conference as previously mentioned, in which head of SPNs were present. Furthermore, 400 Bhabinkamtibmas module books were distributed to all SPNs and INP training centres in Indonesia under the request of Lemdikpol.

**% of training participants score at least 70% at post-training test (0 / 70)**

*Status: Just below target, however adequate*

This result is measured with a calculation between the pre-test and post test results differences. The percentage is therefore derived from the two tests. With this in mind, 66.5% (i.e. 64 out of 95) scored above 70% in their post-test, falling slightly short of the 70% target as indicated in this measure of performance.

*Comments:*

Feedback on the quality of these trainings was generally positive. Most commented on how these training sessions assisted them in developing facilitation techniques. Generally, trainers were previously not equipped with tools to successfully facilitate adult learning environments. They learnt how to stimulate discussion and keep the participants engaged so that there was dynamic dialogue, as opposed to the traditional teaching style of one-way communication. Trainers also commented that before the IOM developed training modules, it was difficult to find references and resources to implement routine training. They commented that the material is effective and easy to deliver, and in conjunction with the train the training sessions, their teaching methodology had improved. These new found facilitation techniques were also used to assist in developing capacity in other areas of the police force.

Despite the relative success of the program in achieving these indicators, there are certain challenges faced in the meaningful implementation of them. Firstly, the selection of participants was primarily based on willingness, not skill. Although the IOM improved the capacity of these facilitators, learning to become an effective teacher is an ongoing process that requires skill and professional development. For example, interpersonal skills and confidence with public speaking are essential in facilitation, however most trainers found this difficult. According to a national INP trainer of trainers that assisted IOM in the delivery of these programs, often the trainers themselves did not fully understand the fundamental values behind community policing, making it difficult for them to convey to others. He commented that increasing the capacity of these trainers was an ongoing process. In particular teacher initiative was a challenge as a successful class requires the trainer to actively search for current case studies and practical examples.

Secondly, the sustainability of this component is a challenge. Once the IOM leaves, the likelihood of the training being updated and constantly revised to suit the current context is doubtful. As the trainings modules were designed to suit the current Indonesian context, trainers are worried that there will be no ongoing internal review process. In addition, it was reported that several of the trainers have since rotated to other parts of Indonesia, and that these

other sections may not continue to develop the officer's facilitation skills. It was mentioned by several IOM staff members, that despite the large number of ToT participants, the actual number of officers that have the capacity to carry out trainings is significantly lower than the indicator would imply due to the low benchmark in trainer selection and structural problems within the police force such as limited availability of highly skilled officers.



**Design logic 3**

*Provincial INP personnel in Tanah Papua and Maluku are more knowledgeable and skilled in human rights based community policing policies, procedures and implementation;*

This outcome was developed on the assumption that ‘*the security situation and political context in Papua and Maluku will allow for the planned outreach activities. In the event of deterioration in the security situation and resulting movement restrictions, activity and project procedures will require review*’. Despite some political and security issues in these areas, there has been no significant barriers to implementation. Yet of note is the districts of Timika and Yahukimo in Papua. Both of these areas were initially marked as target areas for IOM programs, yet activities were halted due to security risks and geographical challenges.

The expected results included a requirement of a ‘minimum 5,400 frontline police officers deployed and due to be deployed to the village / sub-district level trained on human rights based community policing (5,400 pax out of a total of approx. 24,000 pax, thereof 1,700 pax in Maluku and 3,700 pax in Tanah Papua)’. This performance would be measured by the following indicators;

**# of frontline police officers trained in special CP program in Papua and Maluku (0 / 5,400 thereof 3,700 in Polda Papua and 1,700 in Polda Maluku);**

Status: Achieved

1,767 Police officers at Polda Maluku trained, and 3,687 Police officers at Polda Papua and Papua Barat trained. Therefore, 5,454 out of targeted 5,400 equals to 101%.

## Polda Maluku

Name of Polres	Number of Officers trained
Polres Pulau Ambon dan Pulau-Pulau Lease	854
Polres Maluku Tengah	396
Polres Seram Bagian Barat	273
Polres Pulau Buru	244
Total	1,767

## Polda Papua

Name of Polres	Number of Officers
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	trained
Polres Jayapura Kota	442
Polres Jayapura Kabupaten	396
Pores Keerom	354
Polres Jayawijaya	471
Polres Merauke	424
Total	2,087

## Polda Papua Barat

Name of Polres	Number of Officers trained
Polres Sorong Kota	542
Polres Sorong Kabupaten	565
Polres Manokwari	493
Total	1,600



Babinkamtibmas training Keerom

Total Maluku	1767
Total Papua	2,087
Total Papua Barat	1,600
Total	5,454

**% of training participants score at least 70% at post-training test (0/ 70)**

*Status: Just below target, however adequate*

68,79% (3,752 out of 5,454) scored above or equal to 70 % in their post-test

**% of overall police force deployed to Papua and Maluku trained in specialized education for Community Policing Officers (0 /25%)**

*Status: Just below target, however adequate*

With the assumption that the total number of Police officers in Papua and Maluku is 24,000 the above targets demonstrate that 22.73% of the overall police force in these areas was trained in specialized community policing modules. According to the ongoing IOM monitoring and evaluation officer, this reduced number was agreed upon with the Embassy of the Kingdom of the Netherlands in the budget revision prior to inception phase from. It is also important to note that obtaining exact figures of staffing in each province and district is extremely difficult, as internal INP data is incomplete.

The consultant has entered a table in below to demonstrate the percentage of staff trained in each target area to show that the IOM has well exceeded the 25% mark if analysing training from a micro level in the target districts. These numbers are all approximate:

Location	Estimated total number of Staff in target Polres	Number trained	Estimated Percentage trained in target Polres
<b>Total POLDA Maluku</b>	<b>5360</b>	<b>1,767</b>	<b>37.97%</b>
Polres Pulau Ambon dan Pulau-Pulau Lease	1019	854	83.81%
Polres Maluku Tengah	501	396	79.04%
Polres Seram Bagian Barat	460	273	59.35%
Polres Pulau Buru	536	244	45.52%
<b>Total POLDA Papua</b>	<b>2844</b>	<b>2,087</b>	<b>73.38%</b>
Polres Jayapura Kota	785	442	56.31%
Polres Jayapura Kabupaten	642	396	61.68%
Pores Keerom	366	354	96.72%
Polres Jayawijaya	476	471	98.95%
Polres Merauke	575	424	73.74%
<b>Total POLDA Papua Barat</b>	<b>1639</b>	<b>1,600</b>	<b>97.62%</b>
Polres Sorong Kota	592	542	91.55%
Polres Sorong Kabupaten	398	565	141.96%
Polres Manokwari	649	493	75.96%

### Comments

The feedback on this training was overwhelmingly positive. Participants responded well to the interactive and engaging delivery as it allowed them to question what they were learning, leading to a deeper understanding of the educational material. This is a distinct change to the traditional presentation lecturer approach that police officers previously endured. A police officer commented that *‘it (the training) was very interesting, not boring. I also liked the learning reflection session afterwards that kept me and my colleagues engaged’*.<sup>12</sup> A national police trainer that was interviewed by the consultant also commented that before his collaboration with the IOM, all police material was theoretical: *‘The training allowed for a two*

<sup>12</sup> Babinkamtibmas SSB

*way conversation*'. He explained that the trainings were a huge benefit to himself and his colleagues as he has implemented all of the knowledge gained from this activity in all of his duty stations. Of special note to the national police trainer was the visitation techniques and neighbourhood dialogue section in which there was a lot of practical problem solving.

Police participants also consistently commented on the development of communication skills as a huge benefit to their ongoing ways of working. This was a major focus to the training in conjunction with the practical examples of how to approach communities. Police officers reported more confidence when talking to the community as they knew the 'right ways' of approaching people within the community policing framework. It is the development of communication skills and techniques that has assisted most in ensuring a sustainable impact on police ways of working. Therefore, the post test result as a measure of performance does not fully exemplify the benefit this activity has had on the police force. The post tests are multiple choice questions that present a task in memorisation as opposed to assessing the real benefit and soft skills of the interactive training. The training provided police the tools required to successfully communicate with community members, and was therefore an essential step in the program towards establishing the community engagement activities. Police had a deeper understanding of the concept of POLMAS and its benefits after the training, leading to a more effective FKPM implementation, with the community noticing a refreshed approach. Critiques of the training focussed on the lack of involvement of adat leadership on a localised level. Adat representation in trainings was derived mainly from provincial organisations, which fails to take into consideration local power structures. In each sub district and village there is a complex body of customary laws that could differ from another locality.

Furthermore, the consultant recommends that trainings are ongoing for police officers. The trainings would be most effective changing police behaviour if periodic refresher sessions are held to boost motivation and to further develop communication skills and strategies of community engagement.

**Design logic 4:**

*Improved police- community relations through greater involvement and participation of leadership structures, civil society and local government in community policing implementation*

This section is divided into three parts. Firstly, the engagement of religious and adat leaders will be examined, secondly the establishment of community policing forums, and third the communities' empowerment to contribute to social and security issues in conjunction with the police.

Religious and Adat Leadership involvement

This component of the program expects that *'religious and adat leadership at province, district, sub-district and village levels support POLMAS in both provinces.'* The assumption underlying this objective is that *'partner institutions remain committed to support the project; Religious leadership remains committed to support POLMAS messaging through their respective channels; Communities still regularly attending religious sermons.'* This assumption has remained true. However, the commitment of the religious leaders to support POLMAS was only possible after they received information dissemination sessions explaining the fundamental values of the program. Therefore, the assumption of 'remaining' committed required a lot of time and resources to initiate the commitment.

The specific indicators, measures of performance and their corresponding results are outlined below:

**# of religious and adat leaders informed on POLMAS, including the role of CPFs as an implementation tool of POLMAS (0 / 255)**

Status: Achieved yet data unclear

Although there is no reliable data to confirm this achievement, it is more than likely that over 255 religious and adat leaders have been involved and informed during the implementation of POLMAS. Internal IOM records are currently in the process of being centralised and therefore not available upon completion of this consultancy. Yet evidence for this assertion is derived from participant's sheets and staff testimony from the 12 district and 3 provincial level meetings that have been established, in which close to 50 participants attend in each meeting. These figures make it highly probable that more than 255 have been involved. In addition, the consultants experience in attending various meetings from all administrative levels confirms that religious and adat leaders from a variety of faiths were always represented. Furthermore, in Manokwari the consultant attended a provincial religious leaders gathering to begin workshopping strategies of how to disseminate the message of POLMAS to their religious colleagues demonstrating the mainstreaming of religious and adat inclusion.

### Availability of preaching booklets on the theme of POLMAS for different faith groups (No / Yes)

*Status: Achieved in Maluku, Not in Papua*

In Maluku, the preaching booklets for Catholics and Muslims were printed and made available the week of 16<sup>th</sup> May 2016. The consultant was in Maluku and witnessed these books being distributed to interview respondents and key community stakeholders.



Catholic and Islamic Preaching Booklets developed in Maluku

In Papua, the process of creating preaching booklets is in an elementary stage, however consultations have started with key Catholic, Christian and Muslim leaders. In the initial discussion with religious leaders, it was decided that two types of booklets would be developed. One for leaders and their sermons, and the other as a reference guide for babinkamtibmas officers on field visits. The strategic plan for the dissemination of these messages is varied. At the provincial level, a talk show will be hosted on local radio and television to reach a wide range of community members. Seminars will also be held to educate police officers about different religions and their relationship to community policing.

In provincial West Papua, the consultant attended an initial workshop for religious leaders on the 29<sup>th</sup> of April. This meeting was the first time religious leaders in the province had come together to work on a common goal, a major benefit of the IOM program. The leaders initially

discussed what they would like out of the collaboration, and it was agreed that they would meet again to continue the development of this initiative.

**# of religious and adat leaders socialised on content of preaching booklets and equipped with copies of the preaching booklets (0 / 210)**

*Status: Not yet achieved. Likelihood of completion within current project timeframe is low*

Maluku is currently organizing information dissemination events to distribute the newly printed preaching booklets and should therefore satisfy this requirement soon. In Papua and Papua Barat, the process is in the early stages of development and will more than likely not be achieved by September 30.

**# of religious and adat leaders become members of CPFs (0 / 200)**

*Status: Incomplete information. Undergoing verification measures*

As discussed above, obtaining reliable data for the specific number and background of participants is a challenge to obtain retrospectively. The consultant requested statistics on the position of CPF pillar members, however by the time this report was due, the figures had not been produced. This is because of the current data management transition that the IOM Community Policing program is internally undertaking. Despite this, it is the consultant's opinion that this performance has likely been achieved. Religious and adat leaders have been considered pivotal members of this program as they influence community members and hold the respect and trust amongst communities that this program is trying to develop for the police. IOM staff have therefore carefully developed relationships with these leaders and included them into training sessions and community meetings.

**# of religious and adat leaders at sub-district and village levels actively disseminate POLMAS messages through their channels (0 / 150)**

*Status: Ambiguous*

In relation to the preaching books, this target has not been achieved as they are still in the process of being developed and disseminated. However, in regards to the religious and adat leaders distributing the POLMAS message through their channels, this process has been ongoing since the inclusion of the leaders in the POLMAS and FKPM meetings. Based on the information gathered by the consultant in the field, these leaders have a very important role in mediating between the community and police. In both Maluku and Papua, religious and adat leaders have a significant influence on justice issues, and are often the communities first reference point on modes of behaviour. With community policing pillars, they have increasingly become a mediator between police and the public. Religious and Adat leaders consistently agreed that CPF are the best strategy to improve the relationship between the police and community. With this endorsement, it is probable that they communicate the CP values to their audiences. The information dissemination is hard to track however as it can be delivered in many contexts and ways.



*Comments:*

This is a sensitive activity for several reasons. Firstly, it is a sensitive balance between encouraging religious and adat leaders to preach and implement community policing and being cautious to avoid the misconception that the program is pushing a police agenda. For example, when the consultant questioned whether a religious leader in Jayapura would continue the POLMAS and community policing messaging after IOM had withdrawn, they responded with indignation *‘of course, messages of peace are exactly the foundations for religious preaching’*. This demonstrates the variety of attitudes and sensitivities that IOM staff must balance when carrying out these activities.

At the time of this report, the IOM staff had a positive reputation within the religious and adat community. This is particularly evident in an example from West Papua. Whilst the consultant was in Manokwari, a meeting was held to mediate between the provincial religious leaders and socialise the concept of ‘preaching books’. This was the first time that Christian, Catholic, Muslim and Hindu representatives had sat in a room together and agreed to solve a common problem, a huge success for the program. Recently there had been religious clashes in the region as discontent was rife over the building of a new Mosque. Although this was not mentioned formally, the consultant was told in many informal conversations that having these leaders come together after the recent clashes was a huge break through. This clearly demonstrates the success of community policing program in creating a space for dialogue and negotiation on security issues.



Religious Leaders Gathering, Manokwari 29<sup>th</sup> April 2016

Maluku is currently on track to ensure the preaching booklets are distributed throughout the target areas, with an event planned for early July to launch the concept to a wider audience. Whilst in Papua, the leaders are currently negotiating a strategy to suit the local context. The consultant recommends that the development of a pocket preaching booklet for the babinkamtibmas home visits be abandoned. The benefit with combining religious concepts and community policing principles is that the message is delivered from a person or institution that the community already trusts. Furthermore, the police and religious leaders have a different



skill set when it comes to delivering messages. Practically police officers will not be able to refer and successfully educate community members on a religion that is not their own whilst in the field.

In regards to adat law, challenges arise when attempting to reconcile customary beliefs systems with national regulation. Often there are different conceptualisations of justice, crime and punishment making it difficult for the police and community members to negotiate. This issue is particularly pertinent in Wamena, however is true of all target areas. It is important to continue including this discussion in CPFs and improving upon educational modules as the increasing number of police that are educated on local context, the better they will understand the motivations of societal behaviour.

### Establishment of Community Policing Forums

This component expected that ‘Community Policing Forums (CPFs) are supported at province, districts, sub-district and village levels’<sup>13</sup>. This output was designed with the assumption that ‘CPF members are available to attend CPF discussions, Police are receptive to open and constructive dialogue, CPFs are not hijacked by politically-motivated groups and all CPF members have equal opportunity to speak during CPF meetings.’<sup>14</sup> This assumption has been largely unchallenged during the implementation phase. As a direct result of the activities, the police have become increasingly more receptive to open and constructive dialogue. However, despite their commitment, there have been challenges in ensuring consistent presence of government officials at CPFs.

The specific goals and measures of performance are highlighted below along with the current progress;

**# of Community Policing Forums supported (province level: Papua (2) and Maluku (1); district level: Papua (10) and Maluku (4); sub-district level: Papua (10) and Maluku (4); village level Papua (20) and Maluku (8);**

*Status: Not Yet Achieved. Likelihood of completion within current project timeline probable, yet not all areas will hold regular meetings*

#### **Overall Results**

No	Project areas	Province level	District level	Sub-district level	Village level
1	Maluku	1 out of 1	4 out of 4	4 out of 4	4 out of 8
2	Papua	1 out of 1	5 out of 7*	5 out of 7*	6 out of 10*
3	Papua Barat	1 out of 1	3 out of 3	3 out of 3	2 out of 6
<b>Total CPF established:</b>		<b>3</b>	<b>12</b>	<b>12</b>	<b>12</b>

\*District Timika and Yahukimo is excluded from the project areas by Polda Papua due to security reason

#### **Area Specific Results**

##### **Papua Provincial**

NO	PROVINCE	Establishment of Community Pillar Member and MoU Signed	Meetings	
		Province	have conducted (*)	next scheduled
1	PAPUA PROVINCE	5-May-15	2	(1) = August 2016
2	WEST PAPUA PROVINCE	8-9/Oct/2015	3	(1) = August 2016

(\*) = included with the MoU signing and establishment meeting

<sup>13</sup> Expected Results in Log frame

<sup>14</sup> Assumption in Log frame

## Papua District

NO	DISTRICT	Establishment of Community Pillar Member and MoU Signed	Meetings	
		District	have conducted (*)	next scheduled
1	JAYAPURA KOTA	5-Nov-15	3	(2) = June, August
2	JAYAPURA KABUPATEN	2-3 - Nov - 2015	2	(2) = June, August
3	KEEROM	5-Nov-15	2	(2)= July, September
4	JAYAWIJAYA	28 Oct 2015	3	(2) = June, August
5	MERAUKE	20 Oct'15	3	(2) = June, August
6	MANOKWARI	16-17 Nov 2015	3	(2)= July, September
7	SORONG KOTA	12 and 13 Oct 2015	2	(2) = June, August
8	SORONG KABUPATEN	15-Oct-15	2	(2)= June, September
Total			20	

## Papua Sub-District

NO	DISTRICT	Establishment and MoU signed at Sub District		Meetings	
		Sub District selected	Date of Establishment	have conducted (*)	next meetings
1	JAYAPURA KOTA	Abepura	13-Feb-16	4	4 = (June- September)
2	JAYAPURA KABUPATEN	Sentani Barat	12-Dec-15	6	4 = (June- September)
3	KEEROM	Skamto	29-Feb-16	5	4 = (June- September)
4	JAYAWIJAYA	Wamena Kota	19-Nov-15	4	4 = (June- September)
5	MERAUKE	Sota	22 Dec'15	5	4 = (June- September)
6	MANOKWARI	Manokwari Barat	7-Mar-16	2	4 = (June- September)
7	SORONG KOTA	Klaurung	12 and 13 Oct 2015	4	4 = (June- September)
8	SORONG KABUPATEN	Mariyai	16-Oct-15	4	4 = (June- September)
Total				34	

## Papua Village

NO	DISTRICT	Sub District	Establishment and MoU signed at Sub District		Meetings	
			Village selected	Date of Establishment	conducted (*)	next meetings
1	JAYAPURA KOTA	Abepura	Nafri	9-Apr-16	2	Fortnightly
			Waena	4 June 2016	1	Fortnightly
2	JAYAPURA KABUPATEN	Sentani Barat	Maribu	24-Feb-16	5	Fortnightly
			Sabron Sari	23-Feb-16	5	Fortnightly
3	KEEROM	Skamto	Intaymelian	16-Apr-16	5	Fortnightly
			Skanto	12-Apr-16	3	Fortnightly
4	JAYAWIJAYA	Wamena Kota	Woma	not yet	0	Fortnightly
			Honai Lama II	4 June 2016	1	Fortnightly
5	MERAUKE	Sota	Sota	18-Feb-16	5	Fortnightly
			Yangandur	23-Feb-16	5	Fortnightly
6	MANOKWARI	Manokwari Barat	Sanggeng	23 March 2016	4	Fortnightly
			Amban	25 May 2016	2	Fortnightly
7	SORONG KOTA	Klaurung	Klasaman	30 March 2016	3	Fortnightly
			Klablim	31 March 2016	3	Fortnightly
8	SORONG KABUPATEN	Mariyai	Mariyai	5 March 2016 (**)	3	Fortnightly
			Aimas	7 March 2016 (**)	3	Fortnightly
<b>Total</b>					50	

(\*) included with the MoU signing and establishment meeting

The establishment of these villages only to Refresh the existing Community Police Forums (CPFs). Local government had established them before

(\*\*) this project, no budget allocated for the establishment

## Maluku Province

NO	PROVINCE	Establishment of Community Pillar Member and MoU Signed	Meetings	
		Province	conducted	next scheduled
1	Maluku	Yes	5	bi-monthly

## Maluku District

NO	DISTRICT		Meetings	
		District	conducted	next scheduled
1	Ambon	yes	2	Monthly
2	Seram Bagian Barat	yes	5	Monthly
3	Pulau Buru	yes	1	Monthly
4	Maluku Tengah	yes	4	Monthly
<b>Total</b>			12	

## Maluku Sub-District

NO	DISTRICT	Establishment and MoU signed at Sub District		Meetings	
		Sub District selected	Established	have conducted (*)	next meetings
1	Ambon	Nusaniwe	yes	1	Monthly
2	Seram Bagian Barat	Kairatu	yes	2	Monthly
3	Pulau Buru	Desa Karang Jaya	yes	1	Monthly
4	Maluku Tengah	Amahai	yes	2	Monthly
Total				6	

## Maluku Village

NO	DISTRICT	Sub District	Establishment and MoU signed at Sub District		Meetings	
			Village selected	Established	conducted (*)	next meetings
1	Ambon	Nusaniwe	Kelurahan Nusaniwe	yes	1	Fortnightly
			Negeri Amahusu	Socialisation only	1	Fortnightly
2	Seram Bagian Barat	Kairatu	Negeri Kamarian	yes	2	Fortnightly
			Negeri Hunitetu	yes	1	Fortnightly
3	Pulau Buru	Desa Karang Jaya	Desa Karang Jaya	not yet	0	July
			Desa Jamilu	not yet	0	July
4	Maluku Tengah	Amahai	Negeri Amahai	yes	3	Fortnightly
			Desa Nuanea	yes	1	Fortnightly
Total					9	

From this data it is clear that most of the target areas have established CPF.

The following areas are yet to establish village meetings:

- Desa Woma in Jayawijaya District, Papua
- Negeri Amahusu in Ambon District, Maluku
- Desa Karang Jaya in Pulau Buru District, Maluku
- Desa Jamilu in Pulau Buru District, Maluku

Some areas have established meetings, although are yet to achieve regularity. This could be due to conflicting time restraints of participants, difficulty in engaging key community stakeholders and logistical barriers. The consultant advises that these are discussed with the project manager to ensure a plan is developed so that these specific areas are addressed.

**% of vulnerable populations represented in CPFs (min 25% representation)****Status: Ambiguous Data and Output**

This output poses several problems. Firstly, the term vulnerable needs to be defined in each target area, a task that was not completed in the baseline survey. The definition of vulnerable in each area also fluctuates over time, being dependent on political, economic and social conditions. Secondly, culturally it is difficult to ensure vulnerable groups attend meetings. For example, community leaders may question why a warung vendor, who is susceptible to pricing volatility based on the security of the community and economic shocks, is included in the meeting if they are having administrative talks on how the village is organised. Within the initial establishment of the pillar meetings it is reasonable to expect that cultural and societal norms are adhered too. On the other hand, the IOM staff have ensured that the inclusion of all groups in society are mainstreamed into their work plan. For example, women's groups, various different NGOs and youth groups are consistently represented.

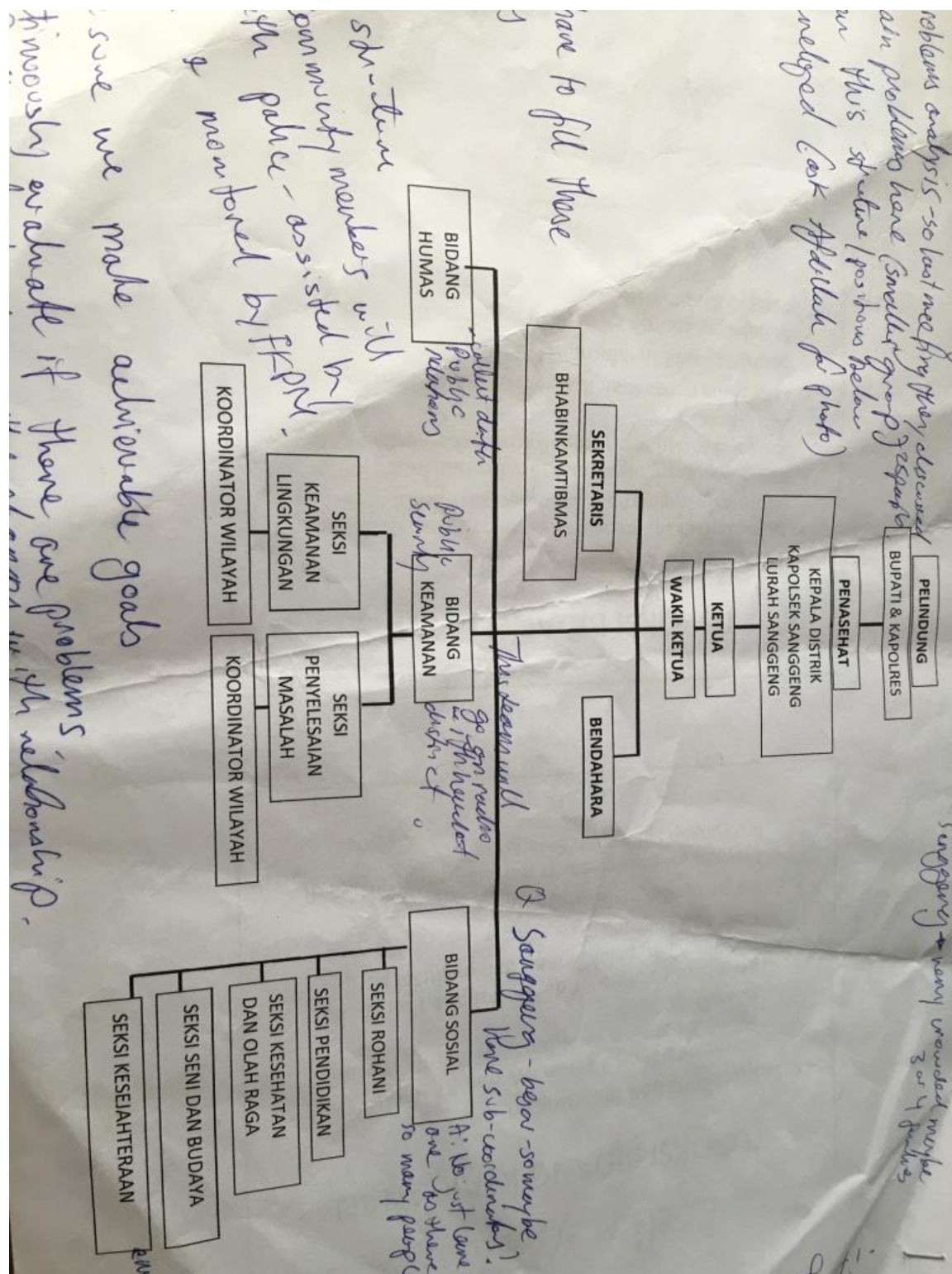
Finally, as previously mentioned, the IOM are currently undergoing a transition in their data management of POLMAS and FKPM participants. Even if staff were to retrospectively go through participants lists and define who is vulnerable their vulnerability could have changed.

**# of Village Action Plan on POLMAS developed that reflect due recognition to communities' needs, expectations, capacities and resources; and are geared towards achieving a common view of social safety, security and just (0 / 28)****Status: Not Yet Achieved but progress has been made. Likelihood of completion by September is low**

Firstly, it is important to note that the target of 28 is ambiguous. The consultant attempted adding varying combinations of provincial, district, subdistrict and village level meetings however none added up to 28. Yet based on the consultant's research and experience, it can be confirmed that a large percentage of target areas are working on Village Action Plans within POLMAS meetings. In Provincial level Maluku, workshops were held in early February, gathering key community and police stakeholders to brainstorm societal issues and characteristics. They discussed ideology and politics, land tenure, religion, domestic violence, natural resources, socio-cultural topics, economics and job opportunities. The results of this meeting will be inserted into a template to be distributed amongst the districts and beyond so that village action plans can be created that suit the Maluku context.

In Papua and West Papua, this process is yet to happen at a provincial level. However POLMAS in Maluku and Papua develop strategic plans to combat issues that are unique for the area it is serving. These may not be called Village Action Plans and specifically reported by IOM staff, yet the consultant observed this process taking place. For example, in Sanggeng Village Manokwari, FKPM community and police participants brainstormed issues that faced the community and needed addressing. These included security, environmental, socioeconomic

and political vulnerabilities. Once everybody agreed on the issues that needed addressing, they developed an organisational structure to delegate the responsibility of appealing each societal issue. In an FKPM meeting that the consultant attended, the villagers voted on who would be the leader of each division. This demonstrates how the CPF provide a space for community members to develop strategic plans combatting security issues that suit local context.



Structure of the Sanggeng Village FKPM/ POLICE combined security management





Village members voting for social representatives



FKPM Sanggeng beginning with a prayer



*Comments:*

It is highly probable that all CPFs establishment required by the log frame will be established within the current timeframe. However, this does not guarantee that the meetings will be sustainable. As the community engagement portion of the program properly started four months ago, the meetings are yet to become habitual and pivotal to the way the community interact with the police. Although there has been significant progress in the short time these meetings have been running as will be evidenced below, it is too early to ensure sustainability and measure lasting change.

FKPM meetings have previously taken place in some target areas without IOM support, however many respondents commented that the new meetings are structured and that police are learning from the organisational strategies implemented by IOM. A Kapolsek in Maluku further mentioned that FKPM meetings in combination with the babinkamtibmas training have complimented each other as officers can see how CP values work in practice. Many police leaders also commented that there is a noticeable difference in the villages where FKPMs are implemented and those where it is not, although it was difficult to pinpoint exactly which variables made this the case.

Police consistently requested that this program be instituted and supported in all districts and villages, and hopefully throughout Indonesia. Community members from several villages surrounding the target areas have also reportedly requested the FKPM style policing for their community as they witness the benefits of the program. In some areas, such as Polsek Kairatu Maluku, Kapolsek have taken the initiative to spread this style of open communication forum to villages other than the IOM targeted ones. Despite funding challenges, this demonstrates that the establishment of IOM supported FKPM and POLMAS meetings will likely impact the wider police force in unmeasurable ways as it replicates in a variety of different forms.



Manokwari Newspaper clipping, 28<sup>th</sup> April 2016 on West Papua Provincial POLMAS meeting

### Community Empowerment

This section of the log frame expects that the program will ensure ‘*Communities are empowered as active agents of community policing*’. It assumes that ‘*Village leadership has a good understanding of POLMAS purpose and are committed to support POLMAS messaging; CPF members are able to agree on common activities and are committed to actively support the activities; Activities proposed by the members of the CPFs take into consideration the infrastructure available locally and are feasible to implement; Proposed activities are culturally-sensitive, are reflective of gender considerations and are not organised along competitive lines opposing community members against police members; or opposing different ethnic/faith groups against each other; Community members are readily sharing information for the purpose of compiling community profiles*’. These assumptions have also formed part of the background work IOM has had to do to ensure the other activities are successfully implemented. For example, educating village leaders so that they have a sufficient understanding of POLMAS has been a key activity in making the program sustainable. It can therefore be seen that these assumptions have formed the basis of much of the IOMs strategic work planning which has taken time to implement.

The measure of performance for this objective include the following:

- **% of community members per target villages are exposed to POLMAS messages (incl. % of female members) (0 / 25 – including 50% female members);**
- **% of community members per target villages exposed to POLMAS messages, demonstrate a better understanding of the role of CPF (0 / 50);**
- **% of community members in all target villages actively take part in interactive social activities (incl. % of female members) (0 / 40 – incl. 30% female members);**
- **% of community members per target village join the CPF and actively take part in the CPF discussions (incl. % female members) (0 / 5 – incl. 30% female members);**
- **# of Community Profiles completed and serving as a basis for the development of the Village Action Plan for POLMAS (0 / 28)**

*Status: Output unclear however gender mainstreaming has been a priority*

The objective of this project is not female empowerment, making it difficult to reach quotas that do not reflect societal norms. In many cases the communities that IOM has been working within do not have the adequate numbers of females in positions of power or organisational representation to constitute inviting a high portion of females to POLMAS meetings. On the other hand, these indicators assume that women are one of the only vulnerable groups in society. In contrast to this assumption, in many communities the consultant visited, women were the most powerful players. For example, there were female priests in Amahai and Manokwari, heads of parliament in Jayapura, Queens in Maluku Tengah and NGO leads in Ambon all displayed great signs of influence amongst their respective communities. Although it is important to mainstream gender protection and equality into every project, it is also important to be realistic about the societies and what the projects primary objectives are. In saying this, the IOM staff have always been conscious to invite women’s groups to the

meetings so that there is always a voice to represent different sections of the community. The consultant has attended FKPM meetings where women constituted 40% of participants, and others where women were only 4% of the meeting.

Groups other than women have also been the focus of empowerment and representation in this project. IOM staff have continuously made efforts to invite stakeholders from all sections of society. This is evidenced in Keerom Intaymelian village. This village is multi-cultural and has experienced trouble in the past with certain rogue groups attacking native Papuans if they are not satisfied by police action. The FKPM has created the opportunity for leaders from all ethnic and religious groups in society to come together and discuss problems before they result in violence. Previously there was no mechanism for this to happen. The community members the consultant spoke to specifically thanked the IOM for their work on empowering sections of the community to have a voice and explain their point of view.



Keerom, Papua. From left to right: IOM FPA Keerom, Kepala Kampung and FKPM representative, head of FKPM Intaymelian, consultant, community and FKPM religious leader, Papuan highlander representative in FKPM, IOM Papua SPA and Intaymelian community member

It is also important to note that despite these examples, empowerment and inclusion is a work in progress. IOM staff need to continue working on ways to ensure all community members have a voice. For example, FKPM meetings at village level could become open to all members of the community, not just those invited.

**Design logic 5:**

*Greater accountability through assessment of changes in police attitude and behavior and improvement of police-community relations.*

This design logic held the assumption that the ‘community and police will continue to collaborate and seek ways to improve their relationship’. Whilst this has been largely true, it is also met with challenges as trusting each other to effectively work as equals takes time. Relationship building has been a major part of this project which has led to the necessity of project extension in order to ensure the efforts are also sustainable. IOM staff have largely been well received as the mediator between police and the community, yet there have been hesitations from the community based on past experiences with police. In short, this assumption is also an outcome of the project. There is willingness for the collaboration to continue, however the results of this will not be seen before the end of the project timeline.

The expected results and measurement of performance of this project design include the **availability of an evaluation of the performance of Community Policing Forums (CPFs), recommendations for future collaboration and an analysis of the level of trust between police and communities, stipulating a minimum 30% increase of trust.**

One could assume that this mid-term evaluation of results and recommendations for future implementation satisfies this section of the log-frame. Recommendations and key findings of this evaluation are included in Chapter 4. However, a perception survey is also stipulated as a means of verification. This indicates to the consultant that the institutions whom conducted the initial baseline surveys should return to the same respondents and analyse the perception of the community to determine whether there was a change over a period of time. The consultant is limited to gathering qualitative data from the period of the consultancy.

**Minimum 30% increase in public trust***Status: Output unclear*

This section of the evaluation will conceptualise trust, explaining why this particular indicator is difficult to apply in the Papuan and Malukas context. Firstly, through its presence or absence, trust is innately linked to feelings of existential safety. Therefore, security reform thinking requires a deeper understanding of the notion of trust and its relationship to legitimate policing. Despite this intuitive link, trust has not gained much attention from a theoretical lens in the policing and criminology literature.<sup>15</sup> Academic recommendations to (re)build trustworthy police institutions include a movement away from regime policing to protective policing. A mutually shared dedication by police and the public to the protection of all citizens sets an important foundation for building trust by evidencing benevolence (altruism) and a shared value framework (ethics). The INP have embarked upon this path with the adoption of Community Policing program as a central regulation to police code of conduct. The trainings and community forums developed by the IOM with the support from the Embassy of the

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<sup>15</sup> Goldsmith, 2005

Kingdom of the Netherlands and INP are the foundations for creating a space whereby the altruism of all stakeholders can be displayed on neutral ground. The message that safety is the right and responsibility of all is also promoted and practiced through a variety of collaborative projects that will be discussed below, demonstrating that a shared ethical framework can be developed through the POLMAS meetings. It is clear from this that the IOM strategy and planned activities are appropriate to build the foundations of trust.

However, despite these clear steps towards trust building in the perusal of such activities, it is important to note that time is an essential factor in the trust building process. The community engagement portion of this program has not had sufficient time to display a significant change in trust, with many community members confirming this assessment. Most FKPM and POLMAS meetings started within the last few months, with a few villages yet to be established. In the baseline study conducted in 2013, trust was not a central point of focus, as the researchers focussed heavily on existing community policing structures and challenges to implementation, mainly sighting logistical barriers to implementation, such as transport. These baseline surveys are therefore not sufficient to compare the change in trust over a controlled period of time. Respondents in the field also confirmed that there was not a significant increase in trust as it is too early to judge this, yet they did notice change. They generally agreed that through open dialogue, familiarity and exposure towards the community trust could be built in the long term.

When examining the epistemology of trust, the role of experience and positive exposure becomes paramount. It requires focus on reflective trust, defined as ‘the residual belief in another person granted after consideration of their reliability’.<sup>16</sup> With the trust directed towards governance, familiarity and prior knowledge of actions is a huge factor in the level of trust permitted. Equally as experience shapes preparedness to trust, it is also the interpretation of experience that generates trust. Either force play, the need to address previous experience implies the need for a set of confidence-enhancing experiences that challenge the negativity of pre-existing public attitudes. The infancy of the community engagement portion of this project and the subsequent lack of shared experience over a lengthy period of time therefore renders any superficial measurement of trust obsolete. However, it will become clear later in this evaluation that positive experiences through collaboration and problem solving are being initiated through this program. This is discussed in more detail in the proceeding section.

Another important step to building trust is public confidence and accountability, ensuring that the police can provide clear answers to the community. This can be defined as the obligation to provide information in response to questions on conduct. Goldsmith highlights that accountability, by providing for public input and influences plays an important part in establishing or maintaining trustworthy institutions of public governance, regardless of whether or not the police believe the opinion of the community is incomplete or flawed. These theories highlight the absolute necessity of community engagement efforts in the community policing project for building trust. It will be evidenced below that a major success of this program is that it has allowed for the community to provide feedback on police performance

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<sup>16</sup> Govier, 1997

without fear of reprisal. Dialogue, negotiation and cooperation are key pillars of communication in the community policing programs and forums. Experience has shown both from this project and internationally, that if stakeholders have participated in the review or evaluation process, they are more likely to contribute to the implementation of their findings.

Accountability mechanisms provide a process for dealing positively with ‘trouble cases’ potentially disrupting patterns of negative expectation, therefore building crucial new experiences that contribute to trusting relationships.<sup>17</sup> Post-hoc procedures that ensure information is provided to disgruntled citizens, that provide a channel for citizen influence over future police behaviour, and that render the police subject to citizen control, tackle opportunities for distrust by ‘institutionalising’ that actual or potential distrust.<sup>18</sup> Learning from feedback, especially in an aggregated and well-analysed form can be highly beneficial to trust-building.<sup>19</sup> Ensuring that when things go wrong, as they inevitably will in any police organisation, there is appropriate remedial response to grounds for actual or potential distrust is crucial. This process and mechanism has been improved in the community policing program as problem solving involving the police and community leaders is becoming increasingly more common.

Ongoing social and political tensions are apparent in Papua and Maluku, convoluting the notion of trust even further. Rapprochement between historically conflicting stakeholders is an essential step in trust building to resolve issues that impede the enhancement of relationships. Any catalyst for conflict will reset the trust building process into negative territory. It is therefore important to be mindful of these contextual realities when examining the notion of trust in such complex societies. Furthermore, any development of trust that does occur could potentially be taken away by the actions of a few community members or police officials that do not represent the whole. This project is focussing on building trust towards the police force as an institution, which relies on experiences with individuals and although there have been many positive experiences with the police as a result of this program, there are still some police that contribute to a negative image of the institutions reputation. This assertion is derived from community and police interview respondents that commented on the inappropriate behaviour of some rogue police officers that engage in offensive behaviour, such as drinking and extortion of money.

In addition to trust literature, the consultant examined academic articles specifically focusing on the Indonesian policing experience. An article released by S. Davies, A. Meliala and J. Buttle in January 2014 discusses the concept of procedural versus instrumental justice in Indonesia and the linkages to relationship building between the community and the police. Instrumental change is often stirred through reform efforts to improve the capacity of police to deter, investigate and solve crime. Procedural justice reform refers to the interactions with police, and whether or not the community agree with the punishment for the crime and that

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<sup>17</sup> Six 2003

<sup>18</sup> Under some public complaint systems, police as well as ordinary citizens are able to file complaints. Often these complaints concern the actions of senior officers. Trust within the police is an issue worthy of greater examination in itself, though it is not attempted here. Braithwaite, 1998

<sup>19</sup> Goldsmith 2000



they are treated fairly by police. Through comparative studies and extensive ethnographic field work, they conclude that procedural justice policing will improve police legitimacy and public perception in Indonesia more substantively than instrumental policing.<sup>20</sup> They conclude that;

*‘dedicated focus on imparting procedural justice principles will win the hearts and minds of Indonesians more successfully than current efforts aimed primarily at developing police effectiveness’.*

This research indicates that Indonesians value the consistent application of three principles of procedural justice policing; quality treatment, quality decision making and moral similitude, over and above instrumental policing concerns. Evidence for this assertion is found in the consistent narration by people of how they were treated by the police, with an almost wholesale neglect of the outcome of their engagement with police affirming the fundamental rationale to the community policing programs.<sup>21</sup> All of the indicators discussed above contribute to the way in which justice happens, as opposed to the end justice itself. For example, problem solving and communicating. The community get a sense of inclusion into the justice system, and they are treated with respect. Quality treatment and transparent decision making, characteristics of procedural justice, is evidenced in Amahai Maluku Tengah, where the police consulted the local King before proceeding with laying charges against members of his community. This communication channel was developed through POLMAS meetings, where the congruence between what the police and community view as right and proper is coordinated. Subsequently, the King commented that his interactions and relationship with the police had drastically improved. Francis D Boateng also comes to the conclusion that procedurally fair dealings with the police will more than likely lead to a build-up of trust than those who considered the police to be unfair.<sup>22</sup> The effect of procedural fairness on trust has been widely studied, and similar conclusions have been made in a number of societies.<sup>23</sup> One of the major problems with fairness and public police perception in Indonesia is that the majority of daily interaction them is from traffic police who have a tendency to extort money.

This analysis further demonstrates that community engagement activities and training the police on communication skills is essential to win the hearts and minds of Indonesians. Further to this discussion on the conceptualisation of trust and the conditions to building positive relationships in Indonesia, it is the opinion of the consultant that trust as a percentage should never have been quantified. This indicator limits the assessment of the effectiveness of the program in that it does not take into consideration the process of trust building and the various unquantifiable experiences that lead to ‘trust’. Despite not attaining trust, the consultant believes that there are observable changes in the community police behaviour and perception that indicate the pre-conditions for trust buildings, as identified in this analysis, are taking place as a direct result of the IOM program. To track changes it was necessary to create a new set of qualitative indicators that demonstrate a movement towards trust. These are discussed below.

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<sup>20</sup> Daview, S, Meliala, A and Buttle, J 2014

<sup>21</sup> Daview, S, Meliala, A and Buttle, J 2014

<sup>22</sup> Boateng 2014

<sup>23</sup> Mazerolle, L., Antrobus, E. Bennett, S., & Tyler, T. 2013, Mazerolle, L., Bennet, S., Antrobus, E., & Eggins, E. 2012 ‘Murphy, K and Cherney, A 2012

### **Alternative Indicators of change in the community Police relationship**

#### **Police Behaviour**

As a result of the trainings and increased cooperation with the community, many interview respondents reported a change in the behaviour of the police. Police officers have now adopted new methods of approaching the community, as they move focus towards instituting equal partnerships. For example, previously police officers would only visit villages if there were problems. Now they visit to build relationships. Through learning with IOM, police have developed their capacity to continue these activities, as they truly understand the benefit and structures that contribute to a successful dialogue. Previously when FKPM activities were attempted, police did not have the communication skills to sustainably ensure they represented a wide variety of community members.

Police are more proactive in receiving and responding to complaints from the community as their attitudes have positively changed. Police are occupying their time with activities that contribute to better relations. They evaluate performance with their colleagues, sharing ideas on ways to improve. Several police have established CPFs in non-IOM targeted villages, showing how they are willing to work hard on improving the relationship, a drastic change from the past. Community members feel as though they are being heard as the police are actively seeking their opinion. The communication skills developed by the police officers in the trainings have significantly contributed to this change in behaviour as police have confidence in their ability to speak with higher ranked community members.

It is important to recognise that whilst there are observable changes, the community also noted that these are not significant changes. Not all police officers have changed, as there are reports of individual police officers behaving badly. It is the police respondents that felt they changed the most. This demonstrates that it is a work in progress as these changes will become more pronounced over time.

#### **Problem solving**

As a result of open dialogue facilitated by the CPFs, communities and police are beginning to collaboratively solve problems. This includes identifying problems, causes and the effects on different parties and how it can be solved. It is a process whereby solutions are sought to complex issues as a collaborative group. Through this process, conflict is avoided as problems are addressed at the root. The goal is to limit the role of the police through increasing preventative measures to combat security threats. The following are a sample of examples of this occurring in the community:

##### *Yanggandor Village, Merauke Papua*

The village of Yanggandor is home to approximately 200 people, and is a one-hour drive to the closest police office. As the meetings started several months ago, it is too early to tell if there is a significant change in trust with the police. However, before the FKPM meetings started, police would only enter the village if they were arresting someone, reinforcing a negative perception of police officers in the community. Since the meetings, there has been a



substantial reduction in alcohol abuse problems and youth disturbances and theft because the community adat leaders and police have collaborated in discussing the issue with the at risk section of the community. Community members are less afraid of seeing the police enter their village.

Furthermore, the consultant observed the community requesting the police to assist in sustainable livelihood and education programs and mediation on land disputes, demonstrating how the community increasingly uses the FKPM to discuss fundamental security problems in the community.



Chair people at FKPM in Yanggandor, Merauke Papua



FKPM participants Yanggandor, Merauke, Papua

*Sanggeng Village, Manokwari, West Papua*

Sanggeng is the centre of economic and government activities in Manokwari.

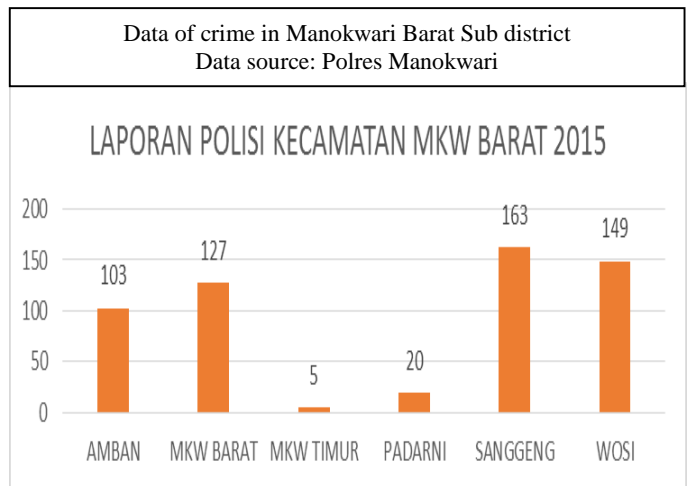
There are many social problems in Sanggeng such as unemployment, low education, population density and over-crowding of residences. These dynamics have exacerbated the potential for disruption of social order, especially as there are liquor sales at the centre of the city. According to police and some community, it is due to this that many crimes happen in Sanggeng and the surrounding areas.

Therefore, Sanggeng has the reputation of being the criminal hotspot of Manokwari (as can be evidenced in the chart to the right)

Police find it difficult to take action against perpetrators of crimes in Sanggeng as they face resistance from residents. The police station is often attacked from the communities in Sanggeng as they throw stones and shout insults. The greatest is the riots in 2012 when police shot dead a fugitive, causing the police station in Sanggeng to be burned.

To combat this difficult situation, Manokwari Police began using community policing approaches. Kapolda, Kapolres, Kasat Binmas, Kapolsek and Babinkamtibmas came to Sanggeng to have dialogue with tribal chiefs, religious leaders, community leaders and youth leaders. Police here commonly involve community leaders to resolve problems as several community leaders are also involved as Pillar members in POLMAS Manokwari district and sub district levels.

A Pillar POLMAS member, that represents a local youth group, and his colleagues started an initiative to respond to this situation. He developed a community group to keep security in Sanggeng called KLS (keamanan Lingkungan Sanggeng). Polres Manokwari was excited by this initiative and supported the group by providing them with an identity vest, stick and radio communication system. Now, every night a dozen members of KLS in conjunction with Babinkamtibmas picket at the post security in Sanggeng intersection. They receive complaints if there are people in the area committing criminal activity. They also prevent crime and coordinate with the police if the offender comes from Sanggeng. They also help the police to facilitate the return the goods from the perpetrators of crime. Since the establishment of the KLS post, traders from the local food market feel more secure, especially at night.



The Kapolres Manokwari has learnt that it is important to include a wide cross section of society to fix ongoing problems through this experience. He has also encouraged the local government to continue funding for such community projects. This example also demonstrates how the implementation of the community policing has provided a platform for collaboration between the community and police to solve the community's security issues.

**Kapolres Manokwari:**

*"to create a security environment Sanggeng must involve many parties, especially the local government. In addition to community policing approach, must also be taken of economic and educational approach so that the root causes can be resolved".*

**Babinkamtibmas officer**

*"Since KLS exist since a month ago, work of police is lighter. Usually every night the police always get reports from communities in Sanggeng. but now, the police can get a rest in the quieter evenings, and if there are crime in Sanggeng, KLS reports to us and they had conducted an initial treatment and police just follow up if needed and conversely, if the police received a report, we asked for help from KLS especially if the perpetrator from Sanggeng".*

**Leader of the KLS post:**

*KLS existence today is success of Kapolres and Kasat Binmas and other police personnel in establishing communication with the communities in Sanggeng. The police have done intensive approach. Support of equipment such as radio and tent post that provided by polres Manokwari make us eager to maintain security in the Sanggeng because security is also our need. Now, we've handled many criminal acts, such as theft of a motor vehicle three times, the camera theft, drunk alcohol and misuse glue Fox by minors almost every night and last night we caught them and handed over to the police because they make a scene. In addition, we also caught minors who roamed until late at night and we return to her parents"*



Handover equipment to Head KLS, Bapak Andris Wabdaron by Kasat Binmas Ibu AKP Agustina Sineri



Banners Kamtibmas Promotion and establishment tent Post security in center of Manokwari, Sanggeng intersection





Informal meeting Kasat Binmas, IOM staff and with KLS Sanggeng



Establishment Tent Post KLS coopotrated by Polisi and KLS



Establishment Tent Post KLS coopotrated by Polisi and KLS in Sanggeng intersection



Banners for Kamtibmas Promotion and establishment of security post in center of Manokwari, Sanggeng intersection

A further example from Manokwari is that of a dispute between Ojek drivers. Motorcycle taxis (Ojek) are one of the most important transportation in Manokwari City. After a change of ojek leadership in 2015, there was a split between the regulating board. Each side claimed they were official. The split impacted greatly on the organization's members, of which there are more than 1,000. On January 21, 2016, a native Papuan youth leader and a pillar of the community policing forum reported to Kasat Binmas that there had been a split in the management of the Ojek organization in Manokwari. The pillar member observed that there was friction between members of the two camps that could trigger a major conflict in Manokwari. Following up that report, the Kasat binmas in conjunction with the pillar member invited the two sides to attend a meeting in the police station on January 29, 2016. The meeting was mediated by Kasat Binmas and the community policing pillar member. At first, the Community Policing pillar member acted as a mediator by questioning the participants. Kasat Binmas explained that a community policing pillar with 14 people had been formed in Manokwari district and that the pillar member was representing this institution in resolving conflicts between the groups of Ojek. The pillar member listened to both sides in the conflict attentively. He further invited ojek communities to be member FKPM as police partner that will develop in the future.

The meeting ended with an agreement that both sides will maintain security in the city of



Manokwari. If there is friction, there will be a discussion within the board. This meeting was followed by a meeting with the motorcycle taxi drivers of both groups in Borarsi, Manokwari on the 1<sup>st</sup> of February, 2016.

Ojek dispute resolution meeting Manokwari 2016

### *Manokwari Provincial, West Papua*

As discussed above in the religious engagement portion of analysis, religious leaders in Manokwari joined together to discuss common issues and solve common problems. This was despite the tensions they recently had with the building of a new mosque. (please see design logic 4)

### *Scanto Village, Keerom, Papua*

This area is famous for a mob group of trans-immigrants that take the law into their own hands, often directing their violent anger at the indigenous Papuan population. There was a recent incident of gang robbery that the mob felt was not dealt with by the police quick enough. They were close to launching an attack on the village where the suspects lived- a majority Papuan

village. However, the pillar members were able to act as mediators between the angry mob and the police. They successfully communicated the role of the police in this case and were able to calm the angry mob. Native Papuans expressed their gratitude at how the pillar was able to act as a mediator and stop violence against them. This is a clear demonstration of how the mechanism of the POLMAS bridges the communication gap between the community and therefore diffuses tensions.

#### *Kemarian Village, SSB, Maluku*

The consultant attended the first regular meeting of Kemarian Village. The main emphasis of this meeting was the village leaders and police agreeing that community problems should first be discussed in conjunction with village leaders before the police initiate formal legal proceedings. They all agreed to work more closely so that not all problems would be forwarded to the police. Due to the constant police presence from the newly deployed babinkamtibmas officer, the community can immediately solve problems directly with the police. Previously if there was a potential conflict, it would escalate as there was no mechanism for contacting the police. Now, the villagers know exactly who to contact before the issue becomes larger. As the Kapolsek of this region commented: *'These meetings have helped a lot. The community are working together with the babinkamtibmas to understand the problems in the community. Basically, the community knows the best way. So everybody works together to work out the best way to solve problems and the police facilitate this process.'*

This process has also assisted police in eliminating cases that were pending to be solved, i.e. criminal cases diverted to the judicial system. Kapolsek is now sending the issues back to community forums so that they can solve the case within the community, where appropriate. An example of this is fighting between youth or families. If the village cannot sort out in the problem together, then they can hand it over for the police to proceed. The police then refer back to the community. After this process with police mediation and often religious leader's involvement the issue is generally resolved and judicial intervention is avoided. This demonstrates the increasing role of the village leaders in assisting the police solve problems together.



*Kemarian Village FKPM*



*Amahai, Maluku Tenggara, Maluku*

If an issue is escalated to the sub-district or district level of police administration, it is now sent back to the pillar members and babinkamtibmas officer to solve at a village level. As a result of this process, pillars members now come directly to the babinkamtibmas to solve problems. Likewise, if there are issues, the babinkamtibmas will consult the pillar members. This is particularly evident in domestic violence cases. The babinkamtibmas in Amahai is a woman, helping villagers feel more comfortable when talking about such sensitive issues. She invites community leaders to mediate cases with her, including local adat leaders who have the authority and respect to rule mediatory action. According to this babinkamtibmas *'since the FKPM, everything that can be solved in the village is being solved in the village, so our work is actually easier. In the past everything had to be solved in the POLSEK. Now we refer the case back to the village and it is easier for us.'*

Furthermore, the local King of this area emphasised the benefit new relationships formed in the FKPM has had in helping solve group conflict. Major conflicts have been prevented before descending into social chaos as a direct result from this program. This is exemplified in a case whereby two villages were fighting over control of a parking spot. One night the fight became huge. There were dozens of people on the street. The King and the POLRES level police had an emergency meeting to develop strategies to solve the problem. During this meeting, the conflict escalated. The police then asked the King how to deal with this. Riot police were sent in with the King and other pillar members whom pursued the retreating villagers to calm them down. As the Kapolres trusted the King to assist him, he gave the pillar members time to talk to the community members involved. The situation was subsequently diffused without oppressive powers. The King commented how the police trusted him and that he was pleased local wisdom is being used to assist in security issues.

*Provincial NGO leader, Ambon, Maluku*

A woman's rights NGO long established in a small village in Ambon has set up an action group that combats security issues in the village. For example, one community member may be responsible for mediating between domestic violence disturbances whilst another will have a different responsibility. With the introduction of babinkamtibmas in each village, a new dynamic has entered an already established self-governing structure. The babinkamtibmas can see that the group has already been established and has mechanism to report, so the officer used CP skills and collaborated with the group. The police officer asked what kind of assistance they could provide the group to resolve the problems. As the NGO leader commented: *'This is good as they can understand the issues in the village. They know the victims and the perpetrators, they know the issues to follow up. This has really helped them as this is the activity of babinkamtibmas and they feel they can work together to solve the problem'*.

**Collaboration**

Community and police have increasingly been working together to address societal problems through practical activities. As the Papua baseline study revealed, ninety percent of respondents stated that they are willing to cooperate with the police to solve *kamtibmas* problems, revealing



**Head of Intaimelyan Village, Keerom:**

*'We really received the benefit with feeling more safe since the Babinkamtibmas always active motivated the community to keep their awareness on neighbourhood watch patrol to the Pos kamling at night. After we (all the village stakeholder) got assisted with the police and IOM to revitalize the FKPM of Intaimelyan village which have vacuum for long time, it is brought us a new hope and perspectives of security were everybody business not only the police officer. I believe that if the FKPM could works well as planned, then there would be no more any movement like the nusantara'*

that the public possess a very strong cooperation level. Through the initiation of CPFs, this willingness has been translated into action. This has primarily manifested itself into the establishment of Pos Kamlings. These are security posts that are administered by the community with the assistance of the police. Police often supply materials for the security guards and routinely visit them throughout the night. Examples of the establishment of these posts can be seen from the majority of target villages<sup>24</sup>. For

example, in Yanggandor Village Merauke, the FKPM leaders discussed how the post would be constructed using local materials. The police officers offered use of their vehicles to transport the materials into the village.

Sporting events are common initiatives for the villagers and police to build relationships, disseminate POLMAS information and engage youth. For example, in Jayapura, events are being organised so that all community members and security personnel can play football together. Similarly, in Maluku Seram Bagian Barat police officers are currently searching for volleyball nets so that they can play with the communities. These activities were also discussed in multiple FKPMs the consultant attended as strategies for decreasing youth delinquency. Furthermore, other activities such as gardening in Sota Polsek Merauke are popular. The Kapolsek is attempting to bring the community together by holding workshops on gardening techniques. This has been very successful in improving the image of the police and providing a positive environment for collaboration.

A further positive example of collaboration is in Wamena, Papua. Pillar members have devised a radio show to broadcast the CPFs to all villages in the highlands. As accessibility is a huge challenge in the highlands, the radio show allows community members to participate and learn about POLMAS. It has been reported that very remote communities have heard about the initiative and have expressed their praise at how they are included in the relationship building process through radio. This again demonstrates how the police and community can collaboratively work together within the POLMAS dialogue to combat societal challenges in their specific context.

Community members have also repeatedly asked the police to hold information sessions on different aspects of the law and social conduct. Community elders want to work together with police on this so that the communities' capacity to abide by the laws is increased through knowledge. For example, information on the effects of alcohol abuse, road safety, domestic violence and various other social issues is disseminated in community meetings. In Amahai

<sup>24</sup> This is also evidenced in the Sanggeng in the example above.

there have been workshops to clean public spaces, showing the wider community that it is possible for the police and community to work together. Combatting shared security concerns is increasingly being viewed as a joint responsibility through these examples.

### **Improvement of Communication**

Community members are increasingly aware of the mechanism for communicating with police and who should be contacted in an emergency. Alternative communication technologies, such as WhatsApp, are being utilised to ensure the community and police can easily share information. An illustration of this improvement in communication can be seen in Ambon Maluku. A group tried to construct a traditional house leading to a conflict between two social groups. However, because communication channels have been opened by POLMAS, community members knew who to contact to stop this fight. Communication was instant and police were able to be on site before violence broke out. This communication mechanism also assists in domestic violence and land dispute cases.

Furthermore, police are more readily available in villages. In many remote areas, it takes several hours to access a police station and report a problem. Once the police arrive, it is often too late. However now the police regularly visit villages and can assist in problems before they reach breaking point. Before the IOM activities, community members in remote Sota subdistrict only saw the police two times a month, however now they are getting to know the police officers personally. Before-hand there was no mechanism to allow this to happen. The FKPM also provides a space whereby all parties feel equal. Previously, community members would have to enter the police office if they wanted to discuss a social issue, a task very daunting for a population experiencing trauma. Now the meetings are held in a public space with a third party mediator.

### **Accountability and Feedback**

Through CPFs, community members have felt increasingly more confident to provide feedback to the police about their performance without fear of reprisal. This has been developed through improving relations, however also because the format of FKPM meetings allows community members to voice their perspectives in front of police officials. An example to illustrate this change can be evidenced in the following actions of a female pillar member in Ambon City. She expressed her concern over the behaviour of some police and military officers in public places. The officers were drunk and disturbing the community. The pillar member argued that public drunkenness of law enforcement officers was likely to upset the community as they are likely to lose control. In addition to this, she argued that the drunkenness of these officers could be viewed by the general public as a form of harassment and assault on public order and security and could potentially result in the public replicating their behaviour and not obeying the law. This issue was raised at the Ambon City regular CP Pillars meeting in October 2015. The Deputy Chief of Ambon City Police and the representative of Ambon Military District Commander responded by expressing their gratitude for the concern and that by having this concern articulated in the meeting, they have a better understanding of the behaviour of their personnel. Both of them stated that they monitor the behaviour of their personnel, however there are things that are out of their supervision. To follow up, Ambon City Police and Ambon

City Military Headquarters promised to take disciplinary measures to officers who are proved to be drunk in public places. Furthermore, Deputy Chief of Ambon City Police and the representative of Ambon Military District Commander also requested the public to report any behaviour irregularities that are committed by their personnel.

***Provincial Community Policing Pillar who promotes the traditional and cultural heritage of Maluku;***

*"Community Policing is important, because it ensures community participation, including the traditional and cultural communities of Maluku, in safeguarding the social and security orders in Maluku. By community policing program, traditional values and practices that promoting harmonious living are recognized and revitalized"*

In general people are not comfortable to report behaviour irregularities committed by police officers and army personnel. People feel afraid because in the past, the police and the army would likely defend the behaviour of their personnel, or in the more extreme scenario intimidate the person who reported the case, as reported by community respondents. However, by having the regular Community Policing Pillar Meeting, the public now have the space to articulate their concern regarding social and security issues directly to police leaders as well as other strategic stakeholders of Kantibmas. This kind of meeting is a rare occasion which has only materialised through the initiation of Community Policing Project. This

case demonstrates that the regular Community Policing Pillar Meeting provides a forum in which the police and representatives of communities can discuss sensitive problems that could potentially lead to local conflict whereas in the past they did not have a place to express their concern without feeling afraid or intimidated. Furthermore, the staff member noted that the courage of the female leader who came forward to express her concern over these issues shows how the community wants the police to be better. Moreover, the communities' want the police to become role models in maintaining the social and security orders for the public.

Police are also increasingly respecting local wisdom in solving social problems, further demonstrating how the community can actively influence the methods police use to deploy justice. Police are progressively opening up to community input and the sharing of knowledge, as the community is becoming more vocal about their needs.

***Sentani Barat Subdistrict:***

*'This Kapolsek communicate more often and spend his time in the community events. During the Easter Holiday, when there was a Pawai Obor (Torch Festival), for example, that was held in the midnight until 4 AM, the Kapolsek and his staff escorted the festival. This is never happened before. Me, as the Head of the Sub-district and the Head of the Villages, will request so that this Kapolsek will not be transferred to another place'*

## **Public confidence and Perception Change**

Through all of the practical indicators mentioned above, the community is changing their perception of the police. Community members are increasingly feeling less afraid. Before hand when the police were visible in the village, it meant that someone was going to be arrested. This change of perception has been evidenced in many villages. As a religious leader said in

Keerom '*Since I was small, I was scared of them. But now, with FKPM, the community is not feeling afraid anymore- it feels safer with them closer. The Kapolsek even shared his phone number*'. Through the FKPM and other collaborative activities, community members and police are increasingly getting to know each other. Many community members noted that the police are actively trying to change their approach to the community. They said it was the first time the police had begun to treat them as partners. Police have also noticed the change in community's participation levels. Before, the community was suspicious of any police activities, however increasingly the community really understands the CPF function and want to keep the activities ongoing.

This is a change in perception from the initial baseline survey in which it was concluded that the community did not see community policing as having a significant benefit to the community. The baseline survey also found that only a very small percentage of the community chose to report security issues to the police. Now, community members are more likely to report cases and refer to the police for assistance. Whether it be through community pillars of babinkamtibmas directly, the community are increasingly seeing the police as help as opposed to creating more problems.

## **Chapter 3: Effectiveness of Implementation**

### **Barriers and Challenges to Completion**

In addition to the above analysis, the following section discusses barriers and challenges that have impeded IOMs efforts to reach programs objectives more broadly.<sup>25</sup>

#### **Government Engagement**

A major barrier to the successful sustainability efforts is the commitment of the government. Firstly, it has been a challenge to ensure there is an ongoing budget for these activities after the IOM withdraw. Either because the political will is lacking, or there are barriers to technically allocating funding to policing projects, commitment has been hard to obtain. However, there are cases where the government has committed funding. For example, in Sorong Kabupaten, the district level government has ensured there will be finance available for half a year, however not beyond. This is a rare case as most community, police and IOM staff interview respondents have expressed how difficult it is to secure funding. Secondly, it is also difficult to ensure commitment to POLMAS from government officials. If a government representative attends a meeting, they are often rotated, resulting in a lack of consistency and understanding in the communities ongoing issues. This is a major challenge for the project if it aims to be sustainable in the long term.

#### **Communication with the Community**

Multiple police and IOM staff have commented that disseminating information on CP to the community has been a challenge. Conveying the fundamental values and principles of community policing so that the community are fully aware of its objectives has taken time and is an ongoing process. Developing comprehension will only happen as results begin to appear and the new communication model is the norm. This process takes time, and since the community engagement component of the program is in its infancy, the concept is yet to be fully endorsed by all stakeholders.

Another challenge is the differing levels of prosperity in the community. Feelings of safety, be it economic or physical are directly related to trust and relationship building towards policing and government institutions. This has an effect on to how well the community will respond to reconciliation efforts.<sup>26</sup> Many parts of Papua are characterised with low education levels and this has led to additional challenges in ensuring efforts are sustainable.

#### **Trauma**

According to Human Rights Watch Indonesia and a report released in March 2016 by Komnas Ham (the National Commission on Human Rights), alleged human rights violations are

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<sup>25</sup> Evaluation Output

<sup>26</sup> Fukuyama, F (1995) 'Trust: The Social Virtues and the Creation of Prosperity.' London: Penguin

ongoing.<sup>27</sup> A handful of community members also alluded to this in interviews, demonstrating the trauma potentially associated with these violations. Despite the positive impact that this program is having on the targeted areas, it is important to recognize that these dynamics further contribute to challenges in building trust between the community and police

### **Binmas limitations**

The periodic rotation of key police officers and leaders has been a constant challenge in this program. Leaders are often enthusiastic about the program after receiving training and seeing the benefits first hand working closely with the IOM. It is frequent that they are then posted elsewhere in Indonesia, and a new leader comes and the program has to be re-explained and justified. Individual commitment of the leadership is varied, therefore making the exit of key leaders whom support the program a major challenge. Babinkamtibmas officers are also routinely rotated, despite the time it takes them to develop a relationship with the village they are posted in. This slows down the process of relationship building as often these come down to personal connections that are continuously being re-established. On the other hand, the rotation of trained community police offers also means the wider distribution of binmas knowledge in the INP, a positive side-effect of regular rotation.

Secondly, the goal of one Babinkamtibmas devoted to one village faces challenges. Practically, it is difficult and costly to deploy a police officer and his or her family to live in the village. This is a problem when the villages are remote and hard to access as many are, particularly in Papua. This leads to villages receiving babinkamtibmas services purely based on accessibility by vehicle. There is not a sufficient amount of babinkamtibmas officers to be deployed to each village. One officer may have the responsibility of 2 or 3 villages, limiting their effectiveness and relationship building in each. For example, in West Papua POLDA, there is only a sufficient amount of staff to occupy half the villages. Babinkamtibmas officers often have other duties in addition to their community engagement tasks. This distracts them from fully implementing their community duties as they do not have enough time. This is highlighted in Sorong Kabupaten where out of 98, there are only 8 babinkamtibmas that solely focus village duties. Furthermore, officers have trouble acquiring funding. Although there is a budget for FKPM activities within the INP, it is very limited if CP was to be spread to additional areas. There is a budget of 1.245 million IDR a month, a uniform amount across all of Indonesia despite the variation in cost of living across the archipelago.

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<sup>27</sup> The Jakarta Post Tue, May 24 2016 11:46 am 'Police, military pose problem in attempt to solve Papua rights abuse cases'  
<http://www.thejakartapost.com/news/2016/05/24/police-military-pose-problem-in-attempt-to-solve-papua-rights-abuse-cases-kontras.html>

## **Sustainability**

### **Trainings**

The trainings have had a sustainable impact on the working methods of police officers.<sup>28</sup> This is largely based on the development of communication skills. Officers can see the results of their changed approach and therefore continue to improve their work plans in accordance to the community policing values. Furthermore, it is a major success of the program that the IOM developed training modules will be ongoing trainings in Lemdikpol for all new recruits. However, the consultant would suggest that there are ongoing training sessions to continue motivating the staff. As a Kapolsek in Merauke noted, *‘The training made us work better and increased our motivation, however we need to be continuously trained to recharge the batteries and maintain the motivation and positive energy’*. This shows the awareness within certain parts of the police force that capacity development is an ongoing task.

### **Community Policing Forums**

The community policing forum structure has the potential to be sustainable in the long term, however in its current state it will not be.<sup>29</sup> This is true for several reasons;

- Government funding is yet to be secured
- Currently there are doubts over who will be the organising committee after IOM leaves.
- Many forums are newly established. It is too early to see the benefit and therefore without the support and drive of an external organisation, it is likely that they will not continue. Most forums have been established within the last four months.
- Although the community can see the benefit of the program, they are still distrustful of the police and their commitment is doubtful in some areas.

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<sup>28</sup> Evaluation output

<sup>29</sup> Evaluation output



### **Implementing Agency**

This section of the evaluation focusses on the effectiveness of the implementing agency in providing technical and strategic inputs contributing towards the success of community policing.

#### **Planning**

Whilst the project objective is clear, there are several measurements of performance stipulated by the log-frame that are unclear and impractical for the local context. These are the inclusion of a quantifiable level trust as a measure of performance; the assumption that females are the primary disempowered demographic of the target societies and the subsequent requirement for an average of 30% inclusion leading to unrealistic and arbitrary benchmarks. Clarity on the amount of SPN trainers to be equipped with IOM CPO trainings is also required. Rethinking qualitative indicators in terms of qualitative analysis is also required. For example, the component on ToTs relies heavily on the numbers of officers trained, yet it is also important to focus on the capacity of these trainers to deliver the message as indicators. The pre and post test scores are not adequate educational markers to ensure that the trainers are equipped with facilitation skills. Although there are limitations to this for the IOM as the selection of participants was done by the INP, it would be better for future projects to focus on qualitative indicators for effective trainers.

The program objectives have been clearly elaborated into a strategic plan with concrete outlines of objectives, results and activities.<sup>30</sup> Periodic coordination meetings between IOM field staff and Jakarta take place in order to clarify work plans and timelines. The latest coordination meeting for Papua was held in February in Jayapura, and in March for Maluku in Natsepa. During these meetings, staff were able to share challenges and develop strategies to overcome them, coordinate with the provincial manager appropriate timelines for the establishment of community policing forums, and receive a reminder from the project manager about the fundamental objectives of this program. Strategies for sustainability were also discussed. Evaluations are often held with local police stakeholders in addition to internal strategic revision of work plans and the running of events, demonstrating reflective ways of working.

#### **Coordination with Stakeholders**

A joint strategic plan produced by the IOM, INP<sup>31</sup> and the Embassy of the Kingdom of the Netherlands has been continually revised to ensure consistent coordination on methods to promote and implement community policing. Through quarterly steering committee meetings with all stakeholders, and more periodic meetings with the Embassy, the IOM has revised their project activities to ensure the objectives of the program, donors and partners are incorporated

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<sup>30</sup> Evaluation output

<sup>31</sup> Evaluation output

into strategic work plans.<sup>32</sup> In the initial phase of the project, IOMs coordination with the INP was a major asset to the successfulness of the activities in Papua and Maluku. With the support of Ibu Gaut, a former high ranking police officer and IOM staff member, collaboration and communication was facilitated, ensuring that the leadership structure of the INP supported the Community Policing initiative in the programs targeted areas.

The development of a Special Training program for Bahabinkamtibmas officers included close coordination with the INP Training Institute Lemdikpol and the Community Guidance Directorate Ditbinmas. This task force also included NZ and JICA, who have Community Policing projects in Bekasi. A series of meetings hosted by Lemdikpol took place to develop the content and terms of reference for the module. This consisted of six INP trainers, two Lemdikpol officers, two Ditbinmas officers, the IOM team, JICA and NZ (although NZs contribution was limited as their project was yet to receive approval). As a result of this task force, the Head of Security Maintenance Agency (Kabaharkam) announced on the 17<sup>th</sup> of December 2013 that this training module would be utilized nationwide. Out of eleven chapters, the IOM contributed to the creation of five;

- Core values of Community Policing, Human rights and Gender
- Effective communication
- Introduction for Natural resource conservation and its relation with nation resilience.
- Applied interpersonal skill
- Joint reflection technique

JICA contributed two chapters, namely;

- Visitation technique
- First action to preserve the crime scene.

The IOM also coordinated with a task force of Ditbinmas, the INP legal Department, Polda Metro Jaya, INP Trainers, JICA and New Zealand to develop the INP Chief Regulation No. in 2015.

Aside from police institutions, JICA and to a more limited extent New Zealand, the IOM has had restricted coordination with other donors and initiatives in the field of community policing in Indonesia.<sup>33</sup> The consultant investigated the visibility of the program by asking through various different networks of people in the security and development field in

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<sup>32</sup> The consultant has looked at steering committee meeting minutes and conducted interviews with mentioned stakeholders to come to this conclusion.

<sup>33</sup> Evaluation output.

Indonesia, including Human Rights Watch whom have done extensive research in Papua, yet they had not heard of this program. This lack of visibility and promotion has perhaps assisted in the continuing cooperation with the INP as the target areas, in particular Papua and West Papua, have many political sensitivities. On a provincial, district, sub-district and village level, the IOM has been very effective in approaching stakeholders that are concerned with human rights, social welfare and security affairs. Field staff members have effectively worked together with local police office branches and community stakeholders to plan how community policing will be implemented locally.

In regards to internal coordination, it is the recommendation of the consultant that the IOM collaborate with the various other police programs that it conducts, for example the training of police women. Human Rights Watch is currently writing a report on the linkages between the increased number of women police officers and the number of human rights abuses. Initial results have indicated that an increase in participation of women leads to a more approachable and humane workforce. Culturally women are seen as motherly, a stark comparison to the reputation of masculinity that the police force has in the community.

## **Chapter 4: Conclusions**

### **Key Findings and Lessons Learnt**

1. The program can be considered successful by the following significant achievements;
  - a. Training Modules have been implemented into the national curriculum
  - b. Training of over 5,000 officers and almost 100 trainers trained.
  - c. POLMAS meetings have been established in multiple localities targeted by the project, with a handful of police implementing the CP strategy into areas that are not IOM targeted.
  - d. There is a change in the community police relationship towards a more constructive and positive interaction
  - e. Religious channels have been engaged to assist in spreading CP values
  - f. Even though it is challenging to guarantee commitment, some governments have displayed a willingness to continue funding this project
  - g. Customary law is increasingly used to solve problems with the police
2. Despite making substantial progress, the IOM will be unable to implement the remaining activities within the current agreed timeframe. Specifically, the following areas need additional time;
  - a. Religious Leaders engagement including the development of preaching books
  - b. Community Profiles and Village Action Plans
  - c. The continuation of CPFs. Even though all meetings required may be established, they will not be sustainable as the community has not seen sufficient positive results.
  - d. Overall development of trust and a change in the relationship
  - e. Although not specifically in the log frame as a measure of performance, sustainability through a comprehensive exit strategy should be developed in conjunction with a funding plan from the government
3. The program could continue these activities for an approximate six months no-cost extension after the deadline of September. This finding has been reached through a preliminary budgetary analysis. At the current expenditure rate, the project will be able to spend all money by March 2017. It is recommended that IOM conduct a more detailed budgetary analysis to corroborate their financial commitments and potential operational costs.
4. The trainings were successful primarily because of the focus on practical communication skills within an adult learning environment. Focus should be on continuing these skills, including providing trainers with additional facilitation skills to ensure training remains engaging.

5. The cultural component of the trainings requires further specialisation on local adat law, as opposed to generalised provincial level explanations.
6. Trust is not a suitable measurement of performance given the project timeframes and contextual realities of Papua and Maluku
7. Community engagement activities are highly effective in changing the relationship between community and police. These should be an integral part of any future community policing program
8. IOM has been seen as an important moderator. As trust has not been fully developed, it is important to have a third party mediate between the government, community and security forces, particularly in the initial stages of relationship building.

### **Summary of Recommendations**

1. It is the primary recommendation of the consultant to extend the program by a significant period of time. Within the current budgetary framework, it is estimated that the program can be extended a further six months. The consultant further recommends that the program is continued for several years to continue relationship and trust building activities. The IOM and The Kingdom of the Netherlands should therefore consider an additional phase of funding. Within a no cost extension and beyond activities should focus on grassroots community engagement and advocacy in conjunction with the development of a comprehensive exit strategy that ensures sustainability. The positive results of the CPFs should be presented to governments as advocacy tools to obtain funding. In order to do this, these activities need to continue with IOM support so that the compounding benefits can be made visible. Specific focus on developing mechanisms to ensure future funding is essential for long term sustainability. Despite the limited time the CPFs have been functioning, the positive indicators of change demonstrate that this program has enormous potential to continue contributing to positive relationship between the community and police. Extra time is also needed to ensure all log frame objectives are met.
2. As was mentioned in the steering committee meeting in November 2015, the community policing model should be extended to other parts of Indonesia to assist in de-radicalisation efforts. CPFs have a clear benefit for opening communication channels between religious leaders, community and police.
3. IOM should develop a database of trainers that have been trained to facilitate Community Policing modules. In conjunction with the INP, the movements of these officers can be tracked to record other locations they can disseminate the modules. IOM should also focus on advocating the constant improvement, revision and facilitation of training modules to ensure the materials remain relevant to local context.
4. A comprehensive guidebook should be developed recording implementation strategies of community policing in Papua and Maluku so that countries around the world with similar historical experiences can share in lessons learnt
5. Clarity is required on certain log frame objectives Specifically, the following;
  - a. Design Logic 2: # of SPNs and training institutes equipped with trained staff (0 / 28)
  - b. Design Logic 4: # of Village Action Plan on POLMAS developed that reflect due recognition to communities' needs, expectations, capacities and resources; and are geared towards achieving a common view of social safety, security and just (0 / 28)
  - c. Clarity on who is considered vulnerable in each target area

6. Religious Leaders should continue to play a role in the dissemination of the POLMAS messages, and strategies for their further engagement should be developed. Religious leaders are extremely influential in Maluku and Papua. This influence should be utilised to extend the commitment of community policing values.
7. Engagement with media and new communication technologies should be a focus for future information dissemination. The more the community knows about strategies police are employing, the more likely it is they will request this from their local police office.
8. Continued efforts need to be made to ensure that all members of the community are able to attend FKPM meetings. This would allow all community members to feel empowered and contribute to feelings of safety.
9. A comprehensive study using non-IOM targeted villages as variables needs to be conducted to further understand the benefits community policing has had on communities.
10. IOM and the Embassy of the Kingdom of the Netherlands should adopt the consultant's qualitative indicators of change as evidence of the programs results. These should be incorporated into the IOMs ongoing monitoring and evaluation frameworks and advocacy tools.



## Chapter 5 Annex

### List of Interview Participants

Person	Province	Location	Administrative Qualifier	Organisation	Gender
Andreas Harsono	Jakarta	National	National	Human Rights Watch	M
Marteen VB	Jakarta	National	National	Embassy of the Kingdom of the Netherlands	M
M&E assistant	Jakarta	National	National	IOM Staff	M
National Police trainer/ Kapolsek Jakarta	Jakarta	National	National	Police trainer	M
Dit Binmas Kapolda	Maluku	Ambon	Provincial	Police	M
Babinkamtibmas trainer	Maluku	Ambon	Provincial	Police	M
Babinkamtibmas trainer	Maluku	Ambon	Provincial	Police	F
Academic	Maluku	Ambon	Provincial	Academic	M
Governor	Maluku	Ambon	Provincial	Government	M
FPA Maluku	Maluku	Ambon	IOM Staff	IOM Staff	M
Kapolres	Maluku	Amahai	District	Police Kapolres	M
Deputy Kapolres	Maluku	Amahai	District	Police Dep. Kapolres	M
Head of Women's NGO	Maluku	Ambon	Provincial	NGO	M
Community Queen	Maluku	Amahai	District	Adat leader	F
Community King	Maluku	Amahai	District	Adat leader	M
Academic	Maluku	Amahai	District	Adat leader	M
Babinkamtibmas	Maluku	Amahai	Village	Police Babinkamtibmas	M
FPA Maluku Tengah	Maluku	Amahai	IOM Staff	IOM Staff	M
FPA SSB	Maluku	SSB	IOM Staff	IOM Staff	M
FPA Ambon	Maluku	Ambon	IOM Staff	IOM Staff	M
Kapolres	Maluku	SSB	District	Police	M
Babinkamtibmas	Maluku	SSB	Village	Police Babinkamtibmas	M
Kapolsek	Maluku	SSB	sub-District	Police Kapolsek	M
Kasat Binmas Polres	Maluku	SSB	District	Police	M

FKPM participants	Maluku	SSB	Village	Community Leader	M
FKPM participants	Maluku	SSB	Village	Community Leader	M
FKPM participants	Maluku	SSB	Village	Community Leader	M
FKPM participants	Maluku	SSB	Village	Community Leader	M
FKPM participants	Maluku	SSB	Village	Community Leader	M
FKPM participants	Maluku	SSB	Village	Community Leader	M
FKPM participants	Maluku	SSB	Village	Community Leader	M
FKPM Chairperson	Papua	Merauke	Village	Teacher	F
Head of Village	Papua	Merauke	Village	Community Leader	M
SPK Leaders	Papua	Merauke	District	Religious Leader	M
SPK Leaders	Papua	Merauke	District	Religious Leader	M
Kapolsek Sota District	Papua	Merauke	sub-District	Police Kapolsek	M
FPA Merauke	Papua	Merauke	IOM Staff	IOM Staff	M
Catholic Bishop	Papua	Jayapura kota	Provincial	Religious Leader	M
Head of LMA	Papua	Jayapura Kabupaten	District	Adat leader	M
Community Elder	Papua	Keerom	sub-District	Community Leader	M
Head of Village	Papua	Keerom	Village	Community Leader	M
Priest	Papua	Keerom	Village	Religious Leader	F
Head of village FKPM	Papua	Keerom	Village	Community Leader	M
Representative of Highlanders	Papua	Keerom	Village	Community Leader	M
Media Representative	Papua	Wamena	District	Media	M
Police Trainer	Papua	Wamena	District	Police Trainer	M
Head of LMA	Papua	Wamena	District	Adat leader	M
Adat dispute resolution	Papua	Wamena	District	Adat leader	M
Head of NGO	Papua	Wamena	District	NGO	M
NU leader	Papua	Jayapura kota	District	Religious Leader	M
FPA Jayapura	Papua	Jayapura kota	IOM Staff	IOM Staff	M
Chief of Binmas	Papua	Wamena	District	Police	M
Kapolsek Wamena	Papua	Wamena	sub-District	Police Kapolsek	M
Babinkamtibmas	Papua	Wamena	sub-District	Police trainer	M

Kapolsek	Papua	Jayapura Kabupaten	sub-District	Police Kapolsek	M
Babinkamtibmas	Papua	Jayapura Kabupaten	Village	Police Babinkamtibmas	M
Kapolres	Papua	Keerom	District	Police	M
Kapolsek	Papua	Keerom	sub-District	Police Kapolsek	M
Head of Parliament	Papua	Jayapura kota	District	Government	M
Government official	Papua	Jayapura kota	District	Government	M
SPA Papua	Papua	Jayapura kota	IOM Staff	IOM Staff	M
FPA Keerom	Papua	Keerom	IOM Staff	IOM Staff	M
FPA Manokwari	West Papua	Manokwari	IOM Staff	IOM Staff	M
FPA Sorong Kab	West Papua	Sorong Kab	IOM Staff	IOM Staff	M
Sorong Kota	West Papua	Sorong Kota	IOM Staff	IOM Staff	M
Christian Leader	West Papua	Manokwari	Provincial	Religious Leader	F
Media Jaccahaya and Bulletin	West Papua	Manokwari	Provincial	Media	M
Dit Binmas Kapolda	West Papua	Manokwari	Provincial	Police	M
Kasa Binmas	West Papua	Manokwari	Village	Police Babinkamtibmas	F

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