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TRI-BRATA

Police Principles of the Indonesian National Police

Background

The Police in Indonesian during the time of colonial rulership were an apparatus in the hands of foreign rulers, primarily designed to protect the interests of their own group. Their policy could not be focused other than on the preservation of the colonial power. With the growing political controversies between the foreign rulers and the autochthonous people the police were regimented to suppress the people's ideals for independence. This is one of the main reasons why the police were so unpopular to the Indonesian public during this period.

The dawn of independence, starting with the Proclamation of the Republic of Indonesia on the 17 th. of August 1945, brought forth new aims and ideals throughout the various walks of life of the Indonesian nation. This effect was to be particularly noted in a new concept and philosophy of police lawenforcement and management system in Indonesia. The police of Free Indonesia belong to the Indonesian people and are a part of them, accordingly an atmosphere of mutual faith, trust and cooperation between the people and the police had to be promoted. Policemen must not be used to suppress the people's freedom of living a sound life. On the contrary, it becomes their duty to protect the human rights of every citizen as is meant in the Republic's Constitution.

The problem of building a new police-organization in Indonesia had thus to take into account : the national aspirations to live in a constitutional state based upon democratic principles as stated in the Constitution. In addition we had to take into consideration: the impact of the march of scientific and technological progress on one hand and the decline of man's ability to live and work together

in harmony on the other, or : the distressing crisis of modern society which especially after both the two World Wars has been felt seriously throughout the world.

These factors combine to produce a task for the police which is becoming more and more complex and difficult.

So there was an emergence of police principles, a new guidance which would bring to us an Indonesian police law-enforcement and management system, conforming to the new aims and objectives of a free and democratic nation in the modern world.

TRI – BRATA.

1. The adoption of the Tri - Brata as police principles of the Indonesian National Police.

Based upon an academic research by Prof. Djokosutono, Dean of the Academy of Police Sciences in Jakarta, new police principles bearing the Sanskrit name of "Tri-Brata were introduced on the 3 rd. of May 1954 during the commissioning ceremony of new police graduates. These principles are conceived as the three solemn vows. As a new police discipline it was originally confined only to the students of the above mentioned academic institution, to the new graduates in particular, starting as young police officials in the field

Its success was tremendous ! The Tri - Brata, within a short time developed into police principles which could entirely answer to a long felt need of a new discipline amongst the whole Corps of Indonesian Policemen, this being real proof for us that the time had come for its adoption as the basic principles of the Indonesian National Police.

This most significant event in the history of our police took place in Jakarta on the 1 st. of July 1955 together with the occasion of the Indonesian National Police Colour Presentation by the President of the Republic Indonesia, Dr. Soekarno. This Ceremony which included a solemn Proclamation of the Tri - Brata by myself in my capacity as Chief of the entire Corps of the Indonesian National Police was witnessed by other prominent Indonesian Officials, military as well as civilian, representatives of the Corps Diplomatique, including the general public.

2. The text of the Tri - Brata.

The text of the Tri - Brata runs as follows :

Tri - Brata :

1. Polisi itu rastra sewakottama;
2. Polisi itu nagara janottama;
3. Polisi itu jana anucasanadharna.

The Indonesian version is :

Tri - Brata :

1. Polisi itu abdi utama dari pada nusa dan bangsa;
2. Polisi itu warga negara utama dari pada negara;
3. Polisi itu wajib menjaga ketertiban pribadi dari pada rakyat.

Let us turn to the Sanskrit Text and give a condensed explanation of the terms included therein.

"Tri - Brata".

The term "Tri - Brata" is derived from the word "tri" and "brata." "Tri" means three and "brata" corresponds with vow, in the sense that the principles are an expression of the spirit of "police", manifesting itself in the person of the policeman who has bound himself by this vow. As a vow which is self imposed, these principles are more meaningful and binding upon the individual than an oath which is required by an external force.

"Police itu rastra sewakottama".

The word "police" is Indonesian for police. "itu" is used here in the sense of should be, a kind of admonition from the person's inner being to himself. The Sanskrit term "rastra sewakottama" is derived from "rastra", "sewaka" and "utama". "Rastra" corresponds with country and people, "sewaka" is an equivalent of servant, and "utama" is used in the sense of exemplary. So the term "rastra sewakottama" would be translated into "exemplary servants of the country and its people".

"Polisi itu nagara janottama".

The Sanskrit term "nagara janottama" is derived from "nagara", "jana" and "utama". "Nagara" means state, "jana" corresponds with citizen and "utama" is here also used in the sense of exemplary. So the term "nagara janottama" would be translated into "exemplary citizens of the state".

"Polisi itu jana anucasanadharmam".

The Sanskrit term "jana anucasanadharmam" is derived from "jana", "anucasana" and "dharma". "Jana" is used here in the sense of people as a group of citizens, "anucasana" corresponds with conscience or self-discipline, whereas "dharma" has the meaning of duty or to be guardian of. So the term "jana anucasanadharmam" would be translated into "guardians of the self-discipline of the people".

In connection with the above explained the translation into English would be as follows :

Tri - Brata

(The three Solemn Vows)

1. The Police should be exemplary servants of the country and its people;
2. The Police should be exemplary citizens of the state;
3. The Police should be guardians of the self-discipline of the people.

3. Brief comment.

We cannot go into the details in explaining the above mentioned police principles in a short speech like this and have to confine ourselves to a brief comment. For actually, as plain as the terms appear to be, there is a deep philosophy included in the words of the Tri-Brata, since the terms do not only hold a guidance for us as policemen, but also as human being working for our final cause : the wellbeing of the entire mankind.

Solemn vows :

The Tri-Brata as the three solemn vows gives reason to the problem why the police principles included therein are an expression of the "policement" itself. And the answer is to be found in the functioning of police as it has been manifesting itself in the course of time throughout the history of community and society development from a stage of tribal life and life in the city-states up to the stage of our modern structure of nations. In this connection it may even be noted that the Sanskrit language of the terms stated in the Tri-Brata indicates an origin which goes back to the history of ancient Indonesia.

The function of police :

The forms of different kinds of communities have undergone continuous changes from olden times up to the present, but still the ultimate end of every community or society whatsoever form it might have, has always remained the same : the happiness of man and the welfare of the group as a whole. President Soekarno in his address to prominent police-officials from throughout Indonesia at the opening ceremony of the new Police Headquarters' Building in Jakarta reminded us of an old Indonesian saying conceived in the words : "tata - tentrem - kerta raharja". "Tata" means order, "tentrem" means peace, "kerta" is activity and "raharja" is welfare. There is no welfare without the necessary activity, no activity is possible without peace, and there is no peace thinkable without order.

What is the function of police in relation to the conception of "tata - tentrem - kerta - raharja" ?

We know that for smooth and cooperative action and living, the need of rules of behaviour and those of law was soon recognized in the community. However in spite of all this, there were always members of the community who owing to different circumstances - did not keep the rules. Their behaviour in this respect endangered the welfare and even the existence of the community as a whole. To save security within the boundaries of the community and for the benefit of the general welfare, there had arisen the function of police for enforcing the rules of law, so that order and peace

could be maintained. According to the above mentioned the function of police in the Indonesian sense could be comprehended as "the maintenance of order and peace for the benefit of the welfare of the people".

Exemplary servants of the country and its people .

The problem of building a new police-organization in Indonesia has among other thing to the take into account: the national aspirations to live in a constitutional state based upon democratic principles, or in a so called "Wohlfartstaat".

What is the position of the police in such a constitutional state ?

The conception of a "Wohlfartstaat" as far as it regards the ultimate cause of the state, actually does not differ from a state based upon the principles of "tata - tentrem - kerta - raharja", since the final end of a "Wohlfartstaat" is also concluded in the welfare of the people. In such a state too the function of police could be conceived as the maintenance of order and peace for the benefit of the welfare of the people. This means that the police have not only to maintain order and peace for the sake of order and peace themselves, but it has to be managed for the cause of a prosperous country and the general welfare of the people. This is why the police next their task of law enforcement have relations with all walks of life in society and all kinds of community activities which all make the functions of police so complex and arduous.

Exemplary citizens of the state:

The police have to maintain order and peace which are based upon the laws of the country. They have to enforce law so that individuals do not offend the rules of the state. Just because of that mission, a policeman primarily must himself be a good citizen, law abiding and loyal to the state. He must be an exemplary citizen of the state, in order that he may find public confidence and the greatest success in carrying out his duty to maintain order and peace. Thus the second principle says that the police should be exemplary citizens of the state.

Guardians of the self-discipline of the people :

This principle has its relation to the arising problem of the emergence of a new social discipline in modern society as the only alternative to chaos.

What is the position of the police in the current crisis of modern society ? The new social discipline has to be the self-discipline, sprung from the social conscience of man as the ability to recognize what is evil and what is good, which is wrong and which is right. For, the more in this modern world of the life of the masses, general welfare of the people will be attained only with this self-discipline. Due to the rising tide of new collective consciousness and social responsibility which has come to the fore since the end of both the two World-Wars, the police have to be guardians of the self-discipline of the people.

Conclusion.

With the adoption of the Tri-Brata as the basic principles of the Indonesian National Police as above explained we have been arriving at the conclusion - which I am sure all of you agree upon - that we, policemen throughout the whole world, in whatever country we might have our duty, are all moving towards the same direction : the achievement of a new police-discipline, in order that we may contribute to the betterment of our modern society for the benefit of the happiness of man and the welfare of the entire human race.

May this brief comment on the Tri-Brata be a modest contribution of the Indonesian National Police to the attainment of our joint cause: a police law enforcement and management system which conforms to the aims and objectives of our modern society.

R.S. Soekanto Tjokrodiatmodjo

Daftar kata-kata sulit.

- | | |
|---------------------------|-------------------------------|
| 1. Controversies | : Perdebatan, kontroversi |
| 2. Autochthonous people | : Penduduk asli (pribumi) |
| 3. Law - enforcement | : Pe negakan hukum |
| 4. Are conceived | : Disusun |
| 5. Tremendous | : Hebat, dahsyat |
| 6. A solemn vows | : Ikrar (janji yang sungguh2) |
| 7. Exemplary servants | : Abdi utama |
| 8. Prominent | : Terkemuka |
| 9. A prosperous country | : Negeri yang makmur |
| 10. Arduous | : Sukar, sulit |
| 11. Consciousness | : Kesadaran |
| 12. Achievement | : Prestasi |
| 13. A modest contribution | : Sumbangan sederhana |
| 14. Attainment | : Hasil yang dicapai |
| 15. Conforms | : Sesuai dengan |

RUANG KEPUSTAKAAN

a. Ulasan buku :

Peter K. Manning, *The Narcs' Game: Organizational and informatio limits on drug law enforcement (Permainan Narkotika: Batas-batas organisasi dan informasi pada pelaksanaan hukum berkena dengan obat bius)* (Cambridge, Mass. : The MIT Press, 1980). 316 halaman.

Organisasi-organisasi tidak pernah mencapai apa yang dimimpikan oleh orang-orang yang mendirikaninya atau apa yang ditegaskan oleh para pengganti mereka. Dunia di mana suatu organisasi bekerja berbeda daripada dunia yang menurut rencana diharapkan menjadi tempat organisasi yang bersangkutan bekerja: kepentingan-kepentingan para pelaku memisah dari kepentingan-kepentingan yang diperkirakan akan ada, jarang bercampur dan biasanya bertentangan dengan apa yang dikehendaki atau diperlukan oleh organisasi; mekanisma-mekanisma komunikasi dan pengawasan yang difikirkan dengan teliti mempunyai batas-batas yang tidak diduga dan menghasilkan akibat-akibat yang tidak diperkirakan. Oleh sebab itu, usaha pengkajian organisasi menimbulkan masalah dasar berkenaan dengan kemungkinan perencanaan yang rasional dari kegiatan sosial, berkenaan dengan masalah apakah bijaksana mengadakan perencanaan ataukah tidak lebih baik kita menerobos maju secara pragmatis saja. Beberapa ahli sosiologi tidak bisa sampai pada keyakinan bahwa tindakan rasional tidak memecahkan persoalan. Orang-orang lain menganut pandangan yang lebih pesimis.

Keyakinan mana yang dianggap benar tergantung pada organisasi-organisasi khusus yang menguasai perumpamaan yang diterapkan pada abstraksi teori seseorang. Beberapa organisasi rupa-rupanya bekerja cukup baik dan memberikan harapan. Organisasi-organisasi lain rupa-rupanya merupakan kegagalan yang tak tertolongkan lagi, dan kegagalan ini terbentuk sedemikian rupa dalam konstruksi dasar organisasi-organisasi yang bersangkutan sehingga kelihatannya menunjuk penilaian yang negatif. Hasil pengkajian Peter Manning tentang di kesatuan pelaksanaan hukum berkenaan dengan obat bius (drug) — saja di suatu kota besar di Amerika, yang satu lagi di suatu kota satelit di dekatnya — mendorong orang ke arah yang pesimis.

Sejak tiga puluh tahun, pemerintah-pemerintah Amerika, federal dan lokal, telah berusaha menghalangi penggunaan obat bius yang tidak menurut resep dokter. Orang-orang yang mengkaji permasalahan ini menyalahkan kesukaran-kesukaran dari lingkungannya sebagai sebab kegagalan terus-menerus dari usaha ini sifat rahasia dari kegiatan ini, keadaan mendesak dari kebutuhan-kebutuhan para pencandu ganjaran-ganjaran ekonomi yang memikat para pengecer dan merusak polisi. Manning mengatakan bahwa keadaan lebih buruk daripada demikian. Bukanlah lingkungan yang menyebabkan polisi tidak dapat melaksanakan tugasnya: polisi mencipta lingkungan yang tidak memungkinkan pelaksanaan tugasnya, dengan bantuan, tentu saja, dari pihak pembuat undang-undang, pengadilan-pengadilan, para pencandu, para pengecer obat bius, badan-badan pelaksana hukum yang lain, pamong praja, dan masyarakat umum.

Manning memperlihatkan bahwa polisi sesungguhnya tidak tahu apa yang dilakukannya: mereka tidak mempunyai informasi yang tahan-uji dan tidak bisa memperolehnya, tentang berapa jumlah orang yang menggunakan obat bius tertentu dalam keadaan apa atau di mana mereka bisa ditemukan. Akan tetapi mereka harus 'berbuat sesuatu' berkenaan dengan 'masalah obat bius', sehingga mereka mencipta suatu dunia orang-orang pencandu dan pengecer atas dasar potongan-potongan keterangan yang kebetulan mereka ketahui, lengkap dengan suatu teori tentang bagaimana mereka bekerja sama dan bagaimana rupa pelapisan sosial di kalangan mereka (misalnya, 'pelanggar-pelanggar besar,' 'pencandun jalanan,' dan sebagainya). Mereka juga mencipta metode-metode untuk menangani orang-orang demikian yang memungkinkan mereka menghasilkan jumlah penangkapan yang cukup banyak untuk memuaskan para atasan (dan atasan mereka) bahwa sesuatu telah dilakukan. Karena kekurangan keterangan yang tahan-uji para pengawas tidak pernah tahu apa yang dilakukan oleh para petugas dan oleh sebab itu tidak dapat mengatakan apakah seseorang memang mencapai bahkan apa yang dilaporkan sebagai apa yang telah dicapai; dalam kenyataan, kebanyakan penangkapan (meskipun hanya untuk jumlah kecil obat bius) dilakukan oleh petugas-petugas polisi biasa dan bukan oleh

ahli-ahli dari dinas narkotika. Polisi narkotika memperburuk masalah dengan menyembunyikan keterangan terbatas yang dimiliki mereka, karena takut bahwa kasus-kasus mereka akan dicuri orang. Mereka bekerja untuk memperoleh manfaat sebanyak mungkin dari kepentingan-kepentingan jangka pendek mereka sendiri dianggap baik oleh polisi-polisi lain yang mereka hormati pandangan-pandangannya, membenarkan gaji yang mereka terima dan dana yang mereka gunakan sebagai pembeli obat bius untuk dapat membuktikan kesalahan para pengecer, kadang-kadang berusaha mencipta sedikit kerja lembur bagi mereka sendiri untuk menambah penghasilan mereka. Pada umumnya, sekalian fakta-fakta dan pengertian yang menjadi dasar kegiatan ini adalah menurut kerangka tertentu (*contextual*), yang berlangsung terus karena sesuai dengan semua orang beranggapan saja bahwa demikianlah keadaannya. Sekalian ini memberi kesan bahwa kita dapat menemukan suatu perangkat tafsiran yang sejenis, yang juga terpisah dari alat apapun untuk menguji kebenarannya, ke mana saja hendak mengarahkan perhatian kita. Paling sedikit, ini adalah suatu hipotesa yang masuk akal.

Mudah-mudahan saya memberikan gambaran yang benar tentang argemen yang dikemukakan oleh Manning. Ia menulis dengan gaya penulisan yang sangat buram, hal mana tidak dibantu oleh MIT Press yang tidak mengadakan editing yang serius, malah juga tidak mengadakan koreksi cetakan percobaan yang baik. Saya kira saya tidak pernah melihat suatu buku yang dihasilkan oleh suatu penerbit pustaka ilmiah besar yang mengandung sekian banyak salah ejaan dan kesalahan-kesalahan tipografi lain, beberapa cukup serius sehingga arti sungguh-sungguh menjadi sesuatu yang diragukan.

(Howard S. Becker, Northwestern University, dalam *Contempora Sociology*, Jilid X, No. 4 (Juli 1981), hlm. 525-6; diterjemahkan oleh Harsja W. Bachtiar).

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c. Bacaan pilihan dalam Ilmu Kepolisian

- I. Judul : Introduction to Police Science
 Oleh : John L Sullivan
 Assistant professor and coordinator of Police Science Pasadena City College (asisten profesor dan koordinator Ilmu Pengetahuan Kepolisian Perguruan Tinggi Kota Pasadena).
 Penerbit : Mc Graw Hill Book Company.

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